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THE CHRISTIAN UNION QUARTERLY

INTERDENOMINATIONAL AND INTERNATIONAL

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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.

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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 Saviour,—are parts of the Church of Christ, and that the Unity of his disciples 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.”

The Christian Union Quarterly

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REUNION CANNOT TAKE PLACE
WITHOUT MUCH THEOLOGICAL DIS-
CUSSION AS TO THE CUSTOMS AND
ORDINANCES OF THE UNITED
CHURCH. THERE MUST BE A CER-
TAIN DEFINITE UNITY OF LIFE AND
WORSHIP.

—ARTHUR C. HEADLAM

THE CHRISTIAN UNION QUARTERLY

JULY, 1923

THE EDITOR'S NOTES

Where is Christianity?

Thomas Jefferson prepared for the Indians the story of Jesus in a book, which he entitled *The Life and Morals of Jesus of Nazareth*. It consists solely of excerpts from the Gospels, arranged in parallel columns in Greek, Latin, French, and English. He omits all reference to the supernatural in the life of Jesus, and, for the closing sentence, he uses Matthew 27:42, 60,—“There laid they Jesus . . . and rolled a great stone to the door of the sepulchre, and departed.” Whatever we may think about the resurrection of Jesus, the burden of evidence lies as much in the human experience of these times as in the transactions around the tomb of Arimathæa nineteen hundred years ago. The latter may be conclusively proved; but, if the former is not established, the latter is all in vain, for truth is never apart from personality. As vital as the question, Is He alive? is the other equally vital question, Is his religion alive? If so, Where is it?

A Changing World

In the quest for this answer, it is well to remember that this physical world is in process of constant change, as may be seen in the tiniest flower, or tree, or animal. The earth itself is not old, although the stalactite and stalagmite formations in the caverns of the earth indicate that it reaches back into millions of years; for, on its surface, there are millions of acres of land untouched by the plow,—vast areas in North and South America, Siberia, Australia, and other quarters of the globe,—waiting for the hand and foot of man. Even though man's history goes back into many thousands of years,—twenty thousand, perhaps fifty thousand,—man himself is not old, if we count according to the purposes of God. It was but yesterday when the coming of his first forebears

brought an epoch in the world's history. The Parthenon was built about twenty-five hundred years ago and it is now rapidly passing into ruins; but it is not old, if we think of it while we are discussing stalactite formations. Men are still looking for the tools used in building the Egyptian pyramids, as workmen now look for their misplaced tools in yesterday's workshop. Individual lives are such little spans of time that, when we read genealogical tables like those in Matthew and Luke, time so lengthens that we grow weary in the calculation of years; but that is only apparent, for mankind is still young. Both possibilities and necessities of incalculable worth and immeasurable distances lie before us. "Ancient" and "modern" are fictitious terms, merely for passing use in classifying events.

Things Divinely Unfinished

Christianity is a new religion—now in its middle adolescence, if we count according to a human life—with its contradictions, fermentations, and startling departures. With the advent of Jesus came the exploring of God. Moses, Plato, and others made explorations toward God; but Jesus became the door of the world—left wide open for all time and closed to none. However romantic may have been the exploring of America, or of Africa, or of the interior of the earth, or into the wide waste of the sky, none of these can rival in romance the soul's ventures toward God.

As important as the creation of the world, as the making of man, and as the coming of Christianity, equally important is the fact that all these are divinely unfinished and, therefore, man is co-operating with God for the betterment of the world, for the establishing of his soul, and for hastening the fulfilment of Christianity. The unfinished condition is the joy, the hope, and the glory of the task. In this lie the explanation of human freedom and the problem of time. Evidently this was the conception of the Apostle Paul when speaking of "the perfecting of the saints." He sees the possibility of the full-grown man, measuring up to "the stature

of the fulness of Christ." One has but to look within himself, and he beholds the unfinished temple. Man is in the process of making. Our opportunity lies in the possibility of the completion, and this is the function of religion.

Religion in Life

No man can exist without religion. It is as much a part of himself as reason and memory; yet it is more than these. It abides in the background of man's being, hidden both in himself and from himself, and so remote and intangible that the man himself is unable to give an estimation of his own religion. He freely observes its manifestations or the lack of them in others, as others observe in him. Aside from these manifestations, however, religion maintains its sublime mystery—sometimes swayed by prejudice and passion to its own hurt and, at other times, to its honor, it sweeps out evil with the force of a tornado, or supplicates before God with the gentleness of blooming flowers.

The culture of the world has come through the portals of religion; yet it is more at home in the simple life of the great middle class. Höffding truly says: "The more men are given up to intellectual, esthetic, and ethical interests, the more the strictly religious interest falls into the background—if indeed it does not entirely disappear." The defect lies either in that the other two classes have got out of the track of the normal, or the methods of development have been artificial; for, as religion is common human property, all classes should come under a common development in their adjustments to each other on the way to the deepening of the sense of the reality of God.

To define religion is as difficult as to define life, or love, or God. Theologians, psychologists, and essayists have multiplied definitions. There is need of none. It may be symbolically said that religion is that sense in man of recognizing the reality of God and spontaneously holding intercourse with Him and with one's fellows. This definition meets secularism at the very threshold of human experience and dis-

places this enemy of religion to make way for the other-worldliness, which alone is the element for the transformation of this world.

Service of Christianity

In a period covering a little more than twenty-five hundred years—from the rise of Judaism to the rise of Mohammedanism—the great religions of the world burst forth like flower bulbs in the warm atmosphere of the early days in spring. We read their histories in the lives of their adherents as manifested in political governments, family life, commerce, worship, ecclesiastical polity, creed, art, science, and all other outlets with which men have to do. It is the history of the struggle of souls. Without entering, however, into a comparative study in even a few paragraphs, I pass immediately to the problem of Christianity, which “came in the fulness of time.”

It has been the life of the world, but it has had to carry a cross heavier than the cross that Jesus bore to Calvary. He fell under his cross once, and immediately other shoulders were found to bear it. Christianity has fallen under its cross many times,—fallen so absolutely that its stoutest adherents have shuddered in the failure as though all hope were gone; but, again and again, it has risen alone by the strength of the Divine deposit in the souls of men,—fallen and risen so often that Lessing’s statement, that it has never been tried, has become a trite saying among men, while Nietzsche appears to many to have not far missed the mark when he affirmed that Christ denied everything which to-day is called Christian. Yet Christianity lives with its pledge of life and progress, wounded most in the house of its friends—but still ministering to the needs of a weary world.

Rewriting of Church History

Perhaps there is no volume that needs rewriting so much as that of church history. I am not surprised that the Japanese student, who, in the midst of his course in church history

in an American college, said: "If that is Christianity, I had rather be a Buddhist." God is a reality; human experiences are realities; but church history has been too theological, and, therefore, unreal. I said to Dr. Walter Rauschenbusch, the prophet in social interpretation of Christianity, while in his last illness lying on his bed in the Johns Hopkins Hospital: "I have long wished for a social history of Christianity, rather than the theological, which is too artificial, and I have felt that you are the man to write it." He burst into tears and for a time buried his face on his arm. Then, raising himself up, he said: "I have had that dream for years and have started collecting the data, but I am now too near the end of my journey, and another will have to do it."

Science has had a hard fight to get away from the fixed. Theology is in the midst of that fight now. We cannot say with Bishop Creighton: "Theology cannot be a developing science in the same sense as other sciences are, because truth does not change."* Can we be sure that truth does not change? Does not everything change in an unfinished world, except the unseen spiritual forces, which are the factors in making the way for the processes toward completion? Who can say that these do not change? The interpretation of the Bible has so wonderfully changed since the canon was completed in the fourth century that it bears the freshness of to-day.

Man must be forever changing to adjust himself to God, and with this change goes his change of attitude, of thought, of definitions, of phraseology—absolutely changing in everything. In this lie the freedom of truth and the hope of man's growth toward God. The difficulty with theology is that it has dwelt on dogma, with its necessary limitations, at the expense of religion, which has no limitations. Its failure is in its sticking to the dead past, contending for definitions and customs that are sapless in spiritual force.

Religion and Feeling

Theology must take a front place among the sciences by

**Life and Letters of Mendell Creighton*, Vol. II, p. 247.

finding a new birth, if Christianity would be simplified and spiritualized. We may move with advantage from the mind, with its constant controversy and arguments, to the heart, with its perpetual idealism and personal experience. The foundation of feeling furnishes a satisfying approach. William James was right in saying:—

I believe that feeling is the deepest source of religion and that philosophical and theological formulæ are secondary products like translating into another tongue.

William Ernest Hocking continues the discussion and says:—

The proposal, then, that religion may be sufficiently founded on feeling comes with too great promise of relief to be lightly dismissed. Grant it, and all dogmatic authority loses its pressure at once. We are set free to be religious beings without the infinite argument and haggling over unreachable and untestable propositions. Creeds we wave aside;—or else, we carry them lightly, knowing that they are at one stroke dehorned, put out of conflict with truth as otherwise established. We need not any longer take their clauses to task *seriatim* and *verbatim*; we are free to utter the *whole*, if we will, as a single expression of the feeling we call faith, as the historic voice of a total confidence in destiny. Who can deny that we do thereby come nearer to the intimate sense of our creeds? Further, if the essence of religion is feeling, it is to be judged by feeling and not by argument,—it is to be judged as beauty and right are judged; we are not only at liberty to bring our instincts to bear, we are compelled to bring them to bear,—a responsibility from which we too easily escape when religion is gained by accepting a creed. Who will say that this requirement is not more adapted than the old one to keep alive the spirit of genuine religion? That forced conclusion, which has driven religion from intellect toward feeling, may thus prove a literal God-send to religion.*

The Fetters of Christianity

In its fermentations Christianity, like all other religions, has crystallized around organization, polity, buildings, ritual, books, and so forth; but, if it would prove its superiority to all other religions, it must break these bands of embalment, and walk forth into the freedom of life. Perhaps there must be another Divine manifestation, when God shall speak to the prison guards of Christianity as Jesus spoke to those stand-

*William Ernest Hocking. *The Meaning of God in Human Experiences*, p. 39.

ing around the tomb of Lazarus: "Loose him, and let him go." But, whatever may be in the process of Christianity's growth, it must prove itself alive by its freedom to act. It may use these things, around which it has crystallized, as we use our hands and feet—but these things must be servants and not masters. There is a normal use for all of them, but it is easier to throw around them a halo of mystery, as though they were religion, than to experience penitence of soul and practice genuine devotion of worship, making one's life a channel through which the will of God may flow.

Most men in all ages are disposed to take the way of least resistance; so, when we think of Christianity, we think of organization, polity, buildings, ritual, books, and so forth. Jesus did not have much to do with these things when He was on earth—and I do not know that his interest in them is very great now. He puts man above everything else in the world—just a swearing man like Peter, or a doubting man like Thomas, or a covetous man like Matthew, or boisterous men like James and John; but men. Sabbaths, Jewish traditions, the Temple itself, everything was cleared out before Him to make way for man.

Overmuch Infallibility

What Jesus removed in the path of man, men have sacredly put back, so that we are worse entangled to-day than were the Jewish sects in the time of Jesus. I do not deprecate infallibility, for infallibility is a necessary element in religion, and, consequently, infallibility is an element in all communions holding to the reality of God; but it is the *overmuch* infallibility that makes sectarianism. It is the contention for infallibility to the letter that hurts the spirit of life and truth. The disheartening outlook of these times is the apparent permanency in the establishment of the various Christian communions. We are not now quarreling so much between ourselves as we are courageously working to conserve our established *overmuch* infallibility,—established in our own eyes,—each guarding, in his own interpretation, "the faith

which was once for all delivered unto the saints," without due consideration of other communions that are guarding that same "faith," according to the interpretation of another group of "the saints."

We have guarded our interpretations with an astonishing sectarian fidelity. We have guarded Baptism, whether it were trine immersion, single immersion, sprinkling, pouring, or whether administered to infants or believers, whichever one we support being divinely appointed. We have guarded the Mass, the Eucharist, the Holy Communion, or the Lord's Supper, whichever name we use, and have maintained the divinely appointed interpretation, whichever one that is. We have guarded Confirmation, the Right Hand of Fellowship, and the Church Membership Roll with orthodox sacredness. We have guarded the Bible, either that the whole be accepted *verbatim* as divinely inspired, to the marking of the chapters by Hugo de St. Caro in the thirteenth century and the marking of the verses by Robert Stephens in the sixteenth century; or that only parts be accepted as belonging to revelation. We have guarded a hundred other things, which may have some religious significance or not; in short, we have been careful to guard everything except the religion of Jesus.

The Apostle Paul in writing to Timothy says: "Guard that which is committed unto thee,"—the Holy Spirit,—and in writing to the Galatians, relative to the results of that guardianship, he says: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." But we have stood so long as guards for the former things that the realities have been obscured. Without commenting on the nine elements in the fruit of the Spirit, we break down, break down completely, on the first element—love. The Church itself is the best definition of unlove that may be found anywhere in the world. Says T. R. Glover: "So far from representing Jesus to the world the Church has made Him odious to the intelligent mind."*

*R. T. Glover. *Jesus in the Experience of Men*, p. 150.

Slamming the Door

Our church membership roll is a fictitious instrument, unreliable as to furnishing conclusive data for righteousness. It does, perhaps, indicate to some indefinite extent, an approximation of certain theological beliefs that have been the occasion of division; but it can hardly be said to go beyond that, even if it fills several pages of governmental religious census. Some years ago, a group of Protestant Episcopal bishops crossed the Atlantic Ocean, traveling nearly four thousand miles, to invite the Pope to send delegates to a world conference on Faith and Order, seeking to find a pathway to the unity of the divided Church; but the Pope said: "No conference, gentlemen, until you have surrendered to me as the successor of St. Peter and the vicar of Christ." Laying aside the artificial of ecclesiasticism, is that the way of heavenly wisdom? It looks as though the Pope would long ago have crossed the Atlantic Ocean in search of the Protestant Episcopal bishops and other separated brethren, beseeching them for a conference on Faith and Order, and saying: "Come, let us reason together." Such a single act would do more to prove that he is from Christ than slamming the door in the face of an invitation to a friendly conference on Faith and Order from members of an Episcopate as ancient as his own. It is this artificial in religion—this slavery to institutional traditions, this better than thou attitude—that destroys brotherhood and promotes infidelity.

But the Roman Catholic Church is not alone in this attitude. Similar instances may be cited on the part of Anglicans and Protestants. The Roman Catholic Church is, perhaps, a little more rigid than others; but this attitude is the plague of Christendom. It is the prevailing rudeness, in one form or another, with few exceptions, among Eastern Orthodox, Roman Catholics, Anglicans, and Protestants. We are all sinners before God in this, slamming the door so loudly in the faces of our brethren of other communions that the world can get neither the benefit of our worship nor see our brotherhood. These conditions, however, must not be taken too

seriously; they are the poutings of a middle adolescent. Nevertheless, who are we Christians that we should not learn gentlemanly decorum, if we are ever to practice the gentleness of Jesus? If the slamming of the door attitude is the action of the modern Christ, one thing is sure, and that is, that He is not very close kin to the Christ of the Gospels. The pertinent question is: Which of these Christs control modern religion, and which has the balm for the world's sore? These preparatory days are to hasten that day, which must come, when all these fictitious walls of denominational exclusiveness shall be leveled to the ground, so that every artificial barrier to brotherhood may be removed, in order that the Church of God may be free to proclaim to the world a common ministry and a common membership.

Tests in Religion

In these days, we already are more concerned with the evidences of spiritual experiences than ecclesiastical authority. Religion must be put to the same test as anything else. Other things of human experience are as sacred as it; the marching forth of one group of Christians with their *overmuch* infallibility against another group is becoming more and more grotesque with the years. The passing of a Christian from one communion to another is a matter of little consequence. The great hungry world looks on and observes no significance in the change—and, practically, there is none. Newman's change brought no definite results, so far as matters of righteousness go. Judging by what he has left,—and that is the only data upon which we can base reliable conclusions,—his best was attained when he was an Anglican—if we consider "Lead, Kindly Light" and such other contributions. The pathos of it all is that the churches still largely think that these changes are advantageous to the cause of righteousness,—especially when they come our way,—when in ninety-nine cases out of a hundred their contribution is largely to sectarianism; for, converts from one communion to another, as a rule, are really the most sectarian in support of

their new alliance. In the days of his flesh, Jesus had a very poor opinion of making proselytes from one Jewish communion to another; He said some very plain things about it.* I have no ground for any other conclusion but that He thinks the same thing to-day about making proselytes from one Christian communion to another. It is this peanut policy in religion that has almost wrecked Christianity.

In moving out of the atmosphere of theological controversy into the atmosphere of social interpretation, where love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control flourish, it is like transplanting scrubby plants from the arctic regions to the tropical zone. The transplanting has already started; the gardner is Jesus. The change of attitude, which can only come by the power of the Spirit, is changing everything else. One thing is certain, and that is, that God could not have intended for the Bible to be used as an arsenal out of which Christians were to get arguments to bombard each other into permanent hostile attitudes. Also, the evidence for establishing truth does not lie alone in the past. Christianity is a living thing. It lived in the past; but the bulk of evidence for its vitality lies in to-day. If it does not now produce the fruit of the Spirit, is it true? We must find our answer in the warm terms of brotherly kindness and godliness, rather than in the stale terms of theological dogma.

The Sacredness of Man

The most sacred thing on earth is man. Jesus sought to make mankind sacred in the eyes of all men; likewise He sought to make sacred in man's sight all time and all places. But there was deeply rooted in the Semitic mind then, and there is in many minds now, the artificial notion that life is definitely divided into the sacred and the secular. One day is holy; other days are not. Some buildings are holy; others are not. Some people are holy; others are not. It is not uncommon to find men who think that what they do in church

*Matthew 23:15.

on Sunday is sacred, but what they do during the week is secular; likewise that what they say in prayers to God is sacred, but what they say in business to men is secular. It all smacks of the artificial. Jesus undertook to uproot this whole notion. The thunderbolts of his attacks raised a storm of hostility against Him.

But Jesus changed the thought of the world when He showed that all life is sacred, because God fills all life, as He does all time and all places. There is no such thing as consecrated ground, consecrated buildings, consecrated days, consecrated things, apart from other things, other days, other buildings, and other grounds. The whole world is consecrated to the use of man with no part more sacred than the other. It must have been in the Divine purpose to allow Palestine to be so overrun that all the footprints of Jesus might well-nigh be wiped out, lest spectacular pilgrimages be made there in the interest of those pilgrims who, visiting there, would think themselves holier than others. Jesus overturned this idea as completely as He did the tables of the money changers; but the churches have been scrambling ever since to turn the tables back in their former positions; they have attained to considerable success in the project. We hear not only of days and places being consecrated, but we likewise hear of religious history, religious occupations, religious education, and so forth, as though all other education were irreligious and so of all other occupations and histories. Confining religion to church services is one of the finest pieces of hypocrisy in history.

All men are sacred, all days are sacred, all buildings are sacred, all lands are sacred, all education is sacred, all history is sacred, and all labour is sacred. "Whatsoever ye do, work heartily, as unto the Lord, and not unto men." There is nothing profane in the world, other than the speech and conduct of men, which Jesus came to remedy. St. Peter's in Rome, St. Paul's in London, and scores of the great cathedrals are no more sacred than the little one-story brick cottage of George MacDonald in Northern Scotland, or the rude huts on

the side of the Alps, where peasants live and have their morning and evening prayers.

In the French Revolution people climbed for safety far up on the beautiful marble statues in the gardens of the Tuileries; but the soldiers, fearing that the statues be marred by shooting, picked off the refugees with their spears until, falling headlong to the ground, the soldiers indifferently watched them die in agony. I do not know that we have moved so much as a pace beyond the French Revolution. The world screamed over the ruins of the cathedral of Rheims in the storm of the recent war; but the cathedral was not worth as much as the peasant lad who fell in the battle of Rheims unwept save by a far away and unknown home. He was himself a cathedral, divinely made with plans for high altars and far-reaching experiences. As comrades looked upon him, he seemed the mirror of God—perhaps a prophet for whom the world was waiting, or a soul on the way to be a lover of men. But he and fellows like him were mowed down at the battle of Rheims. The penetration of the towers of Rheims, with bursting balls, could not have been as much concern to God as the drying up of the streams of spirituality in the life of a single man—for men are the realities with which God works.

National Histories

The histories of nations make difficult reading—especially when Christianity is so closely woven into their fiber. When a boy in the public schools of Virginia, I studied an American history that contained a picture of Major André,—the British spy,—who was hanged during the American Revolution. My boyhood prejudice went along with the picture and the story. Some years after I went to England. There in Westminster Abbey was a beautiful marble monument to Major André—the British hero. It forthwith held me beyond all the monuments in the British Pantheon. I saw how books of history are necessarily *ex parte* findings, written out of the passion of war crimes and crowded with artificial halos from an enslaved Christianity.

But national thieving has been as common, on its large

scale, in the extension of national dominions as petty thieving, on its small scale, has been among the citizens of the nations. We condemn one and praise the other. Between 1880 and 1890 more than 6,000,000 acres of land in Africa were grabbed by England, France, Germany, Belgium, and Portugal; and, by the beginning of the World War, in 1914, the European nations had all of Africa, except Liberia and Abyssinia. Asia has not fared much better, and Japan—following the example of the Christian powers—grabbed Korea, and, when remonstrated with, replied: “We are only following the lead of the Christian nations.” The United States did a noble thing in returning the money from the Boxer Indemnity of 1908,—and now England and Japan have followed her example,—but the United States takes her place by the side of the other nations in land grabbing. The Indians were driven out of their possessions and killed, if they failed to comprehend the superiority of the white man’s civilization. Maine was got from Canada by other than the most honorable methods; Louisiana and Alaska were purchased without consulting the citizens of those territories; Texas and California, the Philippines, and Porto Rico were annexed by force, as were the Hawaiian Islands and Panama. It is also embarrassingly difficult to explain our treatment of Haiti and Santo Domingo. The dominant motive for national land grabbing has been classified as an economic necessity, and the nation that did the successful grabbing regards her act as one of honor! Because Christian sentiment supported these actions is no evidence that either the Christian sentiment or the action was right.

There are many sides to histories—certainly two. On one occasion, when General Nelson A. Miles was visiting Hampton Institute, he heard called the name Paul Natchel, whose father he had killed, because he was rather a troublesome Indian. To General Miles, it was a small matter to kill a boy’s father,—especially if he were an Indian,—for the killing of Indians was counted an achievement of honor. General Miles asked to see the lad. When Paul was brought to the platform, he refused to shake hands with the General, saying:

“I stay a thousand years in guard-house, but I will never shake hands with him. He killed my father.” Those standing around were shocked at such discourtesy and unpatriotic behaviour. But the Indian lad was only a voice of protest against the outrages perpetrated upon minorities and weaker nations and races; for which Christianity must call all the nations of the world to make confession of their guilt, and to repair their ways. The whole political system is corrupt, and the churches share in the corruption. What can be expected in civic righteousness of the United States Senate, where single seats are bought—sometimes to the amount of \$200,000—and the majority party confirms the purchase by a public vote? Or what can we expect of churches who sit idly by and are willing to see it so, or are so absolutely under the influence of political partisanship that they condone the purchase for the good of these particular times? It must be said, however, to the credit of some states that their elections have sometimes reversed their previous endorsement. This is one of the hopeful signs of growth toward freedom.

A More Costly Ministry

Because the religious instincts of man demand something better than the crimes of nations and the social heresies of the churches, Christianity must come forth in a more costly ministry to the needs of the world. This passion has always been in the hearts of many. Some have been impatient as though the only time in the world were that in which they lived. They have made short cuts as their contribution. Long ago one of the Hebrew prophets said: “He that believeth shall not make haste.” Impatience explains much of sectarianism, prejudice, and crime. It is the one word that contains the biography of Newman. He knew the present state of things was wrong as all others who have eyes to see. He could not resist the short cut—which never settles anything. His going from Anglicanism to Romanism did not change his religion at all,—only changed his group or associates and left the great problem where it was,—for changing from one communion to another never settles problems of

religion. Only one change can effect religion, and that is the change of one's life a step nearer God—which is unaffected by one's denominational affiliation. Accepting whole-heartedly the Athanasian creed, Newman's logical mind could not rest at ease until he had gone the whole pathway to Rome. He was logically right; for, as he truly says: "If the Athanasian creed was from heaven, why not the creed of Pope Pius?"* One follows the other as logically as figures in a multiplication table; he who accepts the first is not to be criticized for accepting the second. But logic will not solve our difficulties.

The unreality of religion must give way to the experiences in devout fellowship with God. Christianity is not in polity, ritual, organization, buildings, lands, creeds, books—not even in the Bible; Christianity is in men. Jesus says: "You search the Scriptures, imagining you possess eternal life in their pages—and they do testify to Me—but you refuse to come to Me for life."† Isaiah is speaking again:—

What unto Me is the multitude of your denominational sacraments? saith the Lord. I have had enough of your sectarian defenses, of your denominational competition, of your denominationally consecrated buildings, and of your better than thou attitudes. When ye come to appear before Me, who hath required this at your hand, to trample My courts? Bring no more vain worship; your prayers for your own group as though you were the Church at the exclusion of all other denominations is an abomination unto Me; your party brotherhoods, your sectarian institutions, and sabbath; the calling of denominational assemblies—I cannot away with your iniquity and the solemn meeting. Your attempt to perpetuate division over all the earth by loyalty to your party traditions and your denominational sacraments my soul hateth; I am weary of hearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of strife. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to love; seek justice, relieve the oppressed, judge the orphan, plead for the poor.

Slavery of Denominationalism

One of the differences between the Christianity of Jesus and the Christianity of modern denominationalism—and there is a wide difference—is that the Christianity of Jesus is concerned with the present and the future in giving strength and

**Grammar of Ascent*, p. 498. †John 5:39—Moffatt's Translation.

guidance to the unfinished temple for its attainment to the humility, beauty, and majesty of Christ; while the Christianity of modern denominationalism is largely concerned with the present and the past, and whatever work is projected into the future must be kept true to the denominational traditions. This is the sad story of all denominations. The denominational ghost of the past has a powerful spell on the present. This reached its climax in the Middle Ages, when a fixedness was given to Christian faith. The principle of this dead hand is a powerful factor in modern religion. "Denominational loyalty"—an inexcusably cheap phrase—is the present day whip for use in keeping people in denominational line—loyalty to denominational history, that it be continued as it started. Although this whole philosophy is weakening, it, nevertheless, is a powerful incentive to the less free. Long ago Alexander Campbell said:—

This plan of making our own nests and fluttering over our own brood; of building our own tents and of confining all goodness and grace to our noble selves and the elect few who are like us, is the quintessence of sublimated Pharisaism. The old Pharisees were but babes in comparison with the modern, and the longer I live the more I reflect upon God and man, heaven and earth, the Bible and the world, the Redeemer and the Church, the more I am assured that all sectarianism is the offspring of hell, and that all differences about words and names and opinions . . . are like the frolic of drunken men, and that where there is a new creature or a society of them with all their imperfections and frailties and error in sentiment, in views and opinions, they ought to receive one another, and the strong to support the infirmities of the weak, and not to please ourselves. To lock ourselves up in the bandbox of our own little circle, to associate with a few units, tens or hundreds as the pure church, as the elect, is real Protestant monkery—is evangelical Pharisaism.

Prophets of the Better Day

These middle adolescence experiences of Christianity indicate that Christianity is in the most critical period of its history; its choices now are the choices of its destiny. It is no longer the trial of Jesus when his disciples forsook Him and fled; it is now the trial of his religion. Shall the disciples forsake the religion of the Spirit and flee to legalism and materialism? The fermentations and digressions of the middle adolescence are prophetic of hopeful changes, if properly

directed. This is the hope of Christianity in these days of its middle adolescence. It must be lifted higher. The present hunger of souls furnishes evidences of its possibility; for multitudes among the nations of the world desire holiness. Their lives are the witnesses for the religion of Jesus. They are prophets of the better day—the day of humble walks with God.

Spiritual life has been strangled by the carnality of man as cold winds keep back the growth of flowers. But it is easier to believe that the sun shall cease to rise, than that Jesus shall not see the travail of his soul and be satisfied in the completion of the unfinished temple. He cleared the mist away when He came in the flesh. Christianity is helpless in clearing away the mist of these times, until it proves itself capable in manifesting Jesus anew to men.

In our processes of growth let us use, if we will, the ordinances as He gave them, or post-apostolic traditions, or a thousand other things, only let us be sure that our path leads toward God. Jesus destroys nothing that has in it reality. He came not to destroy but to fulfil. It must be so with us. It is not abolishing things nor retaining things that counts for most in religious experience, but a new creature in Christ Jesus. If, on the way, we discover that we are better than other Christians, because we have done this, that, or the other, right there we have lost our way, and a fog has settled down between God and us, irrespective of our Baptism, or Confirmation, or Mass, or whatever else we may have done; if, on the other hand, in our approaches we discover that the sense of our need of Christ and of our need of the fellowship of other Christians grows greater, then we shall have begun translating into human flesh the sign of Christian discipleship—"By this shall all men know that ye are my disciples, if ye have love one to another." Only where there is a sense of a common guilt of present day sin and personal penitence toward God, will Christianity live and send forth its life in the strength and beauty of reality.

PETER AINSLIE.

THE HISTORICAL ASPECT OF THE MOVEMENT FOR CHRISTIAN UNION*

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WE approach our subject from a personal interest in present-day movements toward Christian union. The actual composition of this paper has been almost the first task assumed after returning from the Indianapolis meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, where the obvious *lacunæ*, from the standpoint of a united Christendom, were the non-representation of the Roman Catholics, who probably would not come in, if they could,—of the Unitarians, who probably would come in, if invited,—and of the Southern division of my own communion, who are wanted in, but will not come. There is, also, the phenomenon of the tentative or indefinite relationship of the Protestant Episcopal Church and of the United Lutheran body to be taken into account. Notwithstanding the incompleteness of the Federal Council, as a representative of the Church universal, all must have come away from the Indianapolis meeting with a stronger conviction than ever that the co-operative activities of Christianity are the most promising phase of the existing world situation. Out of the *cul-de-sac* into which Christian civilization has blunderingly entered, there appears to be no other way, and to many an enheartened soul, there seems to be a voice from Heaven saying: "This is the way; walk ye in it." Yet it must be recognized that there are vast differences of religious opinion manifesting themselves in antagonistic religious convictions.

Hardly four years ago a great co-operative movement was

*A paper read before a recent meeting of the American Society of Church History, New York.

articulated and put into operation. If it would be an exaggeration to say that some of its leaders thought that the final form of religious institution could soon be established, there was at least the expectation that religious organization within Protestantism would be radically and quickly revolutionized. I do not like to admit that the Interchurch Movement, as originally conceived, was a failure, though it was doubtless such when judged by its expanded anticipations. As a shock absorber, to relieve organized Christianity in the inevitable period of jolts in the immediate era after the war, as a vicarious blunderer, the Interchurch Movement received many a scar which would have marred the Churches themselves if they had attempted to meet directly the exigencies of those trying days. Organized at first to meet the necessities of a pressing situation, to do at once the work which needed to be done at once, if it was to be done at all, the Interchurch Movement began immediately to expand its zone of activity and in so doing it lost an adequate sense of time. This is only another way of saying that the Interchurch Movement had no adequate historical perspective; in fact, one is inclined to say that it had no historical perspective at all. The historian of course knows that there is a sociological process, but many a sociologist makes only a horizontal cross-section of the world, its conditions and its needs. Because of its short life, if for no other reason, the Interchurch Movement will remain much more a sociological than a historical phenomenon. While various reasons may be given for the lack of success of that undertaking, none will account for it more satisfactorily than to recognize its entire lack of appreciation of the historical factors—and Christianity itself is a historical religion.

Now if co-operation is the most virile form of Christian activity to-day and the most promising for a better world in the future, and if several enterprises in the direction of Christian union are going along with encouraging prospects of increasing measures of success, it may be timely for some one who is sympathetic toward all of them to call attention

to one fact, even though to most it may be a truism. Boats approaching Plymouth harbor in England are in most special danger from the Eddystone reef and probably no boat ever struck on Norman's Woe that was not trying to make Gloucester harbor. With the passage of every successful stage in the voyage toward Christian unity, there should be renewed consciousness that this movement has its historical aspect and that the loss of a historical perspective may lead to disaster perhaps at the very entrance to the port toward which all are eagerly sailing.

If one examines the many efforts toward union, ancient and modern, whether on a large scale or on a small one, the degree of success will be found largely in proportion to the actual recognition of the reality of historical differences. This thesis, I believe, can be illustrated from almost any movement toward unity that has had any promise of success. I shall turn to a particular bit of evidence, which comes from a period in which the idea of some practical union of the Protestant forces of Britain was in the air. Cromwell's desire for some sort of a composition of the differences among the Protestants of Britain is well known and that whole episode, as surveyed from the political point of view, is a fairly familiar one. It may be of interest to utilize a somewhat rare source which exhales the nobler spiritual atmosphere of the period and examine briefly a Poem—at least it is in rhyming couplets and the lines begin with capitals—which came recently into the Samuel Colgate Baptist Historical Collection. The title page is a beautiful wood engraving, of which the central feature consists of four right hands, each clasped about the wrist of the one to its right, as though four persons were standing facing one another in a small square or circle. The lower part of the sleeve is shown and the white cuff characteristic of the dress of the Puritan period in England. About the clasped hands is a wreath of leaves and berries, with a background of clouds, likewise wreath-shaped, bearing the Scriptural reference, 4 Ephes. 3, 4, 5, 6, which in the King James Version would read: "Endeavouring to keep the

unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism. One God and Father of all, who *is* above all, and through all, and in you all."

Above the wreath we read the title

EIPHNIKON

a

Poeme

Wherein is perswaded the composing of the differences of all the faithfull
in Christ Jesus under what forme soever whether
Episcopall, Presbyterian, Congregationall or Antipedobaptist.

by

An unworthy Servant of the Lord, who desires the peace of the Churches of
Christ and of these nati—ons.

At the bottom of the page is the imprint, "London. Printed for Luke Fawne at the Parrett in Paules Church-yard, 1656."

How rare this poem may be, the present writer does not know. There is a copy in the British Museum and another in the Bodleian Library at Oxford, but Whitley, who lists it in his Baptist Bibliography, did not find a copy in any other of the approximately thirty libraries represented in that work. Perhaps the most interesting fact about the poem, which apparently was not written by a Baptist,—for a Baptist would hardly have written the line,—

What though some weak ones in the water fall,—

lies in its almost petulant protest against the identification of the Antipedobaptists (as the title-page terms them) with the Münster fanatics:—

John Leydens Tale, which serves at every turn,
Hath been so much abus'd its thred-bare worn.

Certainly the opprobrious use of the term Anabaptist continued long after 1656; it was applied to Baptists in New England in the early part of the eighteenth century not infrequently. How much evidence is there of the differentiation in Pedobaptist quarters between the fanatical Münsterites

and the evangelical Anabaptists,—a distinction that is of course commonplace to-day, earlier than this poem of 1656?

The union which the writer of the “Eirenicon” has in mind is one limited to the British Isles, the motive springing presumably from the political situation under the Cromwellian regime. There is no allusion to the Eastern Churches, nor even to the Reformed Churches of the Continent, save as these have been the victims of persecution by the Roman Catholics. At a time when religious and political interests were almost inseparably combined, through the union of the Church and State, the antagonism of Roman Catholicism and Protestantism was necessarily sharp and habitually exaggerated on both sides. Back of the argument for the union of the four divisions of Protestantism in Britain lay the common fear of Roman Catholic aggression, and the early part of the poem is devoted to laying the foundation for the argument for union so that it will appear as a necessary defensive:—

All plot together, and deep counsels lay,
How they the Churches of *King Jesus* may
Bring unto utter desolation,
And not to leave one in a Nation.
It's their endeavours wholly to enthrall
Your states, your lives, your consciences and all;
Let's cast our eye on that which unto us
Is most apparent and conspicuous,
And by the foots impression you may see
What the whole body probably will be.

After a few lines referring to the

. . . . War begun
Bewixt the *Dragon* and the Womans seed

and allusions to conditions in Ireland and to “sad *Augrogne* and the *Vale Lucerne*” our writer says:—

Give leave a short digression to make,
And that I may myself and you awake,
Some part of their late troubles to rehearse.

Then follow several pages devoted to a description of the sufferings of the Piedmontese, familiar to us through Milton's immortal lines beginning

“Avenge, O Lord, Thy slaughtered saints.”

and the second half of the poem is reached before the main theme is resumed; but in the lines comprising the "short digression," the evils and dangers of a disunited Protestantism are carried along as basic in the argument. Roman Catholicism, and especially Jesuitism, are charged with magnifying the division; their machinations are set forth as responsible for the untoward condition of Protestantism in Switzerland, Germany, Poland, and Scotland.

The closing third of the "Eirenicon" attempts to set forth the spiritual basis of the union which the poem was written to encourage and advance:—

Lets bear with one another, and all pray
 Causes of difference may be washt away;

 And let it be our labor to increase
Oneness of spirit, in the bond of peace.
 Hath not God layd a strong foundation
 For us to couch in unity upon?
 Are we not *One in things spiritual?*
 All of *One spiritual* body, having all
One head, One spirit of life, all the *same hope,*
 For to attain *One end?* is't not the scope
 Of every *One* to serve the *self same Lord*
 According to *One Rule,* his blessed Word?

 And have not we
One Baptism, one new birth, and also *One*
 And the *same means* for our salvation?
 Have we not all the self same enemies?
 All the same dangers?

I stop this quotation at this point as again the argument swings back to the defensive advisability of union.

It is evident that the "Eirenicon" accomplished nothing practical toward effecting that union of the four Protestant divisions, which was the desired objective of the poem. These lines which I have read show that the thought does not rise above the level of platitudes, while there is a certain patronizing air which would have been impossible if the writer had had any perception of the deeper historical reasons

underlying the divisions which so troubled him. This is especially noticeable in the central portion of the poem, where he attempts to quiet any antagonisms which those in one group may have for those in another: —

And is our difference in the main so much,
 As it should cause our distance to be such?
 And hath not Christ accepted some of those
 Whom we (and but for form sake) use as foes?
 But look in all the forms amongst us known.
 And say in *which* God hath not *some* his own.
 Are they Episcopal? grant it; what then?
Cranmer and *Ridley*, were not they good men?
 And holy *Hooper*, with a many more
 Such blessed souls wh'are gone to Heaven before;
 But they are Presbyterians; what were they
 Of whom so great a number in one day
 Were silenc't by *King James* at Hampton Court?
 Were they not holy men of good report?
 And are there not still many in our days,
 Godly, wise, sober men, deserving praise?
 But they are *Independants*; well be it so,
 Have you not heard, now many years ago
 Of learned *Ainsworth*, and grave *Robinson*,
 Whose Works still praise them, though themselves are gone.

.

But there are *Anabaptists*; so some call them,
 We'll not disput the name, all good befall them.
 Good Brother, let thy charity advance
 To give them timeing of an Ordinance.

.

Look but amongst them with impartial eyes,
 You'le find ther's many godly, sober, wise.
 And if the Lord continue truth and peace,
 'Tis probable their number will increase.

So even the liberal attitude toward the Anabaptists does not rest necessarily upon the inherent rights of a minority, but perhaps the obscure sect may rise to a position of numerical strength,—possibly become even the majority!

How inadequate this appeal is, unless every one should take the standpoint of the poem, is perhaps best seen in the selection of the names of Cranmer, Ridley, and Hooper as

typical Episcopalians. What would have been the effect if the exigencies of rhyme or meter had suggested the mention of Archbishop Laud's name? Yet did not the name of Laud spring into conscious thought in every Presbyterian and Independent and Baptist when, in the period of Cromwell, Episcopacy was mentioned? A cynic might be tempted to change the name of the poem to "Ironicon."

It is much more significant, however, that the "Eirenicon" should have been written, with its reiterated appeal for unity, than that its scope for unity was limited, through its exclusions, and its argument defective, through lack of appreciation of the more fundamental historical forces and factors. As we have noted, the poem is not an isolated phenomenon, for Cromwell himself hoped for some sort of a composition of the religious differences of Protestantism in Britain. We have referred to the "Eirenicon" primarily, however, because it illustrates so well the constant danger to the movement toward Christian union. Carried along often by sheer idealism, by men who have hitched their wagon to a star, there are recurring occasions when the reverse process is demanded, and probably this is the more difficult,—to attach the star to the wagon.

The danger of ignoring the historical aspect of the movement toward Christian union consists primarily in the substitution of something else for the historical factors. There are three substitutes which appear more often, probably, than any others, in all degrees from bold obtrusiveness to unwitting subtlety. They may be called the gloss, definition, and proselytism. By the gloss, I mean the tendency to minimize the existing differences with a glib optimism which calls for some overt act toward union, without a full understanding of what is involved. To those who appreciate the historic differences which have flowed out of differing conceptions of ordination, there is peril of the gloss in the acceptance of episcopal ordination by ministers of non-episcopal bodies, unless there is the clearest sort of understanding as to just what is involved in the transaction; otherwise a movement toward

unity may prove to be the genesis of three religious groups, where but two existed before.

The second peril I call that of definition. It rests upon the assumption that agreement in form of language may take the place of the actual welding of the historical movements which are represented in the life and practice of two or more groups of Christian people. Discussion may, of course, be fruitful of understanding; formal working agreements may be reduced to writing; documents may have as indigenous a place in the movements toward Christian unity as in any other historical movements. When, however, the discussions become mere logomachy, then there is evidence that definition has supplanted the actual historical process. The definition may describe the acorn; the historical process of growth may produce the oak; there will be difficulty in identifying the oak tree and the acorn.

The third danger is the substitution of proselytism for the historical factors. Too many groups insist upon the adoption of their own tenets as the *sine qua non* of union. While a hundred Protestants are becoming Roman Catholics, another hundred Roman Catholics are becoming Protestants, and there is no attainment of unity in that process. The frequent transfers from one Protestant communion to another in many of our local communities hinder rather than help the cause of Christian union. Personal dissatisfaction and temperamental vagaries, not strength of conviction, underlie these spasmodic and ephemeral fluctuations. Many an advocate of church union is basing his attitude upon the presupposition that in any liquidation of the existing ecclesiastical relations, his own denomination will have some technical advantage; his ulterior motive is not union but proselytism. There is no doubt but in the inevitable reduction of the number of sects and denominations, there will be the transition from the many groups to a few distinctive types, as these represent the distinctive and basic characteristics of great historical developments within Christianity. In so far as individuals find greater spiritual satisfaction in some other group and trans-

fer their connection to them, in most cases the group from which they go will bid them Godspeed; but where every wile is used and the spirit of unrest is engendered to bring about a change of communion, the whole spirit of Christian unity is violated. Therefore, every communion that is really interested in Christian union is under obligation to discourage the spirit of proselytism in its own local organizations.

In conclusion, let us look very briefly at certain positive phases of the trend toward unity viewed as a historical process. Christianity itself, as we have already noted, is a historical religion and the Church is a phenomenon of history. This means that the movement toward Christian union must be kept in the sphere of objective reality. Mysticism, in so far as it has any place in reality, belongs to the personal experience of religion and has no function in the realm of institutions themselves. It is in itself psychological, not sociological. If, for example, one believes that the united voice of the bishops is the voice of God, for him the selection of the bishops does not become a matter of indifference, but probably quite to the contrary. The utterance will be different according to whether the persons who have been selected belong to one or another school of thought, with one or another program of action. So the controlling policies of the Church fall within the scope of analysis by the historian and history becomes the key to ecclesiastical interpretation.

A second aspect of the trend toward unity is seen in what may be called the open-door policy. Many who suppose they are eager for Christian union close the door at once by making some definition of the Church or by asserting some test or standard which must be accepted as the presupposition even for any beginning of negotiations. Such tests or standards are brought forth as something absolute and there is rarely any recognition of the historical process which led, perhaps centuries ago, to their production, nor is there consciousness that much water has run through the mill since the standard was made. Protestant groups have sometimes locked the door as tightly as has Roman Catholicism, though they rarely

confess they have done so in so explicit language as that used by the Bishop of Cremona, in a letter dated 20 June, 1913 :—*

The Roman Church, with its definitions, with the affirmations repeated a thousand times of its divine character, and with all the acts of its government, has cut down and is cutting down every bridge behind it. It can well allow itself to be joined by the dissident churches with unconditional submission; but it cannot turn back, review its own decisions, modify its dogmas, change its hierarchy, lessen its authority.

* * * * *

Previous to the definitions made by the Roman Catholic Church, in the various Ecumenical Councils, union between the three churches was not difficult, so long as they were of one accord to submit themselves sincerely and unreservedly to the judgment which the Universal Church itself should in future pronounce: if they all united in the supreme dictum of the whole Church, no church would feel itself offended, and the truth received no injury thereby. But now, that the decisions have been *irrevocably pronounced*, what further way can be found to secure the supreme authority of the Roman Catholic Church? How can we, as it were, put in doubt what has been declared undoubted and indubitable? The more I think of it, the more I feel my heart wrung, as I see the impossibility of finding a way out of so terrible a difficulty. We Catholics cannot suffer that to come in question which we have declared to be the *truth*. We should be traitors to our faith. But you, my ever dear brothers, especially you English, you have not the insuperable difficulty which exists for us, because you have not, strictly speaking, adopted any dogmatic definition since your separation. We have the definition behind us, we have the *impassable abyss*, you *have it not*. Come over the gulf to us:

To go back to the figure of the door,—there seems to be here the confession that the door has been closed and locked and the key thrown away; but perhaps those who are still outside can find the key and get in, to find themselves now locked in just as inescapably as those who were in before them. Such a figure of unity is not very appealing.

To return for a moment to the figure of the *impassable* gulf. How can this be crossed by the non-Romanist without equal stultification of his religious and moral principles? What but an easily traceable historical process made the gulf impassable? Where is the moral justification for the digging of an impassable abyss? Is there no moral responsibility for those who dug it out to fill it in again?

These questions lead to a third consideration which is the

**The Constructive Quarterly*, I, 445, 447.

last I will mention. Can even Roman Catholicism claim that it has never started along some way, which, sooner or later, proved to be a by-way so that it has wisely,—and usually with quietness as a part of its wisdom,—retraced its steps, and again moved forward in the direction of that parallel along which Christianity habitually travels? Is it not true that roads which have seemed tangential ultimately have converged and coincided? There is a natural tendency for each Christian group, which has been traveling its own historical highway, to adopt a doctrine of Divine immanence for its own religious experience, while conceding at the most only a deistic relationship of God for those who have been traveling another ecclesiastic road.

Ultimate Christian union must be a synthesis of a broader range of experiences than even that enjoyed by the group with the fullest consciousness of catholicity; and, for this, all the historical factors must find opportunity for recognition and evaluation. There are religious and moral aspects of the movement toward Christian union, which, of course, cannot be ignored, but essentially united with them is the historical aspect, which is more likely to be overlooked.

In closing let me read six lines that come near the end of the "Eirenicon," as again they illustrate a self-imposed limitation often characteristic of interest in Christian union:—

Beg thou of God with knowledge to enrich us,
 And by his spirit so to guide and teach us,
 That though our dispositions diff'rent be,
 And judgments are in some things contrary;
 Yet we may that blest exhortation heed
 To walk together so far as agreed.

It may be a greater dispensation of grace when Christians, though in disagreement, may, nevertheless, walk in love together.

WILLIAM H. ALLISON.

ANCIENT ORTHODOXY IN RELATION TO CHRISTIAN UNION

BY DEAN W. J. LHAMON

Liscomb, Iowa

IN the January number, 1922, of the *Christian Union Quarterly*, there appears an elaborate communication by the Most Reverend Nicolas Evangelides, Metropolitan of Nubia, relative to the Geneva Conference on Faith and Order. I was drawn to the communication, upon its appearance, because of the author's evident command of historical material, his frank advocacy of ancient orthodoxy as the essential basis of Christian union, and the genuine enthusiasm of his advocacy. But I found myself in entire disagreement with him as to the proposed basis of union, and so expressed myself in a brief letter to the Editor of the *Christian Union Quarterly*. My letter was published in the April number of the *Quarterly*, 1922. The last issue of the *Quarterly* contains a reply by the Metropolitan in which he reiterates his former position, and pleads even more earnestly for the ancient symbols as the basis of union. The question is so entirely vital, and the spirit of the discussion on the part of the Metropolitan so fine, as to invite another effort, on my part, to state and to defend what seems, to me, to be a possible basis of union to-day.

One must reciprocate most heartily the Metropolitan's longing for union, and for the blessings that would flow from it, as expressed at length in his first paper, an expression the ardour of which is indicated in the following brief quotation: "One feels one's heart burned by the desire for the union of all Christendom when one considers how many and what sort of good things would result from that work, pleasing to God—spiritual, moral, and material benefits—in a word, the complete reconstruction of the world."

In his first article, the Metropolitan affirms that there are "three different conceptions and methods of union,—(a) complete dogmatic union; (b) partial dogmatic union; and (c) moral union." The last two he dismisses entirely from ultimate consideration, and pleads for "*complete dogmatic union*" as the only possible union.

As to his interpretation of this term, the worthy Metropolitan leaves us without a particle of doubt. He says: "The holy Nicene Creed and the dogmatic decrees of the seven great Ecumenical Synods form a Divine basis, infallible and of indisputable validity. By those Synods the Church of Christ, then, one and undivided, spoke the final word on the questions of faith. Any change of those doctrines constitutes not progress and completion, but perversion of the substance of the faith, pernicious and perilous innovation. * * * If on those foundations, and from that standpoint, the union of the churches were attempted, there is much hope and probability of success."

In this quotation there is maintained a thoroughly ancient and dogmatic position. This is true of the article *in toto*. It appears, again and again, in such statements as the following: "Of what great service the complete fixation of dogma in our church has been is clear from the variously-named heresies, impossible to count, which have arisen in late years in the Protestant churches, precisely on account of the lack of dogmatic and administrative coherence and unity of their members."

Still further, in his rejoinder to my brief article above referred to, the Metropolitan, having quoted I Tim. 3:16, says: "The Nicene Creed was composed from these and other early statements of the faith, for historical reasons, and has prevailed throughout the ages. We prefer it to any other creedal statement, because all the elements of reverence and truth are centered in it; because there is no need for us to alter the form of the faith, from time to time, as the style of clothing changes; because this creed was formulated by wise Fathers of the East and West, by holy men who still bore the stig-

mata of the Lord in their bodies from the recent persecutions; because it sets forth clearly the salutary truths of religion; because it is bound up with the holy sacraments of Baptism, the holy Eucharist, and holy orders; because the indissolubility and oneness of the orthodox faith is manifested by it, without regard to time or place, nation and language.”

It is in a spirit of fairness that I have quoted so at length as above. There are underlying the Metropolitan's positive position several assumptions that cannot be allowed. First among these is the assumption that the ancient orthodoxy of the Nicene Creed and the Seven Ecumenical Synods has been during the centuries a sufficient and successful basis of union. This is not historically true. The Roman Catholic Church counts the same Synods among its choice possessions. Yet, in the year 1054, Pope Leo IX and the Patriarch Cerularius mutually excommunicated each other, the former in the following language relative to the Eastern Church and its adherents: “Let them be anathema Maranatha, with Simoniacs, Valerians, Donatists, Nicolaitans, Pneumatomachi, Manichees, and Nazarenes, and with all heretics; yea, with the Devil and his angels. Amen, Amen, Amen.” Now, from our western, twentieth century viewpoint, neither of these parties was more heretical than the other. We should prefer not to use the word heretical at all, but to say that both parties were the children of their times, the children of Greek metaphysics and Roman dogmatism, and that both had departed far from the spirit of Jesus and the simplicity of the New Testament times.

Another assumption of the Metropolitan is that the deliveries of the Seven Ecumenical Synods constitute a full and final body of doctrine. On the contrary, the Roman Catholic Church counts thirteen additional councils, making twenty in all, and all ecumenical and authoritative, culminating in the dogma of papal infallibility. Having traveled the same road with the Roman Catholic Church up to seven, by what right does the Orthodox Church deny to the Roman Catholics further progress along the same highway? To stop at seven,

to find fixedness and finality there, would seem to be not only an unwarranted assumption but a dogmatic accommodation to historical conditions that have become traditional in the Orthodox Church. From the broader and more charitable viewpoint of to-day, the history of the Synods is a history of cleavages. Every debate had its pro and con, and whether pro were orthodox and con were heterodox, or vice versa, depended on times and places and majorities. At the Synod in Ephesus, 431, Cyril, a rabid Monophysite, proved his orthodoxy by getting in his votes before the Eastern bishops arrived, and having,—as we should say,—packed the jury, condemned Nestorius as a heretic because he would not say that Mary “was the mother of God.” Twenty years later the Council of Chalcedon pronounced in favour of the two natures in Christ, and Cyril himself became a heretic. A hundred years later still at the Council at Constantinople a Monophysitic interpretation was put on this two-nature theory. Thus it happened that the two-nature theory with its one-nature interpretation became the orthodox teaching of the Church. Then, there was the long and heated debate as to whether there were one will or two wills in Christ. Pope Honorius was a Monothelite, and, being infallible, he must have been orthodox. But the sixth Ecumenical Council, in 680, pronounced in favour of the two-will theory, and anathematized Honorius as a heretic. These are but hints at the history of the Holy Synods. Several bodies of devout believers, branded as heretical by these Synods, still exist, such as the Armenian, the Coptic, the Abyssinian, and the Jacobite. Their devotion through the centuries seems not inferior to that of other bodies of believers who happened to get themselves into the orthodox lists. Surely, it is time to abandon such ugly terms as heresy, and heretic, and with them the dogmatic method which leads directly to the hunt for heresy, and coldly uses the brand. If “the complete fixation dogma” leads to such easy use of the heresy brand, as is indicated in one of our above quotations from the Metropolitan’s argument, then the “complete fixation of dogma” is not the way of union.

This leads me to one other assumption of the Metropolitan's position. It is that the dogmatic method can be made effective in our modern world. I am anxious that the worthy Metropolitan should see that it cannot. I wish that I might be able to put the matter so plainly and effectively as to convince him that the ancient dogmas, for which he so earnestly pleads, fall wide of the mark in our western world. And that for the following reasons:—

1. We have been trained, now, for several generations in the scientific, inductive, Baconian method. This I reaffirm from my previous paper, with the feeling that the Metropolitan has missed the force of it, as indicated by his rejoinder. We seek facts, and the collation of facts, and we frame our theories accordingly. We insist on seeing for ourselves. We must make our own discoveries. We are bound to our historical and literary and laboratory ways of working. We are pragmatic. We want results. We are careless about what does not function for us, and for our problems under our conditions. Everything must come under our microscopes and go into our crucibles. History, religion, theology are no exceptions. We resent dogma. It is not enough for us that a church council, sitting fourteen, fifteen, sixteen hundred years ago, voting by majorities, or even unanimously, decided thus and so. Unless we can see and feel the "thus and so" decision for ourselves, it means nothing to us more than a fossil means to the geologist. We feel that we live in a changing, growing world, and we are not sure of finality. Did the Nicene Fathers, for instance, have all the facts? Did they get all of the premises into their logic? Or did they get in some that did not really belong there? Were they quite competent to cope with the Infinite? May not the Godhead be greater far than they ever dreamed, or different from all their imaginings? I quote from Dr. A. M. Fairbairn—a name great among the greatest of accomplished and reverent theologians; of the Nicene symbol, he says: "It did most inadequate justice to the theistic contents of the Christian history. Metaphysics triumphed over ethics,

scholastic terms over moral realities. It is hard to say whether the Nicene theology did more eminent service or disservice to the Christian conception of God."

2. With the scientific method and its broadening effect there comes the academic spirit. I will not call it the spirit of tolerance. It is more than that. It is the fraternal spirit of mutual truth seekers. It is the spirit of the student, who, having covered a certain area of truth, gladly concedes other areas to other students, and gladly also "gives and takes" with them. It is the spirit that knows how to differ in friendly ways with friends, and that does not cry "heretic" when it finds even impassable gulfs of thought. It is the spirit which meets even the doubter by saying: "Thomas, reach hither thy finger and put it into the prints of the nails, * * * * and be not faithless but believing." How different the dogmatic spirit of the ancient Fathers! I speak of them with reverence for many of them carried in their flesh the stigmata of suffering for the name of Christ; and I join the Metropolitan in honouring them. But they were the children of their dogmatic age, nevertheless. They were masters of Greek dialectic, the logic of Aristotle, and they fondly assumed that the infinite God could be measured, limited, defined, and confined by that. Now and again, they backed their logic with clubs and spears and armed guards, and the edicts of emperors. They drew hard and fast lines; they made heretics of those whom the Saviour Himself would have blessed.

3. The dogmatic method and spirit lack adaptation. By their nature they are inflexible. In his rejoinder the Metropolitan says: "We hold that the Holy Fathers expounded the various problems of the faith clearly and infallibly, after great research, not only for their age, but for every age, and were guided by the Holy Spirit, and their doctrine cannot be gainsaid to-day. And since the same causes always produce the same effects, and since good logic does not vary, if the modern mind thinks correctly and is devout in theory and practice,—like those inspired fathers and teachers of the

world,—it will not form strange doctrines contrary to those of the olden time.” But suppose that “the Holy Fathers” were limited, as surely all men are; and suppose their logic was based on half the possible premises relative to “the ilimitable God”; and that their exegesis of Scripture was faulty, now and again, as undoubtedly it was; and suppose that the Holy Spirit has wrought through other “Fathers” as well, such as Luther and Melancthon and Calvin and Wesley and John Huss and John Knox; and an innumerable company of devoted and sacrificial missionaries, such as Robert Morrison and David Livingstone; and a like number of consecrated scholars in our colleges and universities and seminaries—suppose all this; then, what becomes of the finality and infallibility of the Ecumenical Synods? And it is all supposable, every word of it, and more. Shall we shut up the Holy Spirit to the first six or seven centuries of our era, dogmatically confine Him to the Seven Synods, and stop Him forever there? Let us rather believe that He is working to-day in our Conferences on Faith and Order, our Federal Councils; our churches and schools and colleges; our laboratories and hospitals and clinics; in our higher and lower criticism, and our ever renewed study of the Scriptures; in our very effort to see eye to eye, minimizing our differences and magnifying our units of agreement. The function of the Holy Spirit is to “guide into all truth” through all ages,—not to dogmatize through one age for all succeeding ages. And the medium of his guidance is ever a truly human one. He must make use of “earthen vessels.” To this the ancient Fathers were no exception. Their very method of Scripture interpretation and exegesis, hinted at above, was the allegorical one of Pantænus and Origen, a method utterly discarded by the scholarship of to-day.

This modern method, backed by the academic spirit, opens the way for growth in our apprehension of truth. It is didactic, rather than dogmatic. It calls for research. It is not tied to tradition. It is psychological in its simple, honest presentation of fact and truth and in its trust that they will

be honestly received according to the capacity of the disciple; and the Master Himself demanded nothing more. It is brave. It would trade a thousand yesterdays of dead logic for one to-morrow of vivid truth. It does not fear progress, but courts it, under whatever form and by whatever means,—Evolution, Criticism, Social Science, Democracy, Modernism, even, if need be, the reconstruction of religion itself. If an ancient dogma helps the modern man, he will keep it; if it cramps and hinders him, he will reject it. Finality for him is in the response of his own soul to fact and truth and Christ and God. Since Christ is the Son of God and man is made in the image of God, it follows that the truest orthodoxy is loyalty to one's own soul and Saviour; the crown of heresy is to permit Priest, or Pope, or Council, or Dogma to get in between the soul and the Saviour. Dr. Fairbairn, above quoted, observing that Christians, in their discussions of union, are unwilling to make any historical creed central and decisive, suggests that such unwillingness arises from the fact that the Church, "so long as it believes in the divinity of its Founder, is bound to have a history which shall consist of successive and progressively successful attempts to return to Him. * * * * Its ability to interpret Him and realize his religion ought to be a developing ability."

I have spoken of the assumptions underlying the position of the Metropolitan. I come now to speak of what must have been on his part an unguarded statement. He says: "In the Nicene Creed there is no limitation or circumscription, but simply words and phrases of the very Gospel." At once one can point out in it a number of phrases that are not "phrases of the very Gospel," such as "begotten before all worlds," "very God of very God," "of one substance with the Father," and "incarnate by the Holy Ghost." These phrases may be true, but they convey no definite concepts. They land us in the infinite, the illimitable, where definitions do not define, where definition is limitation, and, therefore, a contradiction in terms. He who accepts dogma as authority may

affirm his faith in such terms. But he who rejects dogma, and puts fact and reason first, hesitates.

But, even if the Nicene Creed and the other deliveries of the Seven Synods are true, they are not the "rock" on which Jesus said: "I will build my Church." The axioms of mathematics are true, but no one presumes to build churches on them.

There are myriads of people who, knowing nothing about ancient orthodoxy and caring nothing about it, do care mightily for the Christ of the New Testament. To them He is a real man,—teaching, healing, inviting, warning, forgiving, befriending the friendless, convincing doubters, suffering, dying, rising, planning a world-church in which there shall be neither orthodoxy nor heresy, but simple discipleship—a brotherhood of growing, child-like believers. And they care mightily for a God, who is good enough to be the Father of this New Testament Christ, and for a Spirit holy enough to work in society and among men as this Christ wrought. Such is their Trinity. Such is their orthodoxy. They are the very "salt" and "light" of the orthodoxy of Jesus Himself. And they are ready to unite with the Metropolitan of Nubia, gladly granting to him his forms of faith. Is he willing to unite with them, gladly granting to them their forms of faith? This is exactly the proposition that confronts us when we talk of union.

But this is going back not to, but beyond, the Ecumenical Synods. It is going back to the New Testament; to the primal creed of the primal Church—to Christ, who, when the Apostle Peter confessed Him as the Son of God, asked no further definition, but blessed the Apostle, and said: "On this rock I will build my Church."

Many, and, among them, prominent leaders are finding their way back to this primal creed. Quite recently the Very Reverend W. R. Inge said of Protestantism: "Its three leading motives are: to revert to primitive Christianity, to inspire moral and political reform, and to accept the religious witness of the inner man." In this simple, vital, factual faith

millions of men and women lived and died, and many thousands of them passed bravely to martyrdom, during the first three hundred years of our era. Were they not orthodox? It was this simple faith, and not the formulations of the Ecumenical Councils, that "burned to the water's edge all round the Mediterranean, and remade the Roman Empire." It was this that put to shame the "fair Greek gods," and enabled Elizabeth Barrett Browning to sing her song of Christian triumph—"Pan, Pan is dead." It is of this same primal creed of the primal Church that Tennyson sings in his *In Memoriam*:—

And so the Word had breath, and wrought with human hands
 The creed of creeds, in loveliness of perfect deeds,
 Which he may read who builds the house, or binds the sheaf,
 Or digs the grave.

And of which Whittier sings in his *Ode to Our Master*:—

Our Friend, our Brother and our Lord,
 What may thy service be?
 Nor name, nor form, nor ritual word,
 But simply following Thee.

W. J. LHAMON.

UNDERSTANDING

Three things grant me, Lord God above—
 Understanding, faith, and love.

Love in my heart, and faith in my soul,
 With understanding to see the goal.

Faith as the way, and love as the light,
 With understanding to keep me right.

For faith is the seed, and love is the flower,
 But understanding the living power.

—Chas. O. Olsen.

THE UNION OF THE CHURCHES*

BY AGAMEMNON ZACHOS

A Lawyer of Cairo, Egypt

(Translated and condensed by Ralph W. Brown, Boston, Mass., from *Pantainos*, Greek Orthodox Patriarchate, Alexandria.)

A DREAM for whose fulfilment I had not ventured to hope is now being carried out. Efforts are in progress for the *rapprochement* of the Christian Churches. It is a pleasure and an honor for me to take part in this year's conference of the group in Egypt which is working for this noble purpose.

I have no great knowledge or personal influence to contribute to the cause, but there happen to be two things about me which may make my participation of some value.

In the first place, I am a layman, so that my participation is something exceptional and uncommon, because, unfortunately, most of us forget that the Church means the whole body of the faithful and not the clergy only. More active participation by the laity in church affairs is valuable, if for no other reason, because it thwarts the efforts of active opponents or sarcastic critics to paralyze any undertaking for the progress of the Church. Such opponents usually say: "Those men are priests—they are looking out for their own interests, and trying to keep up their professional prestige." But when ordinary citizens, especially if they are educated men, champion the cause of religion and work for it, its adversaries will have to hold their peace, and those who are indifferent will have to give the matter serious thought.

Then the world will understand that the inattention of so-called learned scientific men to church matters is not due to their culture, but to its superficiality and one-sidedness. It makes them conceited, but, at best, they are only half-enlightened. Historical and philosophical training is not compulsory in their case, so that we meet physicians, lawyers, mechanical engineers, and even philologists, who are ignorant of the first principles of general knowledge. Above all, they have no notion of the importance of Christianity as a cultural and civilizing force, or of the philosophical and philological

*The brief of an address delivered at a recent conference at Helouan, Egypt.

value of the Scriptures and the writings of the Fathers, or the part which religion has played and plays to-day in political and social evolution.

The other thing which leads me to think that I may contribute something to attract other adherents to our cause, is the fact that, from boyhood up, I have longed for the unity of the Faith, perhaps as few laymen do. On the principle that everyone should begin with himself to apply his theories, I attended services for years in non-orthodox churches, especially the Anglican, which is closer to the Orthodox than any other. There I found a real desire for the more general predominance of Christianity, independent of any other motive. The love of Christ has penetrated deep into the soul of the English nation, whereas, unfortunately, among most Roman Catholics, Christianity is not pure but mixed with Latinism, while, among most Orthodox patriotism and race are of far greater moment than religion. I constantly recall these visits, with a lasting realization that a pure and genuine love of Christ prevails in their services, despite all their doctrinal imperfections, and I repeat the Lord's Prayer and certain psalms and hymns in English, the better to realize the unity of the Faith for my own part.

I have come to believe that the union of the churches will occur of itself, by God's grace, when every one who bears the name of Christian whole-heartedly desires it, freeing his mind of every biassed or fanatical idea, uprooting from his heart all national or racial rivalry, and purifying himself of all hypocrisy and guile. The first important step toward union is active sympathy, shown by deeds, of all other Christian churches for those churches which are being dogged by barbarous unchristian tribes, as is the case with the Armenian Church and the Greek Church to-day.*

AGAMEMNON ZACHOS.

**Translator's Note.*—It chanced that this address is followed, on the same page of the Greek paper, by an account of the martyrdom of Chrysostom, the learned and beloved Metropolitan of Smyrna, whose hospitality, encouragement, and efficient help had been among the happiest memories of the deputation which visited Europe and the Near East in 1919 on behalf of the World Conference on Faith and Order. Month after month has gone by since the Metropolitan's shameful death without the effective intervention of the Christians of the West, for which these Christians of the East still hope and pray.

THE CHRISTIAN UNITY FOUNDATION

BY REV. SAMUEL G. INMAN, D.D.,

Secretary of Committee on Co-operation in Latin America, New York

THE outstanding difference between the Christian Unity Foundation and other Christian unity organizations that are working for Christian Unity, at the present time, is the use of research made by this Foundation. Those who are sufficiently conversant with modern scholarship to understand what research has contributed to history, to comparative religions, to sociology, to economics, to medicine, and to other sciences, will immediately appreciate the value of research in the development of unity among the various divisions of the Christian Church. If the divisions of Christianity have often begun because the feeling that some special doctrine, more or less generally accepted by all, should have special emphasis, that division has more often been continued and enlarged by a misunderstanding of the real objects and practices of the best elements of that particular movement. What communion of Christians have not been humiliated and,—yes, angered and forced into unholy controversy and belligerent activities,—by misrepresentations concerning their movement made by other Christians?

Patient and impartial study of authoritative documents, which show the origin and growth of an organization, eliminate false views of that organization held by outsiders. More, it will even help the members to hold true to the high purposes of its founders and most responsible advocates.

When such research is conducted by an outside disinterested party, the result becomes of double value. And might one add that, when such impartial study is conducted within the religious world, where prejudice and sentiment have too often prevailed, the result becomes still more valuable?

It is clear, then, that in dealing with the Christian Founda-

tion, incorporated in the state of New York, July 18, 1910, we are considering a unique institution. Its founders, moved by a keen sense of the numerous disadvantages inherent in the divided state of the Christian world, have undertaken to approach the problem of reunion in a Christian spirit and by Christian methods. It emphasized the claims of no division of Christendom, and proposed no standards and no policy which must be accepted as conditions of restored corporate unity. The Second Article in its certificate of incorporation reads thus:—

“The purpose for which this corporation is formed is: To promote Christian unity at home and throughout the world. To this end, to gather and disseminate accurate information relative to the faith and works of all Christian bodies; to set forth the great danger of our unhappy divisions, and the waste of spiritual energy due thereto; to desire and suggest practical methods of co-operation, substituting comity for rivalry; to bring together all who are labouring in the same field, and this is the belief that full knowledge of one another will emphasize our actual membership in one Body of Christ and our common agreement in the essentials of faith.”

The inspiration of the Christian Unity Foundation is the irenic ideal, which seeks to propagate peace and harmony among Christians above and beyond all beliefs or traditions, which have segregated them hitherto into separate groups and bodies. The method is systematic search for such grounds of agreement as shall enable co-operation in vital Christian activities in the firm faith that better mutual understanding may be fostered thus, and entire fraternity be eventually achieved.

The leaders in the Foundation are particular to point out that it does not desire official recognition; its actions cannot commit the Episcopal Church; its conferences with other religious bodies cannot commit those bodies. It desires, simply, to be the humble servant of the great Church of Christ; in preparing the way, and smoothing the road, now so full of brambles and obstructions, to the corporate reunion of the Church of Christ. They make it clear, also, that it goes not to its brethren of the Household of God as a teacher, but as a learner; not to teach them how reunion can be brought

about, but to learn from each of them what they can contribute to a plan whereby the separate parts can, one by one, be brought together. The work before the conferences, which the Foundation calls, is conceived to be similar to that of a great architect, who first gathers his materials, then, after patient consideration, adding here, and discarding there, ultimately rejoices in the completed building, which from the first existed spiritually in his mind. The Christian Unity Foundation stands ready to co-operate with every society or organization that has the cause of unity at heart.

The difficulties to be faced are recognized—the elimination of pride and prejudice, the substitution of trust for suspicion, the careful separation of essentials from non-essentials, and the recognition of the proper relative proportion of those essentials. The matter of moneys, endowments, and trusts will have to be faced, and ways found in which Christian bodies, ready to unite on every point of faith, shall not be kept apart from fear of losing great properties. While many seem to think the differences between Christians to be too great to be reconciled; yet the Foundation believes that the points of agreement are more than most people realize, and these are so fundamental that astonishment grows at the spectacle of men persisting in their separation. All have the same conception of the Creator of the world. All believe in the Fatherhood of God. All realize the need of a Saviour and Redeemer. All look for forgiveness from sin. All have the same Bible, and believe that in it is to be found the revelation of the will of God. All take the same Ten Commandments and the same summary of the Law as their moral Code. All believe that Christ ordained two sacraments—Baptism and the Lord's Supper. All have the same heritage in the great Christian hymns. And all have the same hope of Heaven, as indeed the hope of the same Heaven.

The problem of visible Christian union, says the Foundation, appears insoluble, simply because we stand trembling before it. Let it be attacked perseveringly, unceasingly, and in the right way, and it must be ultimately solved. The

members of the Foundation realize that the work thus outlined will take time, much time, but they feel that it is only along these lines that permanent results can be obtained. The work is one of quietness and self-effacement, but the members of the Foundation are quite content, as their president well said, to be hewers of wood and drawers of water for the Lord. It is a work of silent and unostentatious research; of drawing together, in unofficial conferences, members of religious bodies who may be willing to discuss, in all sincerity and candour, the present hindrances to corporate reunion, and of endeavouring to ascertain the definite points of agreement prior to the discussion of the points of difference.

It is felt that such perfectly informal gatherings, without any publication of their deliberations, until something very definite can be reached, must tend to mutual appreciation and a lessening of the present deplorable attitude of suspicion.

There is not, as has been suggested, the slightest idea of the Episcopal Church attempting to absorb other religious organizations—very far from it. The Foundation would be only too thankful if it could in any way bring about closer relations and promote full corporate union between any two religious bodies; for example, between the Presbyterian and Dutch Reformed Churches. It holds itself in readiness to help forward Christian unity in any direction. It thoroughly realizes that union can be obtained only gradually; but it also feels that if any two Christian churches could agree to form one body, in which all that each holds to be essential in doctrine and administration should be preserved, a forward step would have been taken toward the reunion of Christendom. There must be a campaign of education to create a general and fervent desire for corporate reunion. At present the great bulk of Christians do not desire Christian union; they are indifferent to the subject, and are satisfied to be Anglicans, Presbyterians, Methodists, or Romans. Each holds aloof from the other; each is suspicious of the other; each not only does not understand the other's point of view, but does not desire to understand it. Christian bodies

ought to be made to realize that each has some one talent which it has the privilege of contributing toward the total of Christianity, which is the Church of Christ; and that it has fought for and conserved some special jewel which is necessary for the adornment of the Bride of Christ. It, therefore, seems that the way of approach is not by asking this or that body what it is ready to surrender; but, rather, what it has to add to the common stock, and what article of faith, what holy rite, during the course of its existence, has been found to be of essential service in upbuilding the Christian character. It is to ascertain these particulars that the conferences, as proposed by the Foundation, will be most helpful. Men meeting informally, unofficially, around a table, talking without rhetorical effect and the fear of reporters, frankly and sincerely, are able to accomplish great things in the political and business affairs of modern life. Why can not the same plan be adopted to accomplish much for the affairs of the Church of God?

With faith in its power, one of the most important parts of the work of the Foundation, during the twelve years of its existence, has been the holding of friendly conference with representative groups of various Protestant communions. The principal subject of discussion has been how to begin the realization of the proper and fundamental unity among all Christian believers by fellowship, mutual confidence, and practical co-operation. Effort has always been made to bury the differences of the past and to seek a positive program for the future. Such conferences have been held with many groups, among them the following: Disciples of Christ, Congregationalists, Presbyterians, Methodists, Baptists, Lutherans, and Reformed Episcopalians.

It is interesting to note that, through the Association for the Promotion of Christian Unity, the Disciples were the first to come in conference with this Episcopal organization. This has been described as a most interesting and helpful meeting. Two days were spent together in New York City, the Disciples being guests of the Foundation. "There could not

have been a more gracious presiding officer than Frederick Courtney, bishop of the Episcopal Church; Arthur Lowndes, rector in the Episcopal Church, the secretary, was likewise very courteous. Some one may say that these little courtesies do not amount to much. I dissent from any such opinion. It always pays to be a gentleman. If it be looked into with care, it will be found that one of the largest elements entering into the causes of our divisions has been ungentlemanliness.

“One of the scandals of the divided Church has been a disposition in the various communions stubbornly to bear false witness against each other in the attempt to show that all are wrong but one. Of this all communions have been guilty. But this conference with the Christian Unity Foundation marked a new epoch in the approach of one Christian body to another. They decided to write and publish at their own expense, under the title *Study Number One*, a statement of the doctrines and status of the Disciples in the United States. It was so courteous and fair that it met with general approval among the Disciples, and was used among the tracts distributed by their home missionary board, which was called the American Christian Missionary Society. Individuals here and there have given a proper and fair setting to other religious bodies than their own. but this is the first time, to my knowledge, that an organization of one communion has sent forth with its imprint and at its expense a true and frank statement of another religious body than its own. The time has come when all communions must rival each other in such good works, rather than in the scandalous practice of bearing false witness against each other.

“Other conferences were held with the Christian Unity Foundation from time to time. At one of these, it was decided that the Disciples should present a paper on Baptism and the Episcopalians, a paper on the Order of the Ministry. Prof. F. D. Kershner presented the paper for the Disciples, showing Baptism to be in the realm of formal Christianity, and Dr. Lowndes, that for the Episcopalians, dealing with

the Order of the Ministry. Both papers were scholarly and irenic, and were discussed at length with freedom and courtesy.

“A better understanding of both of these subjects will help in a larger understanding of Christian unity; but Christian unity must find deeper foundations than either Baptism or the Order of the Ministry. It is significant that, in the matter of Baptism, those communions that practice immersion, such as the Baptists and Disciples, are no closer together than the immersionists and pedobaptists, such as the Baptists and Methodists, or Disciples and Presbyterians. It is so regarding the Order of the Ministry. The three great divisions of Christendom that contend for episcopal orders are no closer together, and perhaps not so close, as many of the great Protestant bodies. The Greek Church denies the validity of the orders of the Anglican church and hesitates on the orders of the Roman; the Roman Catholic church denies the validity of the orders of the Anglican, or the Episcopal, and hesitates on the orders of the Greek. These are no closer together, because of their common faith in episcopal orders, than the Baptist and Disciples, because of their common faith and practice of immersion; or the Lutherans, Presbyterians, and Methodists, because of their common faith and practice of other modes of Baptism. Both of these problems have their places in the great adjustment, but Christian unity cannot be built on external things. They are helps and must be clearly understood in the light of apostolic practices and church history; but Christian unity must find its foundations in a living faith in Jesus Christ, and the practice of his love toward our fellows. This is the most important task before man. Everything else is secondary to this faith and this love. Find these, and other things will adjust themselves.”*

At one of the meetings the Christian Unity Foundation and the Association for the Promotion of Christian Union, after formal questions had been discussed, those present took up

*Peter Ainslie. *Toward Christian Unity.*

as individuals the resolutions passed in Australia in 1906 and 1907 by representatives of the Church of England and the Presbyterians, as a basis for corporate reunion. This was a very satisfactory meeting in its wide discussion of so many important problems facing the Church throughout the world. Such changes were made in the resolutions as were necessary in order for both Episcopalians and Disciples to sign them jointly. Not signing them officially, however, nor committing anyone to all the resolutions as expressed in the closing paragraph, left us only as individuals to welcome the effort to bring about reunion and express sympathy with the general purpose. But some of those, at a distance, not understanding either the spirit or the purpose, sought to make capital of the resolutions in hostile criticisms, which served as an instance to show how careful we must be, in our criticisms of others, until we know the purpose and spirit of those who are entering into such transactions. We have some way yet to go in preparation for ripeness of spirit in the work of closer fellowship with others, not to speak at all of Christian unity.

Others recognized the significance of the Australian resolutions and heartily approved the action. These resolutions became the basis of one of the most thoughtful books on Christian unity under the title of *Religion of the Thinking Man*, being the second volume of a series entitled *The Larger Church*, by Rev. John J. Lanier, rector of St. George's Church, Fredericksburg, Va.

The Foundation has set a high standard in its work of research concerning the various communions by always engaging men of scholarship and broad vision. As the result, a number of sympathetic treatises on the status and teaching not only of the Disciples of Christ, as already mentioned, but of other important communions, which have been published in booklet form. Besides these efforts, the Foundation has included, for the past three years, different courses of lectures upon the various aspects of the situation now existing in the Christian world by leading Christian representatives. These lectures have been published in magazine and book

form for the advantage of the cause. Further, in each line of the activity mentioned, the results have been gratifying and helpful, indicating only the beginning of efforts of far-reaching importance. They represent, in fact, only the first steps in the direction of the great movement for which the world and the Christian consciousness is ready.

One conclusion have the members of the Foundation reached as the result of experience—that the cause of Christian unity is not merely the ideal and hope of a few earnest souls in the many religious connections, but it is a movement which the Christian world is ready to make when once the way has been made clear. The Christian Unity Foundation can accomplish great results in the laid out program, if only it is properly equipped financially. It is, therefore, proposed to secure an endowment to the amount of at least five hundred thousand dollars.

The officers of the Foundation propose carrying out this purpose by action along the following lines:—

1. By giving a series of lectures, continued each year in New York and in various large centers, similar to those already given.

2. By bringing distinguished authorities on Christian unity from England, Scotland, Sweden, and elsewhere to give course of lectures in America. (Dr. Headlam, whose Bampton lectures on the *Doctrines of the Church and Reunion*, have awakened such wide attention, has already accepted an invitation to give in America a series of lectures on the unity problem during 1923.)

3. By arranging for conferences, national and small groups, in some large cities.

4. By publishing the books of lecture courses on unity, or other valuable contributions on the subject.

5. By enabling scholars and men interested in the subject of unity to study, and write for the various weekly and monthly journals.

One of the most important steps in the history of the Foundation was the one recently taken, when members of

churches, other than the Episcopal, were admitted to membership. With this practical demonstration of brotherhood, the work of the Foundation enters into a new stage of development. This makes the organization much more democratic. The membership has become so diversified and distributed that it gives a splendid illustration, within its own ranks, of the ideal it holds for the whole Church. This fundamental change came out of a conference, recently held with a number of representatives of the religious bodies, to determine how they could most usefully serve the cause of reunion. It was the unanimous opinion of those consulted that the Foundation could perform a larger and more efficient service, if members of other churches could be admitted to membership. So this step was taken. It is hoped that by closer contact, and more accurately co-ordinated efforts of research, investigation, and education, a more perfect mutual understanding may be engendered and a more intense desire for reunion created. There has been evidence of spontaneous convictions, on the part of many, that every avenue of intellectual approach to the clergy and people must be seized, in order to forward a campaign of education.

Probably it would not be amiss to close this article with a few remarks on the value of conference. The history of man's development may be divided into three periods. The first was that of monotony; the second was that of conflict. To-day we are struggling into the third period—that of discussion or conference. *The real value of conference is in discussion with those who occupy different viewpoints from ourselves.* If we enter upon such a discussion in a brotherly spirit and speak with frankness, then there will come real results.

In a remarkable little book called *The Fellowship of Silence*, we are told that "Allan Gardiner was of evangelical upbringing, and when I reached Havelock to preach in his mission he told me so within five minutes of my entering his house; but he hastened to add, 'Therefore, I told the forerunner not to send a low church missionary. We know here that side of

truth. What we want to learn is the other side—the sacramental.’ He learned the lesson he was waiting for.”

This is the true spirit of conference—learning from those who differ from us. It is a great mistake to refuse to attend a conference, or join a committee for conference purposes, simply because others should differ from us. Of course, parallel with this there must be an insistence upon perfect frankness and a realization that brotherliness is not withholding the expression of our differences, but speaking our convictions frankly.

Conference looks to the highest common ground, and not to the lowest. In religious organization there is a higher and a lower stratum of life. We expect others to judge our own communion by its representatives—those who take the highest ground. We should, therefore, do the same in judging other communions. What I mean is this: We cannot afford to accuse a whole people of doing things that some of their membership have been willing to stoop to. I remember the missionary of another communion in Mexico claiming that a certain communion stood for certain things he had read in one of their reactionary papers. While being compelled to admit the correctness of the reference, yet I repudiated the idea that those people really stood for these things, because the representatives that he was quoting were not real representatives of that communion. What one claims for his own people, every person has a right to claim. In the more difficult question of our dealings with Roman and Greek Catholicism, we must realize that they have a right to claim that we take the highest, and not the lowest, ground of their position.

We are members of one body. The eye cannot say to the ear, because thou art not the eye thou art not of the body. The hand cannot say to the foot, because thou art not the hand thou art not of the body. We are all severally members of the body. Not all have apostolic gifts, not all have the gifts of evangelism, not all have the gifts of ecclesiastical order; but, whether large or small, we are all important to the ac-

complishment of the purposes of the Head, even Christ Jesus our Lord.

If there is to be no schism in the body, there must be no question as to the recognition of this principle. When we come to think of it, God has not left it with us whether we shall co-operate with our brethren or not. No man liveth to himself, and no man dieth to himself. We are, whether we will or not, related to the other religious bodies. This is especially true on the foreign mission field. The people, in these fields, do not think of the missionaries as representing the Presbyterians, or the Baptists, or the Methodists. To them we come as representatives of American Christianity. They have not the power to discriminate, nor are they interested in the missionaries as representatives of a particular sect or organization. So, before the people, the missionaries of the different bodies stand or fall together. It is also particularly true on the foreign mission field that no member suffers without the whole body suffering.

In the Pan American Union building in Washington there hangs the portrait of that honoured friend of Pan Americanism, William Jennings Bryan, and inscribed in his own hand below the portrait are these words, "God has made us neighbours; let justice make us friends." God has made us neighbours. We cannot get away from it, if we would. And as Christians, as those who love the same Lord, would we try to get away from it, if we could? But we realize that we cannot. We must, then, endeavour to enter into that atmosphere which is characterized, by the Bishop of Oxford, as one in which "we loathe to differ and determine to understand."

And, above all, we must recognize that Jesus Christ is the Head. He it is who must direct our every effort. Trouble comes only when he loses control. One of the most terrible diseases is that of locomotor ataxia, which means that one has lost the power to control his body; that when the mind orders the body to go in one direction, the body is just as likely to go off in the opposite direction. The mind has no control over the body. And, therefore, the body ceases to be

of use. When any member of the body ceases to be controlled by Jesus Christ, that member ceases to be of real use to the advancement of the Kingdom of Christ. It may be very active. It may do many things. It may have much influence on its surroundings; but it is not building up that which the Head—Jesus Christ—is interested in developing.

If we remember these principles, there is no reason why we cannot co-operate in the development of the Kingdom, and why we cannot, under the direction of Jesus Christ our Lord, bring upon this earth those conditions where the will of God is done as it is done in Heaven.

The late president of the Christian Unity Foundation, Bishop Courtney, has well said: "Unity, that principle which holds together things which are dissimilar and which in the Christian Church is due to the indwelling of the Holy Spirit, ought to have an outward and visible manifestation—union of the one body of Christ. Each separate church should be ready to state what are the principles, for the maintenance of which, in separation it exists; and what lessons of experience it has learned and is ready to contribute as elements toward the solution of the problem of how reunion can be effected."

SAMUEL G. INMAN.

LIGHT

Losing my way, I groped, with fears beset;
Dim grew the day; on came the blinding night;
Hopeless, I knelt and closed my eyes to pray—
Lo, all about me streamed the Light!

—*Thomas Curtis Clark.*

EVANGELICAL AND ORGANIC

BY REV. JOSEPH A. VANCE, D.D.

Minister First Presbyterian Church, Detroit, Mich.

NEITHER dead nor merely playing the game of "watchful waiting," is the movement for organic union, launched in Philadelphia in December, 1918, in answer to the invitation of the Presbyterian Church in the United States of America, in May, 1918, at Columbus, Ohio.

The Presbyterians invited the sister Evangelical Protestant churches to meet and try to find a way to their organic union. Some seventeen denominations responded, and with no little enthusiasm, an *Ad Interim* Committee was created to bring in a Plan of Union. Instead of formulating a plan for real organic union, they tried to bring in one that would win both the Baptists and Protestant Episcopal communions. The result was a proposition that differed little, if any, in the opinion of many, from the aims and methods of interdenominational organizations already in existence.

In addition to this weak character of the plan proposed, discussion of it at Philadelphia in February, 1920, resulted in striking out the word "evangelical" from the reference to doctrinal agreement, on the ground that it was not the historically descriptive word of our common and inherited faith. Misinterpreting this action as hostile to a limitation of the movement to evangelical churches, a widespread attack on the whole movement was launched in the Presbyterian Church in the United States of America.

As a result, somewhat of this imputation, but much more because the Plan proposed had no organic union about it, the Presbyterian Church, which had itself launched the movement, turned it down flat. This was a great disappointment to the advocates of the Plan. But the Presbyterian Church did not stop here. Undismayed, it once more took up the matter and is now calling on the Evangelical churches to try

it again. But its second call emphasizes what the *Ad Interim* Committee, in hope of securing a larger union, ignored. It calls for a union that is really organic, and not merely federal; it wants it limited to the churches of Evangelical faith. For these two things, the Presbyterian Church stands ready, if we may judge by its repeated and its last deliverances, to sacrifice not only its historic name, but its very autonomy. But, for anything short of this, it has shown little enthusiasm.

Now, it is exactly along these lines that the *Ad Interim* Committee created by the Council on Organic Union at Philadelphia, in December, 1918, is moving. The writer was made chairman of the Committee, following the death of Dr. William H. Roberts, the former chairman, and several meetings have been held. Especially notable is the action which it took after the rejection of the proposed Plan of Union by the Presbyterians.

“The unabated desire for closer relations between the Evangelical denominations of our country has been impressed upon us, in so many ways and from so many quarters, that the Committee created by the Conference of Evangelical churches on their organic union, held in Philadelphia, February 2, 1920, feels it would be a breach of trust to God and man to drop the task committed to it.

“The proposed plan for the creation of the United Churches of Christ in America, while received with favour by many, has not been satisfactory to others. But the desire for continuance of conference on this subject has been wide and earnest.”

The Committee created by the Philadelphia Conference in 1920, is, therefore, respectfully and earnestly requesting your body, in common with other Evangelical churches,—

I. To appoint, if you have not already done so, representatives—not less than three or more than ten in number—to a conference, to be held as soon as advisable, to consider the closer relations of these Evangelical churches and their

ultimate union, and so give visible manifestation to the spiritual unity in which we already rejoice.

II. We also request, in view of the earnest and widespread interest in practical church unity, manifested by the laymen of the churches, that each communion appoint at least five laymen to attend the conference, and to meet separately for a laymen's consideration of the question of Christian unity.

III. Without committing any of these representatives to any position in reference to them, the Committee feels it desirable for this proposed Conference to keep in view the following great objectives:—

1. The fellowship of the members of any church in and with the members of all churches.

2. The mutual recognition and utilization of the ministry of the different churches for common needs and service in all.

3. The offering, thereby, of larger fields, and greater incentive to enter the ministry to our young men, as well as economizing the use of our ministers in fields that are now over-churched.

4. The gradual combination or co-ordination of the different organizations and institutions by which the different denominations are now carrying forward their great denominational enterprises. It is of course understood that any proposals of this Conference will not be binding on any until it has been constitutionally adopted. Surely, in this day, when the nations of the earth, in answer to the prayers and urgencies of the Church, are turning their eyes toward the Prince of Peace, for arbitrament of their relations to each other, the Churches of Christ should cease to let minor differences mar their unity and cripple their power.

May we ask that you report the names of your representatives, and any suggestions for the Conference which your body or judicatory may be willing to make, to the secretary of our Committee, Rev. Rufus W. Miller, D.D., Reformed

Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

This action has gone out to the Evangelical bodies of the country, and several of them have already consented to send representatives to another conference for this purpose.

Three things, then, are specially to be noted in reference to this movement:—

1. The *Ad Interim* Committee created by the first Philadelphia Inter-Church Conference in December, 1918, has not gone into a state of coma, but is actively prosecuting the call for another conference. The secretary, Rev. Rufus W. Miller, D.D., is receiving acceptances of this invitation, with every likelihood that another Inter-Church Conference will be called as soon as the different Evangelical church bodies have had opportunity to act on it.

2. The Presbyterian Church in the United States of America is not only not “cured” of its enthusiasm for the organic union of the Evangelical Protestant bodies of this country; but is unwilling to take anything short of organic union and unwilling to extend this organic union to any ecclesiastical bodies that are not Evangelical. In proof of this, it has sent forth another call for another conference.

This church has loyally supported every historical movement that has sought the closer unity and co-operation of the Evangelical churches of our country; but it recognizes that there is no use in creating another organization so similar to the present Federal Council of the churches in both character and aims as the proposed “United Church of America” would have been.

3. The defeat of the Plan of Union of the Philadelphia *Ad Interim* Committee for the “United Church of America” has not so much set back the movement started by the Columbus Assembly for the organic union of the Protestant Evangelical churches, as to call the movement back to its original purpose, the consummation of a union of these bodies that is both Evangelical and Organic.

Finally, while the backwash of the war was anything but

helpful to all general movements toward church unity, present conditions are brightening. The recent preliminary conference on Faith and Order at Kew Gardens showed a fine spirit, and revealed to all the denominations represented there, that from this point of view of Faith and Order, the next step toward real church unity was the recognition by all bodies concerned of each other's ministerial ordinations and church membership; the recognition of this, as the next necessary step to union, comes without blustering on the one hand, or offence on the other.

The last quadrennial meeting of the Federal Council of Churches at Boston was the most successful in its history, and there is a growing recognition that this Council is not a half-way house to content the denominations with a half-way realization of church unity, as some have claimed; but an opportunity for co-operative activities where closer acquaintance is replacing suspicion with mutual confidence and esteem, and preparing the way for a real organic unity. This is being materially aided by the conferences on Christian Life and Work, and cannot but be additionally forwarded by the recently organized movement for a national conference on the Christian Way of Life to be held in this country in 1924.

Above all, doubtless, the movement for the organic union of the Presbyterians, Congregationalists, and Methodists in Canada, which is so near fruition, has both blazed the way and shown us it can be done. Maybe we failed before because we tried to include too many in the Plan. A real union of three great denominations, such as they are about to accomplish in Canada, would be worth far more than a mere federation of a score of bodies. If a real union of Methodists, Congregationalists, and Presbyterians can be accomplished in Canada, why not in the United States? And it is possibly to this that the Conference now proposed by the *Ad Interim* Committee of the Philadelphia Interchurch Conference may most successfully address itself.

JOSEPH A. VANCE.

PRESENT DAY PROBLEMS IN THE LIGHT OF CHURCH HISTORY

BY PRESIDENT GEORGE W. RICHARDS, D.D., LL.D.

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

THE church historian, we assume, has the historical spirit, which is of comparatively recent birth,—not much more than a hundred years old. He studies the persons and institutions of the Church from the historical viewpoint and with the historical method. To know men and movements, as they are, he tries to find out how they became. He sees the universe and all it contains, as in process of becoming, not as finished and final. He thinks of God as at work in the world and making it, not as at rest above the world and having made it. He makes it now as He always made it, and reveals Himself now as He always revealed Himself. He works through nature and men, not apart from them; and reaches the higher through the lower, not by sudden fiat, but by gradual growth.

The church historian conceives the Church, as he does the universe, to be an organism and not a mechanism. As an organism, the Church has many members, but only one spirit. The immanent spirit shapes the external forms of doctrine, worship, government, and piety. These forms change under the influence of heredity and environment, so as to adjust themselves to the needs of different times, places, and persons. The historian distinguishes the vital principle, the spirit of the indwelling and changeless Christ, from the temporal and changing forms. Experience shows that the Christ in the Church is sometimes checked and repressed by forms imposed upon her by the world, rather than begotten of God. For this reason, there are revivals and reformations from time to time, which usually are attended by a return to Christ and his Word. The Church, as an organism, passes through stages of growth and is advancing toward an ultimate goal,—“the far-off Divine event,”—when Christ will be all and

in all. The present is the child of the past and the parent of the future. There is a law of continuity in all life, individual and generic. In the language of Mr. Ward in his *Pure Sociology*: "It is a law that prevails throughout all departments of nature, that nothing can come into being that is not demanded by the conditions existing at the time. Nothing that is really useless can by any possibility be developed." That is, as much as to say, that the historian of the Church has a fine sense for the relative value of everything, but is slow to give absolute value to anything.

The nature of the historical spirit will become more clear by contrast with its opposite,—the dogmatic spirit. The dogmatist is bent on defining things as they are ordained once for all in the Bible, by the church council, by the enlightened reason, or by mystic vision. He has no care for the manner of their becoming. He thinks of the universe, humanity, and the Church as static, not as evolving, and, therefore, deals with the final and absolute, not with the genetic and relative. Starting with his premises, he logically turns intolerant and polemical toward dissenters and either will convert them or damn them.

Happily, the day of the dogmatic historian is in its evening twilight; yet enough of it lingers to remind us that it was once in its noonday splendour. One cannot help recalling the *Magdeburg Centuries*, the *Annals of Baronius*, the *Ketzer-geschichte* of Arnold, men and books of gigantic learning. Each, however, wrote history to prove a theory. That is the way of the dogmatist; he fits facts to suit his dogmas, instead of finding his dogmas in his facts.

Occasionally, even now, one meets a man or a group who cling with irritating tenacity to some time-honoured creedal or ritualistic hobby. So far as they are concerned, the facts of history may go hang, and they will ride their hobby calmly on. That is the kind that must be cast out with prayer and fasting.

I have spoken of the historical spirit at some length; for only as we appreciate its meaning, can we understand the

relation of church history to present day problems, a few of which we shall consider.

I. Church history enables us to estimate the different churches at their true worth, and is, therefore, an invaluable aid in the establishment of closer relations between the churches.

In times past churches were apathetic or antithetic,—anything but sympathetic,—toward one another. Once men could say, with admiration: “Behold, how these Christians love one another”; then they could say with scorn: “Behold, how these churches hate one another.” They wasted their energy in proselyting instead of using it for evangelizing. Why this attitude of the churches toward one another? Was it not largely due to a false idea of their origin and the nature of Christian Faith and Order?

As to origin, the *other* churches were supposed to have arisen through pride and ambition of men or the craft and malice of the Devil. *Our* church alone was ordained of God, was patterned after the Bible, and has Divine authority for its doctrine and discipline. So late as 1865 Professor Park, a New England Congregationalist, publicly said: “We are Calvinists, mainly, essentially, in all the essentials of our faith. And the man, who, having pursued a three years’ course of study,—having studied the Bible in the original language,—and is not a Calvinist, is not a respectable man.” He said only what all the churches felt about their respective doctrines, but they were not able or courageous enough to say it so frankly.

If a church has such a conviction, what else can it do than to seek to save or to destroy the other churches, and to do either the one or the other for the glory of God and the good of souls.

One needs only inquire with an unbiased mind into the origin of the churches and the work they have done, to free himself from bigotry and intolerance. Most of them were born in sincerity, if not always in truth. Their founders believed that they had discovered a version of the Gospel and

of the Christian life superior to that of any of the existing churches. With the spirit of the prophets and of the martyrs, at great cost to themselves and their followers, they began a new church. They not infrequently stressed new aspects of truth, showed men the infinite variety latent in the Scriptures, and saved the individual from the bondage of vested authority. The world and the Church are richer for Luther, Calvin, Arminius, Hübmaier, Wesley, George Fox, Campbell, and Commander Booth. In the seventeenth century, men failed to see this and they *separated*; in the beginning of the twentieth century, they began to see it and they *federated*.

As to Faith and Order, it was supposed that God had revealed a definite system of doctrine and ordained a form of government and discipline, not to speak of a mode of worship. That church was the Church of the living God which had found the revealed doctrine and the Divine order,—all others must of necessity be either wilful or innocent heretics and schismatics.

Now we see clearly that neither Christ nor the Apostles came to give men a system of doctrine, nor a form of government, but to inspire a life—a life of faith, hope and love. This life lived in the freedom of the spirit and not in the bondage of ordinances, will express itself through diverse forms, and do the work of Christ in diverse ways. The forms of the Christian life will vary with times and places, kinds of civilization and culture, heredity and temperament of groups of men. Yet each of the churches shares in the life in a measure; none has it exclusively and absolutely. All churches are true to Christ and themselves, to one another and to humanity, when they work together for what Christ lived and died,—the Kingdom of God upon earth, which is the rule of holy love in the universe of matter and of mind in the lives of individuals and nations.

II. Church history enables us to value aright the doctrines of Christianity and to appreciate the significance of the old theology and the new.

The historian distinguishes between religious experience

and the intellectual statement of it. The former is permanent, but the latter changes. For it is always hard to put the spiritual realities by which we live into words. They half conceal and half reveal the truth within. The experience is more than its definition. The new wine of the spirit needs new wine skins.

The historical spirit saves us from two horns of a dilemma: to submit blindly to a dogma long after it has become unpalatable to the Christian consciousness; or to cast it rashly aside as if it had no value. We need to conserve the religious value which a dogma contains. This can be done only by restatement of a personal experience of its truth in the language and life of our age.

The Socinians, who were originally Italian humanists of keen intellect and pure morals, rejected the doctrine of the Trinity, the Deity of Christ, and the Atonement. So far as they were concerned, these dogmas were both unreasonable and unbiblical. For these men of culture had not the least experience of the Saviourhood and Lordship of Christ which the ancient dogmas were supposed to define in terms of philosophy. So they cast out the child with the bath.

Luther, on the contrary, was not primarily bent on criticizing the dogma of the Catholic Church, but on finding salvation for himself. He discovered a new access to God, a new way of redemption, and felt the joy of a new life in his soul. Instead of denying the Ecumenical Creeds, he revitalized them, because he shared in the experience of salvation out of which they grew and by which they must always be understood.

A new theology can come only after a new life, which the old theology no longer adequately defines. To build a new theology without a new life, is to build a castle in the air, and never more than an air castle will it be. The churches of to-day doubtless are in need of new things to meet the exigencies of a new age; but one of the first things they need is new hearts to know and to love God in Christ, and then a new vital theology will follow.

III. Church history works for safe and sane progress. We are reminded by it that others have laboured and we are entered into their labours. We pay tribute to the fathers; yet not as their slaves but as their sons. We have received the spirit of adoption, but not of imitation. In the light of history we become liberal conservatives,—liberal because we are freed from things that once were thought indispensable, but now are seen to be local and temporal; conservative because we are bound to preserve the essential and unchanging elements in Christianity,—the things that are the same yesterday, to-day, and forever.

True progress is hindered by two foes: reaction and radicalism,—both unhistorical in spirit. The reactionist fails to see that this is a universe in process and that the Church is an ever-growing organism. He has his face turned to the past and is suspicious of change. Why should he touch with unholy hands the Faith and Order once delivered, in finished form, to the saints? If the present has any new issues, let men solve them by the old solutions. Perhaps, it would be still better not to recognize that there are any issues worthy of attention, and, ostrich-like, hide the head in the sands of time to ward off the coming storm. You may dam the streams of progress, but only to give them time to gather momentum to break with irresistible force through the barriers which have been erected.

You cannot meet the responsibilities of the present by making a pilgrimage into the past; nor can you heal the ills that now are by remedies that once were. In the dark days of 1862 President Lincoln said to his country: “The dogmas of the quiet past are inadequate to the stormy present. As our case is new, we must think anew and act anew.”

The radical, on the other hand, has no use for the past. He turns his face to the future. He uproots and destroys, but often fails to plant and to build. In his protest against the fathers he idolizes the sons. He is described by Browning in his *Parcelsus*:—

I saw no use in the past, only a scene
Of degradation, ugliness and tears
The record of disgraces best forgotten,
A sullen page in human chronicles
Fit to erase. I saw no cause why man
Should not stand all-sufficient even now.
I would have had one day, one moment's space,
Change man's condition, push each slumbering claim of
Mastery o'er the elemental world
At once to full maturity.

The radical needs the reserve and poise that come from a study of history,—God's way of doing things. He needs the courage and aggressiveness of the prophet to blend with the patience of the saint, the consecration of the martyr, and the loyalty to facts of the scientist. This will insure progress from glory to glory, the gradual realization of the highest ideals of the race.

IV. Church history will inspire optimism. The historian who teaches no more than history has failed; he must inspire faith and hope in the God of history. The Apostle wrote: "The things that were written aforetime were written for your instruction that ye through patience and comfort of the Scriptures might have hope." To catch a glimpse of a Christ-like God working *in men* and *through the affairs of men*, and *above men* is the ground of Christian optimism. History is a record not only of man struggling for life but of God struggling for man. What God did with Jacob on the banks of the Jabbok, He is constantly doing with men, tribes, and nations. He is wrestling with them, breaking them that He may make them, flinging them wounded to earth that they may rise strong in the strength of Jehovah,—that Jacob may become an Israel.

The Christian historian sees the Christ in human history, the suffering and conquering Christ, the beginning and the end of the universe. He cannot fail; though men slay Him, and bury Him, He will rise again.

A church in the war-zone of France was shot to pieces by German guns. The roof caved in, the walls crumbled, and a

once magnificent edifice was a sad ruin. In the chancel at the eastern end stood a marble image of Jesus unscathed. That is a parable of history. Men and nations fail. The Church may be shattered and in ruins, but the Christ stands erect, unscathed, and bids men come unto Him and find peace.

GEORGE W. RICHARDS.

HELP FOR COURTS OF HERESY

A little child shall lead them.—BIBLE.

Come, leave your candle, book and bell:
 Is the man curst? His face will tell.
 All records since the world began
 Are written on the face of man.
 His lack of love, his lack of awe,
 Speak his defiance of the Law.
 These Heresies are all there are,
 In any heaven, in any star.

O, Judges, when the doubts begin—
 "Should he be out? Should he be in?"
 Call on some little child to pick
 With hasty glance the heretic.
 For all that have the gift of grace
 Will have it printed on the face.
 Only dark thoughts that darken fate
 Have power to excommunicate.

Yet there is danger in my plan
 Of finding who is under ban.
 For what if—looking round about—
 The child should pick the judges out!

—*Edwin Markham.*

THE POTENCY OF SYMBOLISM FOR CHURCH UNITY

BY REV. FRED SMITH

Minister Pilgrim Congregational Church, Carthage, S. D.

OF the many potencies, which have been declared to have within them the power of "gathering into one" the divided Church of Christ, it seems to me that, from the Protestant side, at least, there has, up to the present, been a lamentable failure to thus far capitalize the potency of symbolism. The Puritan tradition lingers on to the hindering of the progress of the present. The average Protestant is ethically trained. He has been taught to know "how awful goodness is." He has heard somewhat of the beauty of holiness, but little of the holiness of beauty. In other words, he is esthetically short-sighted. And the point of this, for our topic, is that where Art is not appreciated the need for the symbol is not seen.

The result of this has been that not only on the esthetic, but also on the educative side, has this lack tended to the pauperization of Protestantism. There have been those who, through fear of "popery," have had no place for the symbol at all in their churches. Yet, strange to say, no church exists that has eliminated the symbol from its hymnology. And, now, that psychology has led us out into a larger educative area, we see that the greater danger is not that we shall "poperize" our churches by the inclusion of symbols, but rather that we shall pauperize our youth through the exclusion of symbols from our churches. To follow this train of thought would take us too far afield from the topic we have in hand.

One need only follow the trend of modern religious thought and architecture to see that men are increasingly apprehending the fact that not all of religion can be contained within a series of syllogisms. If Clutton-Brock is right,—and we believe him so to be,—that "beauty is as much

an ultimate value of life as is duty," then the ancient words of Pope are now antiquated:—

For forms of faith let graceless zealots fight,
They can't be wrong whose lives are in the right.

The time is past when men could speak slightly of form. In the realm of faith, as well as in the realm of fashion, "form" cannot be discounted save at the peril of one's inwardness. A true ethic requires for its culmination a true esthetic. Art is an essential of all true life. True religion is creative, but where there is creation there must also be the artist.

And where Art abides there we can realize the potency of the symbol, not only as an aid to aspiration but also as worth for unification. In following many of the discussions in the past with regard to church unity, one feels that, too often, the ecclesiastical leaders have thought too much in terms of the syllogism, too much in terms of the creed, and not enough in terms of the symbol. They have "put the cart before the horse." They thought to come to one through argument, whereas the way of unity was through aspiration. You may not be able to unite men on the basis of logic, but you can unite them on the basis of loyalty. Does not the flag unite us all?

It is here that we come upon what, so far as I have yet seen, is an unexplained but oft noticed fact to which I have already made passing reference. In spite of all her divisions, there is one common ground on which the much-denominated Church of Christ can stand and that is in its hymnology. Toplady and Wesley, thundering arguments one against the other, yet joining in one common chorus on "Rock of Ages, cleft for me," are a typical picture of the churches in all generations. And when we come to analyse the ground of this common basis, it is not the theology of the hymns; but in their symbolism. We cannot agree on the language of the creeds, but we all understand the meaning of "the Cross." In our logic we are divided, or should I say, diverse;

but in our loyalties we are one. But we have thought of these common symbols as metaphors, which, perhaps, correctly speaking, they are. But the time has come to recognize that a symbol is but a metaphor objectified. Or, to put the same thought the other way around, a metaphor is a symbol not yet objectified, but which is nascent in the imagination. And, surely, we can well afford to capitalize for sense what we have so long realized in song. This is realized for Christian unity in the worth of the symbol.

They who have had some part in bringing together the many members of the divided Church of Christ know full well that the moment of power in such a meeting is not when the diverse minds have arrived at a "concordat," wonderful though that experience may be; but, rather, when the assembled divines meet for the celebration of the Lord's Supper. Then, in the breaking of the bread and the drinking of the wine, there comes a baptism of holy power that is deeper than logic and wider than words. In that high hour of visitation from the living God they pass through creeds to Christ. Beyond the strife of tongues there is peace and unity.

Unfortunately, the average Protestant, especially if his religious heritage is one that in the past, detoured through Puritanism, has been hesitant of utilizing the power of symbols in general. He has refused them on prejudice. But that mood is passing. And the time has come to recognize that the symbol rather than the creed is the insignia of group loyalty.

I take it that the consummating end of church unity is to get men to work and worship together. But often well wishers have failed to see that, though there be a commonalty of feeling among men, there will always be a diversity of opinions. The result has been that they seem to have been working too often to secure a regimented routine of ritual. And that meant uniformitarianism, and not unity. The way of wisdom is to have men worship according to their mood, and work according to their motives. The first will call for diversity in expression; the second will demand agreement in

essence; both will be made possible in an atmosphere of common aspiration.

And ours it is to create that atmosphere of common aspiration. Herein lie the power and potency of the symbol. The task is now without its peculiar difficulties. I am not competent to undertake it. No one man is. The emancipating power of the symbol will dawn gradually upon the mind and consciousness of the churches. It will call for the philosopher, the poet, the artist, the architect, and the psychologist. Already, from these various fields, the voices of men qualified to speak are being heard. Turn the pages of Hocking's *Human Nature and its Remaking*, and see there what the philosopher has to say on this matter. Then, for balance, read the chapters of Pratt in his recently published work on *The Religious Consciousness on Worship: Objective and Subjective*; then, having digested his ideas, read the passionate pages of Ralph Adams Cram in his various works on the modern Renaissance of Gothic architecture, or that will, perhaps, be more acceptable to the average Protestant, the finely written work of Vogt on *Art and Religion*, and, having read these men, you will realize how in many ways and along many avenues are the churches coming into a knowledge of the worth of the symbol for a unified faith. Necessity, we are told of old, is the mother of inventions, and as the need for symbols becomes more apparent to the ongoing minds of Protestantism, so there will arise those, who with esthetic soul, know the value of form, who will give to us in the varied forms of art, the symbols that will capture the elusive spirit of eternal and universal truths.

To one such tendency we would draw attention here. Of late years it has become the custom of almost every Protestant church to display somewhere within the church the flag of our country, revealing to all the patriotism that is common to all. In many churches there has appeared another symbol and another flag. It is a flag of white, with a corner ground of blue, on which is a red cross,—the flag of the Universal Christian Church. Silent it stands, yet expres-

sive in its silence. It speaks not of any one denomination, but of one Universal Church. Some would say that such a thing is of no account. But we believe that it reveals a tendency. And history is made up of tendencies that grow from more to more. The day will come, just as to-day our hearts "thrill as the flags go by" when the flag of the Church goes by the souls of us will thrill in a similar way.

This then is the potency of symbolism for church unity. It reveals to us the fact that men cannot be united by logic alone, but by loyalty; that not by argument alone, but by aspiration, will come the day of the united church. And to weld men into a common loyalty, working under the dynamic of a common aspiration, we need to utilize more than we have up to the present the unifying power of symbolism.

FRED SMITH.

THE MAKER

He made the mountains, and the smallest blade
 Of summer grass, and all the sea outpoured;
 He set the morning like a flaming sword
 Between the night and day; mankind He made.

Orion and the seven stars He hung
 High in the firmament, and time He cast
 To pulse unceasing through the eons vast.
 Praise Him, O earth; O sea, hold not your tongue.

And still we mortals strive with cubit rod
 To measure all His breadth and depth and height,
 With finite minds to grasp the infinite,
 And set a limit to the love of God.

—*Frances Halley Newton.*

THE ATTITUDE OF THE CHURCHES ON THE QUESTION OF OUR NATIONAL RESPONSIBILITY

BY REV. CHARLES S. MACFARLAND, D.D.

General Secretary of the Federal Council of the Churches of Christ in America,
New York.

IT has become quite a habit to blame the churches for almost anything that happens which ought not to happen, and also to blame them for all of humanity's sins of omission. Many articles and editorials appear from time to time condemning the churches because they have not stopped war. As a matter of fact, of course, this is nothing more nor less than to blame them because they have not succeeded as yet in putting sin out of the world. It is simply another way of asserting the rather obvious truth that those principles of Christianity, which are the ideals of the Church, have not secured domination in the social, political, and economic order of the world.

At the same time, it must be admitted that, up to the last quarter of a century, the churches regarded war in a rather complacent way—as a rather obvious necessity—and, when they did begin to act, their attitude was largely negative, consisting of utterances as to the wrong of war, rather than in anything constructive in the way of substitutes for conflict in the settlement of international problems.

The attitude of the churches changed from negative to positive and constructive rather suddenly, and, whether or not it was due to the organization of co-operative forces in the Federal Council of the Churches of Christ in America, it was simultaneous with that movement.

The churches very often initiate great movements which, as soon as they have spread abroad, become so general that the initiative forces are lost sight of. Among all of the organizations which, during the past decade, have initiated

movements for the elimination of armed conflict, the Church has exercised a real leadership.

ASSOCIATION, OR LEAGUE, OF NATIONS

It probably is not generally known that, so far as we have been able to discover, the proposal for an organization of the nations was first made at the Inter-Church Conference on Federation, in New York, in 1905. In other words, the generation of this idea and the birth of the Federal Council of Churches were simultaneous.

One of the first organized bodies in the world for the development of international relationships of friendship was the Federal Council Commission on Peace and Arbitration, formed in 1912, through the initiative of that pioneer of peace, Rev. Frederick Lynch. It was the creation of this Commission that marked the transition from negative protests against war and its wrongs, to those constructive proposals of substitutes for war, which are now the outstanding objectives of all the Christian idealists. It was when the churches began to think and act in their corporate capacity that it became clear, at a glance, that those fundamental moral principles inherent in Christianity must find their expression in political institutions, if war was to be abolished.

Therefore, the very moment that definite and constructive proposals for the League of Nations appeared, the most immediate, spontaneous, and unwavering response came from churches and church bodies over the entire country. These continued as the League became an actual reality. It must, of course, be confessed that, since the political confusion of 1920, with the intrusion into the question of all kinds of domestic and local issues, the voice of the churches has not been so clear or insistent. Pronouncements have taken a more general form. At the same time, it is to be borne in mind that no one of our religious bodies has ever rescinded or repudiated its original utterance of adherence to the League of Nations. The Presbyterian Assembly, the National Congregational Council, the United Presbyterian Assembly, the

Synod of the Reformed Church, the Northern Baptist Convention, and other bodies in the years 1919 and 1920, spoke unequivocally for the League. The same was true of the cooperative organizations of home and foreign missions. There was hardly a city or town in the country where the Church Federation, if there was one, or the Ministerial Union, did not take action, and, so far as could be estimated at the time, something like 50,000 local churches throughout the country passed resolutions adhering to the League.

These actions were, for the most part, induced by the actions of the Federal Council. The Executive Committee of that body, in December, 1919, took action to the effect that: "It reaffirms its faith in the League of Nations and calls upon the ministers and churches of the nation to exert every possible influence upon the President and Senate of the United States to secure the immediate ratification of the Covenant of the League of Nations, with such reservations only as are necessary to safeguard the Constitution of the United States and which shall not substantially alter the character of the Covenant and shall not require its submission to the Allies and Germany and shall not in any way hinder the full and equal participation, on the part of the United States, in all the activities of the League."

In December, 1920, the full Quadrennial Meeting of the Council was held in Boston, composed of about four hundred officially elected representatives of the thirty constituent denominations of the Council. The action of that body was unanimous, authorizing the Administrative Committee "to present to the President-elect and the Senate of the United States a statement setting forth the profound interest of the churches in the moral and religious principles underlying the League of Nations and expressing earnest hope that some acceptable way be found for our participation in such a League."

Recent inquiries by the Committee on Churches of the League of Nations Non-Partisan Association seem to make it clear that at least the overwhelming majority of our preach-

ers have in no way changed their position, although undoubtedly many of them now feel that it is the part of expediency to move step by step and, therefore, they are saying relatively little about the League of Nations and are urging adherence to the World Court. There is, I think, not the slightest doubt but what, if the question of the participation of America in the League of Nations could be actually gotten free from local and party politics, the churches as a whole would be unequivocal in adopting the platform of the League of Nations Non-Partisan Association, advocating entrance to the League on such terms as are "consistent with our Constitution and consonant with the dignity and honour, the moral responsibility and power, of our Republic." The church forces are in readiness on this issue!

THE WASHINGTON CONFERENCE

I suppose that, by this time, in the popular mind, it has been forgotten that the churches again, so far as the Protestant bodies were concerned, represented through their Federal Council, made the first proposal to the President of the United States looking toward the calling of the Conference on Limitation of Armament.

First of all, it was believed that it would be helpful if the Conference were initiated in the atmosphere of religion, and the Federal Council formally requested the President to have it opened and closed with prayer. This, in itself, together with the attitude and activities of the church bodies during the Conference, was the subject of much favourable comment on the part of foreign delegates, especially those from Japan. Lord Riddell, of Great Britain, expressed a general feeling when he said:—

"Since coming to America I have been particularly impressed and deeply interested in the work of the churches in behalf of peace. Their campaigns of educational publicity through the Federal Council of the Churches of Christ in America has been one of the most effective pieces of work in behalf of peace that I have seen. Through the newspapers it has had wide influence and has meant much to the Conference on Limitation of Armament. In their nation-wide publicity and educational work they have placed the responsibility for the success of the Con-

ference on Limitation of Armament on the individual. It has made each man and woman feel that he or she must act, must work for peace . . . This is the kind of publicity that counts and will get results. The churches of America have shown the way.”

I have on the walls of my study one of the last letters written by the hand of Lord Bryce before his death, in which he writes me concerning the first utterance of the Federal Council relative to the Conference: “It is a splendid illustration of the power and energy with which your churches in America take up measures and plans for the general good.”

The Advisory Committee of the Conference reported that, of 14,000,000 communications supporting the League, and urging the fullest possible action, 12,000,000, evidently, came from church forces.

It is, perhaps, not generally known that the ratification of the treaties of this Conference, which meant so much to mankind, nearly failed in our Senate. How far the final vote was determined by the multitude of telegrams that went out, the day before, to the church federations of the country, no one can positively determine. Nor is it possible to estimate how far the results of the Conference itself were determined by the religious atmosphere, which was created throughout the country, or by the millions of prayers uttered in its behalf.

THE HELPING OF EUROPE

The churches have been very clear as to the moral responsibility of the powerful American nation to give its help to Europe. While church bodies have not so generally taken action on this, in a specific way, there is little doubt but what, at least, so far as our pastors are concerned, they have all endorsed these words of the Executive Committee of the Federal Council in 1921:—

“We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formulation of international law, for the effective operation of the International Court of Justice and of boards of arbitration and conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all.

“We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations.”

That there has been no lessening of this spirit is indicated by the unchallenged call of the Federal Council in more recent days:—

“We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavour to accomplish a result comparable to that which was achieved by the Four Power Pact in the Far East.

“In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life.”

THE WORLD COURT OF INTERNATIONAL JUSTICE

So far as we are aware, the first approach to our Secretary of State on this issue was made by the representatives of the Federal Council's Commission on International Justice and Goodwill, under the leadership of Dr. John H. Finley and Bishop William F. McDowell, on May 6, 1922, in accord with the following resolution:—

Resolved that this Administrative Committee of the Federal Council of the Churches of Christ in America, expressing the repeated action of our constituent bodies in behalf of this method of settling international disputes, earnestly requests President Harding, Secretary of State Hughes and the Senate to take into consideration the importance of such action as may be necessary to enable the United States to become a party to and supporter of the Permanent Court of International Justice.

Resolved that this resolution be presented in person to President Harding and Secretary Hughes by suitable representatives of the Federal Council of the Churches of Christ in America.

A LONG STEP TOWARDS A WARLESS WORLD

During the next nine months the American people must decide whether or not the United States shall follow the proposal of the President and the Secretary of State, and associate itself definitely with the Permanent Court of International Justice established at the Hague.

The issue which the World Court presents is not a new one. It embodies the age-long conflict between law and force. In earliest times each man, an absolute sovereign, remained a law unto himself. Disputes were settled by an immediate appeal to force. But gradually this changed for the people could not stand the havoc of hate and conflict and destruction which such a system involved. Within the family a better way of deciding issues arose. Then within the tribe, then within the state, arbiters arose. No longer were individuals allowed to settle at will with their opponents in the ancient primitive way. Slowly, a system of laws took shape governing the decisions of these judges. The very progress of mankind can be marked by law's slow conquest over force.

But the nations, the last of the absolute sovereigns, resisted this change and even up to yesterday asserted the right to be a law unto themselves. As a result came the World War. To-day around the earth the people know that, if nations are to survive, they, too, must subject their individual wills to established processes of law, their individual interest to the welfare of all mankind. All that the Christian Church itself has built up in the hearts and minds of the people, through centuries of effort, hangs in the balance. For war in the future, aided by the powers of science, simply means self-destruction. This appeal to the sword can only be abolished by one means,—the means already found effective within the state,—by extending the sway of law and securing an appeal to it, instead of to the sword. That is exactly the purpose of the Permanent Court of International Justice. In it we see a great advance in the long struggle of man to civilize himself.

INTERNATIONAL FRIENDSHIP THROUGH INTERNATIONAL CO-OPERATION

The Federal Council has two commissions—one dealing with the general aspects of the problem more distinctively, and the other dealing with it as an ecclesiastical body. Its Commission on Relations with Religious Bodies in Europe

has, during the past five years, not only been developing intimate brotherly contacts with similar bodies in Europe, but has, through its influence, assisted in creating national church federations and similar co-operative organizations in the Old World. Indeed, the Central Bureau for Relief of the Evangelical Churches of Europe, organized by the Bethesda Conference in Copenhagen last summer, is, at least, the prophecy of a church federation of continental Europe.

In 1920, at Geneva, by common consent, the Federal Council was the convening body of the conference, which has now developed into the Universal Christian Conference on Life and Work of the Churches, which hopes to bring the churches of the world to sit around a common table for consultation and to kneel together in prayer.

No one can foresee what may be the ultimate meaning of these ecclesiastical relationships in our international life. This development has been very rapid, when we remember that five years ago the religious bodies of Europe and of America hardly knew each other at all.

MERCY AND RELIEF

Much, of course, can be accomplished by friendly intercourse, but the Federal Council has felt that, so far as American Christianity is concerned, our outstretched hands must not be empty. Our warm assertions of the desire for world friendship have been made much stronger in France and Belgium through the million and a half dollars that have gone to the Protestant institutions of these countries to rebuild their devastated churches and to help restore their institutions shattered by the war.

New friendships have been formed between American Christianity and the great historic churches of the East through the participation of the American churches in the relief of the famine in Russia, and especially through the help rendered its clergy and its churches by the wise and brotherly hand of the Federal Council commissioner to that unhappy land, Rev. John S. Zelig.

Austria and other powers of Central Europe have undoubtedly thought better of Christianity through the relationship of our church bodies to the American Relief Administration.

Far more than all our conferences, important and significant as they are, in the interest of international friendship, is the present opportunity before the American churches to sustain and maintain the Central Bureau for the Relief of the Evangelical Churches of Europe, whose messenger, Dr. Adolf Keller, is now in our midst in behalf of our suffering sister churches upon the Continent.

Even such a little thing as the assistance rendered by the Washington office of the Council to Mr. Edward A. Filene, in securing temporary help for the impoverished Austrian people, through the deferring of their debt to the United States, is by no means to be underestimated, and one of the outstanding influences throughout the entire civilized world in giving international goodwill its distinctively Christian color, has been the work of our churches in the Near East Relief and the American Red Cross.

EDUCATIONAL AND SOCIAL CONTACTS

The influence of foreign missions in international goodwill is a factor that has never been adequately appreciated. When, about a year ago, the Federal Council Commission on International Justice and Goodwill sent its two representatives to study and report upon the situation in Mexico, they came back with a very clear judgment and a very definite proposal. The thing for American Christianity to do is to get behind some great project for a Christian University in Mexico City.

Much good has been done by the sending of "Friendly Visitors" to our European brethren, and especially to far-off Japan and China, where the Federal Council is at this moment represented by the Rev. Sidney L. Gulick, that great apostle of goodwill, who ought to stand out some day, at least, as the obvious recipient of the Nobel Peace Prize.

The Federal Council has tried to avail itself of every oppor-

tunity to use historical anniversaries for these great interests, setting up in 1920 the American Mayflower Council for the strengthening of our friendly relations with Great Britain and Holland, and now, at the present time, the Huguenot-Walloon New Netherland Commission, which brings out historical relationships with three great European nations which extend over centuries.

CAUSES OF JUSTICE

The Federal Council and its associated bodies have endeavoured to watch for every opportunity to speak, in behalf of oppressed peoples; and conference after conference has been held in the effort to create a sentiment, which would give our Government the strength that it needs to deal with the problems of the Near East.

MEANS AND METHODS

The Federal Council has, first of all, endeavoured to amplify its own fundamental principle of co-operation, by developing intimacy of relationship with bodies of a voluntary character, but undertaking similar work; and has always been ready to place its forces at the disposal of the Church Peace Union, the International Committee of the World Alliance for International Friendship through the Churches, the Foreign Policy Association, and similar bodies wherever the objective has been a common one.

The distinctive element in the work of the Federal Council comes through the fact that it has relationships in three directions, all constituting forces of unified power.

First: As the clearing-house for the Protestant denominations of the country, and its access to their assemblies, conventions, and synods.

Second: Its approach to the local community through half a hundred local church federations always ready to undertake the task in their local sphere.

Third: The relationships which have been established mainly during the past five years, with federated and co-operative church bodies in other lands.

Who can tell what the Christian co-operative movement may mean for the life of the world, when these great sources of power are mobilized in behalf of brotherhood?

Earnest endeavours have been made to mobilize the processes of Christian education, but these have not yet gone very far. Dr. Gulick's book—*The Christian Crusade for a Warless World*—has been adopted by a good many classes and church groups; but I am inclined to think that the Sunday schools and the day schools should be our next great approach.

It is pretty generally recognized that the announcement of what has come to be known as "The Social Creed of the Churches," at the initial meeting of the Federal Council in 1908, was an historic moment in the developing relationship between the Church and social problems. While up to the present time the similar, more recent, utterance of the Federal Council in behalf of international life has not received much recognition, I am inclined to prophesy an equal place, when history comes to be written, for these international ideals of the churches:—

1. We believe that nations no less than individuals are subject to God's immutable moral laws.
2. We believe that nations achieve true welfare, greatness, and honour only through just dealing and unselfish service.
3. We believe that nations that regard themselves as Christian have special international obligations.
4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.
5. We believe that Christian patriotism demands the practice of goodwill between nations.
6. We believe that international policies should secure equal justice for all races.
7. We believe that all nations should associate themselves permanently for world peace and goodwill.
8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.
9. We believe in a sweeping reduction of armaments by all nations.
10. We believe in a warless world, and dedicate ourselves to its achievement.

CHARLES S. MACFARLAND.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

The Wrong of Putting Doctrine Above Spirit

One of the earliest causes of strife, and a persistent root of bitterness, is what we may call excessive intellectualism. Very early, very naturally, and very rightly, arose the tendency to interpret Christian experience intellectually. So far from being in itself divisive, this was essential to unity. Truth needs to be defined in order to meet attack and misinterpretation. The instinct for a theology was a right one. It produced, in the effort to meet error, the Apostles' Creed or Roman Symbol, which has been of great service to the Church universal. It constructed the great doctrinal treatises. But, unfortunately, this normal impulse passed over into an abnormal stage in which it generated controversy, strife, and, at length, division. The story is familiar. It reached its climax in the great Christological controversy, beginning about the year 300 and lasting for over three hundred years. One of its fruits was the Arian schism. Another was the condemnation of Nestorius by the Council of Ephesus in 431 and the formation of the Nestorian Church. In spite of the repeated efforts of Rome to absorb it, this ancient Church remains isolate to this day. The separation of the Eastern and Western Churches, while it was chiefly due to other causes, was in part also due to this. The course of Protestantism is lined with the wreckage it has produced.

What was there wrong in all this? Not the desire to interpret and defend Christian truth. Not the effort to reach a universal doctrinal consensus. *The wrong lay in putting the doctrinal interest above the spiritual.* That was something more than a mistake. It was a moral defect, a practical disloyalty. It not only violated the teachings of Christ; it did despite to his spirit. It is singular that the leaders in these great controversies,—earnest men and true disciples of Christ,—did not recognize this. Doubtless the blindness was due in part to an honest zeal for the truth; yet that does not excuse so serious a moral defection.

It does not, however, become us to condemn these controversialists, for their spirit has continued to our own day.

But shall not one contend for his convictions? Yes; but to contend for one's convictions is one thing, and to contend for one's theories about his convictions is quite another. When Christians were hailed before the magistrate and commanded to renounce the name of Jesus and refused, they stood up for their convictions. When later they called synods and councils and tried to drive out those who disagreed with them, they fought for their theories. And Christ was crucified afresh.

—[From Prof. John Wright Buckham, Pacific School of Theology, Berkeley, Calif., in *The Christian Century*, Chicago.]

The Place of the New Testament in Christian Union

What we need in the Christian union discussion to-day is to give the New Testament its rightful place.

We say the New Testament because that is the Christian document given by Christ's life and words when on earth and through the Holy Spirit since He ascended on high. It is one of his glorious gifts to his Church and to mankind from the throne.

When the New Testament—which contains all that is universal and permanent in the Old Testament as well as its own unique message—is studied, understood, believed and practiced in doctrine and ritual by all the followers of Christ, Christian union will not be far away. It will come immediately.

It is irremediably futile to attempt Christian unity or union on any basis or plan outside of the New Testament. That Protestants should ever think of anything else is as surprising as it is ineffective. Protestantism is helpless and hopeless and would immediately burst into cold fragments of lifeless individualism without its open New Testament.

No word of man, or council, or convention is strong enough to hold the Christians of the world together.

That miraculous achievement can only be made by the uttered words of Jesus Christ. Only the New Testament has Divine sunshine enough to ripen the souls of men into the spirituality that will enable them to enter into the supreme glory and the supreme joy of participation in the beauty and richness of the united Church.

—[From *The Christian-Evangelist*, St. Louis, Mo.]

Church Union in Canada

Movements toward church union apparently find congenial soil and climate in Canada. Over fifty years ago unions were consummated between several branches of the Methodist Church, while, at the same time, the divisions within the Presbyterian fold were drawing together into one united Church. The Presbyterians in Canada, with the exception of a small number of congregations which held relation to parent bodies in Scotland or the United States, were united in one body in 1872, and all the branches of Methodism united into one denomination in 1884. The various divisions of the Baptist Church also formed themselves into one Baptist Church about the year 1890, though there is not a Dominion-covering organization. These three churches, with very few exceptions, as the American Presbyterian Church in Montreal and the colored Methodist and Baptist congregations, present the strength of the various denominations in Canada.

In 1899 the General Assembly of the Presbyterian Church of Canada proposed that the various Churches co-operate in a plan to insure that every community in the far-flung stretches of that new land would be reached with the Christian message. The proposal was heartily received and, after numerous conferences, resulted in the adoption of the plan to assign territory bordering along one railway to the care of one denomination, and the territory along another railway, to another denomination.

This method eliminated denominational overlapping in vast areas of that new land, while it secured the preaching of the Gospel of Jesus to the settlers in those new communities. This co-operative plan has developed until it has been adopted in many of the older communities, in many of the evangelistic, educational, missionary, and social activities of the churches, and in significant advance toward the organic union of the Congregational, Methodist, and Presbyterian Churches. In local communities, the following three plans of co-operation are definitely being used:

1. *Delimitation of territory*: Under this form of union a given area or district is given over to the care of one of the denominations, and the others either withdraw from, or agree not to enter, the district.

2. *An affiliated charge*: This means that the people of a community are united under the care of one pastor, the congregation being organized under the "Basis of Union."

Moneys contributed for missions or other benevolences are distributed as the givers or congregation may determine.

3. *A local union church*: This means that the congregation is not organically connected with any parent body, but is organized under a general council, consisting of both ministerial and lay representatives.

It will be interesting to know that on December 31, 1922, there were 1,014 congregations in delimited territory; 176 affiliated, and 55 local union churches. These 1,245 charges represented at least 3,000 preaching places in Canada where church union in some one of these forms is in operation.

In the general work of these Canadian churches there is also much co-operation. At Montreal the Anglican, Congregational, Methodist, and Presbyterian colleges unite with great success in the training of men for the ministry and other forms of Christian service. In Toronto the Methodist and Presbyterian colleges have adopted an extensive plan of co-operation; in Winnipeg the denominational colleges have co-operated since 1888, and, in Edmonton, since 1913. Our publishing houses co-operate most satisfactorily and with mutual benefit in the publication of Sunday-school papers and lesson helps. The Boards of Religious Education, Home and Foreign Missions, Evangelism and Social Service heartily co-operate in almost all their activities with very large economy in expenditures and splendid increase in the efficiency of these Christian enterprises.

The story of the movement toward the organic union of the Congregational, Methodist, and Presbyterian Churches into the United Church of Canada is fully told in a pamphlet entitled *Basis of Union*. This booklet also contains the statement of doctrine, polity, and administration of the proposed United Church.

The introduction to the statement of doctrine uniquely and faithfully sets forth this thought:

“We, the representatives of the Presbyterian, Methodist, and Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In so doing, we build upon the foundation laid by the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian Faith and

life. We acknowledge the teaching of the great Creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common Faith, and commend it to the studious attention of the members and adherents of the negotiating churches, as in substance agreeable to the teaching of the Holy Scriptures.”

The conclusions reached concerning the ministry and the pastorate reveal the successful efforts to conserve everything that is worth while in each system. With the fullest comprehension of all methods, and without compromise of principle, the characteristic features held most tenaciously by each body were carried into the “Basis of Union.” The Methodist recognized that the Congregationalist guarded the right of the local church to select its own pastor, and the committee decided to maintain this element. The Congregationalist recognized that the Presbyterian guarded the local church from exploitation by pulpit adventurers, and gave dignity and permanence to the office of the pastor, and the committee decided that this had to be conserved. The Presbyterian, keenly alive to the waste involved in long vacancies and the difficulties often involved in preaching for a call, welcomed the Methodist provision for effecting all desirable changes at a given period without stress within a local charge, and the committee decided to retain these ideals. In this way the best elements were fused in the new system.

The “Basis of Union,” as adopted by the Joint Committee on Church Union, received the approval of the chief courts of the negotiating churches. Each declared there was no insuperable barrier to union, and sent down the basis for the vote to the lower courts, the congregations, and the church membership. The returns were strongly in favor of union, with an influential minority in each of the churches. With the passing years these minorities have practically disappeared from the Congregational and Methodist Churches, but it is far from a spent force in the Presbyterian Church.

Since these negotiations were begun, and before the “Basis of Union” was formed, the Anglican and Baptist Churches were both requested to unite in the movement.

The reply of the Anglican Church, through the bishops, consented to the appointment of a suitable delegation, provided that previous to any discussion or interpretation the four conditions of the Lambeth Conference were unconditionally accepted. The Joint Committee was requested by the authorities of the Anglican Church "to treat with us along the lines laid down by the Lambeth Conference for the present year and to understand that no action agreed upon by the delegates can become binding on the Church of England in Canada until approved by the General Synod acting in full accord with the Anglican communion throughout the world." Now the Lambeth terms included the recognition of the Historic Episcopate, subject, however, to local adaptations. What adaptations might have been found possible in friendly discussion must remain undiscovered, since discussion was declined until the terms were accepted. The other condition, however, indicated the extreme difficulty of forming any union with the Anglicans for they were not susceptible to that same pressure of national conditions which had avowedly compelled the other communions to enter upon negotiations. One can readily appreciate the considerations which dictate this prerequisite of maintaining unity of Anglican action, but the conditions laid down clearly precluded any expectation of successful negotiation in that direction in the immediate future.

The Baptists sent a reply—not less uncompromising. After vigorously setting forth their own principles, they declared that "these principles required them to propagate their views throughout the world," and "made it necessary to maintain a separate organized existence." Years have since elapsed, and new viewpoints are being reached, and we wonder whether the members of that communion are now so certain that fidelity to their principles will always demand a separate organized existence. When the United Church of Canada will have become a fact, and by its existence challenges the Christianity of my country to justify continued division, the fact must be reckoned with that three distinct communions, by frank, friendly conference, have found an acceptable "Basis of Union."

—[From Rev. T. Albert Moore, D.D., in an address at the recent Kew Gardens Conference on Faith and Order, in *The Churchman*, New York.]

Difficulties in the Way of Church Union in Canada

In Eastern Canada, especially, the discussion of church union among Presbyterians is warm. The women, as is fitting—for are they not the greater part of the active church?—are busy, and not least those opposed to union. The chief objection seems to be that the churches have not been consulted individually in regard to the proposed legislation, which, in the form to be submitted to Parliament, is “coercion,” so it is contended. The word has an ominous sound in democratic days. The answer, of course, is that people cannot have the privileges of Presbyterianism and Congregationalism at one and the same time; certainly not, as it is wittily said, “unless they enter the Union.” Voting by individual churches is Congregationalism, but Presbyterianism means government and decision by presbyteries. That alone is constitutional and legal.

The leaders of union have no doubt as to what the issue will be. They are looking forward to a great majority in their favour. Certainly, so far as presbyteries are concerned, the vote is overwhelmingly for union; only three presbyteries have voted against it. What the number of churches and persons in the minority will be it is impossible to estimate, for it is expected that, with the decision taken, many who have honestly, on grounds of liking, tradition, or reason, fought against it will follow the majority into the United Church. That there will be a number of stalwart dissentients who will “die hard” may be taken for granted, but the fate of such dissenting minorities in Canada and other lands has been so fruitful of warning that even these, if generously handled, may not run the risk of following the others and withering away. And yet, Presbyterians of Scottish blood can be stalwart and stubborn enough. They know how, at least, to die decently on a lost field.

The peril ahead of union is that bills have to be passed not only by the Dominion Parliament but by the Legislatures of all the Provinces, and with such varying interests, east and west, the unexpected may only too easily happen. And yet it is hoped that, if Parliament puts its seal on the main bill, the Legislatures will not cause trouble, except to see that the other bills conform to their own laws in regard to property and other interests.

Meanwhile, the Congregational churches are rapidly recording their votes, for the Congregational Union of Canada

cannot act constitutionally and legally, on their behalf, except on such decisions. The result is almost unanimously in favour of union. Fifteen years ago a number of strong churches voted against it. To-day they are unionists. The reasons why are not hard to see. During these years much troubled water has flowed under the bridge of time. The need of the country for a strong United Church is great. These Churches—Congregational, Methodist, Presbyterian—have been steadily growing together in doctrine, worship, and practice. In hundreds of places they are already co-operating in ways that mean practical union. Their students are taught by the same professors. In many places, both in churches and ministers, there is waste, in others there is want. Not least a new young church has arisen, and there can be no question where its judgment and purpose are. It wants to move with the battle-line.

The Methodist Church has voted unanimously for union. So far, only two small (Swedish) Congregational churches have decided to remain apart. The consummation of union waits on the Presbyterian Assembly. It may yet be given to young Canada to lead in the union movement that, like the spring, is stirring in many parts of the Christian world.

—[From Principal D. L. Ritchie, Congregational College, Montreal, in *The Congregationalist*, Boston.]

United Ordination

On an afternoon in June, 1921, two young ministers, a Presbyterian and an Episcopalian, sat talking together on a hill-side overlooking a mountain lake. And it reminded them of the Sea of Galilee. Their thoughts went back to that day when John stood and beheld the Lamb of God walking, and to Nathanael under the fig tree. As they talked they asked each other what Jesus would ask of them if He were to come their way. Where He would bid them follow. What might lie nearest his heart to have them do. One thing seemed to include and to make possible everything else. And that was, that something should be done, speedily and effectively, that the many churches bearing Christ's name should make manifest to all the world the fact of their essential unity in Him—"That they all might be one."

So these two set themselves to consider what the young men in the churches might do. What was there left that

youth might achieve? Youth fights and wins the wars for the elders; might it not have its part, too, in making the Peace of God? There seemed no lack of gestures and negotiations in the direction of church unity on the part of responsible persons in all the churches—treaties between the diplomats, a political matter wholly. What constructive act of faith and hope and love (youthful virtues) might be rendered, symbolic of much more than the act itself, by which the hidden fact of unity among all true Christians might be more clearly manifested? A movement of hearts, rather than tedious negotiations and compromises and treaties.

So these two pieced together that day the following document, to convey to others what was in their hearts:—

Whereas, We perceive that our Christian civilization is endangered by reason of the refusal of the several communions of the Christian Church to recognize their essential unity in Jesus Christ; and

Whereas, We feel the call of God to his Church not to delay further in making that essential unity manifest; and

Whereas, We desire to make our ministry and our citizenship count to the full; and

Whereas, We believe that the various communions of the Church of Jesus Christ, in which we hold membership, are fundamentally agreed in the essentials of the Christian faith; and

Whereas, We are willing and eager to accept the requirements laid down by our respective churches as to the fundamental articles of faith, and stand ready to be subjected to all appropriate examinations to determine our fitness for the Christian ministry;

Therefore, We, the undersigned ministers and candidates for the ministry, of the respective churches enumerated below, do hereby respectfully petition the authorities of our respective communions to confer upon us *united ordination* in the Church of Jesus Christ; in which ordination the ordaining authorities of the several participating bodies shall confer upon the candidates that ministry which each ordaining authority is empowered to bestow.

Name:

Denomination:

Who shall say that Jesus did not stand beside these young men that day? One wonders whether there are not great numbers of the younger clergy (and those who have stayed

young) in whom the same impulse stirs. What is not possible, if the young men are in a mood like this,—a mood which sees Christian unity as a devotional, not a political thing; as something to be gained, like a prayer, “through Jesus Christ?” Perhaps our salvation is nearer than we had believed.

—[From a Presbyterian in *The Churchman*, New York.]

Order and Organization

Free Churchmen feel that ever since Lambeth the emphasis has been too strongly laid on the side of order and organization. What they want to realize, if they can, is the unity of the spirit rather than unity of organization first. They feel—and I am bound to say that I entirely agree with the great body of my fellow Free Churchmen—that the only real unity, the only unity which is worth having, the only unity which is in any way comparable to that which is suggested and recommended in the New Testament, is the unity of faith and spirit, the unity of Christ’s people under the leadership of Christ, the unity of those who believe in the Lord Jesus Christ and who find in Him their salvation. They had the impression that this unity existed. Many of them remember the first interim report of that very remarkable Committee on Faith and Order which was issued before the war, a committee consisting of representatives of every section of the Anglican Church and of all sections of Nonconformity. In its first interim report that committee set out a definite course on matters of faith, and it became perfectly clear from the findings of that committee that on the great fundamentals of the faith there was no real difference between the Free Churches and the Anglican Church. That was a great achievement, and I think it has never received the notice that was its due, because there was the fact sent out under the signatures of these men that they were agreed in the things which were most fundamental to the Christian faith. That being so, Free Churchmen have rather wondered why it is that the negotiations, which have since taken place, have been entirely concerned with matters of order and organization, and that it seems to be the general opinion now that, before we can have anything like reunion, we must have something like uniformity of organization, and that the Reunited Church is to be one great uniform organized com-

munity. Free Churchmen generally are very suspicious of uniformity; it was the attempt to enforce uniformity which made them, and they are not likely to consent to any further attempt to enforce uniformity, even by agreement. Therefore, many of them have looked with some suspicion on the findings of the Joint Committee which has been recently meeting at Lambeth in order to follow up and explore the suggestions of the Lambeth Conference itself. I have been a member of that committee, and, on the whole, I agree with these findings; but I want to state now not so much my own opinion as the opinion of Free Churchmen, who have spoken very freely to me on the subject, and who, perhaps, represent the average of our churches; because, unless we can carry with us the great bulk of these people,—the great bulk of the Free Churches, on the one hand, and the great bulk of average Anglicans, on the other, who, perhaps, have thought very little, and are very little concerned about the matter,—unless we can carry these, any scheme of reunion will still remain a scheme simply on paper.

—[From Principal W. B. Selbie, Mansfield College, Oxford, in a sermon at St. Albans Church, London, in a series of conferences on Reunion, *The Christian Work*, New York.]

The Seat of Authority Is in Experience

To put the matter briefly in three defining sentences: *Scripture*, for the Christian believer, is the record of one central and supreme, Divine revelatory process and its consummation in human history. And the authoritative *Word* of God in Scripture is the Gospel of the choosing, saving, and redeeming God in action which culminates in the Cross of Christ. And the inner *Witness* of the Spirit is simply the believer's experience of the impact of this Gospel on his soul. It is there, in "the word of the Cross," as it meets with and apprehends our spirits that the authority of Scripture lies for us, because *there* is the Divine act that utters and reveals the supreme purpose of the Divine will.

There is nothing prior to this experience for the Christian. For the Church is the creation of the Gospel and of the experience which flows from the Gospel; the Book is the expression of the experience. Nor is the experience merely subjective. The seat of authority is in experience: the source and the throne of it is in God. That which we call faith in us

is in essence the same thing in the sacred writers, only raised to the level of inspiration. What, in our case, is the being apprehended by God in the Cross of Christ is, in the case of the sacred writers, the being commissioned by God to convey the Gospel revelation. The Word and the inner witness are, we might say, the objective and the subjective aspects of the one supreme fact of Experience.

That condensed statement may be illustrated and expanded in this way. When Mr. H. G. Wells essays to fashion a new Bible for us by constructing a thesaurion or anthology from the books of the greater religions and the world's classics, he has missed the essential significance of what it is that constitutes the Bible. The result of his labours might indeed be a record of man's spiritual development, but it would not be a record of God's taking action in history for one supreme redemptive end. It is God active to this end in history that is the soul's only religious authority. And it is the record of this redemption activity that constitutes our sole Bible.

Nor is it any contradiction of this when we say that the one sole authority, to which the soul can bow uttering its consenting "Amen," is the inner testimony of the Spirit. For the Christ on his Cross is the ultimate and supreme gateway through which the Spirit now comes to man in the experience of redemption. The seat of authority, we have said, is the soul, but the source is God. And the channel from the source to this inner well, which springs up into everlasting life, is the Gospel. The experience is God, stooping down to reach man, met by man reaching up to God, in the Gospel. Not man in his solitude, be it said, lest we be thought to minimize the place of the Church in this experience, but the believer within the Fellowship of Faith, a member of the Mystical Body, the Church Catholic. For the witness, which is valid from age to age, goes back to the Person of Christ, and to Christ on his Cross, "not through the void, but through the peace and joy and holiness, He has wrought in the souls of men." And the unique and fontal expression of that experience is, and must ever remain, the Scriptures. "Authority," says Principal Forsyth, "speaks in experience, especially the corporate experience of the Church, and the classic expression of that experience is in the canonical documents of our faith."

—[From Prof. J. A. Robertson, Aberdeen, Scotland, in an address before the Christian Unity Association, *The Expositor*, London.]

The Difficulty in British Methodist Union

The opposition to the proposed scheme of Methodist union is something like a mystery to those who are not in the counsels of the various bodies affected. These churches plainly have much in common, but divergences in tradition and practice have to be taken into account. Among Wesleyan Methodists are many who do not regard themselves as dissenters. They emphasize the point that John Wesley never wished to leave the Church of England. In certain beliefs they approximate more nearly to Anglican views than to those of the great majority of Free Churchmen. John and Charles Wesley once published a collection of hymns on the Lord's Supper, which included a very high doctrine of the Sacraments,—such a doctrine as many Methodists cannot accept. Their hearts were in the Anglican Church, and they have still their lineal descendants in Methodism, particularly in Wesleyan Methodism, among both ministers and laymen. They are a minority, but a distinct and, by no means, negligible one, and they fear that in a union with other churches, in which their point of view has few adherents, it would be submerged.

The different views of the Sacraments carry with them different views of the ministry, and differences in practice emerge. Laymen may not administer the Holy Communion in Wesleyan Methodist churches. According to the scheme of union presented at this time, laymen may administer. Although it is suggested that those who administer should be definitely appointed for the office, the principle of lay administration is recognized. This is not only distasteful to many Wesleyans, but appears to them to put up a new barrier in the way of Reunion with the Church of England. They regard Wesleyan Methodism as occupying a unique and mediating position, in which it has points of contact with the Anglican Church, on one side, and with Nonconformity, on the other, and they have a real fear that the terms of union proposed would remove them further from one or both of these.

It should not be thought that the difficulties are only felt on the Wesleyan side. One matter at least is giving serious concern to Primitive and United Methodists. These two denominations each have only one conference, which is the ruling body. It includes laymen. The Wesleyan Conference originally consisted of ministers only, but, later, there was added a "representative conference," in which laymen sit

with ministers; but it was laid down that all questions of doctrine, and those affecting the character of ministers, should be strictly confined to the pastoral conference. The Wesleyan Methodists insist that, in the United Church, there shall be a separate pastoral session to deal with these matters, and so they rule out lay authority. This is a difficulty for many in the other churches.

And in all the bodies there are those who believe strongly in union, and who desire it, but who think the time has not yet come. They say the contracting parties do not yet know each other well enough. The difference between them and the eager advocates of immediate union has been compared to the difference between the traditional English and French views of arranging a marriage. The former says: "Let us get to know each other first, and then make up our minds if we can be united." The latter would arrange the marriage, so to speak, and then after the ceremony, let the contracting parties settle down to work it out in the best possible way. The process of settling down with new partners, it is said, would absorb the energies of the United Church for several years, and the task, at present more urgent, of reaching the outsiders, would be neglected. The scheme, so it is alleged, is largely the work of official committees at denominational headquarters, and the rank and file of the people in the churches are as yet scarcely interested. So there are advocates of delay, who say, in effect, "Give us time to fall in love first." They urge that the scheme should be laid aside for a few years. During this period, by every possible means, let a serious effort be made to remove ignorance and prejudice, and to promote the growth of mutual knowledge and regard, on which alone any satisfactory and permanent union can be based.

—[From *The Guardian*, London.]

World Conference on Faith and Order

The Subjects Committee of the World Conference on Faith and Order has issued two series of questions for discussion in group conferences, in addition to the two topics presented at Geneva in August, 1920.

The first series is as follows: (1) What degree of unity in Faith will be necessary in a reunited Church? (2) Is a statement of this one Faith in the form of a creed necessary or

desirable? (3) If so, what creed should be used? or what other formulary would be desirable? (4) What are the proper uses of a creed and of a confession of faith?

The second series is as follows: (1) What degree of unity in the matter of Order will be necessary in a reunited Church? (2) Is it necessary that there should be a common ministry universally recognized? (3) If so, of what orders or kinds of ministers will this ministry consist? (4) Will the reunited Church require as necessary any conditions precedent to ordination or any particular manner of ordination? (5) If so, what conditions precedent to ordination and what manner of ordination ought to be required?

—[From Robert H. Gardiner, Gardiner, Me.]

Are the Expressions for Unity Sincere?

There is a growing uneasiness amounting almost to suspicion that the resolutions of the great denominations in favour of church unity are not sincere. Why are there so many resolutions and such small results? Why do not those denominations coalesce which are of the same general "Faith and Order?" Such questions present few difficulties to ingenuous youth. I sat in an official meeting of Congregationalists and Presbyterians appointed for the exact purpose of consolidation. They represented many churches. After listening to the objections and difficulties which all knew to be in the path of progress, a layman said: "When the officers of two business corporations decide to consolidate, they say to the lawyers: 'This is what we are going to do; now you attend to the legal aspect of affairs, so that nothing gets in the way.' You ecclesiastical lawyers keep out of this until the decision is made, then we will turn over to you the job of making the agreement ecclesiastically sound." This was brutally frank, but is very suggestive.

Why is the Church nearly at a standstill when, altruistically and ideally, all persons of education and perspicuity feel the desirability of eliminating the overwhelming disunity of the present order? Youth insists upon an answer, and turns to the American Protestant hierarchy, which is constantly on guard, although less ostentatious and less autocratic than the hierarchy of sacerdotal communions. It is

a new type of hierarchy of propagation. What chance is there of unity when all the forces of propagation are controlled by disunion, youth asks ? Let us give a fair answer.

The extension of the Church in cities and rural districts amongst native and foreign, black and yellow and white, is engineered by denominational boards and officered by denominational agents. All converts and accessories connect themselves with denominational tenets and forms. The chief executives of the great boards meet periodically for conference and counsel, but the boards are organically independent and denominationally appointed, controlled, and financed. They are beneficent and humane in their intentions and in their execution. There is nothing sinister about them excepting this: they propagate disunion and division rather than unity. There are 62 home mission boards of a national character, and 8,978 officers and agents. In most large cities there is a local replica of each national society. If they were all merged, would not an overhead of hundreds of thousands of dollars be saved; and many vacancies be created? We face the stirring fact that Christian unity will not be on the way to accomplishment until the propagation and extension of Christianity is made strictly non-denominational. Does any one, except the denominations, stand in the way? The government does not; the law does not; the people do not. Does the process of Americanizing the Negro, the Mexican, the Japanese, the Indian within our borders, as well as the immigrants from Europe who make up 75 per cent of the population of all of our large cities; the provinces of Alaska, Hawaii, the Philippines, Porto Rico, and Guam, mean that they are to be assimilated by 198 denominations? In addition to the 8,978 officers and agents, the 62 home missionary boards have 12,072 helpers; they spend twenty-six million dollars a year on the enterprise.

Youth asks what is the situation beyond the seas. A true answer must be that there is no adequate response by the boards of foreign missions in America to the positive will in India, China, Japan, Korea, Siam, the Philippines, Burmah, South America, and other lands, to do away with our multitudinous sects. With ten years' experience in the Orient in a responsible position as a background, I am able to say that the native leaders of the Church in the less-favored lands propose to carry out their ideas of church unification, but are staggered at the hollow, ineffective response of American

Christianity. They want us to stop the propagation of our religion among them on a disunited basis. They want one Church of Christ for action in each nation. They are baffled at our denseness and dumfounded at the entrenched power of our agencies of service whose help, rendered in a united way, they sorely need to breast the strong, unethical currents in overwhelmingly non-Christian lands. We have made concessions as to territory and division of responsibility and are working out "comity" on a larger scale than ever before. But that is not what they want. They want to be relieved entirely of the incubus of disunity. They want us to consolidate our approach to the "field." They do not wish us to operate overseas as "denominational churches." The solution of this matter is in the hands of the foreign missionary boards. They alone stand in the way; backed by tradition, by old custom. Right does not stand in the way. Economy does not. Necessity does not. Jesus does not stand in the way. The denominations will do what the missionary boards unitedly say ought to be done.

The youth movement, comprising those who will take over our task in a few years, wants to know when we propose to follow Jesus'-way-of-life. It is absolutely certain that Jesus did not dream of our present incapacity to trust one another—all being his disciples. And above the general clamour the voice of youth may be heard saying: "We must hold a constitutional convention of all the dismembered churches." Youth knows that the old age has passed away. Do those in charge of propagation realize it? If not, they are likely to be rudely awakened in the not distant future.

Will not the Council of Foreign Missions, representing 236 boards who spend \$36,222,475 annually, take the lead in constructive reorganization of a widespread and absolutely thorough-going nature? The foreign boards have 17,707 agents abroad, many of them shepherding converts into folds where they are branded with disunity; they like the branding process even less than do we. If the societies for the propagation of the Gospel, at home and abroad, seek and secure the approval and the means to wipe out disunity in action, the whole cause will make a quick and orderly advance. These national and overseas administrative bodies have collective current assets of over \$62,000,000, with 26,685 agents in many localities and countries subject to their commands. They can set in motion what the heart of Christendom longs for. Those

who fought for and secured progress in other ages are now martyrs and saints. The youth movement asks whether we will have no progress worth while unless we have a religious revolution in the twentieth century. I believe we may secure orderly advance if we purge the sources of supply; if we secure a purified stream of leadership. That is the same as saying that the ministry cannot be trained denominationally if it is to organize and lead a unified Christianity.

—[From Robert E. Lewis, General Secretary Y. M. C. A., Cleveland, O., in *The Christian Century*, Chicago.]

Christian Unity Conferences

It has been the custom of the Association for the Promotion of Christian Unity to hold a number of conferences every year. These conferences have been held in various parts of the country, and they have been always well attended. This spring the conferences were held in Cincinnati, Ohio; Springfield, Ill.; and St. Joseph, Mo. The following causes were presented: The World Conference on Faith and Order, the Christian Unity Foundation, the Universal Christian Conference on Life and Work, the Federal Council of the Churches of Christ in America, the Lambeth Appeal, and the Association for the Promotion of Christian Unity.

The method is for some one to present one of these causes and then for that cause to be freely discussed. Among the speakers were: Bishop Boyd Vincent, Professor Herbert L. Willett, Rev. Finis S. Idleman, Rev. R. H. Miller, Rev. Frank Nelson, Rev. B. A. Abbott, Rev. Homer C. Carpenter, Rev. C. M. Chilton, Rev. W. F. Rothenburger, Rev. J. J. Castleberry, Rev. Roger T. Nooe, and others.

The Association is now planning a nation-wide conference, such as was held in St. Louis in 1921, which was attended by nearly a thousand people. It is expected that the conference planned for this fall will be attended by equally as large a number, for there is a decided growth in Christian unity sentiment. It is possible that Pittsburgh, or some city in that area, will be selected.

—[From Rev. Roger T. Nooe, Frankfort, Ky.]

BOOK REVIEWS

Every university and college should have a Christian unity lectureship. No educational institution is properly equipped without it. The Olaus Petri Foundation in the University of Upsala, Sweden, is supposed to deal with some phase of Christian unity in its annual lectureship. In the course before last the Bishop of Durham presented the attitude of the Anglican Church toward unity. Last year the lectures were given by Dr. Frederick Lynch, editor of *The Christian Work*, New York. There were six lectures—brief, clear, comprehensive, and altogether a very satisfactory survey of the Unity Movement in America. They are published in a book of a little less than one hundred pages—*The Christian Unity Movement in America* (James Clarke & Co., London).

There is no man more competent to present this course than Dr. Lynch. For some years he has roamed with prophetic insight through the wide fields of co-operation in international, church, and industrial affairs. He wields an unusual pen, combining strength, freedom, clarity, and spirituality. His book is necessarily the brief of his lectures, but it affords a stimulating and hopeful study.

He shows that the interest in Christian unity in America had its origin in the same conditions and dissatisfaction as prevails in Europe and elsewhere. While there are more divisions in the American Church than in England, many of the American divisions are little sects with no fundamental or ethical differences. The impulse toward unity is summed up as follows: (1) The conviction that the vision and the hope of the Founder and Lord of the Church is destroyed by our divisions; (2) the consciousness that the mission and work of the Church is being immeasurably impaired by our divisions; (3) the wastefulness of our divisions; (4) the gradually coming consciousness that no denomination is big enough to minister the fulness of Christ's message to the world; (5) that denominationalism produces types of Christian character that are denominational; (6) the growing habit of working for the Kingdom of God instead of denominational ends; and (7) the consciousness that we are already one in the things that really matter.

In the evidence of growth toward unity, he mentions the Federal Council of the Churches of Christ in America; the Evangelical Alliance,—although it had its beginning in England, it became the expression of the hitherto unexpressed unity in the American Church; the Inter-Church World Movement,—disappearing as suddenly as it appeared; the Foreign Missions Conference of America; the Home Missions Council; the Council for Women for Home Missions; the Council of Church Boards of Education; and the Sunday-school Council of Evangelical Denominations. Then undenominational organizations, such as the Y. M. C. A.; the Y. W. C. A.; the Christian Endeavour Society; and the Christian Student Movement. Also laymen movements—the Laymen's Missionary Movement and the Men and Religion Forward Movement. In the trusteeship of the Church Peace Union a meeting place is furnished for Roman Catholics and Protestants. Out of this has come the World Alliance for International Friendship through the Churches, representing in its conferences all denominations, including the Eastern Orthodox, but excepting the Roman Catholic.

In steps toward unity the conference idea is abundant in results. Of these movements he mentions the Association for the Promotion of Christian Unity; the Christian Unity Foundation; the World Conference on Faith and Order; the American Council on Organic Union; and the Concordat, being proposals of approach toward unity between members of the Protestant Episcopal Church and the Congregational Churches. This, however, has been recently side-tracked for a time. Perhaps the most remarkable success in unification is that of the United Lutheran Church in America in 1918, following the example of the Norwegian Lutheran Church in America.

But there are obstacles. Dr. Lynch cites some of these as follows: (1) As to the kind of unity; (2) satisfaction with things as they are; (3) belief that the present denominational order is best; (4) arguing for unity from small and inferior motives; (5) loss in salaries to thousands of clergymen and officers; and (6) great vested interests. Nevertheless, these are lesser obstacles in comparison with the following: (1) Tradition; (2) denominational patriotism; (3) satisfying divergent temperaments in worship; and (4) comprehending in the same church those who believe in creeds and those who do not. Still greater obstacles are: (1) Denominational convictions; (2) denominational polity; (3) episcopal orders; and (4) adjusting the evangelical and sacramental groups.

These subjects bulk large in any American conference on unity. Dr. Lynch has given a frank and true survey. Christian unity must and will advance until these obstacles will pass into the lesser interests. He closes with this hopeful word: "I sometimes wonder whether if suddenly, under the impulse of some great, holy cause, some new crusade, perhaps led by some new prophet of the Lord, a great and holy passion for Jesus Christ possessed the whole Church, it might not be so consuming, so touched of heavenly wonder, that in this absorbing love and devotion to the Lord all its citizens might forget all about their denominations and remember only that they were citizens of Heaven. I remember how Rev. Richard Roberts and Lord Hugh Cecil during the course of the war said that perhaps the time might come when Christians would so feel their citizenship in the Kingdom of Heaven that they would rise above nationality, as it were, realizing that they are all brothers in that super-nationality which was in Christ, and so learn war no more. I remember Dr. J. H. Jowett saying once when unity was being discussed in England that we should all find unity when we were so consumed with a holy passion for Jesus Christ that we could not even remember the things that divide us. So it may be that some day the Church will be suddenly caught of some passionate, burning enthusiasm for Christ and his Kingdom and suddenly *find* itself one where in vain it had tried to *make* itself one."

Foremost among the prophets of Christian unity is Dr. Newman Smyth. His indomitable passion for unity is told in *A Story of Church Unity*, including the Lambeth Conference and the Congregational-Episcopal approaches (Yale University Press). Aside from the valuable data furnished by this volume, is the instance of the undaunted courage of its author, standing amid the divisions of the Church, seeking for conferences, and watching for every indication of unity.

The story is a series of steps from a meeting at Grace Episcopal Church, New York, called at the instance of its rector, Dr. Huntington, some time after

1882. Then came the Chicago-Lambeth Quadrilateral in 1886; breaking off of negotiations between the representatives of the Presbyterian and Episcopal Churches; the rise in this country of the Oxford Movement and the increasing dominance of the Catholic party in the Episcopal Church; the recommendation by the Lambeth Conference, in 1907, that conferences be held with other communions in behalf of unity; the response of the Congregationalists of Connecticut to the Episcopal overtures, being the first in this country to respond; and the appointment, in 1910, by the National Congregational Council, of a special committee to consider any overtures that may come from the Episcopal Church.

On the outbreak of the World War, Dr. Smyth proposed "to send out chaplains to the front in the name and the power of the whole Church of God." Prof. Williston Walker, on the part of the Congregationalists, and Mr. George Zabriskie, on the part of the Episcopalians, were his colabourers, amid many difficulties, in carrying this to its culmination in the Concordat, which was adopted by the General Convention of the Episcopal Church, September, 1922. It deals with the re-ordination of non-episcopally ordained ministers, who desire to receive priestly orders, without giving up or denying their fellowship or their ministry in the communion to which they belong.

A chapter is given to the Lambeth Appeal, publishing the full text with comments, and another chapter on the psychological factor in the movement toward the reunion of the Protestant churches. Out of Lambeth's acknowledgment of the efficacy of the sacraments of other communions, three practical proposals are named, as follows:

First. The intercommunion of believers. Under what regulative agreements shall this be secured, so that the communion shall be rightly administered in matter and form, and to persons prepared to receive it?

Second. The fellowship of the ministry. What form of commission of authority by any one church may be desired in order that the ministry of another church may be duly authenticated to minister in its services?

Third. Questions of jurisdiction or administration. The Anglican Church holds that the Episcopate may be generally recognized for these purposes, both on account of its historical continuity and its prevalence among by far the greater number of believers in all lands.

Dr. Smyth sees in Congregationalism a providential training to become a peacemaker among the divisions of Christendom, and there is no communion in America that has more voices for unity than the Congregationalists. He gives a fine word to the Congregational ministry, coming as a benediction to the younger men. The appendix contains the preliminary statement of a joint conference held at Lambeth Palace, May 24, 1922, the concordat canon, and other interesting material. The story is well told. The difficulties of reunion are evident, but the possibilities are expressed in the words of Bishop Vincent: "The bishops have at any rate put the key into the lock." The volume closes with that comprehensive sentence from Ignatius: "Wherever Jesus Christ is, there is the Catholic Church." There must be a rediscovery of this fact before we can go very far toward the reunion of Christendom.

The literary partnership of two gifted minds, such as those of Miss Lily Dougall and Mr. Cyril W. Emmet, has resulted in producing a study in textual

exegesis and criticism under the title *The Lord of Thought* (Doran). The book is divided into three sections. The first is a review of the thought of the world into which Jesus came; the second is a survey of the teachings of the Synoptic Gospels in an attempt to "free the energies of Christian society from certain old and hampering traditions"; the third is a critical examination of the Synoptic Gospels in justification of certain conclusions in the study of apocalyptic literature. It combines philosophy, history, poetry, and exposition.

Its aim is to show that Jesus did not expect a speedy and supernatural destruction of the world, but that He did expect the termination of the oppressive order of society by the coming of the Kingdom of God. Especially since the appearance of Schweitzer's *Quest of the Historical Jesus* a new emphasis has been given to the eschatological interests of the Scriptures. The World War intensified this in the minds of many. There are wide differences of opinion, but nothing is so thoroughly grounded in the Scriptures as the promise of the return of our Lord.

By lengthy quotations from the literature current in the time of Jesus, both in the Apocalyptic and Wisdom books, it is shown that the prevalent idea of God was taking terrible vengeance on his enemies. This idea had long perplexed righteous Jews and even the apocalyptists themselves, which accounts, in some measure, for those expressions of evangelical teachings in the Prophets, especially love for all humanity, expressed in the Second Isaiah and in the *Book of Jonah*. John the Baptist harked back to a very early apocalyptic conception in the *Book of Malachi*, with the exception that he preached a stricter ethic and a new ritual exaction—Baptism. Across this long line of unbroken belief in God's penal hostility to sinners, the genius of Jesus is revealed in the presentation of the new idea of God—here and now, "ruling in all that is kindly and compassionate, beautiful and good, that He does not ask for reformation before admitting men and nations to his Kingdom, but only for a change of mind—a recognition of his own surpassing goodness, which, when recognized, will convert and reform."

Consequences are to be distinguished from punishment. In getting away from the idea that all misfortune is brought about by the direct will of God, it must be borne in mind that sin has its torturing consequences. There are difficulties here to be sure. "Yet, difficult as it may be, the religious mind has always made this distinction in the case of *sin*—saying that all is of God except sin. To make all the *consequences* of sin also foreign to God's will is only logical. Yet as the whole system of the universe is of God's ordinance, we are compelled to say that not only all evil consequences of sin, but all sin itself, are, *in that sense*, of God."

But there is suffering. Life enters into the strange mystery of suffering because of its character. "Suffering, like sin, comes from within; they both develop as man develops; and it is noteworthy that the nobler man is more sensitive to suffering than the ignoble." Jesus taught the unrelenting law of consequences and retribution, but He did not attribute it to the personal action of the Father. God is ever training the developing will of man for adjustment to a developing universe. In the process Jesus shows God to be the husbandman, the shepherd, and the Father. If He delivers us from temptation it cannot be

of his devising any more than in delivering us from evil can be of his infliction. The Synoptic Gospels mark a transition from fear of punishment to freedom from fear. And so Paul says: "There is, therefore, now no condemnation to them that are in Christ Jesus." There is, however, some indication that the Synoptic Gospels drop into the idea of God "as a severe father disciplining imperfect sons, as a judge executing criminals"; but it is the influence of the apocalyptic literature and apocalyptic condition growing out of persecution, rather than the teachings of Jesus.

In the closing section, which deals with critical verification, such problems as anger, punishment, forgiveness, Kingdom of Heaven, salvation, Son of man, and the apocalyptic view of the universe, are so discussed as to lift the thought of Jesus above that of his time.

The book may be classed as a thesis in Christian philosophy, severely attacking the eschatological views in religion and seeking to make the thought of Jesus, at times, wonderfully vivid and appealing and, at other times, perhaps, slavishly consistent; but, throughout the study, there is always the plea for the supremacy of Jesus.

Some one has defined mysticism as "the science of union with God." It describes the inner life under the control of the Divine will. Many are unconsciously living the mystical life. For a guide to the development of the mystic way of living, *Self-Training in Mysticism* (Dutton), by H. L. Hubbard, assistant priest of the Church of St. Mary the Virgin, Ashford, Kent, is so readable and appealing that many will find in it a help to the cure for their spiritual impotence, and "obtain access to the real sources of vitality." The questions of prayer, meditation, contemplation, coldness in devotion, doubt, despair, the sacraments, and other like questions, are the subjects of chapters. "It is sin that cuts the soul off from God and shuts out the light of Heaven." Self-examination leads to confession and again "the light of Heaven" shines into the soul with invigorating power, making real the presence of God and giving joy to prayer and devotion. Mr. Hubbard has written a very helpful book. The appendix contains a short bibliography of mystical theology.

In these days, when many minds are tossing about in uncertainty, *What Shall I Believe?* by Augustus Hopkins Strong, late president-emeritus of the Rochester Theological Seminary (Revell), presents a primer of Christian theology with clarity and simplicity, being middle ground between the higher critics and the fundamentalists. Dr. Strong wrote many valuable books. This little book of 118 pages is his valedictory. In the Introduction, his son, Dr. J. H. Strong, tells us that the closing sentences were dictated the day before "the horses and chariots of fire descended." There are ten chapters. These deal with "God is Spirit," "Christ in Creation," "Holiness and Sin," "Christ and Scripture," "Interpretation of Scripture," "The Atonement," "Union With Christ," "Three Imputations," "Ultimate Fates," and "Ethical Implications." In deploring the lack of the dynamic in modern church life, he says: "What we need is to see the Cross anew, as Luther did; to cry: '*Für mich?*'—'For me?' as Luther did." It is a plea for a spiritual revival and an internal union with Christ, abounding in wholesome thinking in the greatest and most profound matters of our experience.

Seventeen beautiful sermons are presented by Dr. Edgar DeWitt Jones, Detroit, under the title *When Jesus Wrote on the Ground* (Doran). They are studies, expositions, and meditations in the life of the spirit, embellished with history, poetry, and present day illustrations. Dr. C. C. Morrison, editor of *The Christian Century*, opens the volume with an appreciation of Dr. Jones, which, having read, adds to the eagerness of the perusal of the pages following. Such subjects as "The Towel and the Basin," "When Jesus Wrote on the Ground," "The Ladder of Prayer," "Other Sheep," and "The Christmas Lyric" are so treated as to bring spiritual refreshment to the reader. It is a book of real helpfulness.

Fred B. Smith's trip around the world and Prof. Charles R. Erdman's visit to the Orient have left us two interesting volumes. Mr. Smith's *On the Trail of the Peacemakers* (Macmillan) is a straightforward statement for the elimination of war from the experience of the human struggle and an appeal for a world-wide campaign of education for better international approaches. The opening gateway to those who are taking the Gospel to China, Korea, and Japan is admirably presented by Prof. Erdman. *Within the Gateways of the Far East* (Revell) is an appeal for the sense of obligation upon the Church of Christ. The multiplicity of Western denominations in those countries presents a serious difficulty. Japan appears to be in the lead in finding the solution. They are now organizing all the evangelical bodies into the National Christian Council. The Shanghai conference (May 2-11, 1922) revealed such deepening sense for the need of unity among the Christian denominations in China that the chairman of the conference, a Chinaman, exclaimed with fervour: "This meeting is the birthplace of the Chinese Church."

The promise of the return of our Lord is writ large in the Scriptures. Unwise speculations and unspiritual curiosity have so discounted the promise that it has largely dropped out of the thinking of the present day Church. It is refreshing, however, to read such a sensible treatment of the subject as that in *The Return of Christ*, by Prof. Charles R. Erdman, of Princeton Theological Seminary (Doran). It is a contribution both to the harmony of divergent views and to a more charitable attitude. Another valuable book that carries the idea into further development is *His Appearing and His Kingdom*, by Fred Eugene Hagin, author of *The Cross in Japan*, etc. (Revell). It abounds in quotations from the Prophets, the Apostles, and our Lord. It is a spiritual interpretation. *Our Glorious Hope*, by J. J. Ross, pastor Second Baptist Church, Chicago (Revell), is a study of the nature, ground, content, and influence of our Lord's coming. He argues for the strength and comfort of this promise to the believer. Mr. Ross has another volume entitled *Daniel's Half-Week Now Closing* (Revell), which would be interesting to students of prophecy.

Organizations for the Promotion of Christian Unity

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY, Inc. Having its inception in the Work of Thomas Campbell, a Presbyterian Minister, of Washington, Pa., 1809; present organization, 1910. President, Rev. Peter Ainslie; Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences, and distribution of irenic literature—"till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for, and sermons on, Christian Unity in all Churches.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM, 1857. President, Athelstan Riley, Esq., 2 Kensington Court, London; Secretary in the United States, Rev. Calbraith Bourn Perry, Cambridge, N. Y. For intercessory prayer for the reunion of the Roman Catholic, Greek, and Anglican Communions.

CHRISTIAN UNITY ASSOCIATION OF SCOTLAND, 1903, Secretary, Rev. Robert W. Weir, Edinburgh. For maintaining, fostering, and expressing the consciousness of the underlying unity that is shared by many members of the different Churches in Scotland.

CHRISTIAN UNITY FOUNDATION, 1910. President, Rev. Nehemiah Boynton; Secretary, Rev. W. C. Emhardt, Newtown, Bucks Co., Pa. For the promotion of Christian Unity throughout the world by research and conference.

CHURCHMEN'S UNION, 1898. President, Prof. Percy Gardner; Secretary, Rev. John H. Bentley, Souldern Rectory, Banbury, England. For cultivation of friendly relations between the Church of England and all other Christian Communions.

CONTINUATION COMMITTEE OF THE WORLD CONFERENCE ON FAITH AND ORDER, 1910. Chairman, Rt. Rev. Charles H. Brent; Secretary, Robert H. Gardiner, Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

AMERICAN COUNCIL ON ORGANIC UNION, 1918. Ad Interim Committee—Chairman, Rev. Joseph A. Vance, Detroit, Mich.; Secretary, Rev. Rufus W. Miller, Witherspoon Building, Philadelphia. For the organic union of the Evangelical Churches in the United States of America.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908. President, Dr. Robert E. Speer; Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the co-operation of the various Protestant Communions in service, rather than an attempt to unite upon definitions of theology and polity.

FREE CHURCH FELLOWSHIP, 1911. Rev. Malcolm Spencer, Colue Bridge House, Rickmansworth, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES OF ENGLAND, 1895. President, Rev. Principal W. B. Selbie, Mansfield College, Oxford; Secretary, Rev. F. B. Meyer, Memorial Hall, E. C., London. For facilitating fraternal intercourse and co-operation among the Evangelical Free Churches in England.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, 1920. Chairmen, Archbishop of Upsala, Archbishop of Canterbury, Patriarch of Constantinople, and Rev. A. J. Brown; Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For union of the Churches in common, practical work, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems.

WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, 1914. Chairman, Most Rev. Randall Thomas Davidson, Archbishop of Canterbury; Hon. Secretary, Rt. Hon. Sir Willoughby H. Dickenson, 41 Parliament St., London, S. W. 1; Chairman, American Council, Rev. William P. Merrill; General Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For joint endeavour to achieve the promotion of international friendship through the Churches and the avoidance of war.

WORLD'S EVANGELICAL ALLIANCE, 1846; Incorporated 1912. Chairman, Sir Andrew Wingate; Hon. Secretary, Rev. R. C. Gillie; General Secretary, Henry Martyn Gooch, 19 Russell Sqr., London, W. C. 1. To enable Christians of British and foreign nations to realize in themselves, and to manifest to others, that living and essential union which binds together all believers in the fellowship of Christ. Universal Week of prayer organized by the Alliance since 1846.



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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 Saviour,—are parts of the Church of Christ, and that the Unity of his disciples 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.”

The Christian Union Quarterly

Edited by Peter Ainslie, D. D.

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BOTH COMMUNIONS (PROTESTANT
AND CATHOLIC) SHOULD STRETCH
OUT A FRIENDLY HAND TO ONE AN-
OTHER IN THE CONSCIOUSNESS OF
A COMMON GUILT. THIS OPEN CON-
FESSION OF GUILT ON BOTH SIDES
WILL BE FOLLOWED BY THE FESTIVAL
OF RECONCILIATION.

—MEHLER.

THE CHRISTIAN UNION QUARTERLY

OCTOBER, 1923

THE EDITOR'S NOTES

Witnesses Against Division

THE multiplicity of divisions in the Church of God is the scandal of modern times. Some of these divisions are so far from others that they are not in calling distance, and, what is still more, many appear to be proud of their isolation. This ought not to be. Those things that we call our peculiarities—especially those things that are barriers in preventing a person in one communion from passing freely to another—are but pimples on the body. The pimples are the outward expression of inward disorder. For the discovery of the pathway of unity we must go deeper than forms and ceremonies.

The Root of Our Scandal

The greatest compromise in history is the divided Church. The Holy Spirit has been compromised by the self-will, impatience, and caprice of man. It is the scandal of the world. We have got to begin with the unity of the Spirit, which we have long ago lost, although it is frequently claimed that we already have the unity of the Spirit. No, we have not. That is what we lost by our divisions. Because of the lost unity of the Spirit, doctrines, dogmas, interpretations, principles, laws, and what not have been crowded into the primary place, making unity impossible. These things do not fit there, nor, by any possible process, can they be made to fit there. It is not the question whether they are right or wrong; from a new attitude they all may have in them elements of right, for they all have served in religious experiences, and no religious value that has any merit, need be abandoned; but, even if right and divinely appointed, they do not belong in the primary place, where alone the unity of the Spirit is to hold. The world-wide outlook of present day Christianity—whether my communion or any one of the communions of Christendom—presents a painful contrast with the outlook of Jesus and of Paul in the

fact that the unity of the Spirit, which bulked so large in the minds of Jesus and Paul, is largely lost in the mind of present day Christianity. This is the root of our scandal.

From the first seeds of Christianity sprang a fellowship of believers and a brotherhood of saints; but, almost immediately, division manifested itself and has continued to this day. The great division of the eleventh century between the East and the West, and the great division of the sixteenth century between Roman Catholicism and Protestantism are but the major divisions. There have been multitudes of minor divisions throughout every century. It was the occasion of Paul's first letter to the Church at Corinth, when division was in its incipiency. In his letters to the Churches the Apostle sees the turmoil and strife through which the Church was likely to pass in its struggle between progress and reaction, between conservatism and liberalism, between uniformity and diversity, between simplicity and mystery, between orthodoxy and heresy, between catholicity and sectarianism, "till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Scientific Study

The problem of a united Christendom is so vast that we drop into error when we suppose it is only a matter of theology. In saying this I am not discounting theology, but I am daring to say that there are other roads of approach that will either supplement the theological approach or be equal in importance with it. Every one, who is seeking the solution of this problem, is enriched in mind and heart by the wealth of the combined thought of all.

The scientific study of the human soul and its operations opens to us the fascinating field of psychology, which is one of the roads having to do with the unity of Christendom. It is the next science with which we will have to reckon. The soul must be known as God must be known. Theological science treats of God. but if we exclude other sciences from equality

with the science of theology we necessarily become the accumulators of part-statements of a subject that demands the whole. Jesus set the love of a man for God and the love of a man for his fellows on equality. Psychology aims to present, in classified arrangement and rational explanation, what is actually known of the soul. Some of its exact observations and precise definitions may be in error, as may be affirmed in matters of theology, but psychology is that science which describes and explains the phenomena of human consciousness and which leads us into a definite knowledge of temperamental conditions and attitudes.

The time is already here when it is being recognized that biology has as distinct a contribution to make to the unity of the Church as theology. Especially is this becoming more evident when it is recognized that the Church is an organism rather than an organization. Hegel defines an organism as "that which it is in the very process of always becoming that which it is not." Biological analogies throw light upon the problems of unity by finding new ways for life when old ways are ended. Likewise biology shows us that differences are capable of assimilation through the processes of natural selection. Certainly the science of life or of living organisms has a contribution to make to our understanding of the most essential life in the universe. It is not possible to separate biology from this study without doing violence to both biology and the study of unity. It is by the isolation of the sciences from each other that diversity is excluded; whereas the multitudinous changes in all life around us are constant, and, therefore, uniformity is of no special concern. Change and identity are not only compatible, but are a constant reminder that instead of rigid uniformity we rather look for unity in diversity—abounding in changes, but held together by a common life which is moved and controlled by the Spirit.

There can be no greater sin than the sin of the fixed. This understanding takes us a long way forward and enables us to look to the guidance of the Spirit for our future outlook and attainment, rather than holding to the changeless past, with

its fixed definitions and exact limitations. Biology is showing us every day that living things change, and change is the indication of health.

The unity of the Church, therefore, is a biological necessity. The seeds have been planted. The thing is growing. There is no power that can push back the stalk into the seed, but Divine power is pushing the stalk upward, preparatory toward pushing the blossom outward. We are not so much concerned with Christianity as a great organized Church,—for organized Christianity has always drifted toward the rocks,—as we are charmed by a Christianity that is an organism, growing into freedom and fellowship toward the fulfilment of the dream of its Founder.

Division Balks Evangelization

A divided Church cannot successfully evangelize the world; hence, the obligation of world-wide evangelization witnesses against division. Christianity is a missionary religion. Jesus says: "Go ye therefore and make disciples of all the nations." It is a difficult task for a united Church; for a divided Church, it is an impossible task. Attempting to evangelize the world by a hundred or more different forces, antagonistic to each other, presents the divided Church at the very outset as the greatest hindrance to doing what Jesus commanded to be done. Those who lead such a method in commercial or military affairs would forthwith be judged, by the public, as inefficient and, by those in authority, with dismissal, if not severer judgment. If it is in the home field, here are two little church buildings in a village, perhaps opposite each other on the same road, as I saw recently, and not another church in several miles. Each congregation is for ever explaining why it is separated from the other and the explanation lies in an old-time theological quarrel about matters that have nothing to do with vital Christianity; but the results of that quarrel have, unconsciously to the adherents of those two little Churches, well nigh paralyzed the work of vital Christianity in that community. The results of the quarrel have been carried to

the foreign missionary fields with opposing Churches in the various villages and cities of nearly every nation on the globe, so that the plague of division has gone around the world. If Christianity is going to take root in non-Christian lands, the missionaries must be free—free in their approaches toward other Christians in the unification of their labours of faith and love. Divisions in American Christianity are bad enough, but to perpetuate these divisions among non-Christian nations is such an instance of sectarian zeal as may involve those Churches that practice it in the consequences of the unpardonable sin.

In recent times this scandal has become so evident, and at the same time so useless, that converts from paganism are asking to be freed from this incubus. Missionary statesmen all over the world are leading movements that have to do, in some instances, with assigning certain territories to certain denominations and, in other instances, unifying the educational work of certain denominations, so as to minimize denominational differences in the eyes of the pagan nations. These are indications of better conditions, but evangelization can never be done properly until there is a really united Church at the task. Conflicting witnesses enfeeble the testimony of the truth. The winning of the world to Christ is dependent upon a united Church.

The world wants God, but it cannot understand the conflicting testimony that has come out of long ago quarrels about God. The world wants brotherhood, but the divided Church cannot speak in terms of brotherhood, much less manifest the spirit of brotherhood. The world wants freedom, but a divided Church that is a slave to its traditional divisions cannot give freedom to another when it has not freedom itself. But the command of Jesus to evangelize the world is as fresh and appealing as the day the words first fell from his lips. It must be done if we ourselves would be Christian and Christianize the nations. The whole world is crowded with the vision of the Macedonian, crying, "Come over and help us," but the missionary work of the world is balked because of division in the Church. Divisions must be healed if the missionary cause

would advance. It is not a matter of choice; it is an impelling necessity. An infidel world is the price we are paying for our divisions.

Division Balks Educational Work

A divided Church cannot properly function in education; hence, the educational demands of these times furnish witnesses against division. The two systems of education in America are at a grave disadvantage because of division in the Church. One is the public school leading to the state university, from which religious instruction is largely excluded, and the other is the denominational school, which interprets religion denominationally. Whether it be maintained that one of these systems is better than the other is of little consequence. Both are alarmingly defective. Neither of these systems can produce the best results, either in the lives of students or to the advantage of civilization in general, because denominational Christianity is heresy and education without Christianity is materialism. Of course, Christianity finds expression in the lives of Christian teachers in both systems—Christian teachers who by the force of temperament rise to catholicity of spirit. These are the saving elements in both systems so far as religion is concerned; but, as systems, there is no place nor time for the defense of either. The moral life of the nation demands something other than that which we have. This change, however, does not call so much for the abolition of these systems, for without question there are inexpressible values in both to be conserved, but it does call for the correcting of these errors, which have to do with the making of manhood and which are the direct results of a divided Church. These corrections cannot be accomplished at once, because these errors are centuries old and are well established. Even to mention these things may seem in the minds of the more conservative educators as thinking in iconoclastic terms. But we have now come to look at all problems in the light of a new day. This light is more penetrating than the light of former years and, consequently, errors are more manifest. The

need for this in particular is great. If evangelists for this cause do not arrive, it will not be because the stage has not now been set for them.

These systems are public institutions and they cannot change themselves. Only a public conscience can change them, where-by one system would give to Christianity a larger place for instruction and the other would unify the schools so that they would lose their denominational complexion and become thoroughly Christian, which no denominational school can do, so long as it represents a part, and not the whole, Christian sentiment of the community. Out of a very limited test I am led to conclude that many of the Christian teachers, in both systems, desire the thing for which I am contending because it is normal and right; but sectarianism, as manifested in the various denominations, blocks the way and keeps, perhaps unconsciously, in a semi-prison the souls that are set to the sacred task of educating the young men and young women of the world. President Hyde well says that "knowledge, as distinct from the mere forms and symbols of knowledge, must be imparted to the child if we are to expect his education to bear the civilizing fruits of wisdom, intelligence, virtue, and piety. To give him six or eight years of mental discipline in the symbols of knowledge without opening his mind and heart to the apprehension of the real substance of the natural and spiritual world, is simply to sharpen his wits and throw him back on sensual passions, on vile images, and low ambitions." The real substance of knowledge is both spiritual and catholic, and, for the highest interpretation, there must be instruction that is neither suppressed by the public school system nor denominationalized by the churches. Either this method or some similar method must be adopted in order to put education on its proper basis, or the folly of our divisions will make more permanent the irreligion of our nation.

Division Necessitates Extravagance

A divided Church is necessarily extravagant; hence, the virtue of economy witnesses against division. This is the least

of all forces for unity; but it is a force. Here will be two or three Churches in a village where there ought to be one, and two or three colleges in a certain territory where one could satisfactorily serve the whole territory. These pastors receive meagre stipends, and, likewise, the teachers in the colleges, under the fictitious notion that these three little Churches in the village and the three colleges in the designated territory are essential to the Kingdom of God. Constant appeals are sent forth for the support of the three little Churches and, likewise, for the colleges, and multitudes give as conscientiously as the woman who gave her all when Jesus sat by the treasury. But even these appeals do not bring sufficient funds and so all kinds of illicit methods in money raising are resorted to, such as fairs, bazaars, euchre parties, and all sorts of ridiculous entertainments in order to raise money to perpetuate these three little Churches and these colleges under the guise that it is for the Kingdom of God and the salvation of the world. If, on the other hand, there are ample funds in some quarters for these pastors and these teachers, as war time profits may have brought, the extravagance is just as evident, for there has hardly been a period in the world's history when poverty and famine throughout the world have been so general.

Whereas, if these three little Churches were united, one pastor could serve the community on a better salary and in a ministry dealing with the wholeness of life and no longer give his time to repairing denominational fences in order to keep the flock apart; likewise, the united college would give the teachers better financial support and a better chance in interpreting the wholeness of Christianity for the whole community, instead of giving themselves to the survival of denominational pride and traditions that are fast passing into the grave with dead men's bones. Economy is a virtue. The Church is not able to teach it because, being divided, she cannot practice it, but the commercial world is teaching it with wonderful skill. The whole tendency of the age is toward corporate unity. It is in the social, economic, and political life of the nations of the world. Only the divided Church hesitates

and still puts millions of dollars in establishing competing church buildings around fashionable squares in the great cities, with frequent neglect of the factory sections, as well as establishing competing churches at rural crossroads. Economy cries to be heard. She has a place in the sisterhood of virtues, but the doors of the divided Church are closed against her; nevertheless, she knocks. The world's wisdom is calling the divided Church to account for her unnecessary extravagance.

A Divided Church Balks Before Social Wrongs

A divided Church cannot contend with advantage against the social wrongs of these times; hence, the demand for better social conditions witnesses against division. We have come to a new era in social problems. The language of the prophet is in terms of social betterment. Religion must displace theology and ecclesiasticism by becoming primary in the thought of the Church. It has too long held the third place and, consequently, has given the right of way to stereotyped theological and ecclesiastical barriers. This right of way has got to be modified. The divided Church has got to find the paths of unity with all Christians, if she would minister successfully at the altar of the social needs of the times. The theological and ecclesiastical can render only barren ministries to the needs of the poor and in the counsels of civic righteousness. Theology will always be for the few and ecclesiasticism for the politician; but the multitudes want religion, and they will only receive approaches that are clothed in the warmth of the social Gospel.

The wrongs of the world are multitudinous. To meet these successfully requires the powers of a united Church in which there is a genuine brotherhood of saints. Creedal declarations will not suffice; only life counts in the approach to life. The world has been different since the advent of Christ—not because Peter confessed Him to be the Christ, the Son of the Living God, but because Jesus lived and loved. The warmth of that life is still the heat of the world. It is the task of the Church to bear that life into all the social relations of mankind, but a divided Church cannot interpret the principles of brotherhood

because it is not itself a brotherhood. The social needs of the times are pressing heavily upon the Church. She must find the way out of her entanglement of divisions or lose out in her ministry to the social needs of mankind. Her strength belongs in her social ministry rather than in theological controversies and ecclesiastical rivalries. If she is silent before the social wrongs of these times and indifferent to the progress of social betterment, the leadership for the world's righteousness will fall to others than those in the membership of the Churches. Already accumulating voices, with prophetic instincts, outside of the Church are being heard in the forums of the world.

The Helplessness of a Divided Church in the Cause of Peace

A divided Church does not count in preserving the peace of the world; hence, the need of international friendship witnesses against division. As sad as was the vast loss of property, the multitude of human lives and the barbarous assault on the highest ideals in the great World War, the sadder spectacle was that in no nation on the globe did the Church seriously count as a factor to preserve the peace of the world. Still sadder was the fact that very generally the bishops and the clergy and the ministry in all communions around the globe proclaimed that this unparalleled scourge of war would bring a revival of religion and "a great new world." Apart from religious experience, the marvel of this is that, as a matter of history, there has never been a war but it has been followed by a decline in religion and morals. I heard D. L. Moody say that, in his judgment, if it had not been for the American revivals in the late fifties there would have been as great decline after the American Civil War in the sixties as followed the American Revolutionary War. For a war to bring a revival of religion was the most absurd declaration that ever came from the Church.

This revelation of the Church's impotency is stunning to many of us who have always loved the Church in spite of her faults, but to many of the bishops and clergy and ministry the

war appeared to be an inevitable and magnificent experience, somewhat like the story of Nero's burning Christians to light the streets of Rome. I have searched through church history to see if I could find anything that paralleled such heresy, such forgetfulness of brotherhood, such loss of prophetic vision in any age in the ministry of the Church, and I have looked in vain, except to find the instance of the elevation to the Roman throne of the pagan Constantine, being interpreted by many of the bishops and ministry of that day as the return of our Lord to the earth! The fact of the matter was that we Christians were asleep at our post. The thundering of cannon in our ears waked us up, and then we rushed around to find an explanation of what was going on, seizing upon that which would best satisfy superstition—always a large factor in explaining calamity.

Such a conception in the twentieth century, however, appears to have been the legitimate result of denominationalism, which for centuries has given itself to controversy and strife, and the whole Church is involved,—Eastern Orthodox, Roman Catholic, Anglican, and Protestant,—because the whole Church is in a state of schism. The fact of its example was a help rather than a hindrance toward making the World War possible, if it were anything at all. In its schismatic condition it presents the most formidable difficulty to international peace of any other one element in the world. More distinct than anything else in the teachings of Jesus is that his religion can never be denominationalized or nationalized without the loss of its power

International friendship is a necessity in these times, because of the dependence of one nation upon another in its peaceful pursuits, and, also, because in case of international strife, the destructions of war are incalculable. The Church is the proper factor to function in the interest of international friendship. The opportunity is here, but the Church is not prepared to take up the task, being herself in a state of war in consequence of her divisions. She has not learned how to make peace in

her own household, and, therefore, she is incompetent to teach the principles of peace for a permanent friendship among the nations of the world.

Division Retards Spirituality

A divided Church cannot produce the highest spirituality; hence, the spiritual hunger of every believer witnesses against division. The low spirituality of the church at Corinth was attributed to the party spirit in that Church. The low spirituality of this day must be attributed to the same spirit. If the Apostle Paul had not mentioned divisions as being the cause of a low spirituality, no one could read the story of Christianity without coming to the same conclusion. Besides, if the party spirit in the Church at Corinth so quickly tended toward a low spirituality, how much more disastrous to spirituality in the present day Church must be the results of century old divisions! All the creeds in the world, all the baptisms in the world, all the ritual in the world will not bring us that spirituality which we so earnestly desire. Nothing can do it but oneness with Christ. We may possess traditions back to the days of the Apostles and an episcopacy that can be traced to the Apostle Peter; we may have such knowledge of the Bible that we can restore in every detail the primitive Church; we may build hospitals, orphanages, and asylums around the world; but if we have not love, interpreted in terms of genuine brotherhood and real oneness with Christ, the Church is "sounding brass and a clanging cymbal." Our divisions have become our plague, both preventing our spiritual growth and denying to Christ his rightful place of rulership in his Church.

Because we are spiritual beings we hunger for growth toward God, but division in the Church is the early frost upon the flower. Whatever degree of stunted spirituality may characterize these times it is due to a divided Church. This must be so, for division denies love, denies brotherhood, denies oneness with Christ; and, on the other hand, it appropriates these great experiences denominationally as though each denomination were a law unto itself, independent of all other denominations

and under obligation to none. The injury to the Holy Spirit, as is necessarily done by a divided Church, is the hurt at the basis of spiritual life.

Incompetency of a Divided Church

A divided Church is incompetent to present the mind of Christ to the world; hence, Christ Himself witnesses against division. Whatever one may think of the revelation of Jesus Christ, one thing is paramount in his revelation, and that is the unity of mankind. To Him it was more to be the "Son of Man" than to fulfill Jewish prophecy. I know not that any other ever used that phrase in referring to Him, but it was upon his lips constantly, not only expressing his relationship to all men, but their capacities and destinies sweeping upward with Himself. In his prayer He opened to mankind possibilities of which none had ever dreamed:—

Holy Father, keep them in thy name which Thou hast given Me, that they may be one, even as We are. . . . Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

Fundamental as are his death on the cross and his resurrection from the dead, the foundation of a united humanity in Himself is equally fundamental. His ministry in the flesh was primarily the ministry of silencing discords and removing barriers until all men in time become one man in Christ Jesus. When He said on the cross, "It is finished," it was the declaration that the road-bed had been laid over which men will henceforth walk in brotherhood in the unity of the Spirit and the bond of peace. Looking through the years Tennyson writes:—

Man as yet is being made, and ere the crowning Age of ages,
 Shall not aeon after aeon pass and touch him into shape?
 All about him Shadow still, but, while the races flower and fade,
 Prophet-eyes may catch a glory slowly gaining on the shade,
 Till the peoples all are one, and all their voices join in choric
 Hallelujah to the Maker "It is finish'd. Man is made."

The oneness of all nations in Christ is the flower of Christianity. It must come. It will come. It must not be forced. Haste is always disastrous. We must be gentle in our approaches toward each other; but positive that we make approaches. We must be patient in our attempts to understand each other. The way is difficult; but it is here. It is not discouraging; but it calls for new ideas and new experiences. We must be freed from the past. We must not be afraid of the future. I like that fine word of Emerson when he enjoined mankind to make continually a fresh valuation of ideas and experiences. The times are auspicious. Every Christian is beginning to see his need of every other Christian. We must not be ashamed to express repentance for our divisions in our change of mind toward the will of God in the unity of his Church. On our way let us remember the admonition of the Apostle Paul:—

Let all bitterness, and wrath, and anger, and clamour, and railing be put away from among you, with all malice; and be ye kind one toward another.

Methods of Approach

I know of no better interpretation of this admonition of the Apostle Paul than such practical steps toward unity as may be expressed—(1) In friendly attitudes of Christians toward other Christians; (2) in prayers for the whole Church of God, all parts of which must be precious in his sight; (3) in the displacement of competition for co-operation in joint efforts to make better Christians rather than to make different kinds of Christians; (4) in intercommunion practices, where all Christians are on a common level at the Lord's Supper, denomi-

national memberships beings inconsequential; and (5) in the interlocking of membership, where it can be practiced without causing additional schism. By this I mean a person may be a member of Churches of several denominations at the same time. For my part, I am ready to take membership with most Christian bodies,—certainly the larger bodies of which I have more knowledge,—at the same time retaining membership in my own communion, if I would be received, as in the early Church, on the fact that I have publicly confessed my faith in Jesus Christ as Lord and Saviour, that I have been baptized into Him, and that I have received the Holy Spirit. How many communions would open their doors to me on this proposal?

Finding the Attitude of God

In our approaches toward unity, however, it must be remembered that the creative power of God is the paramount force in the world. That creative force is not confined to theology, psychology, biology, or any other science. Faith has always dealt with revelation. The findings of the things that are seen give courage to faith, which deals with the things that are unseen and that are abundant in their beneficent attitudes toward the ideals of mankind. While we are taking into consideration the attitude of the Eastern Orthodox, or the Roman Catholic, or the Anglican, or any of the Protestant bodies to the unity of Christendom, it is more vital to find the attitude of God toward that which can never be without Him. There may be a union without Him, which may possess the form, but it will deny the power, thereby making its growth toward decay, unless it bear the spirit of our Lord Jesus Christ.

The mind of the Church is not now prepared to find the will of God concerning the unity of his people. Our attitudes are prejudicial, due to our ignorance of each other, as well as our ignorance of God. We are, unconsciously, sectarian, and, therefore, unfree. When man had exhausted the initiative in himself it was the psychological necessity for God to reveal Himself in order that man might find the way of growth toward God. To the humble-minded disciples the Holy Spirit came on the day

of Pentecost. In the wanderings of the Church,—and surely it has wandered far and wide if we enumerate the multiplicity of divisions,—God has kept his eye upon his own. He has never been without witnesses and He never will be without witnesses. If He has been able to sustain these witnesses through the ages, so that there has been no decade without them, is it not possible that God will some day give to his people a new sense of Himself, so that where there have been a few to bear witness to the unity of the Church there will be multitudes? Tides of missionary awakening have arisen at various times in the Church and great numbers of missionaries have gone out to the heathen world, sustained by multitudes of Christians at home. Tides of spiritual life have arisen at other times in the Church and voices of the prophets of holiness have been heard in various lands calling the people to penitence and prayer. Tides of social betterment have come in the Church at still other times and the gospel message was clothed with the call for brotherhood among all classes, thereby proclaiming the keepership of each other. These tides, and others like them, had their sources in the heart of God. They could only come when the human heart furnished the outlets for Divine grace. When we have prepared our hearts as channels for his grace, the tide of brotherhood among all who are in Christ Jesus will arise in the Church as other tides have arisen. Obstructions will be swept away, new channels will be found, the unexpected will occur, and men shall say: "It is the Lord." As to what method God will provide in accomplishing this we do not know, but we do know that his creative power is inexhaustible. When we are ready to serve, God will be ready to give.

Ashamed of Our Divisions

Having said all this there is one thing that needs to be said without which there can never be unity. Conferences and proposals may multiply, and they have their value; theological controversies and compromises may hold the stage for a time, the former, however, usually being harmful and the latter lacking in permanency; but there can never be a united Church

without deep shame for our great guilt of division, as keenly ashamed as was a little girl who, when I asked about her home, burst into tears and amid her sobs said, "Mama and Papa are divorced." For our sin in perpetuating division in the Body of Christ there must be penitence and humiliation before God. No permanent progress can be made in the unity of the Church until there is both a personal and general repentance, for we all are schismatic together, however much we may now object to confessing it. Only in the atmosphere of genuine penitence will we be able to rediscover the unity of the Spirit.

This better-than-thou attitude on the part of all communions must be changed. It is a difficult thing to do, especially with the memory of our respective traditions and the controversies that established them. But because we are Christians we must not be afraid to face the conditions as they are and to be as courageous in moving out of them as our forebears were in establishing them. There can never be unity in the Body of Christ so long as spiritual pride prevails. It does not matter whether they be Roman Catholics, Episcopalians, Presbyterians, or Disciples, that attitude of spiritual pride is pure Phariseism and ought to have no place in Christian practice. We are brothers, however widely apart we may be separated. Christ and the world expect us to make brotherhood real.

All reasons point toward unity. If there be any reason for the continuation of divisions in the Church of Christ, I know of none, unless it be for the perpetuation of the memory of the ecclesiastical and theological quarrels and scandals of the past in the hope that they may some day attain to deified dignity in the chamber of the gods; but their thrones will totter and their fictitious halos will fade before the reality of God, our common Father, and Jesus Christ, our common Lord and Saviour, to whom be the blessing, and the honour, and the glory, and the dominion for ever and ever. Amen.

PETER AINSLIE.

THE ANGLO-CATHOLIC POSITION

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WE all desire to do justice to each other's position. It is a happy indication of our own day that, for the most part, we have ceased to abuse each other and are trying to understand one another. As often as we come into contact with other religious groups in the many conferences held in the interest of unity, we discover anew how seriously each of us both misunderstands and is misunderstood. It would be too much, perhaps, to say that the disunity of the Christian world rests wholly on a basis of misunderstanding, but it is certain that the first step toward reunion is to remove so much of the misunderstanding as we can.

The Anglo-Catholic movement in the Church of England, the American Episcopal Church, and the allied Churches of the Anglican Communion, seems, at times, to be the most misunderstood of any of the movements in the religious world. Perhaps this is not strange. It has been bitterly opposed within its own communion. Its own devotees differ among themselves in many particulars.

The Anglo-Catholic movement is that which recalled the Church of England, with its allied Churches in many lands, to its earlier sacramental position, its nobler conception of worship, its inherent unity with the historic Catholic Church of which it is an integral part, and its heritage of beauty. Never actually forgotten in the English or the American Episcopal Church, this conception was so overlaid by the Hanoverian Protestantism of the eighteenth and early nineteenth centuries that it required the intensive challenge of the Oxford Movement (A. D. 1833), the earlier form of what is more inclusively known as the Anglo-Catholic movement, to arouse Anglican Churchmen to the recollection of the real meaning of their own historic standards.

Its rise and development have completely changed the face of Anglican worship in one or two generations, even its opponents, despite their protests, participating in many of those changes. Assuming for the Anglican Churches an integral part in the Catholic Church of history, it is bitterly repudiated by Rome, which claims, as against the Anglo-Catholic, to be the sole Catholic Church now existing in the world. Differing radically from the Protestant Churches in theology and in its understanding of the nature of the Church, the Anglo-Catholic is, apparently, left in an isolated position, repudiated alike by Roman and Protestant, opposed within his own communion, sometimes driven within a shell of individualism by his enemies. With it all, the Anglo-Catholic stands for a position that he believes to be fundamentally able to become the rallying ground of disunited Christians, because, in his history and his sympathies, he has distinct points of contact with all of both Catholic and Protestant Christianity. It is both his strength and his weakness that he occupies a central position in Christendom.

The Anglo-Catholic treats Anglican Catholicity, not as a quality peculiar to himself or his "party,"—if the term must be used,—but as an attribute of the Anglican Church. Herein lie some of his difficulties. So long as he says to his brother Churchman, "I am a Catholic, therefore . . .", he arouses little resentment. But when he maintains, "The Church is Catholic, therefore . . .", it becomes obvious that the conclusion, whatever it be, applies equally to both parties. He is himself under no obligation that does not equally rest upon his brother. And it is that implied obligation that his brother resents.

But what does the Anglo-Catholic mean when he affirms, "The Church is Catholic"?

He means that, to his observation, the four notes commonly accepted as descriptive of the historic Church—that is, that it is one, holy, catholic, and apostolic—describe a single entity, which has a life all its own, both inward and outward. One of those notes has, in history, almost from the day in which the

disciples were first called Christians, come to be used as a proper name. The Catholic Church is the name of a particular body. It has been so used throughout the Christian centuries. Perhaps its earliest use in that sense is in the oft-quoted passage of St. Ignatius, in his Epistle to the Smyrnæans (*circa* A. D. 110): "Wheresoever the bishop shall appear, there let the people be, even as where Jesus may be there is the Catholic Church." That the phrase implied a particular organization, and not merely a description of individuals, becomes increasingly clear as it is traced in early Christian literature. The Muratorian Fragment (*c.* 180) declares that certain heretical writings "cannot be received in the Catholic Church." "We say," writes St. Clement of Alexandria a little later, "that both in substance and in seeming, both in origin and in development, the primitive and Catholic Church is the only one, agreeing, as it does, in the unity of one faith." Certainly, by the beginning of the third century, the use of the term as a proper name, and not merely as describing an attribute of the Church, was well established. [Compare Lightfoot, *Apostolic Fathers*, Part II, vol. I, pp. 414 *sqq.* and 621 *sqq.* Also Vol. II, pp. 310-312.] St. Cyprian (*c.* 252) writes at length "On the Unity of the Catholic Church"; while, not much later, the name Catholic also described a member of the Catholic Church: "Christian is my name, Catholic my surname," wrote Pacian (*c.* 370). "Whether they wish or no," wrote St. Augustine, "heretics have to call the Catholic Church *Catholic*" (*De Vera Religione*, xii).

As we come to the difficult pages of Reformation history, the question as to where and what was the Catholic Church becomes more acute. Western Christendom had long acquiesced in the separation between East and West. That was, obviously, a division in the original strand of Catholic Christianity. Of the five ancient patriarchates, four held against the increasingly autocratic claims of the fifth, Rome; and finally that fifth, by an act wholly autocratic and unjustified, as we are bound to hold, withdrew from communion with the other four. The Catholic Church, thereby, lost the outward unity of com-

munion between all its parts, that has never been regained. Had the Eastern Churches maintained their ancient vigour, we should have been spared, no doubt, many of the difficulties of later history. But, overrun as their nations were by the Mohammedan conquest, held under captivity and, sometimes, under bitter persecution, the Eastern Churches, commonly described by the adjective *Orthodox* (although they have always used the term *Catholic* also as a part of their official title), were unable to preserve their standing in the world of thought, of scholarship, and of theology, through mediæval centuries. The Mohammedan shut them off from contact with the Western World, though the intermittent relationship,—not always of a happy character,—established through the Crusades, allowed some light to filter through the darkness from the one communion to the other. For the most part, however, Rome had her own way, uncontroverted and unmolested, in Western Europe. She and her subject Churches, alone, were, in her and their estimation, the Catholic Church. That that Church had formerly embraced five patriarchates, and now had only one, was remembered but dimly, so far away were the downtrodden Churches of the East that once had written and then had defined the theology of the Catholic Church. The brilliancy of the Latin writers of the thirteenth and fourteenth centuries, the almost uncontested supremacy of the popes of the same day, with their courts overshadowing those of emperors and kings, were the triumph of the West over the East, the Latin over the Greek. And England, whose Church had, with the other Churches of western Europe, accepted the Roman domination in its ever increasing dictatorship, merged, to a large extent, its history with that of its neighbours.

Ecclesia Anglicana was, however, a term sacred through many centuries of hallowed use, at least from the time of *Magna Charta*; but the relationship between the Church of England and, what is repeatedly termed in English mediæval documents, the Roman Church, meaning the see and court presided over by the Pope, and not the whole Catholic Church, is very vague indeed throughout mediæval centuries. Still, there is an

increasing use of the terms Church of England, English Church, showing an increasing national consciousness as distinguished from the general consciousness of membership in the Catholic Church, during the very centuries when Roman claims were at their summit. After the oft-quoted expression in *Magna Charta*, "The Church of England shall be free," we find the term suggestive of the distinction between the national Church and the international Catholic Church rather frequently in English legislation. The Church of England appears, in her legislative enactments, much more clearly than in the Saxon centuries, to be a separate entity, but always as an integral part of the Catholic Church. Moreover, as is well known, the original form of Christianity in England—the British Church—was wholly unconnected with Rome, though undoubtedly realizing its membership in the Catholic Church.

So we come down to the period of the Reformation. That that movement in England differed radically from the Reformation on the continent, is beyond question. In Germany and Switzerland, reformers contested with the Church, which condemned them, and they went out from her communion, ultimately establishing new Churches in contradistinction to the Catholic Church of the land. In England, reformers contested, not with the Church, but with advocates of the old order, *within* the Church, and finally obtained control of the historic Church of the land itself. Thus, the face of the historic Church—the Catholic Church—of England was changed from within.

I must lay stress upon this point. It is the distinction, at its very source, between the results of the Reformation in England and in Germany. Out of the quarrels of the sixteenth century emerged, in England, the historic Church of the land manned in her episcopate and her priesthood largely by men of the new order, and, therefore, considerably changed in outward appearance, but, essentially, the same body as before, and tenacious of its right to be known still as the Catholic Church of the land. In Germany, on the other hand, the national Church emerged from the conflict unchanged, the

reformers being ejected from it, or leaving of their own accord to found a rival organization.

So also, in England the Reformation movement, at the outset, was primarily political and only secondarily religious. It had to do first with national freedom from foreign domination. The convocations themselves—representing the Church—declared that “the Bishop of Rome hath no greater jurisdiction conferred upon him by God in Holy Scripture in this *kingdom*” —not “Church”—“of England than any other foreign bishop.” That the freedom of the Church was bound up with the freedom of the kingdom goes, of course, without saying, but it was the former, and not the latter, that was the cause for the break with Rome. “The Reformation in England was mainly a domestic affair,” says *Cambridge Modern History*, “a national protest against national grievances, rather than part of a cosmopolitan movement toward doctrinal change. It originated in political exigencies, local and not universal in import, and was the work of kings and statesmen . . . rather than divines . . . Its effect was to make the Church in England the Church of England—a national Church.”* “In none of the Reformation statutes,” says Overton, “will be found any mention of the abrogation of the Papal supremacy, for the simple reason that no such supremacy had ever been admitted.” †

The break with Rome, in England, had, therefore, nothing to do with religious differences. It was a year after the Convocations had accepted the King as, “so far as the Law of Christ allows, Supreme Head of the English Church,” that the bishops,—the same individuals who had adopted this momentous declaration in Convocation,—addressing the King in reply to a Petition of the Commons, referred to “your grace’s most Catholic realm,” in condemnation “of seditious and overthwart framed books compiled, imprinted, and made in English tongue in the parts beyond the sea, contrary and against the very true Catholic and Christian faith.” “We repute and take our authority of making of laws,” continue the bishops, “to be

* *Cambr. Mod. History*, vol. II, pp. 478, 479.

† Overton, *History of the Church in England*, vol. I. p. 368.

grounded upon the Scripture of God and the determination of Holy Church." . . . "No such laws be made by us, nor, as far as we perceive and remember, by our predecessors neither, nor finally no laws, as we verily trust, but such as be good, wholesome, and convenient and maintainable by the Word of God and the determination of Christ's Catholic Church." * Surely these are not words of men who reckoned that in repudiating Roman authority in their land they were seceding from the Catholic Church.

Nor was the position of Parliament or of the Crown different. It was in the spring of 1534 that the momentous declaration denying jurisdiction of the Pope in "this kingdom of England" was made. Parliament was busy at the same time in defining the new legal status to be observed in the realm. A series of elaborate statutes—25 Henry VIII caps. 19, 20, 21, 22—was adopted, regulating the submission of the clergy, the restraint of appeals, the manner of ecclesiastical appointments, the forbidding of papal dispensations, etc. These statutes completed the breach with Rome; but that they were not intended to create a breach with the Catholic Church is directly asserted in the third of them:

Provided always, that this Act, nor any thing or things therein contained, shall be hereafter interpreted or expounded, that your grace, your nobles and subjects, intend by the same to decline or vary from the congregation of Christ's Church in any things concerning the very articles of the Catholic faith of Christendom, or in any other things declared, by Holy Scripture and the word of God, necessary for your and their salvations.†

The reign of Henry VIII was not characterized by great success of the Reformation movement in England on its theological side in spite of the outworn and disproven fable that he was the founder of a new and modern Church of England. It was after the repudiation of Papal authority that a long list of martyrs were, in his reign, burned at the stake in England for holding to Protestant beliefs: Bilney, in

* *The Answer of the Ordinaries, A. D. 1532.* Reprinted in Gee and Hardy's *Documents Illustrative of the History of the English Church*, pp. 154-159.

† Gee and Hardy, p. 225.

1531, Frith and Hewitt (for maintaining Zwinglian opinions as to the Eucharist) in 1533; fourteen Anabaptists in 1535; Lambert, at whose trial for holding Zwinglian doctrines the king personally presided, in 1538; Barnes, Jerome, and Gerard, for holding the doctrine of justification by faith, in 1540; five men in 1541 for "depraving the Eucharist"; three in 1543 for "jesting" against it; four in 1546 for denying Transubstantiation. "Certainly, thirty persons at least were tried and burned as heretics for holding Protestant opinions in the reign of Henry VIII, without taking account of the far larger number who saved themselves from the stake by recantation," says Wakeman. At no stage in his career was Henry VIII in sympathy with the teachings which were commonly accounted as Protestant. He was a disgrace to Christianity throughout his career, whatever be his relation to the Church, and in his will he left money for the establishment of chantries in which masses should be said perpetually for the repose of his soul. Not many Protestants will hold that that indicates an excessive degree of Protestant enthusiasm, however great the need of his soul may have been.

It was from within the Church, then, that the Church of England was reformed, and that reform movement was subsequent to, and distinct from, the break with Rome. Most of it was also subsequent to the reign of Henry VIII. There were extremists, no doubt, and there were violent reactions, as during the reign of Queen Mary; but the care taken to show that no new Church had been created in England is continuous. Organic continuity with the past is asserted both in the Prayer Book of 1549 and in that of 1552; and when, near the close of the reign of Edward VI, a rebellion broke out in the west of England and the rebels objected to the new Prayer Book, a royal proclamation was issued which declared: "It seemeth to you a new service, and, indeed, it is none other but the old; the selfsame words in English which were in Latin, saving a few things taken out." Queen Mary, of course, repealed all the ecclesiastical legislation of her two predecessors; but, in her very act of repeal, she asserted the continuity of the Church

which she found in England with that prior to those enactments: "Forasmuch as by divers and several Acts hereafter mentioned," recites her first act of repeal (1553), "as well the divine service and good administration of the sacraments, as divers other matters of religion, which *we and our forefathers* found in *this* Church of England, to us left by the authority of the Catholic Church, be partly altered and in some part taken from us . . ." "No person shall be impeached or molested" prior to the twentieth day of December for using "the divine service mentioned in the said Acts or any of them"—i.e., those of Henry VIII and Edward VI—"nor for the using of the old divine service and administration of sacraments, in such names and forms as was *used in the Church of England*—the same name applied to the Church before and after Henry VIII—"before the making of any of the said Acts."

As Queen Mary had repealed most of the ecclesiastical legislation that had gone before, though without impugning the continuity of the one Church of England, so Elizabeth revived much of it. Not by the utmost strain of language can her Act of Uniformity be construed as authorizing a change from one Church to another. Soon after her reign began, the Queen set forth a "Bidding Prayer," which begins: "Ye shall pray for Christ's Holy Catholic Church. . . . and especially for the Church of England and Ireland"—clearly as being an organic part of that larger Church. "Whosoever shall hereafter affirm," reads the third Canon of 1604, a half century later, "that the Church of England, by law established under the King's Majesty, is not a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated." "Nay," it is argued in Canon 30, "so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which does neither endamage the Church of God, nor offend the minds of sober men."

That the Church of England surrendered her place in the Catholic Church is, no doubt, maintained, in the face of the evidence to the contrary, by Roman Catholics. The Anglican position undoubtedly involves a "Branch" theory which does not appear earlier in Catholic literature. That theory is simply an explanation of a fact. The original trunk of the tree, which is the Church, did, in fact, divide into two branches when Latin and Greek parted, and the Latin branch, again, into two branches, when Latin and Anglican parted. The Roman maintains that the trunk of the Church must be branchless, that the Anglican section broke off entirely, so that—to continue the metaphor—the sap flowing from the trunk does not penetrate that which has broken from the tree—the Anglican section. For this there is no vestige of proof in fact, and no ground for asserting in theory. When we maintain the fact that in its growth the Church as a tree did thus twice divide, as trees are wont to divide, into branches, we are not thereby denying the unity of the Church as represented by a single tree, but merely pointing out a patent fact. The unity of the Church to-day is a unity that comprises all its branches, no one of which, apart from the others, is the trunk of the tree. For a trunk to divide into branches is a manifestation of life, and no live tree consists only of a trunk. The "Branch" theory is a theory of common sense.

Anglican Churchmen have steadily and continuously maintained the continued place of the Anglican branch in the true life of the tree. They have consistently refused to grant the title *Catholic* exclusively to the Roman section of the Church. As witness to this fact, see the article "Catholic" in the [Roman] *Catholic Encyclopedia*:—

In England, since the middle of the sixteenth century, indignant protests have been constantly made against the "exclusive and arrogant usurpation" of the name Catholic by the Church of Rome. The Protestant Archdeacon Philpot, who was put to death in 1555, was held to be very obstinate on this point (see the edition of his works published by the Parker Society); and among many similar controversies of a later date may be mentioned that between Dr. Bishop, subsequently vicar Apostolic, and Dr. Abbot, afterwards Bishop of Salisbury, regarding the "Catholicke Deformed,"

which raged from 1599 to 1614. According to some, such combinations as Roman Catholic, or Anglo-Catholic, involve a contradiction in terms. (See the Anglican Bishop of Carlisle in the *Hibbert Journal*, January, 1908, p. 287.) From about the year 1580, besides the term papist, employed with opprobrious intent, the followers of the old religion were often called Romish or Roman Catholics. Sir William Harbert, in 1585, published a *Letter to a Roman pretended Catholique*, and in 1587, an Italian book by G. B. Aurello was printed in London regarding the different doctrines "*dei Protestanti veri e Cattolici Romani*." Neither do the Catholics always seem to have objected to the appellation, but sometimes used it themselves. On the other hand, Protestant writers often described their opponents simply as "Catholics." A conspicuous instance is the *Pseudomartyr* of Dr. John Donne, printed in 1610. Moreover, if only for brevity's sake, such burning questions as "Catholic Emanicipation" have commonly been discussed by both sides without any qualifying prefix. In connexion with this matter we may call attention to a common Anglican view represented in such a popular work of reference as Hook's *Church Dictionary* (1854), s.v. "Catholic"—"Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Roman Schismatic and not a Catholic." The idea is further developed in Blunt's *Dictionary of Sects and Heresies* (1874), where "Roman Catholics" are described as "a sect organised by the Jesuits out of the relics of the Marian party in the reign of Queen Elizabeth." An earlier and less extreme view will be found in Newman's *Essays Critical and Historical*, published by him as an Anglican (see No. 9, *The Catholicity of the Anglican Church*). The Cardinal's own note on this essay, in the last revised edition, may be read with advantage.

With all this mass of evidence, how do we reach the early nineteenth century idea that the Church of England was, in the continental European sense, a distinctly "Protestant" Church, no longer bound by the traditions of the historic Catholic Church?

When the Oxford Movement of 1833 proclaimed anew the inherent Catholicity of the Church and interpreted the English formularies accordingly, it seemed to its contemporaries a wildly revolutionary theory. Tract XC, correlating the Thirty-nine Articles with historic Catholic teaching, was deemed a repudiation of the current teaching of the Church of England. Every student of religious affairs knows of the long, bitterly contested movement that has gradually changed the face of

the Anglican Churches, restored much Catholic teaching that had been suspended, revived their sacramental life, placed new emphasis upon the Holy Communion and made it, very largely, the central fact in Sunday observance, brightened worship with renewed devotion and ceremonial, restored appreciation of Gothic art, established religious orders, revived the priestly vestments of older days, and laid new emphasis upon Catholic practices and Catholic life.

The Anglo-Catholic maintains that all this revival but restores the real genius of the English Church. That revival, that changed manner of worship and of religious life, alone are *real* Churchmanship, and what immediately preceded it in the eighteenth and nineteenth centuries was itself abnormal, imported from Europe, and contrary to the spirit of Anglican formularies.

The abnormal condition of the Church of England, which the Oxford Movement has gradually terminated, is not really even a product of the Reformation. It goes back rather to the attempt of James II to Romanize the Church and the events that followed. The era of 1662-1685 was, in a sense, an era of good-feeling in the Church. With the Restoration, following the Commonwealth, the Church was succeeding in binding up the wounds that had been inflicted upon Church and State alike. The ordination of those Presbyterian ministers who would "conform," though they remained at heart Presbyterians, was the gravest sort of experiment, yet it would probably have had no untoward consequences if the unexpected had not happened in both realms.

James II reigned only three years—1685-1688. That he began at the outset to do what Queen Mary had done more than a century earlier, shows that the fear of Rome that began with the Spanish Armada, and was intensified by the real or imaginary Guy Fawkes plot, was not a groundless fear. Even the Pope remonstrated with him for moving too rapidly. He established the Jesuits, the Benedictines, the Franciscans, and the Carmelites in various strongholds, he sent an ambassador to Rome to reconcile the United Kingdom with the Holy See,

he appointed Roman Catholic clergy to various state preferments, he sought to Romanize the universities, and he began to name men of decided pro-Roman sympathies for the bishoprics of the English Church. When seven strong bishops—and the Caroline bishops were perhaps the most brilliant, as a whole, that have ever adorned the English bench—remonstrated with him, he sent them all to the Tower. Their places would undoubtedly have been filled with bishops of Roman sympathies, and the Marian era would have been duplicated in the Church, had not the popular uprising against James followed, and the landing of the Prince of Orange, and the flight of the apostate king, ended the last ineffectual attempt to restore the Roman obedience to England.

William and Mary, who succeeded, were Dutch Presbyterians. They had no sympathy whatever with traditional English Churchmanship. Alas, the flower of the English episcopate could not reconcile their consciences to the repudiation of the king for whom they had prayed in each of the services of the Church. This is not so unreasonable as it seems to us in these days when no "Divine Right" appertains to kings. "In 1687 and 1688," says Abbey, "they had been called to pray for King James 'that his seed might endure forever,' and 'be set up after him, and his house and kingdom be established'; that their gracious king might be preserved in all his undertakings, and that 'the princely infant (his son) might excel in all virtues becoming to the royal dignity to which God had ordained him.' A few months after, public prayers were being offered that their late monarch, as one of the enemies of the new king, might be 'vanquished and overcome,' and that, not James, but William, might be 'protected in person, and his hands strengthened.'" It was obviously a long stretch of "accommodation" to change from the one position to the other almost in a day, and there were those whose consciences were not elastic enough to stretch that far.

So it came about that William began his reign by supplanting nearly the entire episcopate. The nine bishops whom he named represented, not the historic position of the Church of England,

but the position of Continental Presbyterianism. In being saved from a foreign Romanized episcopate, the Church obtained a foreign Protestantized episcopate; not of the Protestantism that Laud and his colleagues had professed a generation earlier, but of the foreign, anti-Catholic Protestantism of Europe.

The new order of bishops, of course, revolutionized the Upper Houses of Convocation. The Lower Houses, being partly elective, remained faithful to English tradition and the ideals of the English Church. The clash between the two ideals that ensued led to the discontinuance of the Convocations, which remained in abeyance for nearly two hundred years, until they were revived in the reign of Queen Victoria. Thus was the voice of the Church effectually silenced. A foreign element had been intruded into her high places. Imported Latitudinarianism and Low Churchmanship obtained the ascendancy. Queen Anne, indeed, showed a greater sympathy with the Church position, though she did little to restore it to supremacy in the Church itself; but after her came the German captivity of the English Church under the Georges, when the Germanization of thought was so complete, that by the dawn of the nineteenth century the vast majority in the Church had lost the Anglo-Catholic conception that was native to the Church of England, and her own formularies, once repudiated by Presbyterian-Protestants as inconsistent with their position, as they were, now received a Protestant gloss imported from Germany that wholly supplanted the historic interpretation that was native to the Church of England. The tables were turned. Protestants from the inside maintained that the advocates of the old Anglican position were intruders in the Church. This was the condition that, a century and a half later, was challenged by the Oxford Movement. German Protestantism was then so strongly entrenched in the English Church that when the Oxford scholars challenged it, they appeared to be preaching a new gospel. It seems incredible that the recovery of England from this German domination—which had lost the American colonies forever to the empire and had so crippled

the Church that the deplorable laxity and irreverence of the early nineteenth century were almost universal throughout the land—was slower in Church than in State. The Church had received such a blow that nothing but the continued presence of the Holy Spirit within can account for its revival.

For the whole basis of the charges made by Presbyterians and others against the Prayer Book in the days of the Stuarts had been that the Book was not susceptible of a truly Protestant interpretation. For this cause Baxter and his associates refused to conform in the settlement of 1662, when other men, ordained after the Presbyterian manner during the Commonwealth, now presented themselves for episcopal ordination, and agreed to use the Prayer Book though they did not believe its teaching. For this cause the Presbyterians at the Hampton Court conference made their objections known, but the Church declined to change its formularies. Yet two centuries later, the foreign Protestant party intruded by William and Mary, and especially by the Georges, treated the unchanged Prayer Book as though the demands of the Presbyterians had been granted and did all that was in their power to stifle the Oxford Movement, which simply restored the earlier interpretation of friend and foe alike in Stuart days to the Anglican formularies.

But some body may ask, what is the pragmatic value of this Anglo-Catholic position? And surely, if its revival be but a musty reminiscence of a position fought over by our fathers three centuries ago, it is not of large moment.

But it is not. The Anglo-Catholic position holds that whoever is baptized with water in the sacred triune Name is thereby knit into the Body of Christ by being born into the one Catholic Church. But the nurture of that child of God requires that the further gift of the Holy Spirit be given in Confirmation or the Laying on of Hands, declared, in the Epistle of the Hebrews, to be one of the foundation principles of Christianity; but throughout the larger part of the Protestant world this grace is not conferred. It maintains that as the Holy Communion is a true sacrifice, albeit one with the sacrifice upon the Cross, there is need of a true priest to offer the sacrifice, thus repre-

senting our great High Priest who has gone into the heavens; yet the Protestant world has no priests. It rejoices that, in receiving the Holy Communion, the faithful feed upon Him who is the sacrificial Victim, giving his true Body and true Blood to be the life and the strength of their souls; but the Protestant world, having no priests, seems to have lost the power to bestow this gift. It is commonly assumed that the chief difference between the Episcopal Church and the Protestant Churches lies in what is called the historic episcopate; rather, to us, it seems to lie in the possession and the non-possession of a priesthood.

The Anglo-Catholic conception of unity is that of a restoration of the principles of the early Church. It is true that we cannot decipher exactly the conditions that prevailed at, and immediately after, the close of the apostolic era; but the records of the history and the practices of the Church, from, at latest, the second century onward, are accessible, and the centuries of the councils, in which the faith was defined, seem to us to present the model which can restore the Church's broken unity. This does not mean that we should cease to think in modern terms, nor that we should seek to reproduce the life of an earlier century, but rather that the principles and the institutions of those days should be restored, where they are now wanting, and adapted to twentieth century conditions. Just what were those principles and institutions, and just how they should be adapted to present day life, retaining what was essential and at liberty to alter what was incidental, would be matters for discussion among Christians of all names, if once this were accepted by all as being the true basis for unity.

So the Anglo-Catholic, on the one hand, calls upon all Anglican Churchmen to live the sacramental life which is given in the Catholic Church; to draw from the altar the spiritual strength that may not only build up their own spiritual lives but shall also be the saving and unifying element between man and man, between nation and nation, between Church and Church, between diverse factors in our social order. On the other hand, he invites the Christian world, Roman, Eastern,

and Protestant, to a unity based on (a) going back of the conditions and factors that once caused each break in unity and discovering how each break might have been prevented by a better correlation between opposing views, and (b) applying the principle thus obtained to the conditions of to-day, and so inquiring how we may proceed forward to a unity that, for the future, shall effect the correlation between views that was not effected in earlier days when unity was broken. That line of thought, translated slowly into action, is bound, the Anglo-Catholic is perfectly certain, to lead ultimately to the unity of the whole body of Christians. No lesser sort of unity, no compromise between unity and disunity, no substitute for organic unity, seems to him worth having.

This Anglo-Catholic principle has not been tried out in the various conferences and movements that have proceeded in the interest of unity. Perhaps there will be a new impetus in that movement when the principle and the method shall be generally accepted.

FREDERIC COOK MOREHOUSE.

INTERCESSION

Silent the seraph veils his face, adoring,
 Stilled is the Sanctus round the sapphire throne,
 When stands the "Angel of the golden censer,"
 In the full glory of the light alone.
 Swings He the censer, incense sweet ascendeth
 Up from the coals of radiant vivid fire,
 All the sweet fragrance of the Church's pleading,
 All the full yearning of the saints' desire.

So do we veil our hearts before Thine altar,
 Kneeling beneath the red light's mystic glow,
 Stilled our Tersanctus, but our souls adoring,
 While from our hearts the longing prayer doth flow.
 Hid from our vision is the radiant seraph,
 Hid is the country of our heart's desire,
 But, in the stillness, Thou dost hold the censer
 That we may offer Love's own living fire.

—I. M. B.

THE WORLD CONFERENCE ON FAITH AND ORDER

BY BOYD VINCENT, D.D.

Episcopal Bishop of Cincinnati, Ohio

LET me begin by reminding you briefly of the origin and of the progress of the World Conference on Faith and Order to date.

I.

It originated at the General Convention of the Episcopal Church in Cincinnati, in 1910. The idea was due to the report of our own delegates, just returned from the World Missionary Conference at Edinburgh, of a curious kind of double-consciousness there; first, a grateful sense of the spirit of unity which did actually prevail; but with that, also, a constantly uncomfortable feeling of the danger to the peace of the Conference from the underlying differences in "Faith and Order"—in doctrine and polity—among the delegates. So real was this danger that all reference to such differences had to be expressly ruled out in the program. The conviction was thus strongly borne in upon our General Convention, that the time had now come when all Christians ought to face these differences frankly and do what we can, under God, to mitigate or abolish them, that "our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance," and that "such a Conference for the purpose and study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity."

Two other points in the proposal are noticeable: first, the basis of representation; namely, the simple, primitive confession of "faith in our Lord Jesus Christ as God and Saviour"; and, second, the inclusiveness and equal responsibility of the membership; namely, "all Christian Communion throughout

the world (which so confess Jesus Christ) to be asked to unite with us in arranging for and conducting such a Conference." The responses from all leading North American Churches were prompt and cordial and their commissions duly appointed. Also, at a general meeting of these North American Commissions, the Episcopal Church was asked to continue its initiative in inviting also all the other Churches of the world to the Conference.

II.

Accordingly, in 1912, our commission sent a delegation to the Church of England, which immediately appointed a commission. In 1914, we sent a delegation to the Free Churches of Great Britain, with like success. Then came the World War, halting all activity for four years. But, in 1919, we sent a third delegation to the Churches of Continental Europe—to the Lutheran Churches of Norway and Sweden, the Orthodox Greek Churches of the Near East, and to the Church of Rome. We could not get into Russia and Germany then. Again, we met with cordial interest and co-operation almost everywhere—in Christiania and Stockholm, in Athens and Constantinople, in Alexandria and Jerusalem and Damascus, in Sofia, Bucharest and Belgrade. The only exception was at Rome. I wish, however that I could tell you in detail of our courteous and informal reception there—the Pope himself meeting us at the door of the little reception-room, shaking hands with each one of us, as we were introduced, and inviting us to draw up our chairs for a chat. But, when that was over, he replied officially to our own previous official address, by saying that we knew, of course, that the doctrine and polity of the Church of Rome were all long ago settled; that there were no open questions of Faith and Order for her; and, therefore, she could not consistently go into such a Conference. But the Pope said that this was not to disapprove of it; on the contrary, he highly approved its spirit and its purpose and hoped that it might be entirely successful—so successful, indeed, that the rest of us might all see the full light and turn our faces back toward our Mother Church, who would be ready to receive us with open arms, and

so forth! Of course! That was just what we expected to hear; and we had a good laugh, all together, over it. All the same, we felt that the advantage remained with us: first, because we had the frankness to tell the Pope that Rome was missing another great opportunity—if not of hearing from us, at any rate of stating her own case to the rest of Christendom in her own way; secondly, because we felt sure that, with all the rest of Christendom in the Conference and Rome outside, she would simply have to “sit up and take notice”; and, thirdly, because we had put on her the burden of refusal. In the simple spirit of Christian fellowship the rest of us had invited her to conference and she had declined. The responsibility, then, was hers. The point has been wittily put in these few lines:

He drew a circle and left me out,—
 A heretic, rebel, a thing to flout;
 But Love and I had the wit to win,—
 We drew a circle and took him in!

In the next year, 1920, a Preliminary Conference of all Commissions, representing eighty different religious bodies in forty different countries of the world, was held at Geneva, Switzerland; and a Continuation Committee was appointed to carry on and carry out the World Conference program.

III.

Meanwhile, this particular “World Conference” movement had lost a certain amount of headway in this country, owing to the diversion of the general interest in Unity along other particular lines. For instance, there was the growing interest in Federation; there was the Pan-Evangelical Organic Union movement; there was the Bishops’ Appeal from the last Lambeth Conference; and there was the proposed Concordat between the Episcopalians and the Congregationalists.

IV.

Consequently, at another recent conference of our North American Commissions, it was felt that what this movement

most needed now is a deepening and strengthening of popular interest in it, in our own country. It has so far been in the hands of leaders; now it must have the people behind it, if we Americans are to go into the Conference with confidence and influence. Europe, too, in spite of the World War, is much readier for the Conference now than we are.

There must be renewed popular interest in the whole cause of church unity. For the Church was once One—in faith and order and fellowship, even to the point of universal sacramental intercommunion; and we ought never to be satisfied until the Church reaches that final sacramental point and proof of unity again. We look at our divided Christendom to-day and see only a scene of confusion, weakness, obstruction, and shame. We see the economic waste in the home field,—one hundred and fifty different competing, if not warring, denominations here in America; half a dozen churches in every little town, where one would be enough; six thousand empty or half filled churches in Ohio alone. We hear the sharp protest and rebuke from the foreign mission field, which will have none of our differences and divisions. We have had to learn, too, the humiliating lesson of the World War. We heard the world's agonizing outcry to Christendom to speak to it again words of faith and courage and comfort and peace; and there was none to speak *for us all!* The Christian Church was both dumb and impotent because the Christian Church was divided; and we had to listen while the world told us so. So that, far worse than all the mere economic considerations in the case, is the sinfulness of it all. Jesus' own prayer that his people may be one and Jesus' own purpose that the world might believe—both being still defeated by Christians themselves!

V.

There are, of course, plenty of objections and obstacles sure to be raised in the way of church unity. There is the spirit of indifference to all but little limited church interests. There is the spirit of inertia—the dislike of any change. There is the so-called “vagueness of the idea of unity,” demanding the im-

mediate solution of every problem even before it has been stated and studied. There is the spirit of pure denomination-ism—perfectly satisfied with things as they are, blindly devoted to its own particular tenets and only suspicious and fearful of compromising them. There is the difficulty of racial temperaments. On the one hand, there are the South European, Latin and Greek races, imaginative, emotional, ceremonial, institutional, Catholics and Orthodox,—all accustomed to auto- cracy in Church and State: on the other hand, there are the Nordic, Anglo-Saxon peoples, Puritan in temperament and taste, Protestant, Evangelical—all accustomed to democracy both in Church and State. How shall such different racial types of Christians ever come together? And there is the Church of Rome—utterly irreconcilable in such a matter. To sum it all up, we sometimes hear it said that the whole idea is futile—the whole plan “utterly impossible”—all just “an iridescent dream.”

But, surely, Christian Brethren, over against all that, we may set our Lord's own words—that “with God all things are possible.” As we are Christians, we must believe that the Spirit of Divine Love which once reconciled God and man can also, in his own time and way, reconcile man and man. True, Rome seems still irreconcilable; “submission” is her one term of reunion, and “that is a word that does not sound nice in Anglo-Saxon ears!” But we must believe that the Spirit of Truth which did once work a “Reformation” in that Church, can do it again. We must believe that Jesus' own prayer that his people may be so manifestly one, that the world will believe, has power to prevail both with God and with us. We must believe that his promise, that his people shall at last be “One Flock” as there is only “One Shepherd,” will be kept. We cannot doubt all this, as we are Christians.

VI.

But it is on this particular World Conference movement, that its Continuation Committee feel that popular interest and effort ought now to be concentrated; and, if for no other reasons,

then, because of (1) Its unique character and (2) its world-wide scope, and (3) the world-wide interest it has already enlisted. This point has been well put in these words: "On first thought, the bigness of the plan may seem to make it impossible. On second thought, it is its very bigness which seems to make it both possible and practicable. Its wide scope lifts it above local difficulties. Political complications and racial prejudices make conferences on a smaller scale impracticable. But a World Conference lifts the whole subject above those barriers which separate peoples into a clearer vision of the universality of Christ and the unity of his Church. Multitudinous difficulties automatically disappear as we contemplate a World Saviour, saving a whole world, through a World Church."

The ways of reviving popular interest are few and simple. First, of course, the old way of prayer. "Whatsoever ye really desire when ye pray," said our Lord Himself, "believe that ye receive it and ye have it." And secondly, the old way of work; but work along new lines! And just here let me remind you that her one initial duty of invitation has now passed out of the hands of the Episcopal Church. Hereafter all responsibility of promoting this World Conference rests with its general Continuation Committee in which the leading Protestant communions are represented. And, perhaps, you will pardon my impertinence when I presume to suggest that the interest and co-operation of the Protestant churches in such a World Conference will count mightily! The next recent advance step is the appointment of a general field secretary, whose whole time will be given to the movement with a large office building and an adequate staff. Next, the presentation and discussion of the whole subject, wherever possible, at large general official church gatherings, as well as in the pulpit and the press. Next, a wider distribution of the literature of the subject. Also, the formation of local group conferences in every community by all interested Christians, especially for the preliminary discussion of the series of subjects already sent out by the Continuation Committee. These are to test opinion and feeling

and so to become a guide in formulating discussion at the final Conference. And, finally, the solicitation of funds for the work, both by official appropriation and by private subscription. The Episcopal Church is thankful to have been able, by private contribution, to bear the larger part of the expense of the work so far during the past thirteen years. Our National Council has also just appropriated \$25,000 a year for the next three years for the work. The Continuation Committee hopes that the other Churches will also be moved to give the work generous support in like ways.

VII.

Let me now conclude with a few words on two other points: (1) The Value of the Conference Method in this connection. The Conference at Lausanne has so far seemingly been a failure, because every nation represented there has manifestly been concerned chiefly for its own particular national interests. The Conference at Washington was successful, because every one was convinced that the nations were concerned there only with the mutual and common good. So we see the value of the method in the case of this present proposed religious World Conference—first of its limitations, for it is expressly not to be a council but a conference. It is to have no power to legislate or even to pass resolutions. It comes together only for study and discussion and for the purpose of arriving in that way at such a better mutual understanding of our likenesses and our differences, as will inspire and help the Churches themselves to make the more formal approaches to unity.

Notice, too, that it is just this spirit which will make all the difference in actual results. For centuries, we Christians have been airing our differences from pulpit and press and platform, perpetually talking to the galleries, and consequently getting no nearer together. But set a body of Christian gentlemen down around a conference table, where they can shake hands across it and look into one another's eyes and almost into one another's hearts; let them feel sure that neither they themselves nor those whom they represent are to be in any way

committed, beforehand or at the time, to anything except mutual trust and the common good; and, do you not see, you have created an atmosphere in which almost any good and desirable thing becomes possible? More than that—consider another effect. All the different views once presented and laid upon the table are bound, almost inevitably, to fall into perspective. That is, they will arrange themselves in everybody's eyes in their due proportions—according to their relative importance or unimportance; and at the end of the vista will be seen the larger truths which unify them all. Long ago, in the seventeenth century, the great Bishop Bossuet, trying even then to reconcile Catholics and Protestants, declared: "The time is long past for retractations; the time has now come for explanations." And Cardinal Newman also once wrote: "Truth is the outcome of many minds, working together freely." That is conference!

(2) *The Possible Outcome.* Naturally, the one first, or final, question in many minds will be, Which ideal of church unity is likely to prevail in such a conference? Will it be the Roman ideal of Papal supremacy and infallibility and the submission of all the rest of Christendom? Will it be the Greek ideal of rigid, uncompromising, creedal orthodoxy? Will it be the Anglican ideal of the historic episcopate as the universal external bond of unity? Will it be the Presbyterian ideal of ministerial parity and synodical government? Will it be the Federation ideal of co-operation in Christian activities? Which ideal? Who can tell? Ought we to try to tell? We know how we shall each go into such a Conference—each with our own strong convictions and principles. But who can tell where we shall come out? One thing is sure—that, unless we also go into the Conference ready to follow wherever the Spirit of God shall lead us, we had better stay out of it altogether. Another point: Is the outcome to be simply a deeper and more manifest Christian unity or also a more formal and organic reunion of Christendom? There is a difference, of course; but, whatever strong convictions on this point we may have as individuals, or as individual Churches, it is worth while to note

that in all the official language used in the proposal of the World Conference, there is no commitment to either view. That outcome is left to the leading of the Holy Spirit. But at least two hundred and fifty bishops of the Anglican Communion have put themselves on record in these words: "What we desire is not compromise but comprehension; not uniformity but unity."

Two things, however, seem plain. First, the larger the spirit with which we go into such a Conference, the larger will be the truth and liberty into which such a spirit will bring us out. And, lastly, the nearer we get back again to the simple, primitive, New Testament conditions of Christian discipleship and fellowship,—even of sacramental intercommunion,—the larger, the more comprehensive, the more elastic, and the more enduring will our unity again become. It is the same principle as once clearly laid down by England's great Premier, Lord Salisbury, in outlining her future colonial policy, in these telling words: "The looser the tie, the stronger the bond!"

BOYD VINCENT.

MAN-MAKING

We are all blind until we see
 That in the human plan
 Nothing is worth the making if
 It does not make the man.

Why build these cities glorious
 If man unbuilted goes?
 In vain we build the work, unless
 The builder also grows.

—*Edwin Markham.*

JOHN AMOS COMENIUS

A Forgotten Prophet of Unity

BY MATTHEW SPINKA, P.H.D.

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THE fame of John Amos Comenius as "the father of the modern educational system" is well assured, as President Nicholas Murray Butler, of the Columbia University, says: "Comenius introduces and dominates the whole modern movement in the field of elementary and secondary education. His relation to our present teaching is similar to that held by Copernicus and Newton toward modern science, and Bacon and Descartes toward modern philosophy." * But his equally great claim to a grateful remembrance and fame for his original plan and life-long labours in the cause of union of Christendom has, so far, been neglected. And yet his is one of the three dominant figures among the irenic leaders of the seventeenth century, fully equal in importance to John Dury and George Calixtus, and his program is of sufficient permanent worth to contribute valuable suggestions to the present-day church unity movement. It is, therefore, high time that Comenius be given proper recognition for his real merit and contribution which he made to the problem of unification of Christendom, and that his name be enrolled among the great irenic leaders of the modern period.

John Amos Comenius was born on March 28, 1592, at Uhersky Brod in Moravia. His parents belonged to the famous "Church of the Unity of Brethren," which won for itself a place of real distinction for its conciliatory, irenic attitude toward the major Protestant parties of the day. Comenius received his higher education at the renowned Reformed Academy at Herborn in Nassau, where he was greatly influenced by the encyclopædic learning of John Henry Alsted, and then spent a

* Cubberley. *Readings in the History of Education*, Boston, 1920, p. 356.

year at the University of Heidelberg, where he came into contact with the outstanding irenic writer of the time—David Pareus. Upon his return to Moravia, he first became a teacher, and later was ordained priest of the “Unity,” and was given charge of the school and parish of the important city of Fulnek. From thence he was driven out by the invading Spanish army during the opening years of the Thirty Years’ War, and from that time onward to the day of his death he became an exile, seeking refuge in foreign lands.

At first, he found refuge in the Polish city of Lissa, from whence he was called to England by the summons of the Long Parliament, for the purpose of working out in England his educational—or “pansophic,” as it came to be known—plan. But the outbreak of the Civil War prevented the practical execution of these plans, and Comenius entered the service of the Swedish crown, and engaged in the strenuous and exhaustive task of reorganization of the Swedish educational system and preparation of text-books for the new system.

In 1648, having been elected senior bishop of the Bohemian branch of the “Unity,” he again removed to Lissa; but, two years later, having accepted the urgent invitation of the Transylvanian prince—Sigismund—to reorganize the Hungarian educational system in accordance with his reforming ideas, Comenius removed to Saros Patak in Northern Hungary.

In 1655 he again returned to Lissa; but, during the invasion of Poland by Charles X of Sweden, that city was totally destroyed by the Poles themselves for its well known pro-Swedish sympathies. In this catastrophe Comenius lost not only his library and savings, but worst of all, practically all his manuscripts, upon some of which he had laboured for twenty-five to forty-six years.

Driven from Poland, he found a home in the hospitable Amsterdam, in the house of the son of one of his former patrons. There he spent the remaining fourteen years of his life, busily engaged in the publication of his collected pedagogical works, as well as in the production of new works. He died on November 15, 1670, at Naarden, near Amsterdam, and was buried in

the local Walloon Church. He was the last bishop of the Bohemian branch of the "Unity of Brethren."

The theoretical formulation of Comenius' irenic program falls into two parts, unequal in value; it was the second of the plans, made public in 1637, which constitutes his original contribution to the problem of unification of Christianity. It was during his first stay in the Polish city of Lissa that he formulated his earlier program, best expressed in *The Way of Peace*.^{*} In this treatise Comenius advocated, in general, a return to the Bible as to the source and norm of all Christian doctrine and proper polity; whatever went beyond the Scriptures was not to be considered as binding, but a mere human opinion. In regard to the interpretation of doctrine, he proposed to be guided "*ex scriptura, scriptis patrum et conciliorum decretis*." This he based on the notion that the early Church and the early councils were in full conformity with the Scriptures, for to him the only safe and satisfactory course to be pursued, in doctrinal interpretation of the Christian religion, was to believe simply what the Scriptures teach, even though some things might remain obscure or altogether unexplained.

As regards the rites, usages, and ceremonials of the Church, Comenius considered these as matters of indifference—"adiaphora." Church ornaments, priestly vestments, liturgy, could be freely used by Christians, provided they were not "idolatrous or superstitious," and were conducted in a decent and orderly manner.

Since the "evangelical" Churches—i. e., the Churches which held to the doctrine of the salvation by faith alone—differed only in such doctrinal points as were not clearly formulated by the Scriptures, or otherwise used different polity or ceremonials, Comenius regarded the differences existing among them as matters entirely unessential—"mere misunderstandings." These variant formulations of the Christian faith did not affect the fundamental unity which bound all Protestants into one body. He, therefore, undertook to remove these misunderstandings, especially singling out for his treatment the disputes between

^{*} Veskeré Spisy Komenského, XVII, *Cesta Pokoje*, p. 447 ff.

the Lutherans and the Calvinists concerning the Lord's Supper, the doctrine of predestination, whether unconditional or contingent upon the foreseen merits of the predestinated; finally, he suggested the abolition of party names, as tending to obliterate denominational rivalries.

Even though his earlier irenic program would entitle Comenius to share with such men as John Dury, George Calixtus, and John Valentine Andreae, the distinction of having been colabourer with them in the noble irenic dream which they strove to realize, his plan was not distinctive enough to differentiate it clearly from other irenic programs of the age. But during the thirties, Comenius became an independent originator of a plan which is by no means an unimportant contribution to the programs of reconciliation worked out from that day to our own. By means of uniform and universal education—so-called "Pansophy"—he hoped to secure world unity in culture as well as in matters of faith.

The pansophic program was first definitely outlined in *Pansophiæ Prodromus**, published at Oxford in 1637, wherein Comenius proposed to work out a complete encyclopædic system of all human knowledge, based throughout on the self-same principles, hoping to obtain by such means a complete harmonized basis of culture. The pansophy was to be built upon the three principles of the inductive method of Bacon, use of reason where the empirical method should fail, and the final criterion of the Divine revelation in the Scriptures. The plan was further elaborated and detailed in *Via Lucis*†, written during Comenius' stay in London (1641-42), wherein the program previously suggested was amplified by many new particulars. He proposed, as the means of carrying out the pansophic plan, the fourfold method of establishing common schools everywhere, the use of uniform text-books in these schools, the establishment of a central "research collage" of learned men of all nations, whose duty it would be to collect material of knowledge from all sources and to work it up into the common text-books;

* Veskeré Spisy Komenského, I. Brno. 1914.

† *Via Lucis*, Amsterdam, 1668. A copy is found in the University of Illinois Library, Urbana, Ill.

finally, to make this unified world culture possible, it would be necessary to invent a common language as a means of communication. The text-books would comprise a brief, clear outline of all that men need to know, both intellectually and religiously, in order to live intelligently and ethically; the common schools, established among all nations, and open to all classes of people as well as both sexes, would be the radiating centers of instruction; while the central "college," established in England, as Comenius suggested, would comprise scholars of all nations and of all departments of research, continually engaged in the gathering of knowledge by research, and then disseminating knowledge thus gained throughout the world.* The curious suggestion, in regard to the invention of a new language to serve as a medium of communication among the nations of the earth,—on the order of modern Esperanto,—was thought necessary by Comenius, because Latin was not regarded by him as regular enough to serve the purpose.

What results, then, in the opinion of Comenius, might be expected from these reforms, especially in regard to the union of Christendom? In the first place, religion would become an integral, harmonious part of a cultural whole. Since all truth is one, pansophy would unite men in their scientific, as well as religious, conceptions. Not only all strife between science and theology would be avoided by this plan of applying the same principles of research and interpretation to both of them, but the various confessional interpretations of Christianity—the denominational differences—would likewise be swept away. He wished to work out a general system of Biblical Christianity, from which all merely sectarian dogmatic teaching would be excluded. "Thereby we would present, not this or that sectarian dogmatic teaching, but the general truth. That which in sectarian teaching runs into a dangerous double path (*quæ periculosum bivium habent*), or has no exit into the open, would be excluded."† Since the general culture would include

* It is interesting to note in this connection that The League of Nations established a "Committee on Intellectual Co-operation," with the purpose of suggesting methods of bringing the universities and scientific laboratories of the world into a closer relation.

† *Pansophiæ Prodromus*, par. 103.

instruction, everywhere uniform, in this common Biblical religious interpretation, free from all divisive, sectarian tenets, all men thus educated would come to possess common religious convictions. Only then would organic unity of Christendom be possible, and would inevitably follow.

To sum up briefly the proposal of Comenius, he advocated universal education in the principles of harmonious culture, including intellectual, as well as religious, elements, as means of attaining the unity of Christendom—nay, even of mankind. John Dury proposed, as means of union, that a General Council be convened, composed of all parties “who take the Holy Scriptures for their Rule of Faith and Practice.” This Council was to draw up a statement of the fundamental articles of belief and practice of the various constituent parties. Then a committee was to be appointed from each of the parties, and charged with the task of reducing the various statements to generally acceptable propositions. The agreement thus reached would then be offered to the respective bodies for adoption, and, thereupon, imposed upon the rank and file of the laity. George Calixtus, on the other hand, would not wait for a Council to prepare an agreement, but proposed one himself. That was, in its simplest terms, that the Apostles’ Creed, as the best formulation of the faith of the first five centuries. He held that all the various groups within the Christian Church were based upon the common substratum of the Ancient Catholic Church, and the best way to unite them was to return to the status of the primitive Church, which was recognized by all. The method advocated by Comenius was that of education. He would not begin with adults, but with children. Moreover, he would not try to impose the system upon men, but to educate them, to lead them into a free and willing acceptance of the truth. Furthermore, the religious concepts which he proposed would form a substratum of the entire cultural system of education, with which they would be thoroughly homogeneous. He wanted to harmonize science and culture in all particulars with religious concepts, and thus to educate all the powers of man into one harmonious and complete individuality.

Not only did Comenius advocate an abstract plan of unity, but he spent his entire life in an attempt to realize this grand dream of his. In one of his last works, wherein he reviewed his life-long labours, he speaks of his irenic activity as follows: "The second long and difficult labyrinth were my irenic labours, i. e., my wish to reconcile (if it pleased God) Christians, who, in various ways, to their own hurt and near ruin, carry on controversy concerning faith. I expended much labour upon this matter. So far almost nothing has been accomplished, but, perhaps, my labours will succeed yet. Nothing has been accomplished because of the stubborn irreconcilability of some men, to whose implacable animosity my friends did not deem it wise to expose me. But it will succeed yet, for, in the end, it will be found necessary to obey God rather than men, and to fear God more than men"*

The first notable effort to put the irenic ideas of Comenius into practice was made in England. There a group of friends of the educational reforms, typified by Comenius' *Janua Linguarum*, under the leadership of the philanthropic London merchant, Samuel Hartlib, encouraged him to expand his reforms into wider fields. It was Hartlib who, without the direct knowledge of Comenius, published at Oxford the earliest pansophic program in *Pansophiæ Prodromus*. When, in 1640, the Long Parliament convened, the Hartlib group, belonging to the Parliamentary party, was able to procure the call of Comenius to England.

During his stay in London (1641-42), Comenius presented his plans to the Parliamentary Committee appointed to negotiate with him; his program was received quite favourably, and definite steps were taken to set aside the Chelsea College, near London, for the purposes of the Comenian Pansophic College. But the outbreak of the Civil War compelled the Parliament to lay aside the project till a more favourable time, which, unfortunately, never came. The English visit of Comenius was not, however, without definite and important results, if the inference of some writers on the subject be

* *Unum Necessarium*, translated into Bohemian by Dr. J. L. Ludvikovsky, Praha, 1920; p. 180-82.

correct. Dr. Held, in his *Christianopolis**, considers the Royal Society, chartered by Charles II in 1661, as the outgrowth of the Comenian Pansophic College proposal, and there are many facts which point to the probability of that opinion.

The Swedish period (1642-48) of Comenius' life was occupied mainly with pedagogic labours. And yet, even during this time, he was zealously active in behalf of his great irenic project. He wrote a treatise—*De Dissidentium in Rebus Fidei* . . .—in which he worked out a program for a General Ecumenical Council to be called for the purpose of agreeing upon the conditions of union among all parts of Christendom. Consequently, when the Polish king, Wladislaw IV, called a *Colloquium Charitativum* between the Polish religious parties, in order to consolidate them into a single national Church, Comenius exerted himself to make the meeting a success. The colloquy was held at Thorn in 1645, but, by reason of the domineering attitude of the Roman Catholics and the obstinate bigotry of the Lutherans, the conference broke up without accomplishing its object. Comenius wrote another treatise and dedicated it to the king, urging Wladislaw to call another Council; but nothing came of this effort.

Another attempt of Comenius to carry out his purpose was made at Saros Patak in Hungary, whither he was called by Sigismund, the prince of Transylvania. During this period he had fallen under the influence of his one-time school-fellow, Drabik, who claimed prophetic gifts, and who succeeded in persuading Comenius to believe in the genuineness of his pretensions. Thus, beside the peaceful plan of conquering the world by means of universal education, Comenius now urged the Transylvanian princes, first Sigismund and later George, to proclaim war against the House of Habsburg and the papal power. This feature of his plan, which was directly inspired by Drabik, was bitterly opposed by the dowager's party at the Court, and its realization was consequently frustrated. By the establishment of his "pansophic schools," Comenius was able to carry out the peaceful part of his program, and the

* Held, *Christianopolis*. New York, 1916.

Saros Patak schools to the present day are famous among the Hungarian Reformed.

The fatal fire of Lissa in 1656 deprived Comenius of the bulk of the books prepared by him, at the expense of immense labour, with the purpose of working out the pansophic ideal in its completeness. After that catastrophe, he was not able to reproduce the plans he was elaborating during the best part of his life; and, although he left fragments of the plan, and on his death-bed requested his son Daniel to superintend the completion and publication of the material, yet this work hitherto remained undiscovered. Comenius never lost an opportunity during the Amsterdam period to take part in any movement calculated to further his project, but his efforts proved generally ineffectual.

What value does the irenic program of Comenius possess for the solution of a similar problem to-day? To ask oneself that question is to realize immediately that neither his nor any other thinker's scheme is entirely adequate to cope with the situation as it is at the present time; but, because of that, his suggestion cannot be discarded entirely. There are some elements in the program of Comenius which are of transient character, having been based upon principles no longer adequate; but there is much in it which is of permanent value, and rich in potentiality for the solution of the modern problem.

In the first place, the program of Comenius reduces itself to the proposal of an escape from creedal and speculative theology by the return to an unsectarian, Biblical system of Christianity. This system was to be governed by the three norms of induction, reason, and the Divine revelation. Considering first the principles upon which Comenius proposed to build his system, one immediately perceives it to be a curious mixture of inductive and deductive methods. As was entirely natural for a man of his age, he placed the Bible in the position of the highest criterion of all truth—in science, history, ethics, as well as religion—and subordinated everything else to it. That, of course, is a flat contradiction of the inductive method which he professed to follow, and yet it was not such to him. In the

spirit of an orthodox, theologically trained thinker of the seventeenth century, he regarded the Scriptures as verbally inspired of God, and, therefore, absolutely inerrant in all things. On such premises he could not conceive of the possibility of a contradiction between the Scriptures and nature, for, in both, the same God of Truth was revealed. Truth is one, whether found in the Scriptures, or in nature, or in human consciousness. There was but a single exception to this statement, and that was in favour of the Scriptures. Since they were the highest and fullest revelation of God and of his will, they could be, and properly should be, regarded as the most reliable of all the sources of truth, and any conclusion drawn from Scriptural premises took precedence in authority to any other induction whatsoever.

But the modern Biblical criticism affords a truer understanding and a deeper appreciation of the real genius of the Bible. The Bible is understood to be a record of the gradual development of the true concept and consciousness of God, traced mainly in the history of one religiously and supremely gifted race, the Hebrews. The Book attempts to teach no science, nor is it primarily a text-book of ancient history. Its ethic shows a development from crude, primitive notions, common to the Semitic race, to the highest ideals of the religion of Jesus. Its genius is above all else in the religious field, wherein it reveals the supreme God-consciousness ever attained in human history. With this truer insight into the genius of the Bible, one is not tempted to argue the question of organic evolution on the basis of the Book of Genesis, nor to build a practical missionary program on the foundation of a literal interpretation of the eschatology of the Books of Daniel and Revelation. Thus, to demand, with Comenius, an absolute submission to the letter of the Scriptures in all matters whatsoever, is seen to be contrary to the very genius of the Bible itself. A religious system based on the notion of an absolute inerrancy of the Bible, in the sense in which Comenius proposed it, is not inductive in its method and would merely add another to the deductively produced "religions of authority" which prevail in the world.

Moreover, it can be gravely doubted whether any such system as was proposed by Comenius could be denominated "unsectarian," or free from any particular theological interpretation. Comenius himself is, theologically, classifiable as holding a system of modified Calvinism, and one would certainly be justified in supposing that his "unsectarian and Biblical" system of Christianity would, in general, bear the same character.

As for the proposal itself of a general Biblical system of Christianity, in place of the various theological interpretations thereof, much the same criticism applies. In his *De Dissidentium*, Comenius suggested the New Testament Church as the norm and model of the Church which was to be. But the picture which he painted of this Church did not much resemble the one which the critical scholarship of to-day affords. It was an idealized, fanciful dream of a perfect society of saints, united in mutual love, and forming one homogeneous and unanimous body. It was largely a subjective projection of the ideals of Comenius back into the apostolic times. Moreover, he naively considered the doctrinal and ecclesiastical development of the early Christian centuries a product of no other forces and influences than those of "Christ and his Apostles." It would be unjust to reproach Comenius with ignorance of the true development of the Church, for he merely shared the opinions of the day in this regard. But, conscious of his idealization of the early Church, the Christian Church to-day can hardly share his conviction of the need of an unconditional return to the Church as it was in the New Testament times, even if such a thing were not an impossibility.

Secondly, to make this ideal New Testament Church normative for all times, it must be presupposed that primitive Christianity had an organization, a system of doctrine, and a set of ordinances definitely intended to be permanent and universal. Moreover, that the Church to-day possesses such a clear and reliable account of all these matters that it may ascertain and establish them indubitably and to the satisfaction of all by a process of simple exegesis. But, the fact of the matter is, that

the apostolic Church had no such organization or system of beliefs and ordinances, and that to this day the various denominations, claiming to hold to the apostolic ideal, fail to reach unanimity as to the interpretation of what the primitive Church did possess. These bodies, moreover, differ considerably in what they regard to be fundamental in faith, practice, and organization, and all attempts to unite them on the basis of the New Testament ideal have hitherto failed.

On the other hand, if the unifying principle be found not in the letter but in the spirit of the New Testament Church, with its loyalty to Christ and its emphasis on the Spirit-filled life and its appreciation of the diversity of manifestations of the same Spirit, then, possibly, the proposal of Comenius may be found suggestive and fruitful. Of course, it is not meant to assert that Comenius himself would have understood it in that sense. For him, Christianity, after all, was reducible to a certain number of clearly defined doctrinal statements, acceptance of which was necessary to salvation. But, since the suggestion of such irreducible minimum of belief as required in the Comenian proposal is not generally found to be happily adapted, as a solution of the present-day problem, that feature of it needs to be brought into conformity with the requirements of the present task. Naturally, no such modification can be worked out here; suffice it to point out that the Bible, revealing, as it does, the supreme God-consciousness attained by the human race, is the source of the same God-consciousness to-day as it was in the past. It is this element of supreme religious value which makes the Bible an indispensable integral part of any Christian religious system. But this element need not be limited to the Calvinistic interpretation, as Comenius unconsciously would have made it.

But the most important positive and permanent contribution of Comenius is found in his suggested pedagogic method of procedure or application. Other leaders would have dealt with adults, upon whom a compromise formula was to be imposed. Comenius believed in education. He was convinced that "it may be obtained or brought about, that all men as they are made

by one God after his image, destined to one end of blessed eternity with him; sent into the same schoole of this present life; furnished with the same requisits of necessary helps, or are certainly apt to be furnished; so may they but suffer themselves to be led by the hand in common from a common principle, through common meanes to common ends; why may we not hope more serious study about serious things, and less stir about trifles, and by this more concord and lesse difference?"* He firmly believed that the instruction received in early infancy and early childhood is fundamentally important, and forms the basis of the subsequent life. Therefore, the supreme importance of educating children in the right sort of religious knowledge; this could be accomplished by training all children in a thoroughly unified educational system which would combine the intellectual and physical training with moral and religious culture, and would thus aim to develop the whole individuality.

The modern world is moving in the direction suggested by this feature of Comenius' program. It is generally recognized that education is the greatest force for the improvement of the world, and, in more recent times, the education of the whole individuality is stressed more than ever before. Religious education is quickly coming to its own proper evaluation and place in the educational program, for the world realizes that only religion can direct the human spirit into the highest and noblest channels. If that be true, the time will come when the pedagogic method, as in general suggested by Comenius, will be applied also toward the solution of the problem of divided Christendom, by unifying it by means of a common homogeneous culture in which religion forms a proper and integral part. This task would involve revolutionizing many of the prevailing religious conceptions as well as of the accepted educational system, and it would take generations before it would become effectual in its results, but in the end, it would be the only real solution of the problem. When that is done, the irenic ideal of Comenius will have come to its own.

MATTHEW SPINKA.

* *A Patterne of Universal Knowledge*, p. 23.

PREACHING CHRISTIAN UNION

BY OZORA S. DAVIS, D.D.

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IT is obvious that the ideal of Christian union never will be achieved in practice unless a vast number of agents, representing many points of view and approaching the problem from various angles, toil constantly and confidently to bring the great cause to success. The writer and the publicist must join hands with the public speaker and the teacher. There is no agency to be disparaged if the schism in the Body of Christ is to be healed.

Among those who must thus serve the cause of Christian union are the preachers, a great army of trained men and women, speaking from points of vantage and commanding audiences whose energies are vital to success in the work. In spite of many criticisms disparaging the place of the pulpit and the voice of the preacher in the modern world, it still remains true that there is no greater single agency for the promotion of ideals than the pulpit. Therefore, one of the problems in mobilizing the resources for the achievement of Christian union is the inspiration and enlistment of the preachers to become the champions of the cause. The purpose of this article is to suggest definite principles and methods by which this may be done.

I. *The Preacher's Fundamental Convictions*

Unless the Christian preachers of the world are themselves convinced that Christian union is the ideal of Jesus, the objective of the Church, and its promotion a part of their definite task, nothing may be expected from the pulpit in the interests of the end for which Jesus lived and prayed. Therefore, the first step in preaching Christian union is the convincing of the preacher himself and his personal dedication to activity in the program of achievement.

And there are certain obstacles in the way of what looks at first glance to be such a self-evident truth and program. Every preacher who is connected with any ecclesiastical organization is inevitably caught into the mesh of its loyalties and activities. He reads the papers of his denomination; in many ways the measure of his success or failure is made in the terms of the promotion of his own denominational plans; and he is inevitably sensitive to the censure or the approval that comes according to denominational loyalty and effectiveness.

No thoughtful preacher fails to see that it is possible to be denominationally loyal and efficient and at the same time cherish and promote the cause of Christian union. Just as the highest company or regimental loyalty and devotion is not only consistent with, but vital to, loyalty to the great army and the plan of campaign, so it is possible to be a true member of the Christian denomination and, at the same time, the champion of Christian union. It must be admitted, however, that the practical adjustments that make this principle workable in the conduct of a church and parish involve more rugged thinking and resolute action than the average minister is inclined to give unless he is of the better and braver sort. It is far easier to drift with the tide and to enjoy the applause that comes inevitably to the denominational promoter. Therefore, it is the real test of manliness and vision to reach the firm conviction that the individual preacher has a definite duty to perform in promoting Christian union through his preaching. The cushioned seats are always alluring and comfortable.

The second conviction that the preacher must reach involves not only the worthiness of the cause, but also his particular place and power in promoting it through his preaching. It is hard to keep from going stale in the course of preaching year by year. So many sermons and so little actual result observed! Every preacher yields at times to the inevitable disheartenment of this experience. But the pulpit is a throne and the preacher is master of mighty energies and he preaches Sunday by Sunday. There is great need of the renewal of this conviction to-day. One of the best ways in which to reach it is to sit down quietly

and look over the history of human progress and the development of one's own parish. If this is done deliberately and with discrimination, the preacher comes out with a new and assuring sense of the fact that he is handling eternal and powerful truth; that his appeal is made week by week to many of the most resourceful leaders of his community; that his constant affirmation is bound finally to win assent, as it has always done for those who have been advocates of truth and have spoken their message in love. These are facts which emerge clearly and bring hope and courage with them as a preacher actually thinks his problem through.

A third conviction that is needed for effective preaching on Christian union is the value of a definite homiletical program, in the determination of which this shall be an essential factor. Too much preaching is haphazard. The sermon that happens to turn up during the week is the one preached on Sunday, not the one that is turned up because there is a determined program for the pulpit work of the year.

The immediate reply may be made: Of course the work of the preacher is to give his congregattion the "simple gospel"; we have too many causes and side issues thrust upon us. But Christian union is an essential item in the Gospel, simple or otherwise; and it is not a subject thrust upon the modern pulpit through the zeal of a committee of promoters, it comes inevitably "up from the burning core below," when anyone starts to preach the Gospel in its fulness and power. There must be a place for this great matter in the organized preaching of the year and the minister who makes a program for his pulpit work in the autumn will include it. The suggestions that follow are made with such a program in view.

II. *Homiletical Background and Occasional Preaching.*

Preaching Christian union does not necessarily confine the preacher to a certain number of occasions when he may discuss the matter; the whole background of preaching may be filled with this among other factors. A sermon is not generally so definitely on one theme that the large background of it may be

disregarded. The larger premises from which any subject is developed are of critical moment. The most effective way to preach Christian union is to have one's mind so saturated with the ideal, to have the large sweep of the subject so consciously felt in all one's thinking, that here and there the discourse takes colour from the thought and the great conception crops out, naturally and inevitably, because it is a part of the very native air of the preacher. This principle is so important in preaching that it ought to be more often defined and discussed. That which makes a sermon Christian, or really renders the discussion of any specific theme effective, is not the mere text and proposition; it is the material, rather, that is always rising up and breaking through out of the habitual thinking and the constant reasoning of the preacher. Therefore, the item of first importance to be stressed in preaching on Christian union is the habitual engagement of the preacher's mind with the ideal itself, most largely outlined and reflected upon.

Then, naturally, come the occasions on which it is appropriate to preach a definite sermon on Christian union. These occasions arise or the place for them may be made. There are particular Sundays devoted to the subject; occasions will arise in the course of the year, which the preacher will discern and improve. Then is the time to drive straight at the great subject. Discuss, appeal, illustrate! Make the sermon the very best that you can prepare and deliver.

III. *A Sheaf of Texts*

The following definite suggestions are made with a certain reluctance; for the preacher who is alert on the matter of Christian union will know his own Biblical warrants so thoroughly that such suggestions as these are almost impertinent. On the other hand, it is interesting at times to notice how luminous and imperial the texts of the Bible are as related to Christian union. Among them are these:

And He made of one every nation of men to dwell on all the face of the earth.—*Acts 17:26.*

This makes a broad basis on which to discuss the Christian aspect of human unity.

Then we come to the ideal as it was defined in the words of Jesus:

That they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.—*John* 17:22, 23.

I am the vine.—*John* 15:5.

It is worthy of note in developing the truth in this text that the word *vine* refers to the *whole vine*, not merely the *stock*. It is, therefore, affirmed by Jesus that He is the whole vine, inclusive of the stock and the branches and the tiniest tendrill. This gives a phase of the truth that is worth emphasizing in the discussion.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.—*John* 10:16.

Passing, now, to the definition of the Christian idea by St. Paul, we find many expressions of the truth of Christian union in textual form. Among these the following are significant:

We who are many, are one body in Christ, and severally members one of another.—*Rom.* 12:5.

There is one body, and one Spirit, even as ye also were called in one hope of your calling; one Lord, one faith, one baptism.—*Eph.* 4:4, 5.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God.—*Eph.* 2:19.

For ye are all sons of God, through faith, in Christ Jesus.—*Gal.* 3:26.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.—*Rom.* 1:11, 12.

This is one of those complex expressions of St. Paul, in which he seems to pile up his ideas in a mad rush of enthusiasm, as if somehow he could make it clear if he urged and repeated the truth efficiently.

Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

—Col. 3:11

These are enough to show the wealth of the Biblical statements of Christian union. The preacher does not need to search long for his text.

IV. *Sources of Material.*

The primary source of material for sermons on Christian union is the product of the preacher's own earnest thinking on the matter. It is not necessary, first of all, to read what others have thought or written, but rather to think so deeply and sincerely that one is able to give out of the result the solid grounds for the union of all Christians.

After this the preacher may read. There are many current publications, pamphlets, and books to be had. *The Christian Union Quarterly* is a fertile source of fresh and convincing material.

The "stuff" for the sermon will naturally be cast into two general groups: material for proof and material for illustration. In sermons on Christian union it is obvious that the discussion of the subject will call for logical and convincing material. Not mere sentiments, but exact and confirming arguments are required. The matter is not to be taken for granted or affirmed as an axiom; it needs to be demonstrated with all the skill and power at the command of the preacher.

Then, there must be found a wealth of illustrations of the ways in which Christian union does actually work when it is given a chance. For this we need to watch the religious press. There are so many experiments now being made that one need not search long for the right examples that will show how the truth can be applied in the modern world.

V. *Two Principles*

In preaching on Christian union there are at least two principles which may profitably be borne in mind. In the first place, this is a truth which is bound to grow and gain and

finally to hold the field. Therefore, it is a privilege and a joy to preach it. In spite of the slow gains that we discover and by which we are sometimes dismayed, we must feel sure that the truth is ultimately to prevail. Let us as preachers believe in it so tenaciously that we shall never be cast down because we do not see the truth hold the field all the time and everywhere.

The second principle which we may well keep in mind is that this is, when the best has been said for it, a human world and men and women do not live as largely as they might and ought to do. We must take the world as we find it and not be too gravely dismayed if the great truth comes slowly to conquest. The way in which good men can keep their partisanship and their littleness is discouraging. There is comfort and help in such words as these: "He that believeth shall not be in haste" (*Isa 28:16*). The modern preacher will not see the day when the Christian people unite as the children of God and the brethren of Christ to realize the will of God on earth; but the humblest preacher can help bring the glad time nearer as he faithfully declares the truth that Jesus came to reveal and that has been the morning star of all those who follow Him.

OZORA S. DAVIS.

MY WORLD

God gave my world to me,
And I rebelliously
Cried out, "How small!
And is this all?"
His words were sad, yet mild:
"All that you love, my child."

Myself that moment died,
And born anew I cried:
"Love, take control
And lead my soul
To serve my small estate";
And lo, my world is great!

—C. R. Piety.

WHAT THE LEAGUE OF NATIONS IS DOING

BY GEORGE W. WICKERSHAM, LL.D.

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President W. H. Taft

IN order intelligently to discuss what the League of Nations is doing, we should first look backward to its organization and consider what it was intended to do, and then inquire how far such intentions have been carried out, in what direction the League has been moving, what is its present position, and toward what goal its course is being directed.

The circumstances out of which grew the idea of a League of Nations to preserve the peace of the world was the great aspiration of peace-loving peoples in many nations which had been swept into the awful maelstrom of the bloodiest war of the ages. As that catastrophe spread and engulfed in its destruction the youth of three continents, the resolution was expressed by leaders of thought and spirit the world over, that some better means of adjusting the conflicting ambitions of dynasties and national groups must be found, than resort to the brutal, hideous, scientific destruction of an entire generation of the youth of the contending nations.

The war was a direct challenge to Christian civilization. The German onslaught had to be met—force with force. The Government of the United States strove against what to many of its citizens seemed its manifest duty, for more than two years, but in vain. Finally, it was compelled, in its own interest, to unite with the other nations, against which German aggression had been directed, and by a mighty effort, arrayed itself with them upon the battlefields of Europe.

Coming late as we did into the contest, with undiminished financial and material resources and man-power, our Government was enabled largely to dictate the terms of the peace

which was agreed upon when the German war machine collapsed and the Hohenzollern dynasty was ousted. The contest had involved so many nations, the consequences of the war necessarily were so intricate, that it is scarcely to be wondered that the treaty of peace, negotiated within a period of six months, should not have given satisfaction to all parties concerned. But an organization was devised and inserted in the compact as a necessary and integral part of the agreement, which, if all the nations concerned in the war had united in its membership and operation, would have furnished a means of correcting and adjusting all inequities which might result from any of the terms of settlement, and, through systematic conference, the ascertainment of actual facts, and the creation of a public international sentiment based upon knowledge, should pave the way for whatever further provisions or modifications of treaty requirements the principles of justice and equity, applied in the light of full knowledge of facts of the case, might require.

In order to promote international co-operation and to achieve international peace and security, by the acceptance of obligations not to resort to war, by the prescription of open, just, and honourable relations between nations, by the firm establishment of the understandings of international law as to actual rule of conduct among Governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another, the high contracting parties agree to this covenant of the League of Nations—

So runs the Preamble to the famous Covenant of the League of Nations, which constitutes the first chapter of the Peace Treaty of Versailles. The purposes thus set forth certainly contain nothing revolutionary. They are objects for which the Government of the United States for generations past has striven in international advocacy and conference. They embody a succinct statement of the basic requirements of any practical project for the maintenance of the peace of the world. The organization of nations thus constituted was endowed with three organs: (1) A General Assembly, where representatives of all the member nations should periodically

meet and discuss matters of international concern and take such action as by unanimous consent should be agreed upon; (2) a Council of the representatives of the five great Powers and four lesser ones, which should meet at shorter intervals than the Assembly and constitute in effect a board of directors of the League. Except in certain specified matters the agreement of all members of the Council was made necessary to action on its part, precisely as was the case with the Assembly; (3) a permanent Secretariat, where information of every nature pertaining to the affairs of Government should be assembled, classified, and placed at the service of the officers and committees and governing bodies.

These are the essential provisions of the League organization. The great purposes of averting war and substituting reason for force in the settlement of international differences were sought to be accomplished by making any war or threat of war—whether immediately affecting any of the Members of the League or not—a matter of concern to the whole League and by declaring it to be the friendly right of each Member of the League to bring to the attention of the Assembly or the Council any circumstance whatever affecting international relations which threatens to disturb international peace, or the good understanding between nations upon which peace depends (art. XI), by agreement to submit to arbitration any dispute recognized to be suitable for arbitration and which cannot satisfactorily be settled by diplomacy; and, if a dispute is not submitted to arbitration, that it be submitted to the Council, with the right, at the instance of either disputant or the Council, to refer it to the Assembly for adjustment and, in case of failure to settle the same, that a public report on the statement be made of the facts, and that no party shall make war against one which complies with the recommendations of such report. These provisions were supplemented by a requirement that the Council should formulate, and submit to the Members of the League for adoption, plans for the establishment of a permanent court of international justice. There were also provisions for governing the colonies and territories

which, as a consequence of the war, had been removed from the sovereignty of the Teuton Powers, but which were not yet sufficiently developed to be able to stand alone. There were other matters of detail, among the most important of which was a provision, which was seized upon by the opponents of the League as detrimental to the sovereignty of a member nation and as committing it in advance to a liability to make war against its will,—the now famous Article X,—whereby the Members of the League undertook

to respect and preserve as against external aggression the territorial integrity and existing political independence of all Members of the League,

followed by a stipulation that,

in case of any such aggression, or in case of any threat or danger of such aggression, the Council shall *advise* upon the means by which this obligation shall be fulfilled.

This provision, which President Wilson, unwisely, and I think, inaccurately, termed “the heart of the Covenant,” was seized upon by his political opponents as the heel of Achilles against which the brunt of the attack upon the League was launched.

The Covenant was denounced by Mr. Wilson’s political opponents as creating a League for war and not for peace, as erecting a superstate which would dwarf, and then destroy, the independence of the United States; as a machine to gratify the ambitions of European states, and as a means for the destruction of the American Ark of the Covenant—the Monroe Doctrine.

Representatives of a great political party which consistently had advocated international agreement, conferences, treaties to submit to arbitration controversies likely to lead to war, the establishment of courts of international justice, and all the other methods for the preservation of world peace aimed at in the Covenant, began to discover—or to invent—reasons why this particular agreement should not be adopted, although, at

the same time, declaring their undying devotion to the general ideas of peaceful settlement of world disputes. In one breath they decried this League as an organization based upon the idea of force, and, in the next, as too feeble to accomplish its purpose. Upon many grounds, which it would be unprofitable here to rehearse, the treaty of Versailles failed of ratification by the United States Senate, and a separate treaty of peace with Germany was negotiated and approved, by which it was sought to retain for the United States all the benefits conferred by the treaty of Versailles, while avoiding the corresponding responsibilities. The American Government definitely refused to join the League of Nations, and, for a time, at least, pursued an almost childish policy of affecting to ignore its existence. Crippled, as it was, by the absence of so great a power as the United States, deprived of the opportunity to deal with many of the complex questions of world relationship resulting from the war, which the framers of the Covenant had designed should be determined by the League, nevertheless that body has been gradually, but steadily, making progress and laying broad and deep the foundations of its future influence as the greatest factor in international relationships and the most tangible and effective mechanism ever devised for the security of world peace. Its membership now includes fifty-two nations—all the powers in the world of any consequence except the United States, Mexico, Germany, and Russia. One of its officers, recently writing concerning this progress, says:—

During the last three years the foundations have been laid so thoroughly that the future is absolutely assured. A co-operative international movement is now safely launched with interests in all the main branches of international life. The only question that still remains unsettled in my mind is as to the rapidity of its progress There has been very little of the sensational (in its progress), but rather a steady accumulation by the sheer force of accretion. Little bits have been added here and there until now the structure seems to be absolutely solid.

This progress has been accomplished wholly by peaceful, persuasive means. Dr. David Jayne Hill, one of the extreme opponents of the League, whose writings were most bitterly

directed against its acceptance by the United States, in a recent number of *The American Journal of International Law*, says:—

* * Nobody now fears the League. It has constantly approached the condition from which coercion is eliminated.

Probably in order to reconcile his present knowledge with past apprehensions, he also says:—

The more we see of it the more we become convinced that it is not, and probably never will be, what its founders intended.

Yet, in his address at St. Louis on June 21, 1923, President Harding said:—

There has been no change in condition. It is the same League. Not a line in the rejected Covenant has been altered, not a phrase modified, not a word omitted or added. Article X still stands as the heart of the compact. Article XI and all other stipulations, objected to and condemned by the American people, remain untouched, in full force in theory, however circumstpectly they are being ignored in practice.

It is quite true that the provisions of the Covenant are unchanged. But I believe Dr. Hill is in error when he says that the League is not what its founders intended—in the sense in which he means that statement. The founders of the League intended it to be just what the Preamble declares, and I believe it is equally inaccurate to assert that the people of the United States, at the election of 1920, had submitted to them or voted upon the concrete proposition to reject American membership in the League.

But this is beside the matter we now are considering. The words of the Covenant are like words in general when used in public documents. An eminent judge, speaking of the Constitution of the United States, once said that

a few simple terms like "liberty" and "property," phrases like "regulate commerce . . . among the several states" and "without due process of law," call for endless interpretation.

Through such interpretation, the Government of the United States has become very different from the organization which a literal rendering of the Constitution would have established.

The critics of the language of the Covenant have entirely overlooked the necessary effect of the practical workings of the organization upon the literal interpretation of words used in its Constitution. The great ideal of its founders was the preservation of the peace of the world, through the establishment and maintenance of justice in the dealings of nations with each other. There were certain agreements involved in the acceptance of membership. American critics saw lurking back of agreement the need of applying force to compel performance. They interpreted this to mean physical force. The founders of the League thought of *moral* force through the operation of informed public sentiment. It is through the latter power alone that the League thus far has progressed, and it is to that powerful agency that the partizans of the League look for its future development and success.

Lord Robert Cecil, replying recently to certain critics of the League, said that the League was not a superstate which sought to impose its will on the Government: it was a machinery for bringing about agreements between the Governments and the people of the world and for seeing that those agreements resulted in effective action. The League's solutions, he added, were brought about by the free consent of all the parties, due, finally, to the pressure of public opinion.

Dr. Hill, pursuing his studies of the workings of the League, in quest of reasons to buttress American determination to have none of it, says:—

It is worthy of observation that no American question has been or could be settled by the League, and there is no American dispute that needs to be referred to it. There is a reason for this and it is fundamental. America is governed internationally by a set of principles that Europe has not adopted and is not likely to adopt. In America there is no idea of conquest. The idea is repudiated. In America there is no national rivalry for special privileges in other parts of the world. There is in America nothing to correspond to that tradition of European domination that creates trouble in every continent outside of the American hemisphere and embroils Europe itself with the conflicts of imperial aspirations.

This might have been written in the first half of the last century, but it is singularly inexact to-day. The only principle by which America recently has been governed, which Europe has not adopted, is the assumption that there is no such inter-relation between the peace and stability of Europe and conditions in America, as to require the United States to take part in the systematic periodical councils of an organization of upwards of fifty nations, existing to settle controversy, prevent war, and bring about stable conditions under which commerce and industry may flourish. As to national rivalry for special privileges, the so-called "Chester" concession in Turkey, and the recent efforts on the part of certain American interests to secure trade privileges in Russia, suggest the possibility that we may not be as impeccable in that respect as we like to boast. And concerning that tradition of European domination, which Dr. Hill thinks troubles other continents, while no one can complain of a like attitude on the part of America, candour compels the observation that a different opinion exists in South America regarding the United States than that which Dr. Hill expresses.

Mr. Rowe, the Director of the Pan American Conference, recently held in Santiago, explains the failure of that conference by saying that we might as well realize how unpopular the United States is in South America; and Mr. Zeballos, the eminent Argentine statesman, in a recent address at Williams-town, explains some of the reasons why that unpopularity exists and emphasizes the closer relations existing between Europe and the South American republics, practically all of which are Members of the League of Nations.

The President of the third Assembly of the League, held at Geneva in September, last year, was Mr. Augustus Edwards, Chilean Minister to Great Britain. The Argentine Republic, which half withdrew from the League two years ago, has returned to full membership. Mr. Edwards recently said that the old conception of the League as a superstate had proved to be a mistake. The League had effectually acted to solve several problems that had arisen, but only when first appealed to by

the nations concerned, and in spite of the burning political questions in Europe. It had never interfered or attempted to interfere with them unless it had been asked to do so. This, he maintained, was not a sign of weakness on the part of the League, but of the sagacity of those who directed it. He said:—

All those who belong to the League have the consciousness of the necessity of preserving this newly created instrument for the work of international co-operation, which is its prime and essential object.

The fact is, that instead of the Monroe policy furnishing a valid excuse for the United States keeping out of the League, it may become a compelling reason for going in. South America long since has ceased to be the coveted field for the planting of European monarchical ideas and institutions. The South American republics to-day are perhaps more apprehensive of the dominance of the United States than they were in 1820 of the Holy Alliance. The encouragement apparently given recently by the American Government to the militaristic ambitions of Brazil, or, at all events, our failure to throw the moral force of our Government against the plans of that Government to build a war Navy, has led the people of Argentine and Uruguay to believe that the American Government is responsible for a movement which they regard as a menace to their peace and security, and which is directly contrary to the principles we advocated at the Conference on Naval Limitation in Washington in 1921 and 1922. If these South American republics do not themselves carry out their threat to embark upon a course of competitive navy building as a protection against Brazil, they may be led to look for protection against such action through the League of Nations. This may force upon the League the consideration of "American" questions. Certainly, the course of the Washington Government in aiding the Brazilian project, affords no encouragement to any other South American state to turn to the United States for protection against a policy of competitive armament on the part of any of their neighbouring republics. If the South American countries find in the League of Nations machinery

for the adjustment of questions of international concern, the United States may feel constrained to seek admission, in order to have a voice in the settlement of matters in which it recognizes itself to be concerned.

To answer, categorically, the question what the League is doing, would require a long enumeration of many important things. The Foreign Policy Association has summarized, in a pamphlet issued in September, 1922, many of these things.

Four international disputes, which might well have resulted in war, were settled through peaceable intervention of the League; namely, the dispute between Finland and Sweden over the Aland Islands; the dispute between Poland and Lithuania over the possession of the city of Vilna; the delimitation of the frontier between Upper and Lower Silesia as between Poland and Germany, to carry out the provision of the Versailles Treaty; and the averting of a war which actually had commenced by invasion of territory, between Albania and Jugo-Slavia, through the simple means of threatening an economic boycott.

The League has served as agency for international co-operation in matters affecting the traffic in opium, international health, the white slave traffic, the repatriation of prisoners of war and Russian refugees, questions or regulations of communication and transit, the claims of the Germans conflicting with those of the Poles respecting the possession of the free city of Danzig. It has asserted the supremacy of the League over the commission governing the Saar Valley, and the accountability to the League of Nations of the mandatories of the various colonies formerly belonging to Germany. Perhaps the most important step taken has been the establishment and organization of the Permanent Court of International Justice, pursuant to provisions contained in the Covenant committing the League to the organization of such tribunal.

At first, avoiding any contact whatever with even the social and humanitarian work of the League, the United States Government more recently has had unofficial representatives on some of the committees and commissions of the League, notably the Opium Committee, the White Slavery Committee, the Anthrax Committee, and the International Health Committee, besides the Committee on Double Taxation and the Committee on Intellectual Co-operation. The Rockefeller Foundation is contributing \$150,000 a year toward the work of the Permanent Health Committee.

The report to the Fourth Assembly of the League, which met in Geneva in September, dated June 28, 1923, on the work of the Council and the Secretariat and on the measures taken to

execute the decisions of the Assembly, has just been distributed. This report, covering 96 pages, large octavo, should be read by everyone desirous of forming an intelligent idea of what is being done by the League. It is an admirable resume of its different activities. Broadly speaking, the report shows that the work of the League may be classified under the following heads: (a) Political questions, (b) administrative questions, (c) protection of minorities, (d) the supervision of the execution of mandates, (e) the work of the technical organizations, (f) the work of the economic commissions, (g) the work of the financial commissions, (h) the work of the commissions on communication and transit, (i) the work of the health organization, (j) the consideration of humanitarian questions, and (k) the work of various international bureaus. In addition, there have been the work of securing, or endeavouring to secure, assents to the various conventions or agreements which have been authorized or permitted by the Assembly or the Council, transmission to the Permanent Court of International Justice of various international questions arising from time to time, and the registration and publication of treaties and international engagements. This enumeration of different classes of activity affords a general idea of the scope of the work which is being carried on.

The two most conspicuous of the recent accomplishments of the League have been the establishment of the Permanent Court of International Justice and the financial reconstruction of Austria. The latter affords one of the most interesting known examples of effective international co-operation—an example which might well be followed in dealing with the financial condition of Germany. The complete breakdown of the industrial and financial institutions of Austria, in the early part of 1922, had become so imminent that Great Britain, France, Italy, and Czecho-Slovakia went to her rescue with advances from public funds. This assistance was, however, but temporary. It became obvious that more comprehensive and drastic measures were required, and, in August, 1922, the Austrian Chancellor appeared before the Council of the League,

describing the distress of his country and her need for a guaranteed loan, saying that Austria was prepared to accept a system of control as a corollary to assistance, and expressing the opinion that with such assistance she could soon become economically self-sufficient. He concluded, however, with the grave warning that, without such assistance, the condition of Austria constituted a serious danger to the peace of the world, which it was the duty of the League of Nations to examine and avert. As a result of the investigation and negotiations which followed this appeal, certain agreements were entered into between the Governments of Great Britain, France, Italy, Czecho-Slovakia, and Austria, whereby the signatory powers solemnly declared that they would

respect the political independence, the territorial integrity, and the sovereignty of Austria; that they will seek no special or exclusive economic or financial advantage which would compromise that independence; and that, if the occasion arises, they will refer the matter to the Council of the League and comply with its decisions.

Aided by the confidence which it was hoped this declaration would create, Austria agreed to commence a program of reform, including economy in expenditure and increased revenue by taxation, which would ensure the balancing of her budget by the end of 1924. In the meantime, the excess of her expenditure over the revenue available from normal resources during these two years—estimated at a maximum of 650,000,000 gold crowns—was to be met by the proceed of loans. These loans were to be guaranteed by external Governments, in addition to being secured on assets which, if the reforms were successful and order and stability maintained, would be sufficient without application to the guarantors. A bank of issue was to be created. The Austrian Government was to surrender all right to issue paper money, or, without special authorization, to negotiate or conclude loans. A Commissioner General was appointed, with the duty to ensure, in collaboration with the Austrian Government, that the program of reforms was carried out, and to supervise its execution and control the disposition of the fund raised by loans, in addition to which

there was to be a Committee of Control of the guaranteeing Governments. Pursuant to this plan, which was carried out in detail, a twenty year loan was issued by the Government of Austria, 24½% of which was guaranteed by each of the Governments of Great Britain, France, and Czecho-Slovakia, 20½% by Italy, 2% by each of the Governments of Belgium and Sweden, and 1% by each of the Governments of Holland and Denmark. Of this loan, which aggregated 585,000,000 gold crowns, bonds to the amount of \$25,000,000 were placed in the United States through a syndicate headed by Messrs. J. P. Morgan & Co. The report from which I am quoting describes this transaction as follows:—

Based upon the guarantees of nine different Governments, also secured by assets under the control of an international officer appointed by the League of Nations, utilized for a financial scheme of reconstruction in which twelve Governments are actively participating, and for which the League as a whole is responsible, raised in, at least, nine financial markets in different currencies, but upon the same securities, it is unique in the financial operations of the world.

With its successful conclusion, the external world has done its share of the task set by the Protocols of Geneva. The main burden of the difficult task that still remains—the successful completion within the next 1½ years of the reforms which are to leave Austria's budget balance and her financial position stable and self-supporting—must fall upon Austria herself and upon the Austrian Government, with the support and assistance of the Commissioner-General, Dr. Zimmerman.

The more important administrative reforms, which so far have been carried out, are stated to be the following: A control by the Austrian Treasury over the spending departments, whose monthly estimates are checked and not allowed to be exceeded; the winding up of certain minor offices; the suppression of temporary advances to the provinces; the abolition of reduced railway rates for officials; the reduction in the number of ministries from ten to seven. Up to May 5th, 35,171 officials had been dismissed. The problem of the dismissal of officials is recognized as intimately bound up with that of the reorganization of the state railways. On the advice of the Commissioner General, the Austrian Government has appointed Sir William

Acworth, the prominent British specialist, to study this problem, and he is assisted by a Swiss railway expert. From month to month the Commissioner General has recorded the favourable effect which the reform of public finance has had upon the general financial life of the country, the two most striking indications being, first, the rise in deposits in banks and savings banks, and, second, the remarkable stability of the Austrian crown, which has become one of the most stable currencies in Europe, after being the least stable, outside of Russia.

This is a very imperfect outline of an extraordinarily interesting work, which would have justified the existence of the League had it done nothing else during the entire year. But, as a matter of fact, it did much more.

One of the most difficult categories of international controversy is that of boundaries. Always a fertile source of irritating controversy, on more than one occasion wars have resulted from the friction incident to unsettled boundaries. Even in our own country the Supreme Court of the United States is constantly being called upon to decide controversies between states of the Union respecting their boundaries.

The result of the war in Europe was the erection of a number of new states, which necessarily gave rise to many vexing and troublesome questions as to the delimitation of boundaries between them and concerning the rights of nations of one left within the territory of the other. The League of Nations during the last year, by appropriate action, has finally settled, with the acceptance of the nations concerned, questions as to the boundary limits (1) between Poland and Lithuania, (2) between Austria and Hungary, and (3) between Hungary and Czecho-Slovakia. It has completed the work of adjusting the relations between Albania and the neighbouring states, which, at one time, and, but for the intervention of the League, would have resulted in war. An effort to settle the question as to a controversy between Hungary and the Kingdom of the Serbs, Croats, and Slovenes has thus far not been successful.

Certain administrative questions have required considerable attention on the part of the Council. The Government of the Saar Basin has been the subject of much difficulty and anxiety,

but by quiet, persistent effort, the responsibility of that Government, to the League has been established, and the inhabitants of that region protected from the arbitrary control of a governing commission in the interests of any one single Power. A number of disputes as to the free city of Danzig also have been adjusted by the Council. A great deal of attention has been devoted to the protection of persons belonging to racial, religious, or linguistic minorities in different countries, where, under the so-called Minorities Treaties, the League of Nations has a right of supervision. Particularly active has been the consideration of complaints and the amelioration of conditions in the Baltic States, in Albania, in Poland, and in Hungary. Certain vexed questions as to the status of the inhabitants of what formerly was German West Africa, and which now is administered under mandate to the South African Government, were considered and adjusted, and certain decisions made for the protection of those peoples.

Some progress was made, although not as much as was desired, towards reaching an agreement for the reduction of expenditure on armaments. At the meeting of the Third Assembly, the report of the Temporary Mixed Commission on this subject being considered, the Assembly adopted a resolution declaring its opinion to be that the only step which could usefully be taken in connection with surplus stocks of arms and ammunition is the control of international traffic in arms. This is in line with the declaration in Article VIII of the Covenant, that

The Members of the League agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections. The Council shall advise how the evil effects attendant upon such manufacture can be prevented, due regard being had to the necessities of those Members of the League who are not able to manufacture any munitions and implements of war necessary for their safety.

The Temporary Mixed Commission for the Reduction of Armaments, appointed to carry out this provision, reporting to the last Assembly, said:—

The problem of disarmament still appears to it as one of the most difficult which confronts the League of Nations, and, despite its difficulties, as one which must be the object of its constant attention and its most persistent effort.

These efforts are described in detail in a voluminous report which it is impracticable even to summarize within the limits of this article. Under instruction of resolutions adopted by the Assembly, the Temporary Mixed Commission has, during the past year, devoted itself to problems (1) respecting the reduction of expenditures on armaments, (2) statistical inquiry regarding peace time armaments and expenditure on armaments, (3) with respect to the connection of the surplus stock of arms and ammunition with the control of the international traffic in arms, (4) regarding chemical warfare, (5) the requirements of national security by each Government, (6) the full exchange of information between the Powers, and (7) consideration of a further international conference to which all states, whether Members of the League or not, shall be invited, with a view to considering the extension to all non-signatory Powers of the principles of the Washington treaty for the limitation of naval armaments.

Certain resolutions adopted by the Third Assembly deserve to be considered in this connection. The Assembly declared its opinion to be:—

1. No scheme for the reduction of armaments, within the meaning of Article VIII of the Covenant, can be fully successful unless it is general.

2. In the present state of the world, many Governments would be unable to accept the responsibility for a serious reduction of armaments unless they received in exchange a satisfactory guarantee of the safety of their country.

3. Such a guarantee can be found in a defensive agreement which should be open to all countries, binding them to provide immediate and effective assistance in accordance with a prearranged plan in the event of one of them being attacked, provided that the obligation to render assistance to a country attacked shall be limited in principle to those countries situated in the same part of the globe. In case, however, where, for historical, geographical, or other reasons, a country is in special danger of attack, detailed arrangements should be made for its defense in accordance with the above-mentioned plan.

In connection with the foregoing, the Assembly emphasized the importance of regional agreements for the purpose of reducing armaments.

Lord Robert Cecil has prepared and forwarded to the Secretariat of the League, for consideration by the Governments which are Members of the League and by the Assembly at its next meeting, a draft treaty of mutual guarantee to carry out these provisions. But respecting the entire project, another resolution of the last Assembly should be seriously considered by all peoples. This resolution declares that

the Assembly considering that moral disarmament is an essential preliminary condition of material disarmament and that this moral disarmament can only be achieved in an atmosphere of mutual confidence and security:

Declares that such confidence cannot be attained so long as the world continues to suffer from disorganization of the exchange, economic chaos, and unemployment, and that the only method of remedying these evils is to put an end to the uncertainty which prevails regarding the means for the restoration of the devastated regions and the settlement of the inter-Allied debts;

Expresses the hope that, in so far as these questions can be regulated by the unaided efforts of the European nations, the Government signatories of the international treaties and agreements which deal with these questions, and within the framework of which they must be envisaged, will achieve as soon as possible a general settlement of the problem of reparations and inter-Allied debts;

And, further, recommends that the Council shall devote constant attention to every effort made in this direction by the Governments concerned, it being understood that it can only usefully assist in the solution of these problems if requested to do so by the Governments in question.

Following the quotation of this resolution in the report to the Fourth Assembly above referred to, is the sorrowful notation:

No action has been taken by the Council on this resolution,

which, being interpreted, means that no one of the Governments concerned has requested the Council to assist in the solution of these problems.

When one considers how effective was the work of the League in the case of Austria, it must be the subject of profound regret that neither one of the Powers concerned in the present dis-

turbed situation of Europe should have turned to this great organization and requested its aid in the adjustment of the pending questions which so seriously menace the stability and the peace of the world.

If the League may not, there is one Power not a Member of the League which can and should lend its aid to the situation, and that is the United States of America. Up to the present time, its position is the same as that embodied in the resolution above quoted. It stands ready to act, if, but only if, requested so to do by the Governments in question. Perhaps, under present conditions, it cannot do otherwise, but through the League, and if a Member of the League, it might (and it only has the potency which would enable it to do so), avail of that privilege which is declared by Article XI of the Covenant

to be the friendly right of each Member of the League, to bring to the attention of the Assembly or of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends.

Although Germany is not a Member of the League, under Article XVII of the Covenant, in the event of a dispute between a Member of the League and a state which is not a Member of the League, the non-member state may be invited to accept the obligations of membership in the League for the purposes of such dispute, and upon such conditions as the Council may deem just. In other words, the machinery of the League is the only machinery which is adequate to bring about a just and fair settlement of the question of reparations and of international debts. Only the failure of our Government to become a party to that agreement compels it to stand outside of the controversy and renders it impotent in the face of conditions which have been recently described in striking terms by General Allen, the American officer who, for the last three years, has been in command of the forces of the United States on the Rhine:—

However strong may be the demands of party exigencies [declares General Allen], there comes a time when statesmanship and public welfare demand first consideration. Such a moment has arrived. This is not a time when

party welfare should take precedence over the very serious demands made by national and world welfare.

The humane work of the League is astonishing in its scope. No one who has not examined the report of the activities of the League during the last year can have the faintest idea of all that it is doing, and has done, for suffering humanity. It has intervened for the protection of the lives of the Russian refugees in Constantinople and the Greek refugees from Asia Minor in Turkey and Bulgaria. In this work, it is happy to note, it has been generously assisted by the American Relief Administration and by the British Government. The number of refugees of Greek and Armenian origin, scattered throughout Greece and Western Thrace, amount to about 900,000, including 300,000 from Eastern Thrace. By the middle of January, 1923, it is reported that not less than 30,000 refugees had perished from cold and exposure, despite the great efforts which the Greek Government had made to house them. Yet, through the admirable work of Dr. Nansen, the Arctic explorer, who was appointed High Commissioner for the League, these unfortunate people have been protected from epidemic, assisted to find land to till, or work to do, and protected from destruction and from becoming a plague center. Russian refugees, to the number of several hundred thousands, also have been taken care of, kept from starvation, and gradually distributed to communities where they could find employment. The report states that

without the co-operation of the Bulgarian Government, the successful solution of the Constantinople problem would have been almost impossible. The Bulgarian Government had received, or consented to receive, 1,000 invalids, 1,000 workmen and their families, 600 children, 5,000 refugees remaining from those fed by the American Relief Administration, and many hundreds of individual refugees.

The Kingdom of the Serbs, Croats, and Slovenes sheltered about 55,000 refugees, who constituted a heavy charge on its national exchequer.

The French Government transferred free 3,000 refugees from Corsica and Tunis and placed them in productive employment.

Some hundreds of refugees from Poland and the Kingdom of Serbs, Croats, and Slovenes were given permission to enter France. Up to the autumn of 1922, 5,000 refugees in Greece were maintaining themselves by productive employment. The Russian refugee problem was especially grave in Germany, Poland, and other countries bordering on Russia. In Germany there were said to be no fewer than 600,000 refugees, and in Poland, 300,000. The High Commissioner of the League of Nations maintained delegates in those countries working in close co-operation with the Governments and with the existing Russian organizations. It is pleasant to record the generous assistance given by countries, none of whom had any superfluity of wealth, to those unfortunates, the flotsam and jetsam of the Russian revolution, and the aid, guidance, and assistance furnished them through the League of Nations reflects the greatest credit upon the ideals and the practical accomplishments of that organization.

We have heard a good deal of late, especially from American public men returning from European travel, to the effect that all the nations of Europe were engaged in hating each other. Here is irrefutable evidence of the contrary. Nations burdened with debt, suffering the social and economic demoralization which follows a great war, nevertheless have responded generously with money and property and personal aid to the demands of suffering humanity, and have reached out with welcoming arms to many unfortunate victims of revolutions, wars, and deportations in other lands. This great work has been inspired, stimulated, directed, and made effective by the machinery of the League of Nations—that great organization which embodies so many of the ideals of America, often professed, but from which the political influences of the last four years have diverted the attention of our people.

I wish I had space to recount the work done by the various other commissions, like the health organization, for example, dealing with problems affecting the health of the world, carrying on applied research work, standardizing anti-toxics and other sera, and generally rendering service of incalculable value. It is pleasant to note that the United States Government

latterly has permitted the Chief of the United States Public Health Service to co-operate with this organization. The Rockefeller Foundation has contributed upwards of \$60,000 a year for three years to enable the health organization to bring about a mutual understanding between national health organizations by a system of interchanges of public health personnel. Then, there is the Commission on the traffic in opium and other dangerous drugs, upon whose advisory commission there is an American delegate, acting only "in an unofficial and advisory capacity"—in order to avoid the possible contamination of seeming to act as a member of the League! The Honorable Stephen G. Porter, assisted by Bishop Brent and Surgeon General Blue, represented the United States in an advisory capacity at a session held in May and June last, at which very material progress was made toward the international control of the trade in opium and habit-forming drugs. There are also commissions on the traffic in women and children and on the suppression of obscene publications. There is a most valuable committee on intellectual co-operation. Finally, and, perhaps, the crowning work, certainly the most conspicuous work, of the League has been the establishment of the Permanent Court of International Justice. The accomplishment of this work is largely due to the aid of ex-Senator Root. It is the fruition of a policy constantly declared by the United States Government and advanced at the two Hague Conferences. President Harding and Secretary of State Hughes transmitted to the Senate in February last the details of a plan whereby the United States was to adhere to the protocol under which the Court was adopted and was to be given a voice in the selection of the Judges, without in any way accepting membership in the League of Nations.

The President, in transmitting the recommendation for participation in this Court to the Senate, said:—

It is not a new problem in international relationship; it is wholly a question of accepting an established institution of high character and making effective all the fine things which have been said by us in favour of such an agency of advanced civilization.

Notwithstanding this, the same Senators who opposed the acceptance by the United States of membership in the League of Nations, and some of those who opposed the four-power Pacific pact, have expressed their strong opposition to carrying out this step in world leadership, which, as the President said, is merely "making effective all the fine things which we have said on the subject."

Senator Hiram Johnson declares that

it is a dreadful thing to tell our people that the International Court will stop war or that it will have the slightest effect upon wars. However good the purpose, it is a shameful thing to play upon the emotions of our women and our Churches with a pretense that a World Court exists which will readily adjudicate international disputes and bring peace and good-will on earth to all men.

It may be conceded that an international court will not stop war any more than national courts stop crime; but to say that an international court will not have the slightest effect upon wars, is a strange utterance coming from an United States Senator, and is no more true than to say that domestic courts have not the slightest effect upon lawless acts at home. Every time an international question is settled by peaceful means, the possibility of the dispute ripening into a cause of war is removed. The more important and far-reaching the controversy, the greater effect its settlement has in preventing war. If all nations should agree that every controversy arising between them should be submitted to the impartial judgment of an international court of justice, and that they would abide by the decisions, there could be no war except one precipitated by a national outlaw. Controversies between nations, however, are of varying character. There are some which are susceptible of determination by the application of rules of international law. Such are the kind of controversies which the Covenant of the League declares to be generally the subject of submission to the Court. Article XIII provides:—

Disputes as to the interpretation of a treaty, as to any question of international law, as to the existence of any fact which, if established, would

constitute a breach of any international obligation, or as to the extent and nature of the reparation to be made for any such breach, are declared to be among those which are generally suitable for submission to arbitration.

In the optional provision which is submitted with the protocol of the Court to the Members of the League and the states mentioned in the Annex to the Covenant, for their adoption if they are so advised, the signatory Powers declare that they recognize as compulsory and without further agreement, the jurisdiction of the Court in all of any of the classes of disputes concerning:—

- (a) The interpretation of a treaty;
- (b) any question of international law;
- (c) the existence of any fact which, if established, would constitute a breach of an international obligation;
- (d) the nature or extent of the reparation to be made for the breach of an international obligation.

For the determination of these questions, it is provided that the Court shall apply:

1. International conventions, whether general or particular, establishing rules expressly recognized by the contesting states;
- (2) International custom as evidenced by a general practice accepted as law;
- (3) The general principles of law recognized by civilized nations;
- (4) Subject to the provisions of Article 59, judicial decisions and the teachings of the most highly qualified publicists of the various nations, as subsidiary means for the determination of rules of law.

It is then added that this provision shall not prejudice the power of the court

to decide a case *ex æquo et bono*, if the parties agree thereto.

Now, so far as controversies which may be settled by the application of existing agreements, or known and recognized rules of international law, every one would concede the propriety of

referring them to a properly qualified impartial court for determination. But questions do arise from time to time between nations, respecting which there are no established rules of international law governing their determination. These are the classes of cases which the provision of the protocol establishing the Permanent Court seeks to provide for by stating that if the parties agree thereto, the Court may decide the case *ex æquo et bono*, which means, according to right and justice. But the notions of right and justice in different nations sometimes differ, and controversies involving a clash of ideas between different nations with respect to matters not within the domain of settled rules of international law are more apt to lead to war than any others. Still, this area of controversy is comparatively small, and the great body of differences between civilized nations, particularly in these days of easy intercommunication and exchange of ideas, are susceptible of determination by the application of known and ascertained rules—rules which are constantly being added to by the agreements of nations and by experience.

The Permanent Court has been established for the purpose of deciding this class of controversies. It is not a League court. It was organized pursuant to the provisions of the Covenant, but, as the Covenant itself provided, the plan for the establishment of the Permanent Court was not to be submitted to and approved by either the Council or the Assembly of the League, but to the nations which are Members of the League, for adoption by them. The so-called protocol, or agreement, for the establishment of the Court, drawn in accordance with this requirement, has been submitted to and separately accepted by the nations which have adopted it. While the mechanism of the League is utilized for the selection of Judges, once chosen, the Judges are wholly independent of the League, and the Court is the Court of the signatories to the protocol of its establishment. Therefore, when Senator Borah, who is all for a court in the abstract, opposes *this* particular Court, because he says, it is an institution attached to the political masters of Europe, he is simply indulging in rhetoric to justify a reason

why he should not accept a practical result, but continue to advocate a theoretical one. Another ground of his expressed opposition to this Court is because, he says, it is an adviser to the League. The Court is declared to be open to Members of the League and also to the states mentioned in the Annex to the Covenant, which include the United States of America and several other Powers not at present Members of the League. The jurisdiction of the Court comprises all cases which the parties refer to it and all matters specially provided for in treaties and conventions in force. Article XIV of the Covenant provides that the Court may give an advisory opinion upon any dispute or question referred to it by the Council or by the Assembly. In several instances, the Court has considered and given opinions upon questions submitted to it by the League Council. Very recently the Court declined the request of the Council to give an opinion upon a question arising out of the Treaty of Dorpat, between Finland and Russia, upon the ground that Russia was not a Member of the League and had not consented to the submission of the question to the Court.

It is quite amazing to read the strained reasoning indulged in by those who are willing to disregard the entire history of the continuous efforts during half a century by the American Government and by both political parties to secure the establishment of such a Court, in order to maintain a position of entire isolation from Europe. Even Senator Wadsworth, of my own state, who first expressed his support of President Harding's recommendation, later qualified that position because he considered that

the present World Court is a creature of the League of Nations, which in turn is a political body.

It seems to me that it would be quite as sensible to refuse to submit a controversy concerning a decedent's estate to a Surrogates Court of this state because those courts are created by the Legislature, a political body, and, therefore, are mere creatures of the Legislature.

Notwithstanding all this, the Court continues to function. It is daily winning the increased respect of the civilized world, and an increasing number of American citizens are wondering how long the Senate of the United States can effectually bar the way to America making good her traditional policies and assuming that position in world relationship which her wealth and power justify, and consistency with her long declared principles of morality demand.

The League of Nations is a fact—not a theory. Sooner or later, the United States will be constrained to accept membership in it, just as, despite all efforts to avoid it, we were drawn into the great war. General Allen says:—

In our much vaunted aloofness from Europe, where changes are impending that may wreck Western civilization, we seem to say that it is not our affair, and salve our conscience with that thought.

But our material interests require a different course, and our moral responsibility demands that we face our duties and our great opportunities. The time is ripe for national leadership which shall courageously direct this nation to its proper place in the councils of the world. Who will assume that leadership? Our thoughts naturally turn to our new President, with hopes and prayers that he may be that man.

GEORGE W. WICKERSHAM.

THE LIGHT OF LOVE

Fill the heart so full of love
 Evil thoughts cannot creep in,
 Then will sorrows flee away
 And the soul's new birth begin.
 Darkness then will turn to light,
 And life's pathway will be clear,
 So for guidance every day,
 We, the Father's voice, can hear.

—*Martha Shepard Lippincott.*

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

Chinese Christians Do Not Welcome Denominationalism

THE Chinese Church is seeking for unity among the various church bodies. The introduction of denominationalism of the West into China has not met with a warm reception. To lay stress on such differences and to perpetuate such divisions in China is not only working against the highest hopes and desires of the Chinese, but is putting upon the shoulders of the "weak brethren in Christ" a yoke that is uncalled for, unnecessary, and undesirable. We would not for a moment speak slightly about such differences in the churches of the West. They have no doubt in times past been of real value, though may it not be that, even at the best, they have served their day? But the Chinese Christians do not welcome such denominationalism, because it belongs to somebody else and not to them. David's victory over the giant enemy was not achieved by wearing the armour of Saul. There is no reason why, in accepting Christianity, Chinese Christians should accept also the many diverse institutions and traditions of the West, with the shaping of which they have nothing to do and in which they are not interested. To urge them to adopt such sectarianism is indeed belittling the lofty ideals of Christ.

Happily, some missions in China do appreciate this point of view of the Chinese Church, and are working for greater and more effective unity. When the churches in Canton desired to come together to form a united body, the union was formed naturally and easily; seven denominational bodies united under the name of the Chinese Christian Church of Canton. Similarly, in the Amoy district the Presbyterian and the Congregational Churches have joined hands and become one ecclesiastical family. And there is prospect of the union at no distant date of all the Presbyterian and Congregational Churches in China.

It is not practicable for all the churches so to unite at the present time. Other measures, however, have been taken whereby missions and churches may confer and work together in matters of a common interest, leaving the denominational integrity undisturbed. In higher educational work, in city-wide evangelistic activity, in Christian literature, and in many other directions, united efforts have yielded much fruitful

result. As an outcome of the recent National Christian Conference in Shanghai, a National Christian Council has been formed, which will carry on the work begun by the China Continuation Committee and will greatly strengthen the tie of Christian unity.

The organization of the Council had the hearty support of the Chinese delegates to the National Conference in May, 1922, and they look to it as one of the important means of helping them understand better what ideals they should strive to attain, and of creating the atmosphere in which the attainment of these ideals will be possible. They are confident that the Council will lead the churches to a better understanding, bring about more Christian brotherliness, and increase the efficiency of their united endeavours. These movements need your whole-hearted support, if they are to make their full contribution. Who knows but that these small beginnings of to-day may lead to larger and greater unity in the whole of Christendom, and thus usher in a new day for the influence of the Christian Church in the world?

—[From Rev. C. V. Cheng in an address in the recent Foreign Missions Conference, Bethlehem, Pa.]

Reunion in England

THERE is a halt in the hopeful movement of the Churches toward reunion. The halt need not be regretted if it is a sign that the societies are in doubt whether they should move at all, or in which direction they should move. The halt may furnish an opportunity for taking stock of the present position in the ecclesiastical world. It may give the opportunity for each side to understand, not only the mind of the leaders on the other side, but the mind of the rank and file. It gives the man-in-the-pew a chance to think out what is required of him. And he in the end must decide whether any scheme is to be effective or not.

A remarkable measure of agreement has been reached by the leaders of the Church of England and the Free Church representatives. The report of the Joint Conference held in Lambeth in 1922 is a document of far-reaching importance. It shows that a body of responsible men trusted in their Churches were able to discuss the long-standing problems upon which they have been divided in such a way as to "secure real agreement on vital points." "It seemed to me," the Archbishop of York confessed, "very little like a company of diplomatists negotiating

a passable compromise. It was to me much more like a comradeship of men seeking to find the truth under the guidance of the Holy Spirit." That is fine; and any who can remember the former days, even a generation ago, will be amazed at the progress. No halt should make men forget that the separated brethren have moved nearer to each other; and that the advanced outposts are in touch with each other.

The report is published; the leaders have clearly found some common ground both in their interpretation of the Church, the ministry, and the creeds. But now the time has come to take into counsel the great multitude of members in the Churches, who were not at Lambeth. The scene in which the question will be decided is not Lambeth, but the parish of Somewhere-on-the-moors; and the last word will not rest with the Archbishops or with Dr. Shakespeare, but with the churchwarden of that parish and his neighbour, the zealous deacon in the village chapel. Something has been done to expound the common mind of the leaders as they reached that mind in Lambeth, but the process of education has been little more than begun. If men are to make a thing living, says Mr. Chesterton, they must make it local. There is good reason to urge this wisdom upon the leaders of all Churches. It is not enough to meet at Lambeth and to have a wonderful experience of unity, unless they interpret that agreement to the rank and file. They must make it local. No one can doubt that at the present moment there are a host of loyal Churchmen and equally loyal Free Churchmen, who are not hostile to such schemes, but puzzled. They do not know what is involved in the agreements reached, and they are not prepared to follow their leaders blindly.

There are fears on both sides which are worthy of serious attention. Men are afraid of formulas of agreement in these days. They have had experience in the political world of the ingenious formula which enables two nations to report a marked advance toward a settlement, and sometimes "to reach agreement on all points"; and in a few weeks the statesmen on both sides are busy reading varied meanings into the words. On the nature of the Church and the ordination of the ministry in particular it seems to the average man important not to accept any agreement which will only prove illusory when it is tested in practical life.

It is certain, for example, that the Free Churches are not ready to accept re-ordination; believing what they now believe that would mean "doing over again something which had been

done once and for all." It is true that the phrase used at Lambeth is "commission through episcopal ordination," and this with all that it involves was plain at Lambeth; it is not yet plain to the deacon of Ebenezer or to the vicar's churchwarden of his parish. These men do not desire to seek a formula. The times are not favourable to formulas. And if this document does not consist of formulas, devised to cover varieties of thought, and we believe it is a much truer and better thing than that, it is clearly the duty of ecclesiastical leaders to remove this suspicion which is widely spread on both sides.

There is a still more serious fear, which the Principal of Mansfield College has set forth with his customary candour. He is speaking for Free Churchmen when he says:—

We realize the tremendous struggle that is going on between Anglo-Catholicism on the one hand, and Protestant Anglicanism, whether of the Evangelical or the liberal type, on the other, and we are wondering very much which party is going to win, because that is going to make an immense difference to our attitude to any future reunion. If the Anglo-Catholic view of Church tradition, of orders and of episcopacy, is to prevail, it is quite unthinkable that either we, or indeed the liberals and evangelicals within the Church, will ever be able to come to anything like agreement.

It is as well to recognize that in saying these things the Principal of Mansfield speaks the common mind of the Free Churches. At the moment, for example, there is in the Church of England a serious crisis if the Bishop of Chelmsford and others read the times correctly. The discussion of the revision of the Prayer Book has brought into the open the differences between the two great schools of thought in the Church. Upon that crisis the Free Churchmen are looking not without anxiety. Those among them, and they are many, who long for a reunited Church for the sake of its witness in this land, and even more over the seas, are wondering what will be the settlement adopted by the Church.

Certain things may be laid down without fear of contradiction. The Free Churches have much in common with the Anglo-Catholics in their "high" doctrine of the Church; but they could not conceive of themselves as incorporated in a Church which was committed to one interpretation of the Holy Communion, and that the Catholic. Nor, on the other hand, would they think it made for peace to exclude that Catholic interpretation. They would welcome a comprehensive Church in which there was freedom for both traditions. And further, upon the interpretation of the creeds, Free Churchmen would never consider for a moment reunion with the Church of Eng-

land unless a large liberty of interpretation were granted freely. Even the most evangelical among the Free Churches would not welcome any attempt to deny freedom of interpretation. If the party prevailed which would drive out the modernists from the Church, by that same action it would close the door upon reunion with the Free Churches. In the halt there are a multitude of serious men and women who are thinking upon such things as these. It is not for them to decide, but they should not be forgotten by those to whom the decision is left.

Meanwhile in the same halt there is much that can be done, and is being done to increase the spirit of fellowship in the Churches. There is no need to wait for reunion. An old Independent wrote a book on *Reformation without Tarrying for Any*. It is a good motto. In few parishes have the Christian communities reached the limit of what can be done without tarrying under existing conditions.

In the parish of Little Eden [writes Mr. N. Miecklem] they say that the ecclesiastics may continue to formulate statements of faith and articles of agreement, and terms of reunion as long as they wish, while Little Eden has already attained to the unity which really matters.

There is still much to be done by ecclesiastical leaders, but at least it will be agreed that Little Eden is under no necessity to wait for Lambeth. It can make reunion living by making it local.

[From *The Challenge*, London.]

The Need of the Unity of the Spirit

IF Paul were speaking across the centuries to the Church of our time as he did to the Church of Ephesus, he would utter the solemn injunction: "Giving diligence to keep the unity of the spirit in the bond of peace."

The hope of the world is in the Church. If the Church should fail, the civilization of the world would be in chaos. The Church cannot meet the needs of the world unless it is more closely united than at present. It will take the united efforts of the two hundred and two communions in America to make our nation Christian. If these communions work independently and waste some of their energy opposing each other the Church will fail to lead. If in addition to this there is strife and discord in the various communions, the Church may actually

hinder the progress of the Kingdom. God will not hold us guiltless if we waste our time quarreling about plans and methods and dogmas when a world is in confusion and needs Christian leadership.

It is the unity of the Spirit that needs to be stressed in our day. There is no need at present for us to talk about organic union. We are not ready for that as long as there is so much discord in the various communions. We are wasting our time talking about the basis of union until we first have the unity of the Spirit. The supreme need of the Church in our day is that we shall be "long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace."

If we have the unity of the Spirit we will put the Kingdom of God above our own party. There are many good people who think of the government in terms of their own party. They would rather have the government fail than see it succeed under the leadership of some other party. There are some good people to-day who think of the Kingdom of God in terms of their own little group. They would rather have the cause of righteousness fail than have it succeed under the leadership of those who do not agree with their way of thinking. They seem to think they are doing God's service when they undermine those who do not belong to their own party.

The Kingdom of God is more important than any one communion, or the interpretation that is given by any one group. Jesus had no sympathy with envy or jealousy because they retarded the Kingdom. He had no sympathy with a narrow, sectarian spirit for that is antagonistic to the ideals of the Kingdom. Paul condemned all party spirit in the Church. According to Paul the worst heresy is that of division.

If all Christians were to think of the Kingdom of God rather than their own party the spirit of sectarianism would disappear; the factions in the various communions would vanish as by magic. If we were to put the Kingdom of God first we could not do anything that would injure the work of any Church or of any individual. If we were to put the Kingdom of God first we would seek to encourage and help every Church and every individual that is trying to do the work of God.

If we have the unity of the Spirit we will respect the convictions of others. It is unthinkable that all are insincere except those who belong to our own group. It is the sectarian spirit which leads one to doubt the sincerity of others. We do

not have the spirit which promotes unity unless we are willing to grant that our brothers who do not agree with us are as sincere as we are.

It is improbable that our little group is absolutely right and all others are wrong. It is the narrowest sort of sectarianism which leads one to think that his own little party has a mortgage on truth. Truth is so vast that it is improbable that any one of us has fully comprehended it. When one realizes the vastness of knowledge he becomes less dogmatic about his own conclusions and more tolerant of the opinions of others. It is presumptuous for one who has not made a study of science to ridicule the conclusions of the one who has made it a life study. The subject of religion is so extensive and our knowledge of it is so limited that we ought not to be too dogmatic about our own opinions. The one who insists on his own views and does not respect the convictions of others has the spirit which makes for division.

If we have the unity of the Spirit we will be able to differ and yet love each other and work together. The attempt to force uniformity of thought divided the Church into warring factions. An attempt to force uniformity of thought in our day will leave the Church more hopelessly divided than at present. There are theological differences running through most of the communions and an attempt to force uniformity would further divided them, the fundamentalists being on one side and the modernists on the other.

Uniformity of thought is impossible. If men are permitted to think they will be far apart on many questions. We do not agree in our interpretation of science. Some accept the theory of evolution and others are opposed to it. We do not agree in our interpretation of the Bible. We do not agree in our conception of the Church. All of us believe we have the correct interpretation, for, if we did not, we would accept some other.

Inasmuch as we differ, one group does not have the right to try to force others to its way of thinking. When that is done the spirit of unity is destroyed. Something is wrong with the Church if the one who accepts evolution as the interpretation of God's method of working and the one thinks God created everything in six days cannot trust each other and love each other and work together in the same fellowship. Something is wrong if we cannot differ in our interpretation of the Bible and yet be brethren. We do not have the spirit of Christ if the most progressive and the most conservative cannot bow at the same altar and worship the Father of us all. There is no hope

for the Church or for the world unless we can differ and yet respect each other. The spirit of Christ will broaden our sympathies and make us real brothers.

[From a sermon by Dr. A. W. Fortune, Central Christian Church, Lexington, Ky.]

Church Union in Canada

THE proposed and long-delayed merger of the Presbyterian, Methodist, and Congregational Churches in Canada into the United Church of Canada was advanced another step toward consummation when the Presbyterian General Assembly, meeting recently at Port Arthur, voted 426 to 129 in favor of union. The satisfaction of the majority may well be checked by contemplation of this formidable minority which has not sensibly diminished through the twenty years during which the negotiations have been alternately progressing and pending. The union was first definitely suggested at the Methodist Conference in 1902. The joint committee was organized and began its work in 1904. In 1906 the Baptists and Anglicans were invited to participate in the movement, but both of these bodies courteously declined. By 1908 the basis of union was virtually completed in substantially its present form. In 1911 a vote in the nature of a plebiscite was taken in the three Churches. As was quite natural, only a minority of the membership voted at all. Of those voting, an overwhelming majority of the Methodists and Congregationalists and a substantial majority of the Presbyterians favoured union, but it was deemed best to postpone action in the hope of more complete unanimity. In 1915, upon a slightly amended basis of union, the Presbyterian membership voted three to two and the Assembly about four to one in favour of union. The war intervened.

In 1921 the General Assembly voted to consummate the union as expeditiously as possible. The necessary bills to be passed by the Dominion Parliament and the Provincial Legislature were drawn up, and the entire proposition was again brought before the three bodies. It was unanimously approved by the Methodist Quadrennial Conference in 1922, by the Congregational Union at Ottawa with only three dissenting votes in June, 1923, and, last of all, by the Presbyterian General Assembly by a vote of about three and a half to one. This is but the barest outline of the actions which have been taken to

keep the project alive and moving through these two decades. The record indicates, among other things, how much easier it is for Churches to divide than to unite.

From the beginning the opposition to the union has been found almost entirely in the Presbyterian Church. Throughout the whole series of negotiations, wearisomely protracted as they have necessarily been, the spirit of all three groups has been so fine and the general desire for union that the work of the Church might be more effectively done has been so earnest that there is ground to hope that they can work together, even upon a basis of union which appears to be open to some very grave objections. The doctrinal section of the Basis gives us a distinct shock. It is not that we feel called upon in this connection to challenge the truth of many of its assertions, but that the bulk of it deals with matters which lie entirely outside of the interest of living men. Even the *filioque* clause is retained as an essential element of the Christian faith. What man, now alive, can lay his hand upon his heart and say that the statement that "the Holy Ghost proceeds from the Father and the Son" has any definite meaning to him? The Trinity is defined in Hellenic terms of "substance" and "person." That all men are born with a sinful nature in consequence of the sin of our first parents, that the death of Christ satisfied Divine justice, that justification is accompanied by a "conscious assurance of sonship"—these and many more propositions of the same kind, whether true or not, we conceive to be the wrong kind of material out of which to build a platform upon which the reunited Church may stand. It is distinctly and unequivocally an "old theology" platform.

Of course, much depends upon whether or not the doctrinal statement is meant to be taken seriously, and upon this point there appear to be differences of opinion. Dr. E. Lloyd Morrow, in his very recent volume, *Church Union in Canada*,* which presents a scholarly survey and study of the whole movement up to the events of the last two months, cites the opinions of some who are opposed to the union because it does not require subscription to this creed, and of others who are opposed to union because it does, while still others favour the union for the same two opposite reasons. From our own examination of the basis of union, it appears that the candidate for ordination is not required to pledge his acceptance of this restatement of antique theology, but is merely required to pledge that he will teach what he finds in the Scriptures.

* E. Lloyd Morrow. *Church Union in Canada*. (Thos. Allen, Toronto.)

This is simple enough so far as the candidate's formal pledge is concerned. But: "These candidates shall be examined on the Statement of Doctrine of the United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures."

We do not see that much comfort is to be derived from the alleged fact that this statement of doctrine is not a creed to be subscribed to, but a mere statement of the general consensus of faith. Whatever it is, the candidate must satisfy the examining body that he is in essential agreement with it. To be sure, some examining bodies are more easily satisfied than others, but surely there must be many ministers of progressive mind and tender conscience who can not satisfy their own hearts, even if they satisfy the examining body, with a statement which will merely pass but which does not in fact assert their "essential agreement" with the dogmatic standard.

It is an old question, of course, and we are well aware that examining bodies usually deal with candidates in a broad and liberal spirit and throw the emphasis upon the vital things of Christian faith and service. But why import the old problem into a new situation? There is something to be said for the historic values of an ancient and venerable creed, even if it does introduce a good many concepts which have no interest for the modern mind. But why make a new creed which has all of the faults of the old ones and none of the merits of a modern restatement? As to this doctrinal statement not being really a creed, but merely a statement of "the substance of the Christian faith as commonly held among us," can even the latter be soberly affirmed? Are all the items in these twenty articles commonly held as articles of faith by the Congregationalists, Methodists, and Presbyterians of Canada? The *filioque* clause, for example? We venture to think not. We hazard the guess that there are not a dozen men in Canada who ever think about the procession of the Holy Spirit from the Father and the Son, unless they are giving a theological lecture on writing a basis of union. We risk the affirmation that there is not one man in Canada or any other part of the habitable globe to whom that form of words presents any definite idea. And we express the opinion that there is no evidence upon which to base such a proposition whatever its meaning may be.

Objection to the statement of doctrine comes from those

who consider it too loose, as well as from those who think it too strict. Some of the ardently Calvinistic consider it wholly inadequate because it excludes eight chapters of the Westminster Confession and omits such topics as God's eternal decrees and the perseverance of the saints. Dr. Morrow thinks that "the parallelism of antiquated and incoherent doctrines in the interest of comprehensiveness does not get us anywhere. How can you make irreconcilable doctrines the basis of a creed that will be expressive of the living faith and intelligent mind of the twentieth century?" He opposes union. Dr. Roberts of Montreal considers it "a re-hashing of all the antique theology that was ever heard of." He favours union. The principal of a Presbyterian college calls it "a compromise quite unworthy of intelligent men. A great many of the younger and more liberal ministers are thoroughly dissatisfied with such an antique production." Another Presbyterian professor complains that the basis is not truly Presbyterian and that it contains "no appreciation of the Church, of Orders, and of Sacraments."

Surely we need not say that any project for union commands our sympathetic interest. The Christian forces of Canada, so far as they are represented by these three bodies, have carried on this enterprise in a spirit wholly admirable and with wonderful persistence through long and troubled years. They have been moved by the most practical of all considerations, the desire to do the work of Christ in the places where men's needs are greatest. Such a spirit deserves success and will, we hope, achieve it. But the United Church of Canada has burdened itself with some dogmatic excess baggage which may impede its progress and can scarcely serve any useful purpose. Here, in the union of three great historic bodies for the accomplishment of definite results in the evangelization, education, and civilization of the people of the earth, was a glorious opportunity for the construction of a basis of union in terms of what the United Church proposed to do and how it proposed to go about it. As a matter of fact, the new Church is going to proceed on the basis of personal loyalty to Christ. It is going to be tolerant in matters of opinion. Then, why not say so? It is not going to try to acclimate the *filiogue* in Saskatchewan.

[From *The Christian Century*, Chicago.]

LETTERS TO THE EDITOR

Will Christian Union Come as a Product of Irenic Discussion or of a Cataclysmic Upheaval?

To the Editor of THE CHRISTIAN UNION QUARTERLY,

Dear Sir:—I have just finished reading three productions in the last *Christian Union Quarterly*; namely, "The Historical Aspects of the Movement of Christian Union," by William H. Allison; "Ancient Orthodoxy in Relation to Christian Unity," by W. J. Lhamon; and "The Union of the Churches," by Agamemnon Zachos. The first is an earnest statement of what others before us thought, the second is an earnest plea for a new approach to the much desired end instead of the ancient dogmatic method, and the third is the outpouring of a longing for Christian union. There is an aspect of this question which has not been touched upon and which I think will help here.

When Christ sought to unite his nation on his program of world regeneration, He had a very similar task to ours, and, if we study the workings of his mind, we will learn something useful to our task.

All through the early part of his ministry his message was an appeal, in the truest of love, to all to come to Him and with his yoke pull the load over. If his ministry had ended suddenly, some time before the last eight or twelve months, the messages left would have been an irenic appeal for a righteous service for world redemption. But, at the close of his ministry, He fulminated with condemnations that clearly foreshadowed a cataclysmic ending. It is hard for us to sense the intensity of the day when He said repeatedly, "Woe unto you, scribes and Pharisees, hypocrites!" Such a day in one of our political meetings, or even in our religious conventions, congresses, and synods, would certainly presage an upheaval, if uttered by those in high authority. Later, He said, drawing nigh unto Jerusalem:—

If thou hadst known in this day, even thou, the things which belong unto peace, but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And, when He finished his temple address, He said:—

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

It seems to us that from this we can clearly conclude that it is the Divine purpose that man shall make progress toward the goal set in Divine purposes, and that the teaching method must be resorted to in every instance and persisted in as long as there is any hope of advancement, but that, when that method fails, the cataclysm must come. Put into another form, it would be right to say that men are invited to become volunteers in this Divine service, but, if they will not do so, they must be conscripted. The latter is, of course, very expensive and intensively destructive. Christ had this thought in mind when He gave the parable of the harvest. Sometimes the tares must wait for the harvest time.

That Christian union must and will come some time, we should take for granted. But is the present disunion so deeply rooted in the history of mankind, and has it become so traditional, instinctive, we may say, that it cannot be plucked up without destroying the growth of the great religious enterprises of our day? If so, then we must wait for the cataclysm in this or succeeding centuries. But have we tried out the teaching method sufficiently? We branded the liquor traffic as an outlaw by this method and we have taken a number of very important steps forward in the last fifty years. We should not be satisfied till we have done our utmost.

But we should always hold in mind that it was almost the universal rule in the past centuries to bring about great changes by and through the cataclysm. It was always fearfully destructive to property, life, and civilization, but come, it had to. Our present divided state is a condition peculiar to our civilization and age and cannot, and dare not, persist over into the next age.

J. B. LEHMAN,

President of Southern Christian Institute,
Edwards, Miss.

Individual Unity With Christ

To the Editor of THE CHRISTIAN UNION QUARTERLY,

Dear Sir:—I wish to send you a word of appreciation of *The Christian Union Quarterly*. At the same time I am taking the liberty to give expression to my thoughts on the subject of Christian unity.

The Church is an institution established by Jesus Christ, directed by the Holy Spirit, through the revealed Word, which is carried to the world by individuals and groups. The membership of this Church is composed of all those whom Jesus Christ, the Doorkeeper and Shepherd of the fold, has accepted, and who are serving Him according to his will.

In order that any one may know as to his own membership, he must be able to turn to the revealed Word and assure himself that he has fully and truly surrendered his life to his Master, and has complied with those re-

quirements laid down on and following the day of Pentecost, when the first announcement of conditions for entrance into the Church was made.

When it is understood that the four Gospels give the evidence that Jesus Christ is the Son of God; that the Acts of the Apostles gives the history of the establishment of the Church and the requirements for entrance into it; that the Epistles, written to Churches and individuals, give instruction for the further development of the Christian life; also a realization of the fact that Jesus Christ deals directly with individuals, giving them positive command to go into all the world and proclaim the Gospel to every creature—which command carries with it all authority to do everything that is necessary for the accomplishment of this work, regardless of all opinions or instructions from any ecclesiastical organization or dignitary—why it is that we cannot see a mightier work accomplished?

The day is at hand when the individual can practically go into the whole world. When he reaches the limit of his personal influence, he joins hands with others in co-operative work. Christ has promised that, where two or three have gathered together in his name, He will be there to bless them. Here we have the unit of co-operation. The larger your fellowship, the greater your possibilities—the congregation—the missionary and benevolent organizations—the great Bible societies, which encircle the earth in their work. Think of an investment of a single penny in a complete copy of the Gospel of John, containing the Golden Text of the Bible, placed in the hand of some man, woman, or child, blessed by the Holy Spirit! What possibilities, wonderful testimonies, are coming from all parts of the world, of results from the reading of even a portion of Scripture, without any assistance or teaching from any human being!

To my mind, we are going too indefinitely at the work of helping to answer the Master's prayer, "that we all may be one." It is certain that no human organization can be formulated. Our individual unity must be with Christ. Our fellowship will be with those with whom we can co-operate, not recognizing any central human authority.

I cannot understand how it would be possible for any one who is a true disciple of Christ to refrain from having such fellowship, as is possible for him, in every work that we feel has the approval of our Lord and Master.

The Bible societies are sending the Word, without note or comment, everywhere. Why cannot emphasis be placed upon the proper division of the New Testament as above, and the responsibility and authorization of the individual, which will open the eyes of Christians, Then something would be accomplished.

C. W. TALBOTT,
Pomona, Calif.

BOOK REVIEWS

UNITY AND ROME. By Edmund Smith Middleton, D.D. New York: The Macmillan Company.

It is an undecided question as to which is *the* Church and which are the sects among the multiplicity of divisions in Christendom—whether all divisions are not sects and whether any Church can have said of it that it is *the* Church. An author is, at once, at a disadvantage when he gives judgment that one is *the* Church and all others are the sects, as Dr. Edmund Smith Middleton has done. It is obvious to all students of Christian unity that Rome cannot be left out of any programme for unity, any more than the Eastern Orthodox Church, or the Anglican Church, or the Presbyterian Church can be left out. The difficulty, at this period, is to get Rome even to come to a conference. We make no progress, on one side, when we speak of Rome as “the harlot”; nor do we make any progress, on the other side, when we speak of Protestantism as “the sects.” The Presbyterian Church is just as much a Church as the Anglican Church; and, if the Methodist Church is a sect, so is the Roman Catholic Church. The fact is that all of the divisions of Christendom have sinned, and come short of the glory of a united Christendom.

To Dr. Middleton, however, only Churches with the episcopate can be called Churches; others are the sects. The book, which is well written, is an attempt to present the varying receptions to the Lambeth proposals, claiming only for the Anglican Church to be “a lighted candle set in the midst of Protestantism, its flame reminding the separated brethren of the ancient order and the way.” He regards Rome as the center and source of that way, and his thesis is to show the necessity of drawing Rome into the scheme of reunion.

Besides the various movements for unity, there is another powerful agency at work—prayer, “the most potent of all because behind it is the faith that moves mountains.” Dr Middleton argues chiefly for Christ-like charity and the intelligent understanding of the Catholic principles upon which unity alone must rest in the necessary precursors to real unity. These Catholic principles are expressed in the Lambeth Quadrilateral of 1888,—(1) The Scriptures of the Old and New Testaments, as the revealed will of God; (2) the creeds (Apostles’ and Nicene); (3) the two Sacraments—Baptism and the Lord’s Supper, as instituted by Christ; and (4) the historic episcopate. His argument goes beyond bringing the non-episcopal Churches to the Anglican Church, but he insists that a genuine unity must “acknowledge the supremacy of the See of Peter.” He argues that the Peterine Privileges rest

both upon Scripture and history, although the prominence of Paul over Peter in Scripture appears somewhat annoying, and he wishes "that Saint Peter in his two epistles had made some direct reference to his Primacy."

But Rome has an opportunity—not by sacrifice of "any essentials of the faith," but by a new attitude, when the Pope will no longer confine himself to the Vatican, when the old ultramontane policy of exclusiveness will be abandoned, when a group of Italian ecclesiastics will no longer control the papal elections, so that only Italians can be popes, when they will not only sit in Christian unity conferences with other Christians, but will call these conferences, in which she is now hindered by "the pride and prejudices, strifes and contentions of men."

Nearly half of the book is devoted to the testimony of the Fathers, and the remainder section is an argument for the threefold ministry, covering the ministry under the Apostles, the sub-apostolic ministry, the ministry from Irenæus to Cyprian, and the ministry in canons, councils, liturgies, ancient ordinances, and constitutions. Dr. Middleton assumes that too many things are settled without waiting at the threshold for settlement, which is the real issue before us. However one may differ from his interpretations and conclusions, his book is a valuable theological contribution in the study of Christian unity. We hope the day will hasten when Rome will sit in Christian unity conferences with other Christians. It is only fair to expect this of any group of Christians.

CONSTANTINOPLE, CANTERBURY, AND ROME. A Criticism of Bishop Gore's Theory of the Catholic Church. By F. Woodlock, S. J., M. C. London: Longmans, Green and Co.

In December, 1922, Bishop Charles Gore delivered an Advent series of lectures on "Catholicism and Roman Catholicism" in the Grosvenor Chapel, Mayfair. They were published *in extenso* in the *Church Times*, London. In January of this year, Father Woodlock replied to Bishop Gore in a series of lectures at the Farm Street Church. These have recently appeared in book form. It is a severe rejoinder to Bishop Gore's lectures, and criticizes the Anglo-Catholic claims. The rejoinder is more significant because of Bishop Gore's unquestioned leadership in the Church of England, and the author, a Roman Catholic priest, denies the episcopate and priesthood of the Church of England and its right to the term "Catholic."

He proceeds to show that Christianity is a dogmatic religion by the authority both of Christ and Paul, citing many passages of Scripture, closing with Gal. 1:7: "There are some that trouble you and would pervert the Gospel of Christ, but *though we or an angel from heaven preach a Gospel to you besides that which we have preached to you, let him be anathema.*" [The italics are Father Woodlock's.] He, therefore, denies the right of

free-thinking, which Bishop Gore claims for himself in these words: "I have, ever since I was an undergraduate, been certain that I must, in the true sense, be a free-thinker, and that either not to think freely about a disturbing subject, or to accept ecclesiastical authority in the face of the best judgment of my own reason, would be an impossible treason against light." Father Woodlock regards Bishop Gore as a Protestant free-thinker, while Bishop Gore is protesting against Protestantism in the Church of England, and says: "I have no doubt that the basis of the Faith is the tradition of the Church. The question raised by me is whether tradition excludes free enquiry or encourages it. A true tradition should encourage it and not suppress it."

Bishop Gore defines the essentials for membership in the Catholic Church to be the possession of Creeds, Sacraments, and Apostolic Succession; and, furthermore, he says: "I feel bound to acknowledge that all baptized persons are, as individuals, members of the Church Catholic. But this is not enough, I must acknowledge the same reality of the fruits of the Spirit in the Society of Friends, which ignores Baptism." But Father Woodlock sees only one church in the world, and that is the Roman Catholic Church,—“the church of Peter, which is the only dogmatic teacher of truth.”

His interpretation of the Petrine texts is the heart of the controversy between Bishop Gore and himself. He quotes Bishop Gore as saying that the idea of an official authority being given to Peter over and above what was given to all the Apostles has no support at all. Father Woodlock repudiates the right to think in such terms, insisting that Peter is no mere spokesman, but a ruler, the word, *ποιμαίνε*, "to be a shepherd," signifying clearly the office of ruling. He cites the Septuagint, *ποιμανεῖς*, "Thou shalt *rule them* with a rod of iron"; and summons to his support for the correctness of the interpretation Lord Halifax, Dr. Fortescue, Chrysostom, and others, maintaining that Peter has spoken through all the popes and that the words of the popes are the words of Christ.

In the matter of Creeds, Bishop Gore maintains that they must be in agreement with the Scriptures; while Father Woodlock claims that they must be in agreement with Roman Catholic teaching. He charges that Bishop Gore and the Anglo-Catholics who follow him are on Protestant ground—"the Bible and the Bible only," for, he adds, "The Bible alone is the most inefficient principle conceivable unless the interpretation of the Bible is unified by a doctrinal authority as the rule, instead of the private judgment of the individual"; and so there must be an infallible church authority and that church is Rome.

In the matter of Apostolic Succession and Anglican Orders, Rome, he says, "admits the valid Ordination and Sacraments of practically every other religious body that left her to go into schism or was driven from her by excommunication for heresy"; [Of course he does not include non-

episcopal churches] but he claims that Rome definitely denies the priesthood of the Church of England, because of the incompleteness of the form of words used in conjunction with the laying on of hands, which neither mentioned the office "priest," "bishop," nor expressed the essential function of either office from 1559 to 1662—a period of over one hundred years. He charges Cranmer with this mutilation of the ordinal, and says: "If he had taken any existing ordinal, that of the Greeks, or Maronites, or Nestorians, or Armenians, or Copts, or Syro-Jacobites, or others, he would have left the Church of England its priesthood." He continues: "It is as though—to use the simile from electricity—a cable ran sound and unbroken for 1559 miles, then it was cut and 103 miles of hempen rope followed, and 1662 miles from the power station the proper cable begins again and runs to a point 1923 miles from the power house. The current does not pass. The hempen cord cannot transmit the power." Consequently, Rome always reordains absolutely Anglican clergymen who are converts to Rome. This is in keeping with the decision of Pope Leo XIII, which was published in the Bull *Apostolicæ Curæ*, Sept. 13, 1896.

Since the Church of England is without an episcopate and priesthood, according to Father Woodlock, there is no possibility of reunion with Rome, except unconditional surrender. Bishop Gore, however, found some hope of reunion with the Eastern Orthodox Church, because the Patriarchal See of Constantinople had accepted the validity of Anglican Orders; but Father Woodlock contends that the report of the Delegation from the Patriarch of Constantinople denied not only Anglican Orders, but Anglican Baptism, Anglican Eucharist, and required the abolition of the XXXIX Articles, and would require reordination for entrance into the Eastern Orthodox Church. He thus closes all possibility of reunion, other than by the way of surrender, which 700 Anglican clergymen have done in following Newman into the Roman Catholic Church.

This is the kind of Christian unity book that does not help Christian unity and, for that reason, we have reviewed it at length. It illustrates the power of dogmatic theology, of which Rome is master. It puts the Anglican Church in the same embarrassment that the Anglicans long ago put the Protestant Churches. It shuts all gates to reason and light. It ought to make one think whether we are always going to hold to our theological controversies, however old and threadbare they are. A book like this, whether written by a Roman Catholic, Eastern Orthodox, Anglican, or Protestant—and there are many such books written by all of these—reminds us that we have yet a good way to go before it can be said that we have even the spirit of unity. Sectarianism—whether Roman Catholic, Eastern Orthodox, Anglican, or Protestant—is an enemy to Christian reconciliation. But over against this there are others in all these communions who are thinking in terms of brotherhood and spiritual life,

rather than in terms of dogmatic theology and ecclesiastical authority. The former must win over the latter, however long deferred may be the day of victory.

SAINT PAUL ON CHRISTIAN UNITY. An Exposition of the Epistle to the Ephesians. By John B. Cowden, Author of *Christian Worship*, etc. New York: Fleming H. Revell Company.

It is significant that the longest recorded prayer of Jesus Christ was for unity; likewise, the longest recorded prayer of the Apostle Paul was for unity; hence, it is altogether appropriate to go back to those early sources for study in finding our way out of the present entanglement of division. Mr. Cowden sees the call for unity in the fact of the world entering upon a new era, bringing us face to face with world tasks and problems that call for the united action of all Christian nations and Churches. Out of the unity of the early Church, he argues for its possibility and practicality now. Dividing the Epistle to the Ephesians into two parts: (1) The Church for All—Chapters 1 to 3—and (2) All for the Church—Chapters 4 to 6—he gives a practical exposition, which reverses some of the present day emphasis, and leaves for thoughtful consideration a fine setting of the Apostle Paul's plan for a united Christendom.

He removes sectarian exclusiveness in these divisions of the Church, which speak of themselves as "*the Church of Christ*" by the homely and apt illustration of one filling a bathtub with water, and calling it *the ocean*. He pleads for the original universality and unity of the Church as set forth by the Apostle. There will be a fair unanimity of opinion on Mr. Cowden's general position. The fact that God chose and planned the Church *in Christ* is always a beginning point that commands respect from the thoughtful. In this fact Mr. Cowden rests the argument of his whole book. He is kind, thoughtful, sympathetic, and catholic in his exposition. His book furnishes a spiritual and fascinating study in another approach to Christian unity that adds strength to the multiplying approaches to this great subject.

Organizations for the Promotion of Christian Unity

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY, Inc. Having its inception in the Work of Thomas Campbell, a Presbyterian Minister, of Washington, Pa., 1809; present organization, 1910. President, Rev. Peter Ainslie; Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences, and distribution of irenic literature—"till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for, and sermons on, Christian Unity in all Churches.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM, 1857. President, Athelstan Riley, Esq., 2 Kensington Court, London; Secretary in the United States, Rev. Calbraith Bourn Perry, Cambridge, N. Y. For intercessory prayer for the reunion of the Roman Catholic, Greek, and Anglican Communion.

CHRISTIAN UNITY ASSOCIATION OF SCOTLAND, 1903, Secretary, Rev. Robert W. Weir, Edinburgh. For maintaining, fostering, and expressing the consciousness of the underlying unity that is shared by many members of the different Churches in Scotland.

CHRISTIAN UNITY FOUNDATION, 1910. President, Rev. Nehemiah Boynton; Secretary, Rev. W. C. Emhardt, Newtown, Bucks Co., Pa. For the promotion of Christian Unity throughout the world by research and conference.

CHURCHMAN'S UNION, 1898. President, Prof. Percy Gardner; Secretary, Rev. John H. Bentley, Souldern Rectory, Banbury, England. For cultivation of friendly relations between the Church of England and all other Christian Communion.

CONTINUATION COMMITTEE OF THE WORLD CONFERENCE ON FAITH AND ORDER, 1910. Chairman, Rt. Rev. Charles H. Brent; Secretary, Robert H. Gardiner, Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

AMERICAN COUNCIL ON ORGANIC UNION, 1918. Ad Interim Committee—Chairman, Rev. Joseph A. Vance, Detroit, Mich.; Secretary, Rev. Rufus W. Miller, Witherspoon Building, Philadelphia. For the organic union of the Evangelical Churches in the United States of America.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908. President, Dr. Robert E. Speer; Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the co-operation of the various Protestant Communion in service, rather than an attempt to unite upon definitions of theology and polity.

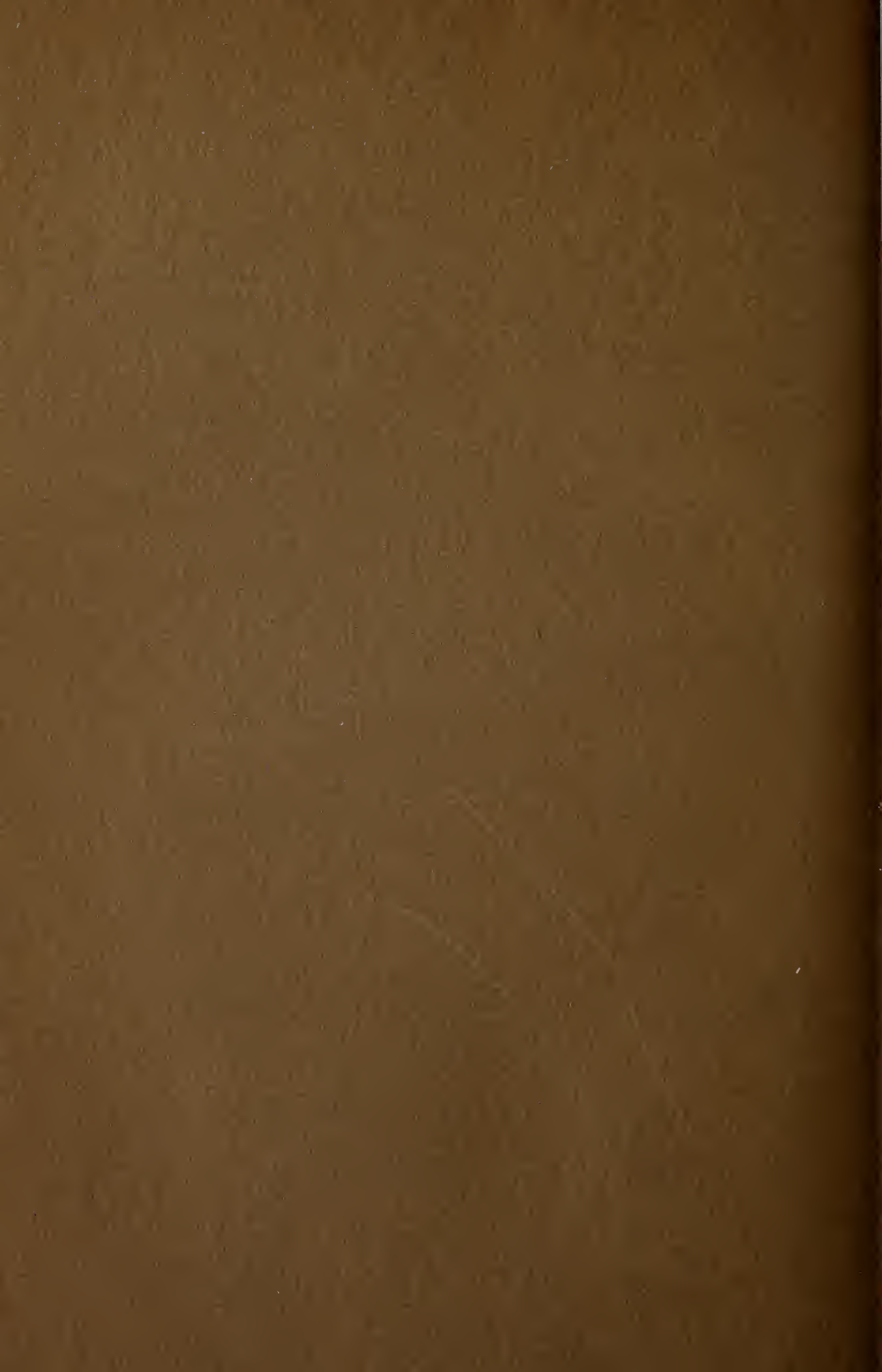
FREE CHURCH FELLOWSHIP, 1911. Rev. Malcolm Spencer, Colue Bridge House, Rickmansworth, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES OF ENGLAND, 1895. President, Rev. Principal W. B. Selbie, Mansfield College, Oxford; Secretary, Rev. F. B. Meyer, Memorial Hall, E. C., London. For facilitating fraternal intercourse and co-operation among the Evangelical Free Churches in England.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, 1920. Chairmen, Archbishop of Upsala, Archbishop of Canterbury, Patriarch of Constantinople, and Rev. A. J. Brown; Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For union of the Churches in common, practical work, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems.

WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, 1914. Chairman, Most Rev. Randall Thomas Davidson, Archbishop of Canterbury; Hon. Secretary, Rt. Hon. Sir Willoughby H. Dickinson, 41 Parliament St., London, S. W. 1; Chairman, American Council, Rev. William P. Merrill; General Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For joint endeavour to achieve the promotion of international friendship through the Churches and the avoidance of war.

WORLD'S EVANGELICAL ALLIANCE, 1846; Incorporated 1912. Chairman, Sir Andrew Wingate; Hon. Secretary, Rev. R. C. Gillie; General Secretary, Henry Martyn Gooch, 19 Russell Sqr., London, W. C. 1. To enable Christians of British and foreign nations to realize in themselves, and to manifest to others, that living and essential union which binds together all believers in the fellowship of Christ. Universal Week of prayer organized by the Alliance since 1846.



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THE CHRISTIAN UNION QUARTERLY

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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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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 Saviour—are parts of the Church of Christ, and that the Unity of his disciples 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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- PROF. CHARLES FOSTER KENT,
New Haven, Conn.
- BISHOP EDWIN S. LINES,
Newark, N. J.
- DR. FREDERICK LYNCH,
New York, N. Y.
- VERY REV. J. A. M'CLYMONT, D.D.,
Edinburgh, Scotland.
- PROF. SAMUEL McCOMB,
Cambridge, Mass.
- BISHOP FRANCIS J. McCONNELL,
Pittsburgh, Pa.
- BISHOP WILLIAM F. McDOWELL,
Washington, D. C.
- THE BISHOP OF MANCHESTER,
Manchester, England.
- REV. WILLIAM P. MERRILL, D.D.,
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- DR. JOHN R. MOTT,
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- PASTOR FRIEDRICH SIEGMUND
SCHULTZE,
Berlin, Germany.
- REV. NEWMAN SMYTH, D.D.,
New Haven, Conn.
- DR. ROBERT E. SPEER,
New York, N. Y.
- THE ARCHBISHOP OF UPSALA,
Upsala, Sweden.
- DR. HENRY VAN DYKE,
Princeton, N. J.
- REV. JOSEPH A. VANCE, D.D.,
Detroit, Mich.
- BISHOP BOYD VINCENT,
Cincinnati, Ohio.
- BISHOP LUTHER B. WILSON,
New York, N. Y.

NEITHER BIG FORMS NOR BIG WORDS
CAN REPAIR THE INJURIES OF OUR
EPOCH. ONLY A TRULY CHRISTIAN
SPIRIT AND A TRULY CHRISTIAN LIFE
CAN DO THIS.

—NATHAN SÖDERBLOM.

THE CHRISTIAN UNION QUARTERLY

JANUARY, 1924

THE EDITOR'S NOTES

Living Together

AFTER nearly two thousand years of Christian history, it must be confessed that Christians have not taught the world much about living together. Not only is the World War a monument to that failure, but here is the perpetuation of two hundred divisions in Christendom, furnishing a flat statement that Christians themselves are not disposed to live together. Yet, in the choice of his Apostles, Jesus selected opposites, some of them radically opposite, as in the instance of Peter and Thomas—one an optimist and the other a pessimist—Peter rushing headlong into the tomb, where the body of Jesus had lain, and Thomas sulking away in skepticism and refusing all testimony except that of his own eyes and hands in seeing and handling the wounds made by the nails; likewise in the instance of Matthew, the publican, and Simon, the zealot—one making his living in oppressing his own people by an office which he held under the Roman government, and the other the member of a party that held fiery meetings denouncing the Roman government and all those associated with it. Can there be found in all history two such opposites yoked together?

Undoubtedly the purpose of Christ in making choice of such opposites was to demonstrate what Christianity could do in its work of adjustment. If it could not bring adjustment between those possessing different temperaments and between those holding to different parties, the question at once is raised as to its practicability in attempting to function in the need of the world. The issue of this day is not the Virgin Birth, nor the Miracles of Jesus, nor the Resurrection of the Body.

All of these positions may be maintained satisfactorily to those groups expressing their faith accordingly; but, if the Christianity of 1924 has not sufficient power to bring these groups into a united brotherhood, so that love will be the sign of their fellowship in Christ, their maintaining certain theological positions are inconsequential. If a divided Church does not possess sufficient power to heal the broken Body of Christ, making it a united brotherhood around a common Father and a common Saviour, what satisfaction is there in Christ having raised the dead body of Lazarus nearly two thousand years ago? A united Christendom is the spiritual necessity of these times.

Sectarianizing of Brotherhood

Throughout the centuries the Church has given a pretty good analysis of Jesus, but the Church has been a poor teacher in the art of living together in the name of Jesus. It has been a patron of art as exemplified in stone, on canvas, and in architecture, but it hesitates to be a patron of the art of brotherhood, which is the finest art in the world. Instead, it has frequently taken the word "brotherhood" out of its Christian setting, where it refers to and includes all believers in Jesus Christ and, without the slightest blush, applies it to a denominational group under those sectarian phases "our brotherhood," "the brotherhood," etc., as though God's saints were limited to that denominational group. That the Lord's saints are in all these denominational groups is no question, but how can they find their way to each other without offending denominational standards?

Two Questions Raised in the Last Quarterly

It will be recalled that in the October number of *The Quarterly* (page 131) I stated that I had made a public confession of my faith in Jesus Christ as Lord and Saviour, that I had been baptized into Him, and that I have received the Holy Spirit, according to Acts 2:38-47:

And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit . . . And the Lord added to them day by day those that were saved.

This was the transaction of the day of Pentecost and the first day in the history of the Church. I identified myself with that group and raised two questions: (1) Having conformed to the requirements herein stated, and having been blessed as herein promised, what communion would receive me into their membership without my doing anything more? (2) What communion would allow me to practice interlocking membership by taking membership with them and, at the same time, retain membership in my own communion? Could those of the Paul party in the Church at Corinth have fellowship with those of the Christ, or the Apollos, or the Cephas party, while retaining fellowship in the Paul party?

Replies

The replies have come from all parts of the Church and they furnish interesting reading. These letters are not presented for controversy, but they are presented to register where we are. No one can glory over the other; all must feel humiliated because things are as they are. These letters take us into the laboratory and challenge experimentation.

His Grace, Michael J. Curley, Roman Catholic Archbishop of Baltimore, writes:

(1) If you enter the Catholic Church, you shall have to make a public profession of your faith in Christ, the Son of God, and a public acceptance of every point of his teaching as given to the world by the Catholic Church. You will retain, of course, what Christian teaching you now hold and is approved by the Catholic Church, but you will have, at the same time, to state your willing acceptance of many other points which at the present time I feel sure you reject.

The Catholic Church is the church established by Jesus Christ as his own mouthpiece, divinely aided in the work of giving the world his teaching. To us of the Catholic faith, and to you, if you ever come into the Catholic Church, that church is the divinely founded representative of the

God-man, in all matters that have to do with Divine revelation and with the teaching of morality founded upon the religion of Christ.

(2) Your Baptism, upon further examination, might very well be declared absolutely valid and, in that case, once baptized, baptized forever, and your Baptism could not be repeated. Were you in doubt about it, you might be baptized under condition.

(3) Coming into the Catholic Church as the one true Church of Christ, you would have to renounce your membership in your present sect, no matter what it may be. You cannot be a member of the church of the God-man and a member of a sect or division away from that body. You cannot blow hot and cold in the same breath. You must be either fish or flesh. You cannot be Catholic and Protestant at the same time. At the present time you very probably hold several doctrines taught by the Catholic Church; all such you retain.

Rt. Rev. Boyd Vincent, D. D., Bishop of the Protestant Episcopal Diocese of Southern Ohio, Cincinnati, writes:

(1) Being "a member of Churches (with a capital C) of different denominations" is, to my mind, a contradiction in terms. There is only One Church membership, viz., in Christ. We know no other. We "baptize" into the Triune Name; we "receive into Christ's flock"; our people commune as "members of the mystical Body of thy Son, which is the blessed company of all faithful people." Therefore, you, being a duly professed, baptized, and Spirit-conscious Christian, we fully recognize your membership in the Church of Christ. (See Lambeth Appeal.)

And, therefore, we ought, I think, on such sufficient, primitive conditions, to receive you at the Lord's Table. Some of our bishops and clergy would do so. But some of them would not; and this, not only on the formal ground of a Prayer-Book rubric (of uncertain reference, i. e., whether as to children or to adults) which requires Confirmation before Holy Communion, but also on the Scriptural ground (Acts 8:17; 19:5, 6) that your Baptism had not been completed by the laying on of hands in the apostolic pledge of the gift of the Spirit.

(2) As to "interlocking membership" (again, at bottom, an unreal idea) I can only say further: Our people do sometimes, where we have no organization, identify themselves temporarily as communicants with other religious bodies. But their names would not be removed from our communicant list except at their own request; and their privilege of return to the Lord's Table among us would always remain.

Rt. Rev. Ethelbert Talbot, D. D., Bishop of the Protestant Episcopal Diocese of Bethlehem, Bethlehem, Pa., writes:

You are already a member of the Church because you have been baptized. It is by Baptism and Baptism only that any one can become a member of the Church, as Holy Scripture plainly declares. But to become a "member in full fellowship" of the Protestant Episcopal Church—the name by which our branch of the Holy Catholic Church of Scripture and history is designated in this country—we, following the practice and example of the Holy Apostles, require that you shall receive the additional gift of the Holy Ghost through the laying on of hands. We read in Acts 8:17 that when the Apostles who were in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, laid their hands on those who had been baptized by Philip, the deacon. So again in Acts 19:5, 6 we read that St. Paul laid his hands on those who had been baptized in the name of the Lord Jesus. No one will deny that this practice was all but universal in the Christian Church for fifteen hundred years.

Your second question is whether you could be a member of the Protestant Episcopal Church and at the same time retain membership in your own communion. As we understand from Holy Scripture that Christ established but one Church, of which you and all baptized persons are members, we recognize no other. The fact that you have associated yourself with another group of Christian believers would not necessarily debar you from being at the same time a communicant member of the Protestant Episcopal Church, if you faithfully accepted its doctrine, discipline, and worship.

Rev. Wyatt Brown, D. D., Rector of the Church of St. Michael and All Angels, Protestant Episcopal, Baltimore, Md., writes:

Between you and the position of a communicant of the Church in regular standing would be the apostolic rite of the laying on of hands and prayer, commonly called Confirmation. Confirmation is the gift of the Holy Ghost. It is the seal and completion of Baptism. After our Lord was baptized in Jordan the Holy Ghost came upon Him through an outward symbol (St. Luke 3:22). Long after they were baptized in a definite way the Holy Ghost came upon the Apostles (Acts 2:4). When Samaritan converts of St. Philip (evangelist, not apostle) were baptized, the Apostles at Jerusalem sent St. Peter and St. John to pray for them that they might receive the Holy Ghost. "Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:17). The universal Church until the Reformation used Confirmation as the doorway of Holy Communion.

Rev. F. H. Knubel, D. D., President of the United Lutheran Church in America, New York, writes:

Were I a pastor of a Lutheran congregation and were you to come asking the questions in your article, it would be necessary that we mutually understand several facts before those questions could be answered. For instance, it would be asked why you wish to change from the Disciples of Christ to the Lutheran Church, since it is definitely the aim of the Lutheran Church not to make proselytes, but to spread the truth of the Gospel. She lives for and is merely a witness for that truth. Christians must not only profess their faith in Christ, but must also confess and publicly declare what they believe about Christ and his Gospel; this duty of every Christian is the imperative duty of every group of Christians calling itself a church. The Lutheran Church believes that especially in the present situation nothing could be more helpful than if the Protestant church bodies in America would endeavour to set forth, definitely and positively, without hostility or pride, the views of Christian truth for which each of them does now actually stand. Meanwhile, the Lutheran Church expects her members to be willing that their lives be identified with and be witnesses for the truth which she knows. If such willingness be yours, you would be freely received. The question of interlocking membership would then become one as to whether your life is thereby giving uncertain or contradictory testimony. To us this would seem to be the consequence.

Rev. Junius B. Remensnyder, D. D., Pastor Emeritus of St. James Lutheran Church, New York, writes:

I would want this Christian body or church to be logically and historically true to the conditions you propose, for, logically, they involve Christ's supernatural birth and person. And, historically, the Baptism into the early Church was preceded by a full course of instruction in the Christian faith and a confession of the apostolic symbol, or *Regula Fidei*, considered a universal rule and summary of faith, and which already about the year 150 A. D. was almost identical, but for a few clauses, with our present Apostles' Creed. Greatly as I yearn for church unity, I think to be a Christian we require that medium of faith.

Rev. Paul de Schweinitz, D. D., Secretary of Missions of the Moravian Church in America, Bethlehem, Pa., writes:

(1) Any one "who has confessed publicly his faith in Jesus Christ as his Lord and Saviour and has been baptized into the name of the Father and Son and Holy Spirit, and has received the Holy Spirit, upon submitting evidence of his adult Baptism in order to join the Moravian Church, would be, without any further action of any kind whatsoever, other than the public reception by the right hand of fellowship. He would not have

to be rebaptized. He would not have to be confirmed. He would not have to make a reconfession of faith. He would not have to do anything beyond that which he had already done.

(2) The synods of the Moravian Church have never passed upon the question, whether a person can be a full communicant member of two different denominations at one and the same time. The issue has never been raised. Hence, I cannot reply officially to that. Personally, I cannot see any special difficulties in the way except purely practical and financial ones. Would such a one holding membership in several church corporations be willing to support the same financially? Should he have the right to vote in both, and so on?

President J. Ross Stevenson, D. D., President of the Theological Seminary (Presbyterian), Princeton, N. J., writes:

According to the Presbyterian form of government, the session of each church must be the judge of the qualifications of any candidate for membership. As a rule, a Presbyterian session will receive into membership any one who confesses his faith in Jesus Christ as Lord and Saviour and has received Christian Baptism.

Your query, however, seems to contemplate the possibility of maintaining membership in your own communion and at the same time being received into the communion of a Presbyterian church. As a rule, those who come to a Presbyterian church from the membership of another church, present a certificate of dismissal. When this certificate is accepted it is assumed that membership in the church from which the man has been dismissed ceases. We make special provision now for students so that they may retain their membership in a home church and have an associate membership in a college church. We have not yet faced the question which you seem to have in mind, whether it is possible for one to be received into the full fellowship of a Presbyterian church who expects to retain his membership in some other communion. We welcome, however, to the Lord's Supper all who profess their faith in the Lord Jesus Christ and are members of evangelical churches.

Rev. Joseph A. Vance, D. D., Minister of the First Presbyterian Church, Detroit, Mich., and President of the American Council on Organic Union, writes:

The Presbyterian Church receives by letter from all evangelical churches, so that any person who presents a letter from any congregation of this type, stating that they are in good standing, is received on that letter.

Baptism is valid when performed by any Christian church, and the public confession of faith in Jesus Christ is the only thing that is required of any candidate for church membership.

You could not be received into the Presbyterian Church and at the same time retain your membership in any other church. You could not retain it in any other congregation of the Presbyterian Church, and it is the duty of any church session to erase from its membership roll the name of any former member who notifies them they have connected themselves with some other church.

Rev. Russell Cecil, D. D., Pastor of the Second Presbyterian Church, South, Richmond, Va., writes:

If your application for reception into the Presbyterian Church was accompanied with certificate of membership in the Church of the Disciples, you would be received and welcomed among us without further questions. The private member of our church is not required to adopt the creedal standards of the church, namely, the Confession of Faith and the Catechisms. But if you desire to become a minister in our church, your ordination would be received, but you would be questioned in regard to your doctrinal and ecclesiastical views; and it would be necessary for you to show that in these respects you were in harmony with our understanding of the Scriptural system of faith and order.

My answer to your second question is, it would not be possible to practice interlocking membership with the Presbyterian Church. We believe that the true disciple of Christ, who is a member of one branch of the Church of God, should be recognized by all other branches of the Church; and a membership in two would be, not only unnecessary, but also unscriptural. From our point of view, it is impossible to find anything in the New Testament Scriptures which would justify one person being a member of two branches of the Church of Christ.

We believe in the historical Church; and that all true disciples of Christ should be members of it; and that no one branch of the Church can possibly justify itself in excluding from the sacraments other branches who may differ somewhat in their interpretation of Scriptural teaching on rites and ceremonies.

Bishop W. F. McDowell, D. D., Methodist Episcopal Church, Washington, D. C., writes:

The practice of the Methodist Episcopal Church in receiving members and ministers from other churches is very simple. No member coming from another recognized church is rebaptized. No minister coming in the

same manner is reordained. The Baptism and ordination already received are gladly recognized by the Methodist Episcopal Church as valid. It is our custom, however, to ask all persons coming either to our membership or to our ministry from other churches, to take the simple membership vows, and, in the case of the ministry, the same ministerial vows that are assumed by persons coming directly through the regular process into membership and ministry.

I think we have no law whatever bearing upon the question of a dual membership. Practically, we have found it hard enough to get people to join one church and have never felt the necessity for making provisions by which they could belong to two or more. In this matter the case is somewhat as Mr. Moody stated it to George Adam Smith when Dr. Smith was talking about two Isaiahs. Mr. Moody assured him that most people did not know there was one.

Bishop L. B. Wilson, D. D., Methodist Episcopal Church, New York, writes:

There is no provision made in the Methodist Episcopal Church for reception of those who, at the same time, retain membership in other churches. If you were desirous of membership in the Methodist Episcopal Church you would be received upon the certificate of membership from the church of your previous affiliation.

If desirous of entering the ministry of the Methodist Episcopal Church, you would be received upon your credentials. Your orders would be recognized, though the questions asked of our own ministerial probationers and candidates for ordination would be asked of you. There would, however, be no imposition of hands, as prescribed in cases of ordination.

It ought to be added that the door of the church stands open for fellowship in the privilege of the ordinary means of grace, including the Sacrament of the Lord's Supper, to which our ministers, without exception, so far as I have knowledge, are accustomed to invite all those, whether of our own communion or not, who have accepted Jesus Christ as Saviour and Lord. As to the pulpits of Methodism, they are open to all ministers of the evangelical churches.

Rev. W. C. Bitting, D. D., Minister of the Second Baptist Church, St. Louis, Mo., writes:

(1) I do not know anything more to be required for admission to the membership of a Baptist church than you have specified in your question.

(2) I can see no earthly reason why any human being should want

to be a member of two local churches of different denominations. Such a situation would confuse so many Christian enterprises that it would be undesirable from every view-point.

In the Southern Baptist churches rebaptism is sometimes required of persons who have been baptized by immersion. President E. Y. Mullins, D. D., Southern Baptist Theological Seminary, Louisville, Ky., does not say whether this is his view or not, but gives the general custom of receiving a person who comes by making a public confession of Christ. He writes:

The custom in Baptist churches for receiving members is as follows:

The candidate for membership professes publicly his faith in Jesus Christ as Lord and Saviour, and expresses a willingness to obey his commands in all things as revealed in the New Testament. Upon credible evidence that this profession of faith is genuine, he is received and baptized, and thereby becomes a member of that Baptist church.

The other question, as to holding membership in two Baptist churches at the same time, is one that has never been discussed in America, so far as I know. The custom for American Baptists is for a man to belong to one church at a time, and only one.

Rev. William E. Barton, D. D., Pastor of the First Congregational Church, Oak Park, Ill., writes:

To the first of your two questions I unhesitatingly answer in the affirmative. You are not required to become a Congregationalist in order to unite with a Congregational church. A Congregational church is not a church of Congregationalists, but a church of Christians in which the congregation governs. It has absolutely no sectarian tests. To belong to a Baptist church one must be a Baptist, submitting to a particular rite, administered in a particular form. To belong to an Episcopal church one must be an Episcopalian. Congregationalism has no such divisive tests.

Your other question also, I can answer in the affirmative, namely, that where any good reason exists a person may belong to a Congregational church and at the same time belong to another church. Manifestly, the occasions are few in which a good reason exists for such a dual membership. If a man wished to play fast and loose between two churches that he might be a disturbing influence in one or the other, there would, of course, be good reason to advise him to join one church and stick to it. However, a number of cases are known to me where there has been good reason for dual membership and has been maintained profitably.

Rev. Raymond Calkins, D. D., Pastor of the First Congregational Church, Cambridge, Mass., writes :

The Congregational Church has really no existence. The Congregational denomination is made up of independent and autonomous churches, each one of which makes its own rules with respect to the admission of members. I can, therefore, only speak for the church of which I am the minister. In this church nothing further would be required of a person desiring to become a member of it than what is stated in your question.

In answer to your second question, again I can speak only for the church of which I am the minister. In our church it is not customary to have individuals as communicant members of two churches at the same time. But I know of no reason why, in case there were real reason for it, exception could not be made. If you were to remain a member of the Church of the Disciples of Christ, and desired also to become a member of the First Congregational Church in Cambridge, you would unite with the latter on confession of faith, and not by letter of transference, since a letter of dismissal and recommendation implies that membership in one church ceases as membership in the other church begins.

Dean Charles R. Brown, D. D., Divinity School of Yale University, New Haven, Conn., writes :

Any Congregational church would be happy to receive into its membership any man who, as you state, "had publicly confessed his faith in Jesus Christ as Lord and Saviour, had been baptized into Him, and had received the Holy Spirit."

Rev. Wm. J. Reid, D. D., Editor of *The United Presbyterian*, Pittsburgh, Pa., writes :

The United Presbyterian Church has prepared a form of membership covenant to the questions of which an assent is asked by those who unite with the church by profession of faith. If an assent cannot be given to all of them, it is a matter for the session of the congregation to decide whether such a profession of faith is sufficient. Any one who will accept the fundamentals of our faith, but is not clear on some points, would probably be accepted if he consented to receive instruction on such points with an open mind.

As I understand your supposed case in question one, any one who would make such a profession before a session would probably be accepted as a member of the United Presbyterian Church, although some other questions would probably be asked to make more definite just what he

believed, and he would also be asked if he would be loyal to the United Presbyterian Church while he remained a member thereof. If the man you mention were a member of some other evangelical denomination, bringing a certificate of that fact to us, we would accept that certificate as sufficient, but would ask him to pledge his loyalty to the United Presbyterian Church while he remained a member.

In regard to the second question, I do not see how a man could be a member of two different denominations, any more than he could be a member of two political parties whose platforms did not correspond. The only way we have provided for a man becoming a member of our congregations is by profession of faith, or by transferring his membership from another congregation by certificate. This seems to make impossible an interlocking membership.

Professor Rufus M. Jones, Haverford College (Friends), Haverford, Pa., writes:

The Society of Friends would not hesitate at all, I think, to receive you into membership without any further requirements than those you suggest. The whole question of membership with us turns upon spiritual experience and loyalty to Jesus Christ. There would be no conditions of any kind laid down.

Rev. Paul S. Leinbach, D. D., Editor of *The Reformed Church Messenger*, Philadelphia, Pa., writes:

(1) Congregations of the Reformed Church in the United States would be glad to receive you by letter of dismissal or personal profession of faith, without asking anything more than the statement you make. (I am wondering whether I could be received into the congregations of the Disciples of Christ on similar terms.)

(2) It has not been customary for us to think of any individual as belonging to more than one congregation at the same time, although, of course, we know of cases where people have united with certain congregations without severing their relationship with the congregations with which they were formerly identified. However, we would have no more objection to your remaining a member of a congregation of the Disciples of Christ than if it were another congregation of our own denomination, and an arrangement of this sort could possibly be secured by official action without much difficulty.

Dr. Leinbach raises the pertinent question whether the Disciples would receive him without having him to do any more

than he has done. While the majority of the churches of the Disciples practice close membership, there are many that practice open membership. To the ministers of three of these I have submitted Dr. Leinbach's question. Their answers are as follows:

Rev. Finis S. Idleman, D. D., Minister of the Central Church, Disciples of Christ, New York, writes:

In response to Dr. Leinbach's inquiry, I am happy to say that the Central Church of the Disciples in New York City would receive him by letter. This church practices immersion only, but it also recognizes the spirit of Christ in those who may not have been immersed. We do not sit in judgment upon other people's Christianity. We have sacrificed our prerogative of excluding Christians from our fellowship for the sake of Christian unity.

Rev. John Ray Ewers, D. D., Minister of the East End Christian Church, Pittsburgh, Pa., writes:

I would most gladly receive Dr. Leinbach and any other Christian gentleman.

Rev. Burris A. Jenkins, D. D., Minister of the Linwood Christian Church, Kansas City, Mo., writes:

Dr. Paul S. Leinbach would be received in this church upon his letter, or even upon a personal statement of his membership in a church elsewhere.

New Discoveries

If the greatest discovery of the Renaissance was the discovery of man, as some one has said, is it not possible for an equally great discovery to be made in these times, and that discovery to be the brotherhood of man? Denominations may hold to their standards and, doubtless, they must for a time, for they all are sustained by convictions. The revising of these convictions may be discussed later; but these barriers should not prevent us from being brothers and from behaving toward each other as brothers.

People of different theological interpretations live amicably together in the same communion, if they have the Spirit of Christ; likewise, those in one communion hold cordial fellowship with those in other communions, being held back only by artificial barriers. To remove the artificial is just as difficult as to remove the real, but there is much removing to be done in order to make a highway for Jesus Christ. Divisions in the Church are so established and respectable that many do not think of them as improper or artificial. But Christianity is a brotherhood. All of us who have accepted Jesus Christ as Lord and Saviour are brothers. Looking over some old letters a few days ago I found one from the late Cardinal Gibbons signed "Your brother in Christ." It was perfectly true. All Christians are brothers. Is the Church courageous enough to demonstrate it?

We seem to have forgot that the unfinished work of Christ is to be done under the leadership of the Holy Spirit. The Holy Spirit is one and not two hundred different and opposing personalities. Hence, our denominational barriers have got to be modified or Christ will be defeated in his own House. Scientific experimentation must come into the Church—every part of the Church—until the spirit of adventure shall be as outstanding in the life of the Church as it is in the scientific laboratory. Think what we will, we have got to win the world to Christ by sincerely manifesting that those who have found Christ do know the art of living together, irrespective of their differences. We do not want to forget the past; to it we owe a debt; but a greater debt we owe to the future. To meet that debt we must show that brotherhood among Christians is real—not merely real theologically, but socially and religiously. It is the finest challenge that ever met the courage of man.

PETER AINSLIE.

A PROTESTANT VIEW OF THE ANGLO-CATHOLIC POSITION

BY WILLIAM ADAMS BROWN, PH.D., D.D.

Professor of Systematic Theology, Union Theological Seminary, New York

THOUGHTFUL Christians who desire to understand the existing situation in the Church will welcome Dr. Morehouse's article in the last number of the *Quarterly* on the Anglo-Catholic position. Dr. Morehouse speaks of the Anglo-Catholic Movement as "the most misunderstood of any of the movements in the religious world." Whether this be true or not, it is certainly a movement which many liberal-minded Protestants find it difficult to understand and which, as the author himself admits, has proved the cause of division within his own communion. Any attempt, therefore, to interpret its spirit and to set it in its place among the factors which are making for a more effective and comprehensive Church, must receive respectful consideration.

If there were no other reason, the extent and vitality of the movement would be sufficient justification. Anglo-Catholicism can no longer be treated as the fad of a few individuals who would like to be Roman Catholics if they could get rid of the Pope. It represents a large and apparently growing body of conviction not only in the Anglican but in the Protestant Episcopal Church. It includes influential personalities like Bishop Gore. It is producing a considerable literature, both scientific and popular. It is carrying on an extensive and not unsuccessful propaganda. More than any other body in the Anglican Church to-day it has the missionary spirit. It claims not only to be a part of the Catholic Church; it believes that it possesses in peculiar degree the genius of true catholicity. It claims to have the truth of Rome without its error, the antiquity of Greece without its rigidity, the ethical fervour of Protestantism without its anarchy and indecorum. Standing,

as it professes to do, midway between Protestantism and Rome, it offers itself as the center of a new religious synthesis, the body about which the united Church of the future is to crystallize. These are great claims. Could they be substantiated they would more than justify the enthusiasm of their advocates. Certainly, they should not be dismissed without a hearing.

It is particularly important that such an interpretation should be given to American Christians. The type of religion which is represented in Anglo-Catholicism is one which lies outside the horizon of the average American Protestant. Made familiar to the Old World by many centuries of history, sacramentarianism (understanding by this name the type of religion which makes the institution and ceremonies of religion, rather than its beliefs, its unifying principle) has remained largely an exotic in the churches of America. The main currents of religious life have run in other channels. The Episcopal Church, the chief inheritor of the sacramentarian tradition, on this side of the water, has remained the church of the minority. Even so, it has been powerfully affected by the democratic and practical influences which have moulded the other denominations, so that to-day, as Dr. Morehouse himself admits, for many Episcopalians, as well as for their fellow Christians of other names, the Anglo-Catholic Movement needs an interpreter.

Dr. Morehouse mentions as among the claims of Anglo-Catholicism for respectful consideration that it has "recalled the Church of England with its allied churches in many lands to its earlier sacramental position, its nobler conception of worship, its inherent unity with the historic Catholic Church of which it is an integral part, and its heritage of beauty." One could have wished that he had lingered longer upon this aspect of his theme. If Anglo-Catholicism is to maintain the high position which it claims as the exponent of Christianity pure and undefiled, it will be because it possesses certain great gifts from God which commend themselves on their own merits as meeting present needs of men, not on the basis of a historical argument to prove that it was not Henry the Eighth who

founded the Church of England, but that that church has an independent national history in which its connection with Rome is but an incident. Arguments of this kind, however interesting to the antiquarian, can never bring conviction. For even if the case could be proved, the question would still remain, "What of it?" "What has this movement to give, now that it is here, that justifies its claim to be God's word to the men of to-day?" One cannot but feel that had Dr. Morehouse devoted more time to this phase of his subject he might have made a stronger and more convincing case.

He might, for example, have interpreted, for his Protestant readers, the significance of that ancient, yet perennially youthful, type of religion which we have called sacramentarianism. He might have reminded them of those needs of human nature which lie deeper than thought, which no form of words devised by man can fully express or satisfy, those needs which have driven the mystics in every age to shut themselves in their closet that they might meet God face to face. He might have shown how the soul in quest of God craves some support in the objective world, some definite physical contact to be the symbol and mediator of religion's indescribable experience, and how in every age and in all religions men have found in the ceremonies we call sacraments the satisfaction of that need. He might have pointed out how in Christianity this craving for sacramental religion has found satisfaction in natural and fitting ways, using the symbols of common life,—water, bread, and wine,—but filling them with a new and richer content because of their association with the Founder of the Christian religion. He might have rested his case upon the satisfaction which sacramental religion gives to those who sincerely make use of it and asked whether it does not supply an element which the barer and more dogmatic religion of Puritanism largely lacks.

He might have gone on to speak of the Anglo-Catholic's conception of worship, his recovery of the sense of dignity and reverence which has so largely dropped out of the consciousness of our American Christianity. He might have reminded us how in every age the saints and prophets of religion have

bared their heads and bowed their knees in the presence of the Infinite and the Eternal and contrasted this attitude with the conception of the Church as a social club which has become so largely characteristic of the religion of America.

Something, too, might have been said of the recovery of the lost ideal of discipline, the renewal of the conviction that religion is so important that no effort is too exacting, no sacrifice too great, which will make it more completely controlling in the life of man. It is not without reason that we find Anglo-Catholics reviving the Roman doctrine of the religious life in the narrow sense, of sainthood as a calling, of brotherhoods and sisterhoods for the higher life. This is unknown country to the average Protestant of which more may profitably be said than Dr. Morehouse has thought it worth while to say.

Of the social passion of many an Anglo-Catholic there is an inspiring story to be told—men who combine a mystical devotion to the incarnate Saviour with a ministry of helpfulness to the poor and needy for whom He gave his life. Dr. Morehouse might have reminded us of the work which the Anglo-Catholics are doing in the slums of London and in many another city both in England and in the United States. He might have recalled the solemn words spoken to his fellow-churchmen by the Bishop of Zanzibar at the recent Anglo-Catholic Congress at London: "It is folly, it is madness, to suppose that you can worship Jesus in the sacrament and Jesus on the throne of glory when you are sweating Him in the bodies and souls of his children. You have your mass, you have your altars, you have begun to get your tabernacles; now go out into the highways and hedges and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope and in those who are struggling to make good. Look for Jesus in them and when you have found Him, gird yourself with the towel of fellowship and wash his feet in the person of his brethren."

Not least of Anglo-Catholicism's claims to our regard is that historic sense which feels the presence of spiritual values in the past and is unwilling to surrender its kinship with any

branch of Christendom. We Protestants are too often content to trace our genealogy to the Reformers. We need to be reminded of the stores of spiritual experience which are the possession of the older churches, Greek and Roman alike. Wide as is the gap that separates us from Rome, formidable as we believe her errors to be, we cannot regard as wholly alien a church which has produced such characters as St. Francis and St. Theresa, such thinkers as Thomas Aquinas and Pascal, such missionaries as Francis Xavier, such patriots as Cardinal Mercier, such scholars as Lord Acton and Baron von Hügel. The Anglo-Catholic is keenly sensitive to the values represented by names like these and tries to incorporate them in his own conception of religion. To the Protestant, rightly rejecting the tyranny of Rome, he offers a Catholicism purged of its errors.

This indeed, according to Dr. Morehouse, is the Anglo-Catholic's chief claim upon our attention. He believes himself "fundamentally able to become the rallying ground of disunited Christians because in his history and in his sympathies he has distinct points of contact with all of both Catholic and Protestant Christianity." To the spiritual fervour and Catholic genius of Roman piety he has added the reforming spirit and love of liberty of Protestantism. Thus preserving what is essential in each without its errors, he may reasonably expect his own type of Christianity to be the model on which the Church of the future is to be based.

If this be a true statement of the case, why has the fact not been more quickly and more generously recognized? How explain the misunderstanding of which Dr. Morehouse complains? The answer has been often given, but it will bear restating—it is because neither party whom it is designed to reconcile believes that the Anglo-Catholic has preserved what it regards as the one thing essential.

This is true of the Roman Catholic. The Anglo-Catholic sees in Rome one of the three great branches of the Catholic Church. He confidently looks forward to reunion with Rome and is unwilling to take part in any movement for unity in

which Rome is not included. His test of a valid ministry is a ministry universally acknowledged—a ministry, in other words, whose grace of orders and sacramental character is recognized by Romans as well as by Greeks and Protestants.

But this recognition is not only not now given, but can never be given upon any terms which the Anglo-Catholic is willing to accept. For the essence of the Roman position is that, in matters that concern the Church Catholic, the individual must surrender his private judgment and submit completely to the decision of the Church. And by the Church he means not simply the group of parallel and self-governing institutions, which the Anglo-Catholic recognizes as possessing the marks of Catholicity,—a genuine priesthood, a ministry episcopally ordained, an orthodox creed, and valid sacraments,—but a single institution with a definite organization and a single head tracing its origin in unbroken continuity from Jesus Christ, and charged by Him with full authority to declare his will unequivocally to men. The Roman Catholic realizes that the surrender of private judgment involves a great sacrifice, but he offers a great gift in return—the gift of a final authority and an unquestioning certainty. This gift the Anglo-Catholic seems to the Roman Catholic to lack, and because he lacks it he has surrendered what to the Roman is the essence of the Catholic Church. He is to Rome what the other Protestant bodies are to Dr. Morehouse—one of a group of people who, however estimable they may be in character, have refused the best gift of Christ and hence lack the qualities which constitute them a church.

Still more completely does the Anglo-Catholic fail to do justice to what the Protestant regards as the heart of Christianity. The Protestant believes in a church whose test of fellowship is the free response of the individual believer to the grace of God as presented in the Scriptures. Unlike the pure individualist, he is a Churchman. He believes that Jesus Christ has founded a society in the world which has continued with unbroken continuity from that day to this. He believes that this society perpetuates itself through institutions—the

word, the sacraments, and the ministry. But word and sacrament alike become effective means of grace through the faith of the recipient,—a free spiritual experience—itself the gift of God—through which the believer is united with Christ and so made a member of his Church and a missionary of his salvation. The fruits of this faith appear in character and the test of the existence of the Church is the fact that it is accomplishing the purpose for which its Master founded it—fitting men and women to play their part in the kingdom of loving service which He is establishing in the world.

It is true that in the earlier history of Protestantism this conception was too narrowly interpreted. The principle of private judgment (implicit in every religion that emphasizes the responsibility of the individual before God) led to the definition of Christianity in partial and often unlovely ways. In their reaction from the abuses of Rome the Reformers turned their backs upon many of its excellences. In the new joy that came with the discovery of God for themselves they insisted that others should find God in their way or not at all. The teaching of Scripture was identified with Calvin's or Luther's interpretation of Scripture and so a new tyranny grew up scarcely less oppressive than the old. For one church claiming authority to speak for God was substituted a group of independent and often rival sects, each within its own territory requiring a uniformity of belief and experience greater even than that Rome demanded of her sons. Against this narrow sectarian conception of Christianity the Anglo-Catholic Movement comes as a needed protest, reminding us of values in the older religion we were in danger of forgetting, and showing us that private judgment may be used to justify Catholic piety as well as to criticize it.

But this protest, valid against a certain type of Protestantism, completely fails to meet the position held by a large and increasing group of Protestants to-day. To them the Protestantism of the Reformation was the outgrowth of a great principle to which they feel themselves still loyal. But it expressed this principle in forms which our larger experience

of God has taught us are inadequate. At two points in particular these older forms seem to the modern Protestant to need revision. (1) They were static rather than dynamic, confining God's revelation to a single period of history and minimizing or denying his continued teaching of his Church through the experience of the later centuries. (2) They were legal rather than spiritual, prescribing certain uniform ways of thinking and acting and failing to perceive that in the freedom of the Christian fellowship more than one type of Christian experience and conviction may exist side by side.

For one thing, they limited God's revelation to the New Testament and underestimated the significance of his continued revelation through the Church. Rome recognizes this continuing revelation in her doctrine of tradition, and this is one secret of her power. Through the living Church functioning through the hierarchy and having its spokesman in the Pope, she is able to meet new situations and to reinterpret old doctrines in the light of present need. Modern Protestants realize that to meet the Roman claim it is not enough to reaffirm a teaching given once for all in the past, however important that teaching may be. We must look forward as well as back and hear God speaking now as well as to the first disciples. It is true, as the Roman Catholic insists, that God is still revealing Himself, but in ways more many-sided and original than Rome is willing to admit. He is revealing Himself in that wonderful movement we call modern science, which is unlocking for us door after door in the universe of God. He is revealing Himself in the new consciousness of brotherhood we call democracy, with its reminder of undiscovered capacities in classes and in races we had despised. He is revealing Himself in art, in literature, in personality in all its forms. These are not new and different revelations from his supreme revelation in Jesus Christ; they are ways in which his Spirit is helping us to understand what this supreme revelation means and how it can be brought to bear upon the problems that press upon us to-day. The Church which is to preserve this revelation in its fullness must do justice to all of these.

But this the Anglo-Catholic fails to do. He admits a continuing revelation, to be sure, but he limits it arbitrarily to those forms of historic Christianity which are congenial to his own type of religious experience. He finds God at work in the fourth and fifth centuries as well as in the first, and, in this, he does well. But he confines that working to the sacramentarian Christianity of the undivided Church. The new insight and experience to which the later centuries have given rise, and which have produced the rich and varied life we know as modern Protestantism, lie outside the range of his sympathetic understanding. He does not indeed deny that God's Spirit is at work in these irregular forms, but he admits it grudgingly by way of exception and indirection as the old Calvinists made place in their rigorous theology for the uncovenanted mercies of God. The excellences of Protestant Christianity are, to him, matters of individual and private concern which lie outside the field of the Catholic's primary interest. Thus he makes his own type of experience the judge of his brother's Churchmanship and refuses to admit to membership in the Church Catholic any whose definition of that church differs from his own. In this he shows himself to be a true sectarian,—Protestant in that meaning of historic Protestantism in which it is shown itself most narrow and least fruitful.

This exclusive position—strangely inconsistent with his own passionate desire for unity—is due to the Anglo-Catholic's conviction that the Church must have a uniform polity and a prescribed creed. The modern Protestant, for his part, conceives of religion as something spiritual rather than legal, and hence as capable of expression through more than one parallel variant form. He not only believes that God is leading us into a larger and richer experience of Christ, but that He is leading us in different ways. His method with George Fox and the Quakers was a different method from his method with John Wesley and the Methodists and this, in turn, from his method with Newman and Pusey and Keble and the Anglo-Catholics, past and present. And yet, who can doubt that God has been dealing with all these children of his and leading them each

in his own way into a deeper experience of Christ? A Church that is to be adequate to the needs of the modern world must make a place in its fellowship for all these Christians and many more whom we have not time to name. It must substitute for the legal and historical categories, which have hitherto been controlling for Protestant and Catholic alike, tests which are moral and religious. It must not make its test of church membership so narrow that any upon whom Christ has set the seal of his approval will find themselves barred out.

This does not mean that the Church of the future will lack the institutional features which have characterized the Church of the past,—creeds, liturgies, an orderly and duly appointed ministry,—but that these will find their place because they meet felt needs and justify themselves by their fruits, rather than as requirements imposed from above as conditions for sharing on equal terms in the life and work of the fellowship.

It is here that the Anglo-Catholic seems to the modern Protestant to fall most conspicuously below the standard which he has marked out for himself. We ask him for a Church and he offers us a sect. We ask for Catholicity and he answers with a new and even more divisive brand of Protestantism.

To him, to be sure, it does not seem to be so. So confident is he that his own type of Christianity is the true one that he does not shrink from making it the test of Churchmanship everywhere. Even though he admits that other Protestants have a ministry which God has blessed, he feels that for himself it lacks the one thing needful. As a Catholic Christian, the inheritor of the sacramentarian tradition, he is conscious of possessing a grace that is *sui-generis*, a grace in which those who are not Catholic can have no share. This grace, which is appropriated in confirmation and through the eucharist, can be transmitted only through a priesthood; but this the non-episcopal churches appear to the Anglo-Catholic to lack. This is the real ground for his separatist position, his refusal of intercommunion, his insistence on reordination as a prerequisite of unity. But it is, at the same time, the complete disproof of his contention that he holds an intermediate position between

Catholic and Protestant and, therefore, has the right to hope that he may become the rallying ground of disunited Christians.

Yet there is one way in which, could he but see it, the Anglo-Catholic might hope to attain this honourable distinction, and that is by following to its logical conclusion the one principle which he shares with his Protestant fellow Christians of the non-episcopal churches—the principle of private judgment. Like them, he accepts this principle as valid for himself in his controversy with Rome. By trusting his own reason and conscience he has come to a conception of Christianity which satisfies his deepest needs and which, he believes, if adequately presented, has in it the possibility of world-wide blessing. So sure is he that he is right that, in defense of his conviction, he has felt constrained to take action which, in the opinion of his fellow Christians of the Roman faith excludes him from the fellowship of the Church. But this is just what his Protestant fellow Christians have done in the matters in which they part company with him. Why not find, in the freedom he shares with them, a platform on which to try out the issues between them?

Let us admit, for the sake of argument, that the Anglo-Catholic is right in his interpretation of his own position—that he possesses a grace which none but he enjoys, the grace of the sacrament through which our Lord and Saviour Jesus Christ “gives his true body and true blood to be the life and strength of the souls of the faithful.” Here are other Christians equally sincere who do not recognize the fact. They need what he has, but do not know it. What should we expect him to do?

Surely something very different from what we find him doing. We should expect him to seek every opportunity of contact with his fellow Christians in worship that he may share with them the grace which he alone enjoys. Since the difference between them is a question of fact,—whether or not he possesses a grace which they lack,—he would welcome every opportunity to commune with them in their way while he invites them to commune with him in his. If he is right in his

contention, they will discover the fact and thank him for giving them the opportunity to make the discovery. If it should appear that, in their way of worship, God has a grace for him of which till now he has been unaware, he will thank God and be enriched.

The chief cause of the Protestant's misunderstanding of the Anglo-Catholic position (if it be a misunderstanding) is the latter's unwillingness to submit the issue between them to the only test possible to those who accept the principle of private judgment, namely, the test of experiment. Rome he can understand because Rome denies private judgment and requires submission as the indispensable prerequisite of her grace. But the Anglo-Catholic, as we have seen, breaks with Rome on the issue of private judgment. There is no institution on earth whose dictum he will receive as final, not even that of his own bishop. His conception of unity is "a restoration of the principles of the early Church," and, for the determination of these principles, he trusts his own judgment as that judgment is formed by the study of history. Why, then, should he insist that other Christians, equally confident of preserving the principles of early Christianity, but carrying their appeal still further back, should come to his conclusion before he will join them in what he himself declares to be the central act of Christian fellowship? The surer he is that he is right, the more he ought to welcome the test of co-operative experiment; the more highly he values the trust which God has committed to him, the more eager should be his desire to share its blessings with others whose need he recognizes and whose sincerity he admits.

And when to this separation in the central act of worship is added refusal to accept membership in the interdenominational organizations of Christians for social service and international good-will, which are so conspicuous a feature of our time, the stumbling-block becomes graver still. If we ask why hitherto the American Episcopal Church has failed to accept full membership in the Federal Council, to which the great majority of Protestant communions belong, the answer

is that its leaders have hitherto been restrained by the fear of offending the Anglo-Catholic party. Not even the weighty recommendation of the Lambeth Conference that, pending the settlement of the more difficult questions of faith and order, such Councils should be formed, has been able to overcome the scruples of those who have feared that any official act which involved public association with their fellow Christians of the Protestant name would present an added difficulty in the way of reunion with Rome. One cannot but believe that the postponement will prove only temporary and that Anglo-Catholics, showing the same independence here which they have shown in other matters in which they have differed from Rome, will welcome the opportunity which the Federal Council offers for closer association with their fellow Christians in this field, which lies so near to the heart of Christ. If, as the Bishop of Zanzibar reminds us, "it is madness to suppose that you can worship Jesus in the sacrament when you are sweating Him in the bodies and souls of his children," it is equally futile to suppose that you can find Jesus in the Church when you cannot unite publicly with your fellow Christians in those acts of ministering love in which our Lord found the clearest and most unequivocal test of his discipleship.

Among many other wise and searching utterances the Bishops at Lambeth voiced this conviction—that the future Church would find its unity not in asking for the surrender of any type of experience or of ministry to which God had conspicuously attached his blessing, but by making room for them all in a larger synthesis. If, as Dr. Morehouse hopes and believes, "the Anglo-Catholic Movement is to become the rallying ground of disunited Christians," it will be because it has learned to interpret this notable utterance more courageously and to apply it more consistently than it has yet done.

WILLIAM ADAMS BROWN.

THE OUTLOOK FOR RELIGION

BY F. H. DU VERNET, D.D.

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THE outlook for spiritual religion is full of promise. The philosophy of visible materialism is everywhere giving place to the philosophy of invisible energy. Men are beginning to realize that all energy—whether it be radiant, vital, mental, or moral—flows from a common source, and that this source is spiritual. It is the destiny of the material to be the manifestation of the spiritual; but matter, in itself, can never be the ultimate reality. God is Infinite Energy, in ceaseless activity ever creating with wisdom and goodness. The highest form of energy known to us is love, and love is always the outcome of personality. God is Love. God is Light. God is Spirit. When this is our conception of God, we have no difficulty in realizing how He is unceasingly operating through all the electric energy, all the vital energy, all the mental energy, and all the moral energy in this universe:-

Heaven and earth are full of his glory.

In God we live and move and have our being. In us God lives and moves and manifests his Energy. In Christ God gives us the supreme revelation of his Infinite Love. The essence of Christianity is the Spirit of Christ. If we want to know the nature of this Spirit, we look to the historic Christ, who as an individual, trod this earth. We study his words and teaching, his life and behaviour, his sacrifice and death. If we want to possess this Spirit, we look to the Living Christ, whose glorified Body is the radiating centre of his universal Energy. The Church of Christ is called upon to incarnate the Spirit of Christ. Only in this way can it be, in any real sense, the Body of Christ, outwardly and visibly expressing to this age and genera-

tion his energizing Spirit. Only as we possess and manifest the Spirit of Christ are we worthy of being called Christians. The Spirit of Christ should be the Great Bond helping to bind together all individuals, all classes, all races, and all nations. The problem of problems which we have to face in this practical age, in countless different forms, is the problem of the one and the many, or the right relationship between the individual and society.

It is most important that the Church of Christ should not become lost in the fog of abstract ideas, but should always remember that the two fundamental characteristics of the Spirit of Christ are fellowship and service. Each individual is called upon by Christ to be a ministering member of society, whether this society be the little circle of his family, or the vast circumference of humanity.

Here we have the supreme test of every organized church claiming to be Christian. No doubt church order has its proper function to perform, and religious doctrine its true place to fill; but, permeating all that is merely external and intellectual, there must be the vital energy of the Spirit of Christ manifesting itself at all times, in all places, and under all circumstances in fellowship and service. The spirit of exclusiveness, too often shown by the Episcopal Churches,—whether Roman, Greek, or Anglican,—must give way to the spirit of fellowship, if there is to be any reality in our talk about church union. Organic union, while it may be assisted by ecclesiastical enactments, can only be the ultimate outcome of growing fellowship. The disputing denominations, earnestly contending for their characteristic faith and order, seem to have forgotten the word of the Great Head of the Church: “By this shall every one know that you are my disciples, by your loving one another.”

With this new conception of God and this fresh statement of the essence of Christianity, we predict that there will be a great revival of spiritual religion, but it will not be religion expressed in exactly the same forms and ceremonies as used by our grandfathers. Understanding better the psychological significance of these forms and ceremonies, we shall grasp better

their spiritual meaning. We know that it is as visible and auditory suggestions that they help to release the latent energy of our soul, where God holds communion with our spirit.

The Church has nothing to fear from the onward march of knowledge. Psychology, which is the science of human behaviour as dependent upon human mind, is furnishing the Church with a scientific method of relating spiritual truths to the lives of men, women, and children, according to their age, sex, and race. Religion can now become a reality to all sorts and conditions of people; whereas, before it was generally supposed that only the favoured few of a mystical temperament could ever become the saints of God.

If the Church is to gain and not suffer from the onward march of knowledge, the clergy must keep abreast of the times. The atmosphere of thought in which we live to-day is different from that of the Middle Ages. The language of scholasticism, in which much of the theology of the Church was formulated, is rapidly becoming an unknown tongue. The truth of the everlasting Gospel needs to be proclaimed in terms of modern thought.

While we should be very slow to abandon customs hallowed by centuries of use, yet we should be willing to carefully modify them in order to better adapt them to present conditions. From the standpoint of psychology, it is easy to show that in some churches there is too much reading and speaking, and not enough time allowed for quiet meditation. Concentration of mind is necessary to efficacy in prayer. Shakespeare taught us this when he made the king of Denmark say :-

My words fly up, my thoughts remain below,
Words without thoughts never to heaven go.

We are so constituted that we cannot concentrate our minds for very long at a stretch. Psychology would suggest to the Church the value of "the optimal pause" interspersed at intervals throughout religious services. "Be still and know that I am God."

Apparently there is an immense amount of oratorical effort wasted every Sunday throughout the world because a better use is not made of the supreme law of the subconscious mind, whereby an idea on the surface of the mind becomes an energy in the depths of the soul. It is well to pray that the words which we have heard with our outward ears may, through God's Spirit, be so grafted inwardly in our hearts as to bring forth the fruit of good living; but it is equally desirable to understand the psychological process whereby this is done.

It thrills us with hope for the transformation of character and the uplifting of humanity when we see that the Divine Spirit never fails to work in accordance with the natural laws of the human mind.

The outlook for spiritual religion is exceedingly bright because the Spirit of Christ is spreading fellowship and service both among the churches and the nations. Our God is marching on because He is working in us.

F. H. DU VERNET.

THE CALL

In days long gone God spake unto our sires:

“Courage! Launch out! A new world build for me!”
 Then to the deep they set their ships, and sailed
 And came to land, and prayed that here might be
 A realm from pride and despotism free,
 A place of peace, the home of liberty.

Lo, in these days, to all good men and true

God speaks again: “Launch out upon the deep
 And win for me a world of righteousness!”

Can we, free men, at such an hour still sleep?
 O God of Freedom, stir us in our night
 That we set forth, for justice, truth and right!

—*Thomas Curtis Clark.*

THE FUTURE OF THE CHURCH (REUNION)

BY FRANCIS J. HALL, D.D.

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IN this paper I am taking the standpoint of the great Catholic Church. That Church was built by Christ Himself, and is an original part of the Christian system—not a product of voluntary organization; and from the outset the Lord willed to add to it such as were being saved. To those thus united in one, the Eucharist was the God-given sacrament of unity.

I need not spend time in describing the nature of this Church, except to remind you that it is united with its Divine Founder so closely and vitally as to be called his Body and the fulness of Him. Moreover, its future continuance, its indefectibility, and its final victory over evil both without and within, are assured by the indwelling of the Spirit of Light and Life and by the Lord's promise that the gates of Hades shall not prevail against it. None the less, its earthly members are not yet perfected, and many evils are exploited in its midst, including that of schism.

I. THE NEED OF REUNION

This evil has become very acute, and the Spirit is impelling many to labour earnestly for its removal. The tremendous need of this is clear, for Christian divisions confuse the Church's message and reduce its persuasiveness; they cause much overlapping, and waste of Christian resources; and, most sadly of all, they reduce the Christian brotherhood to a congeries of overlapping and waste of Christian resources; and, most sadly of faith and practice, and to the fulness of spiritual life and love, which Christ provided for in his Church.

That the Lord wills Christian unity is too plain to be denied. But such unity means far more than the inter-

denominational comity and co-operation in which many earnest souls would acquiesce. It means one mind and one body. Division is itself treated in the New Testament as contrary to the will of God. The life of grace, of which the Church is God's appointed sphere and medium, is social; and mutual union in one sacramental life—eucharistic worship and spiritual discipline—is its appointed form as well as the condition of its fulness. Therefore, if we would truly promote Christian unity, we must promote the corporate reunion of all Christians.

II. OUR IDEA OF REUNION

The reunion in which we are interested is the ending of denominations by the united allegiance of all Christians to the ancient Catholic Church; a common acceptance of its primitive faith, ministry, eucharistic worship, and sacramental discipline; and a renewal between Catholic bodies of full intercommunion and co-ordination in ecumenical concerns. To us the reunion problem has world-wide scope; and the value of each lesser reunion or scheme depends upon its being somehow helpful to the cause of full Catholic reunion, and upon its not being pushed at the cost of either betraying or obscuring any integral element of the Catholic faith and order.

Catholic reunion does *not* mean the building of a new Catholic Church, endowed with the treasures of the several existing denominations. It means a return of all to loyal obedience to the ancient, but living, Catholic Church, and a healing of the wounds which schism has inflicted on that Church. All denominational good things were originally committed by Christ to the universal Church, and only in its catholic atmosphere can each of them be cherished without one-sided caricature, and without driving other vital things out of sight.

III. APPLICATIONS

(a) In applying these principles to reunion with Nonconformists, we have to remember that the Anglicans are not free from blame for their separation, and that, because of the earnest efforts of Nonconformists to serve the Lord Christ, God

has visibly blessed them. We cannot, indeed, regard their enjoyment of God's blessing as evidence that nonconformity as such fulfils the purpose of Christ.

As to "home reunion," as Englishmen call it, we are probably agreed that friendliness and mutual conferences, with perfectly frank, but very patient, discussion of differences, are for the present our proper methods of progress. We are at the educational stage; and, although some progress has been made, a long task is still before us. The main body of Nonconformists have not become vitally interested. The pace, therefore, should not be forced, and such schemes as occasional open communion, the interchange of pulpits, and the like, are "flickering expedients" that upset rather than unify. Reunion, if it is to abide and be in accord with the will of Christ, must be preceded by clear mutual understanding and real agreement in accepting the faith and order of Christ's Catholic Church.

We may hope that gradually Protestants will cease to think that our attitude is inconsistent with sincere desire for reunion with them. But we desire the real thing, and are convinced that old wounds cannot safely be sewn up until all foreign matter has been removed. We also hope that they will come to see that our position is neither partizan, peculiar, nor out of date. We stand for the Anglican inheritance, and for the reformation appeal to antiquity. More than this, the essentials of our position are still retained by somewhat more than two-thirds of living Christians. Finally, we have with us multitudes that no man can number of those who have gone before, but who are still within the great Church of Christ.

In the light of abiding ecumenical perspectives, Protestants will some day cease to imagine that Christ's will for Christian reunion can be fulfilled on any other basis than that of historical Christianity—the ancient Catholic system. Sincere love of truth is working among them, and we may count on their reconsidering in their purity those elements of this system, the corruptions of which provoked the sixteenth century revolt. For example, patient students cannot for ever hold that a sacerdotal ministry necessarily hinders the free access of

souls to God—surely not, if it really comes from Christ. Finally, Protestants will, in due time, see that we are not interested in condemning their past, but in wholesome reunion. Saving denominational faces will no longer worry us when we once unite to save the face of the universal Church of Christ and to release its spiritual power. And, when all unite in doing this, past abuses will fade away before a Pentecost of light and grace. True reunion can hardly fail incidentally to enlist all Christians for an effectual completion of the reformation.

(b) In reckoning with the Orthodox Eastern Churches, we find solid grounds of encouragement. We sympathize deeply with Eastern Christians in their present distress, while thanking God for the attainment of thousands among them of the glorious martyrs' crown. Much correspondence and conference has been carried on between us during the past sixty years, and American Churchmen have had a larger share in this than is generally known.

Results are emerging. Several Eastern Churches have acknowledged the validity of Anglican orders, and we seem to be gradually entering into relations which fall little short of intercommunion. The work of removing misapprehensions is not finished, and we ought not to be too sanguine. But the fundamental accord between us is sufficient to justify formal reunion whenever the time is ripe. God speed the day of that happy consummation!

IV. OBSTACLES TO REUNION WITH THE PAPAL SEE

I now come to the problem of reunion with the papal see—a subject demanding special attention. Right here I must pay respectful tribute to a truly great English layman, the saintly and royal hearted Viscount Halifax. May God richly bless his closing days on earth, and reward him for his untiring and self-effacing devotion to the great Catholic Church and to its Anglican province. I would share his vision of reunion, and would re-echo his noble plea for reunion with the papal see and with the vast number of believers in communion with it.

We may not rightly ignore the obstacles to such reunion, and, perhaps, much time will be required for their removal. But it shows lack of faith in the Holy Spirit to think that effort in this direction is useless. The situation continually changes, and there is evidence for those who have eyes to see that the conditions, both Roman and Anglican, which now prevent reunion, are slowly but surely being outgrown. Human accretions cannot forever abide; and, being human, the present obstacles to reunion in this direction will surely pass away. Needless to say, if the present Roman terms of reunion represent the Divine will, the sooner we find it out the better. In any case, reunion with Rome left out is plainly not a truly Catholic reunion.

We must view the obstacles in proper perspectives. Some of them, for example, Rome's repudiation of Anglican orders, and the opinions and practices which, according to Anglicans, are wrongly imposed on Christian consciences by the papal see, are grave. Unless we are quite wrong, we may not repudiate our orders, and may not bind ourselves to accept as necessary the opinions and practices referred to. But these matters are all involved in the more central difficulty of papal claims; and when this difficulty is rightly met, all other things can be settled.

(a) But an obstacle on our own side should be mentioned. I refer to the considerable lack of Catholic convictions among us and of sacramental discipline. That the Prayer Book commits us to the Catholic system, rather than the Protestant, is shown by the fact that renewed conformity to it has invariably worked for a revival of Catholic belief and practice; and the Prayer Book declares the official mind and law of the Anglican communion. But our discipline is lax, and anti-catholic views and practices are freely exploited among us. We can explain this evil by reasons which leave the Catholic claim of this church untouched; but until the general state of opinion and practice among us is more visibly Catholic, we shall have difficulty in persuading papal authorities to take our position seriously.

Clearly the Anglo-Catholic propaganda is a vital part of our labour for Catholic reunion.

(b) Turning to the papal claim, we should distinguish between the ancient and modern elements in it. It is the Vatican position, gradually developed through centuries and finally defined in 1870, that constitutes the main barrier to reunion on the Roman side. Moreover, the removal of this barrier does not necessarily require a formal repudiation of the Vatican Council, and we ought not to require Rome's humiliation as the price of reunion. It will suffice if Rome outgrows the objectionable elements of Vaticanism and reinterprets its terms by action that will securely establish the Catholic liberties.

Whether we accept or reject the claim that Christ formally instituted a permanent papal primacy committed to the Roman see, we have to face the evidence of Christian history that such primacy is a providential instrument of Divine ordering. Moreover, when the Church is reunited, some visible centre of unity and of ecumenical business, such as the papal see affords, will be needed for efficiency and for safeguarding Catholic unity.

We can grant this, and the probability that a permanent governmental primacy over the entire Church militant has, in effect, been divinely committed to the Roman see. What, then, interferes with submission to that see? Simply this, that the providential primacy of Rome has been enlarged by claims which subject the Church to an unprimitive and unrestrained autocracy—one which has no Divine warrant, and which displaces, instead of safeguarding, truly Catholic government. It gives to Italian provincialism a supremacy which has deprived the Church at large of an effective part in ecumenical affairs; and it has led to the imposition on Christian consciences of opinions and practices which are neither primitive nor consistent with the liberty wherewith Christ has made us free.

But these accretions do not inhere in papal primacy itself, which can survive and function after their removal. Their removal is certainly needed, for they have gradually converted

papal government into an autocracy fatal to Catholic liberties. Such a reformation will surely come in time, for Christ has not forsaken his Church. And I believe that the process of outgrowing Vaticanism, a necessary antecedent of this reformation, has already begun.

V. THE PAPAL SEE IN THE UNITED CHURCH

Can we describe in advance the position which the Roman see will occupy in the reunited Church? We cannot in detail, and to advocate particular arrangements with regard to the matter is hopelessly premature. None the less, it seems clear that certain requirements ought to be met, and that, when their nature has once been generally recognized, they can be met satisfactorily.

(a) On the one hand, what is true in papal claims will have to be acknowledged, and a primacy will have to be accepted which will be sufficiently effective to preserve the Church's visible unity.

(b) On the other hand, papal authority will have to be brought within such constitutionally safeguarded limits as will adequately protect Catholic liberties from autocratic interference.

The Catholic liberties referred to should include the unhampered local election of bishops and metropolitans, and such national and provincial autonomy everywhere as is consistent with Catholic unity and with the preservation of the ancient Catholic faith and order; the freedom and supreme legislative authority of ecumenical councils, and their right to determine the orthodoxy and binding force of papal definitions and decretals.

We cannot predict by what specific arrangements the requirements of safe and wholesome reunion will be met. Presumably the measures taken will consist largely of adjustments of existing institutions. It would be possible, if such a method were thought best, to dethrone Italian provincialism by making the Cardinalate an elective body, its members being freely chosen by the several territorial churches throughout

the world and forming a truly representative and cosmopolitan college for curial purposes. The freedom of ecumenical councils could be fortified by the requirement that they should meet at stated intervals. If some such adjustments were agreed to, the papal see would still possess important executive powers, but would not be able to impose decretals and dogmatic definitions independently of the freely expressed consent of the Church. Papal autocracy would be ended.

Of course neither these nor any other provisions for securing and guarding Catholic reunion can become practical questions until existing mutual misunderstandings and discordances have been removed; and they cannot be removed, apparently, except by much patient interchange of views, conducted with freedom from previous recriminations and bitterness. I say "apparently" because I do not forget the possibilities of Divine providence—of cataclysmic upsettings of the world, calculated to put our problem in a new context, and to drive all really sincere believers into one fold. The resourcefulness of the Spirit in this matter is greater than we can imagine.

The vision of a reunited Catholic Church is glorious, and not to be forgotten. But it imposes obligation, not less imperative because requiring patience in a frequent deferring of hope that maketh the heart sick. We must constantly resort to prayer.

FRANCIS J. HALL.

THE DIVINE PRESENCE

God far away? Christ dead in distant years?

My soul, so desolate a weary while,
Has seen Christ's love through your atoning tears,
God's heart within your smile.

—*Charles Henry Dickinson.*

CHRISTIAN FAITH AND HISTORY

BY PROFESSOR DR. J. A. CRAMER

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THE question about the relation between the Christian faith and history shall always remain a very difficult one. I do not mean the relation between religion and history, but Christian faith and its relation to history. By Christian faith I mean making the Christian truth one's own possession. Faith and Christianity are correlative ideas. Without faith one cannot understand the truth of Christianity. Only through faith one acknowledges that it is the Christian truth which has called faith into being.

Schleiermacher taught us no longer to stick to the "natural" religion like the Rationalists had done, but to appreciate religion in its positive value. With Schleiermacher, theology became for us a positive science, the parts of which are united by the common relation to a certain form of consciousness of God, as the parts of Christian science by their relation to Christianity.

We shall not solve these specific Christian truths in general religious truths, but we shall discuss the essence of Christianity from the standpoint of faith. And so we see in Christianity, as it is understood by our faith in Jesus Christ, the religion of reconciliation with God as St. Paul has it in II Cor. 5:19, that God was in Christ reconciling the world unto Himself. From this rises this difficult question, How is it possible for a historical person to be an object of faith?

Then we need historical criticism in order to get acquainted with a historical person. But what is the relation between faith and historical criticism? By faith, i. e., taking possession of the Christian truth, we understand confidence. Confidence always corresponds to practical needs. Faith means absolute unbounded confidence in some living personality. That is why real faith always brings us in contact with a living

reality of the present. We cannot possibly trust ourselves to a person from the past. Confidence is inspired by the very person to whom we trust ourselves. Confidence is a moral deed, the fact of yielding oneself to an authority of a moral personality.

So faith gives immediate certainty. It does not admit of any doubt. It does not depend on the result of any research. It lives in an inner world of its own. It comes in connection with spiritual realities only. Indeed, it shows its strength especially in that it rejects every outward proof, when this is in contradiction with its inward certainty. But, on the contrary, what position are we to take as regards historical criticism? Here is no question about practical motives, but about theoretical understanding.

It does not direct itself to the present, but to the past. The figures of important historical personalities may, by means of historical criticism, stand out before us clearer and more vivid, so that we may honour them and love them, but we cannot trust ourselves to them. We may have confidence in their principles, because these principles continue to influence us even in the present, but their personalities belong to the past. Moreover, historical research, contrary to faith, depends on outward proofs only.

Here prejudices can have no influence. The historical critic needs serenity and scrupulousness. When the result of a historical research is already fixed beforehand, the whole research is nothing but a formality. So in this the difficulty is found. Faith cannot possibly depend on the result of any research; but, on the other side, all research is worthless if it is already qualified in advance by dogmatic prejudice.

And yet, even Biedermann, in his *Christian Dogmatics*, has said that it is not true, but misleading, if anybody should declare it possible for real scientific historical criticism to proceed without any dogmatic prejudice. Lastly, he says, the consideration of the so-called pure historical ground always arrives at points where it can and will judge according to it, whether it may think something true in itself, yes or no. It

may express its meaning about it, in a way as modest and unpretending, and for that reason, as reserved, as it likes. Every critic of history is prepossessed by some opinions about the possibility of historical effects. This, however, is a dogmatic supposition. Such a one is, from a scientific point of view, of no value, only then, if for him who makes use of it, it is a dogmatic supposition, in such a way that he cannot justify it, but has accepted it as a dogma, positive or negative. In every "Life of Christ" (it is still Biedermann who is speaking) "the dogmatic conviction of the author concerning the miracles is at once to be noticed, however much he may emphasize the pure historical character of his researches. He is not to be blamed for the fact that they have some influence; he cannot help it, but for the fact that he will not allow it to have any influence and not answer for it. He who puts aside all dogmas for historical research about the life of Christ, and who promises not to take them into consideration at all, is not willing to have his own dogmatic suppositions examined."

It is difficult to say anything against these words of Biedermann. If, however, we believe in Jesus Christ as our Redeemer and we are willing to answer for this faith, and, according to our opinion, can answer, yet this difficult question remains, that, on one side, by faith, we have immediate certainty about the personality and the work of Christ, while, on the other side, we must examine how far we may rely on the tradition about Him.

People have tried to remove this difficulty by replacing Jesus by his moral teaching, or his inward life, or the message of redemption, as it is found in the New Testament. But the idea that, in this way, it should be possible to do without historical criticism has always proved to be an illusion. If we will not make Christianity into a religion of intellect, as the old Rationalists did, and if we do not recognize its real essence, we cannot do without historical criticism. Indeed, we are obliged to recognize that; if we had to take it for granted that Christ never lived, our faith in Him would disappear.

Historical criticism, however, shall never be able to prove

this. For the Gospels are edifying literature and are no history in the usual acceptation of the word. The evangelists lay most stress upon the godly side of the earthly life of Christ. They give us a picture of his life, such as they saw it in the light of their faith. That is the reason why Biedermann is right when he says that the dogmatic conviction is of great importance for the research about the life of Christ. We cannot and will not neglect it, because this dogmatic conviction is essentially a religious one, fixed upon a religious experience, as we have been immediately impressed by the personality of Jesus Christ. This fact cannot be explained from earthly, temporal factors, because this religious experience raises us above all earthly, temporal matters and brings us into contact with Him, whom Schleiermacher calls the Universe, the Infinite, and whom we call God, our Father. By this miracle, by which Jesus Christ becomes for us a revelation of God, we get to know ourselves as members of the family of God, and, according to St. Paul, Eph. 2:6, sitting together in heavenly places in Christ Jesus. By this miracle we are taught to know our very hearts, and, as we get to know ourselves, we are convinced of this, that in our innermost selves we are related with God.

By this religious experience it is that Christ, who became a revelation of God in our inward life, also became a revelation of God in history. We belong to history. It is not that we have been grasped by some sublime idea; but we have been grasped by One who lived in the human world, by one represented as a historical personality. The experience of our redemption by Christ—for the fact of being raised above everything earthly, finite, and temporal is a redemption, because at the same time we know ourselves raised above guilt, death, and damnation—becomes that by which we understand the revelation of God in Christ in history.

So we do not generally believe in miracles, not generally in the possibility of miracles in history. We can place the miracle but in immediate connection with the miracle of our own conversion, with our own experience of God in Christ. Without the experience of the miracle of regeneration our

belief in the possibility of the miracle is a theoretical conviction which is not sufficiently founded. In the light of this experience we get to know nature as a unity, of which God is the foundation. In this light we see all history concentrated in the revelation of Christ. Christ becomes the centre of history. From the Christian point of view, there is no history whatever of which the centre is not Christ. Though there are historical fragments, without Christ the connecting link, which makes these fragments into a unity, is missing.

With this we have also answered the question, whether our faith in Jesus Christ as a historical person does not bring us in contradiction with the general conception of history.

Formerly, the Church, with its sacred history, was absolutely isolated from the secular world. The Reformation, which made Christ and his work the central point and, by doing this, caused the historical experience of God in Christ to be fully estimated once more, broke down the walls which separated sacred Church history from the secular world and, in this way, it made the Christian religion into a link of the chain of historical religions.

So people began to examine Holy Writ critically. People asked why a history, like that of Christ, which happened so many hundreds of years ago, and, therefore, could be mixed up with all kinds of legendary and mythical elements, could be the foundation of our faith, until Lessing, with his well-known word about the accidental truths in history, which could not possibly be the ground of eternal intellectual truths, told the Rationalists the way to an immutable, unshakable religion of the intellect.

We know how idealistic philosophy put an end to superficial Rationalism. We only need to mention names like Kant, Fichte, Schelling, and, last, not least, Hegel, to know that at last the intellect was considered the inward law, which ruled history and in which it was logically developed. It is obvious that, in this way, there is hardly anything left which we may call "history." For history is something different from that which "theoretical reasoning" is able to understand by it. His-

tory does not consent to be placed in a dialectic scheme, and, following its course, it does not heed our opinion, whether something is true in itself, yes or no. It goes its own way. The intellect may be astonished at the logic of facts; in the meantime, it should not forget that it is the intellect itself which has called logic into being. But it remains the great merit of Hegel to have cleared away the erroneous idea that history should be the domain of mere accident. It is he who gave a meaning to history. As for history, we may speak of casual connections just as in natural processes. The form of these connections, however, is not that of physical necessity, but that of liberty, such as it manifests itself naturally in the moral life. But by this, we do not mean to say that the course of history is accidental or even arbitrary.

There is, according to Van Frank, a necessary, but morally limited connection in a logic of facts such as is fixed in the moral system of the world and by the factors of redemption. So, by the factors of redemption, we can only see history in the light of our own salvation by Christ as unity, as a logical whole, of which the problems at last shall be solved as the mists are cleared away by the sun. The deepest ground of our liberty is God, by whom we are living, and from whose fountain of love we are daily receiving strength for our moral deeds.

The moral system of the world is his redeeming counsel, to which we submit ourselves voluntarily and joyfully, having the full conviction that at last He shall be victorious. So, by Jesus Christ, Christianity becomes an absolute religion. Faith makes Him the central point of the world's history and regards God as a Father, the Creator of the world, and the origin of history. The God of Christianity is the God who leads Men and Nations according to his eternal counsel and who unfolds his holy Will in history. With this, we do not mean that we should accept for every historical event natural causes, and that we should only explain to immediate deeds of God that which we could not explain from natural grounds, but that we should think of God as the deepest ground of all historical events, who manifests his Will in the whole of history.

The Christian faith gives us the true appreciation of history. When explaining historical events scientifically, there is always an unexplainable rest, which forms the greatest factor.

We will try to understand the historical events in their connection, to know the acting persons, to understand their inward life, and explain their motives. And, if we are successful, which, in most cases, we are not, have we gained our end? By no means! We have only got to know the superficial part. But the question remains why some person in some case has acted in that way and not differently, why he has followed this and not that motive, which was just as important for him. How often we ourselves do not understand. Often we choose something else but that which we ought to have chosen and could have chosen, and, properly speaking, would have chosen.

If history, just as natural processes, developed itself with physical necessity, everybody would be able to tell beforehand, with considerable accuracy, that which was going to happen. But we cannot know what will happen the next minute. Certainly, afterwards we can see the logic of events and talk about it scientifically. But what did we know about it beforehand? Are not we waiting, especially in our time, for a personality who should be able to bring some order in this chaos? We are waiting, and waiting, probably in vain. Who can procure us such a man? We may surely say that history never takes its course such as we thought it would. Theodor Herzl made merry over it that so many scholars are only living in the past, and only are able to tell us how things were formerly. I fear that they cannot even tell us so much. So the past, a magnitude unknown in its deepest grounds, the present, an inexplicable chaos, the future, an unlimited possibility—that is the scientific way of looking at history, if it is not borne by faith. Without faith nobody can read history aright. When we speak about the evolution of mankind, or about the end of history, or when we see in history the self-development of the idea, then we do not take this from history, for history often shows exactly the contrary, but from a domain outside of history, namely from faith. In order to explain the facts in their connection, faith must be taken into consideration. The deeper the faith,

the higher the standpoint from which we may study history. There, where scientific research is always bounded by impenetrable darkness, faith soars high above this darkness and sings with the poet of Psalm 103: "The Lord hath prepared his throne in the heavens and his kingdom ruleth over all."

When we say that God manifests Himself in history, we do not deny the psychological preparation in history for the deeds of God. The men through whom God is working in history are not isolated, but are spiritually related with their fellow men. The work of God is not a sudden intervention like that of a coachman, who seizes the reins from the hands of his little boy as soon as he sees that the horses are bolting, but a continued revelation. So we may call it a growth, an evolution, in so far as every growth is a development of life. We do not see contrasts in manifestation and gradual development, but we cannot explain everything from this gradual development. Many things happen independent from the ordinary course of events. Science, also, is obliged to admit that it is no intellectual mistake, when, besides the work of God, manifesting itself in ordinary events, we give a place to that activity which is absolutely independent of the ordinary course of events. If God has revealed his holy Will in history by sending Christ, and if this historical revelation is the real foundation of the deep impression made upon us by the evangelical truth—such as on the other side, this deep impression becomes that by which we understand the revelation of God in Christ—then we must necessarily come to the conclusion that faith and history are not only not contrasts, but are closely connected.

But, in order to value a historical event sufficiently, it is necessary to know it in its effects. If we will estimate the historical revelation of God in Christ as high as possible, we must realize its historical effect. And then we see the Christian Church, in which are the living forces of the Gospel, from which we learned the cosmic importance of Christ and so the absoluteness of Christianity. It is of great importance, says Herrmann, that in that part of history, to which we ourselves belong, we find the Man Jesus as something undeniable.

We shall put it still stronger: It is not only of great im-

portance but of decisive importance. The faith in Jesus Christ has claimed all our scientific work, also our historical criticism, and we can say with Von Moser:—

Seitdem das Herz den Kopf gelehrt,
Hat dieser sich ganz umgekehrt
In seinen Grundideën.

For the very reason that we are men, belonging to history, or, properly speaking, because we are Christians, belonging to the Christian Church, we cannot be saved from our moral sins by ideas, but we need a revelation of God's redeeming counsel in history. This revelation is taught us by the Gospel. So we finish with the statement that Christianity and history are not contrasts at all, but that they are connected very closely, and that Christianity and the Christian faith have always to find their proofs and strength in history.

So Jesus Christ becomes the foundation of the Church, the pledge of its unity and of its victory in the future.

J. A. CRAMER.

A BOOK

Softly I closed the book as in a dream
And let its echoes linger to redeem
Silence with music, darkness with its gleam.

That day I worked no more. I could not bring
My hands to toil, my thoughts to trafficking.
A new light shown on every common thing.

Celestial glories flamed before my gaze.
That day I worked no more. But, to God's praise,
I shall work better all my other days.

—*Winfred Ernest Garrison.*

A EUROPEAN PROPHET OF CHRISTIAN UNITY

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IN the midst of so much American discussion of the problems of unity and co-operation by the Protestant forces of the time, it is significant and heartening to have a clear and forceful note sounded by a great Christian leader from across the Atlantic.* When Pastor Keller of Zurich was in the United States recently to interpret the pathetic condition in which the Protestant groups in Central Europe found themselves as the result of the war, he often referred to Archbishop Söderblom of Upsala, Sweden, as one of the most outstanding leaders not only in his own church but in the total Protestantism of Europe. And there are many other evidences of the high esteem in which he is held by religious leaders on both sides of the sea. Recently he made a short visit to this country, and American Churchmen had the opportunity to see and hear this apostle of the evangelical faith and of Christian fraternity.

In spite of the fact that he is primate of Sweden, and might be expected to speak the language only of his country, as matter of fact, the Archbishop is a versatile linguist, and uses most of the European languages with facility. He has no difficulty in making himself understood by audiences who use English only. He extended his visit to several parts of the country, and, while his Swedish and Lutheran friends may have felt that they had the first claim upon his time, yet he was much in demand by religious groups of all kinds. It is fortunate that his personal messages were the better understood by reason of this striking volume of his, which has but recently come from the press.

* *Christian Fellowship or The United Life and Work of Christendom.* By Nathan Söderblom, Archbishop of Upsala. pp. 212. Fleming H. Revell Co., New York.

This is the second volume in the *Christian Unity Handbook Series*, of which Dr. Peter Ainslie of Baltimore is the editor. The first volume in the list was prepared by Dr. Ainslie himself with the title, *If Not a United Church—What?* This series is the first American attempt to issue a consecutive list of books dealing with the subject of Christian unity. The authors are chosen from the various communions of the Church, and it is significant that this second book in the series should be prepared by one who comes from a land not frequently thought of as involved in the problems which confront the American churches, and from a denomination which has found it difficult to throw itself with enthusiasm into the co-operative movements now so impressive in the Christian programme. Yet the reader is soon made aware of the fact that the author is not only wholly familiar with the many phases of the question of religious co-operation, but is able to express himself in clear and vigorous English.

The discussion is divided into three parts—the ideal unity of Christendom, its present unhappy divisions and their causes, and the efforts to achieve the oneness of Christians. It is clear that the unity for which Jesus prayed, and which was the dream of his first interpreters, was not a formal thing, either in the sense of creed, ritual, or organization. Such a unity the Church never possessed. In the Christian communities of the first century there were many varying forms of teaching, as the influences of Jewish and Græco-Roman life made themselves felt in the new society. Even more modifying was the impress of the many religious practices of the time upon the simple and informal services of the primitive congregations, while, as was inevitable, the social customs of the different sections of the Empire, reached by the missionaries of the faith, had their influence in shaping the structure and organization of the various groups of believers. All this is apparent to the student of the New Testament and early Christian history. Yet, there was a controlling unity of purpose, a oneness of loyalty to the living Head of the Church, and a disposition to

apply everywhere, in the measure of local and varying needs, the principles and urgencies of the new evangel.

The Archbishop insists that these diversities, both of the primitive Church and of the latter ages, are not inconsistent with a unity which shall still permit of diversity in its manifestations. He uses a homely, but appropriate, illustration, borrowed from Professor Glubokowsky of Petrograd, who took the image of a Russian house, which may be divided into several rooms by low walls. Up above there are no partitions; down below the people live in separate rooms. Is unity to be secured by destroying the separating walls, or would not this result in worse confusion than now prevails? Dr. Söderblom's answer is, Let the walls remain. Each individual thrives best in his own spiritual home. Do not move the walls. Let all grow in faith and love so that they may reach above the divisions and manifest the membership of all in the same Church.

Such an attitude of tolerance for the present denominational system is natural—perhaps inevitable—in one who belongs to as impressive a denomination as the Lutheran, and is himself so implicit in its administrative activities as to be sensitive to the implications of the demand for a more formal and visible union of Christian forces. Of course, to those who, like the Romanists, the Anglicans, or the more aggressive of the Episcopalians, insist upon nothing less than an inclusive and incorporating union, such a plan of fraternal understanding and interchange of ideas seems too mild and hesitant to be actually effective. And yet, it is a remarkable testimony to the growth of the sentiment in behalf of a united Church when a Churchman, of the position and denominational connections of the Archbishop, takes the field in advocacy of the very large and generous measure of co-operation which this volume interprets.

In discussing the divisions of Christendom, Dr. Söderblom naturally groups them in a threefold order—the Orthodox or Eastern Churches, the Roman Catholic, and the Protestant or Evangelical section. This last division he calls the Evangelic,

which we think an unnecessary and perplexing departure from an entirely familiar and unambiguous term. The name Evangelical is quite well known in American religious parlance as referring not merely to one denomination,—the Evangelical churches,—but to all Christians who are of the Protestant mind and fellowship, and who hold to the basic elements of the New Testament evangel. Some of these much prefer the term Evangelical to Protestant, as less polemical in its connotation, and less related to a particular movement in the history of the Church. At all events, whatever be the practice of a few European writers, the Archbishop has likely discovered on his visit in the United States, that it is difficult to substitute a new and unconvincing term for one which has passed into the vocabulary of the Church as the least objectionable of many.

One is sincerely grateful for the generous measure of attention that is given to Luther in this book. Whatever be the controversial matters which enter into the relations of the Eastern and Western Churches, the problems that have confronted the two great companies of Western Christians—Roman Catholics and Protestants—have chiefly gathered about the character and mission of Martin Luther. We have not read a more devoted and enthusiastic portrayal of the great reformer's character than is here presented. To the author Luther was not the mere dogmatic defender of an academic liberty in Christian thinking, but the real successor of the great prophetic leaders—Jesus, Paul, and Augustine. Erasmus was more a reformer than Luther. He wished to remove the debris from life, worship, and doctrine. But Luther, like Loyola, was impelled by a deeper passion, an all-consuming desire for peace of soul. He was not interested in a new movement. He counted himself a child of the Church to the end. He was the incarnation of the mystical and prophetic spirit of the earlier Church, and it was not less than tragic that in the enforced cleavage, which it created between the official churchmanship of the age and the newly awakened loyalty to truth, Roman Christendom deprived itself of the mightiest genius in revealed religion after St. Paul.

Luther was but one example of many who suffered exclusion from the pale of an autocratic church, or who withdrew from its authority in search of a freer life. Under these two categories the author reviews briefly the story of some of the leading divisions, particularly those groups which disapproved of doctrines and rites insisted upon by the orthodox church, or found themselves deprived of essential freedom within its fellowship. Here follows a suggestive section dealing with the national churches, as the expression of individualistic interpretation of Christianity as the result of geographical and political variations. And, in this connection, an earnest plea is made for religious education as a part of all regular instruction provided by any competent government. The state churches of Europe are in a position to enforce this principle much more effectively than the free churches of the United States. Here the idea of separation between church and state, which was originally intended to safeguard the nation's educational programme from the arbitrary control of an established church, has, in the absence of any such ecclesiastical institution, been perverted into the notion that there must be a total separation between public education and religion. This is a vicious and untenable theory, and its fallacy is being perceived and corrected by the provision, both in connection with the public schools and the state universities, of such opportunities for biblical and other religious instruction as shall round out an otherwise incomplete programme.

In the discussion of the third part of the theme,—Ways to Unity,—Dr. Söderblom considers successively the method of absorption, the method of faith, and the method of love. Of the first not much can be said as promising results, though it is a curious fact that all the sections of the Church that have faced the problem of disunion and tried to compose the differences among the churches, have planned for some sort of benevolent assimilation of the other religious bodies into their own. The futility of such a plan is increasingly clear. The method of faith is more promising. It assumes that there is a body of Christian truth held by all the churches as a sacred trust, and

that some kind of agreement may be reached as to its content and extent. Naturally, the liturgical and confessional churches put more stress upon this feature than do the freer ones. Yet, the rich experience of these denominations through the centuries gives them a natural right to attach marked importance to the creedal basis of their history and the orders which appear to be the guarantee of an unbroken and fruitful ministry in the world. The value of such a succession, not as the custodian of an exclusive inheritance, but the expression of a continuous and growing treasure of Christian testimony, comes to be understood more fully and approved more widely as it is divested of its more arbitrary features, and made adaptable to the total body of Evangelical Christians.

Best of all, however, is the method of love. The Word of God and the Spirit of God mean more than organization and orders. The Church of God has many voices, but at last one message. By prayer and conference members of many communions come to common ground, and know that the things in which they agree far outnumber those in which they differ. The recognition of this fact has led to many fraternal gatherings and discussions in recent years. The tragedy of the World War has driven Christians back to the essentials of their faith and to appreciation of the necessity for larger and more visible unity. These conferences have had many results. They have brought into being some of the most notable efforts for Christian co-operation, such as the Federal Council of the Churches of Christ in America. And they have led to the projection of the two great gatherings upon which all Christians of forward look and sensitive spirit are concentrating their interest—the Universal Christian Conference on Life and Work and the World Conference on Faith and Order. It is hoped that these convocations may be assembled within the next two years. They are not hostile in spirit or conflicting in purpose. They are to survey different areas of the great field of co-operation and unity. The author's complete sympathy with the purposes and programmes of both these assemblies is evident throughout the discussion.

The final word has not been spoken on the subject of Christian unity, and the Archbishop of Upsala would be the last to claim that he has spoken it here. The book is rather an illustration of the genial and brotherly spirit in which the problem must be approached, than a prescription for its realization. Its chief contribution to the discussion will be its appreciative estimates of some of the great Christian leaders who have mediated to the modern Church the lofty evangelical truths of the earlier years, and have made it possible to appreciate the continuity and momentum of the influences that make inevitable the movements of reform and co-operation of which the modern Church is the beneficiary. A large measure of acquaintance with church history and doctrine enriches the treatment of the theme. Considerable familiarity with the recent literature of Christian unity is shown, though some of the most stimulating discussions of the subject are not included in the references. But it is an inspiring experience to read so fresh and vital a work on a theme of present and vivid importance from one who brings to it the European point of view and the Lutheran inheritance of devotion to Christian doctrine.

One will watch with interest for the later numbers in this significant series on Christian unity. A bibliography should be added if a later edition of this volume is issued.

HERBERT L. WILLETT.

WORSHIP

God said, "Neglect not the assembling of yourselves together."
So seven village church bells ring through drear and golden weather.
Seven tones, assured and deep, as discord fall upon my heart,
The weary while I watch Christ's foolish sheep
Assembling on their seven hills *apart*.

—*Daisy Conway Price.*

GOD'S SOVEREIGNTY IN THE PROGRAMME OF UNITY

BY REV. ERNEST C. MOBLEY

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THE urgent demand of this hour is an intelligent acceptance of the sovereignty of God. The idea of God is the basis in religion. If the Church has a little God, it will always be a little, compromising, ineffective institution. If the basis of our Church is small, the building must always be small. A big building on a narrow base can never face the fierce storms that sweep over the earth. A great God is an absolutely necessary background for a great religion. We need to-day to grasp the sovereignty of God as portrayed in the Royal Psalms. The world at this time is running to seed on a flaccid humanitarian latitudinarianism. We are drinking the rich "milk of human kindness" with but little thought for the registered cow that gives it. The majority are appropriating and enjoying the rare fruits of Christianity with little thought for God the Giver.

There is a need for a revival of the sovereignty of God in our processes of thinking and our culture of worship that will produce a Christian Puritanism—the iron of an unconquerable faith that hammers out Will into the fine blue steel of an undaunted courage. A whole-hearted faith in a great God makes great men. We want a reincarnation of Divine sovereignty that will give us a race of intellectual giants after the order of John Calvin and Jonathan Edwards. History does not record two other thinkers, in modern times, who wielded such mastery over the minds of men. This hour demands that type of faith in the sovereignty of God that will produce such clear, masterful, religious thinkers as Calvin and Edwards. Furthermore, this hour is urgent with the need of an acceptance of the sovereignty of God that will reproduce in the realm of statesmanship

such intrepid leaders as John Knox of Scotland, William the Silent of Holland, Admiral Coligny of France, and Oliver Cromwell of England. The world has been swept by a startling disintegration because the hour had no big Godfearing leaders. You cannot produce big men without a big faith in a great God.

The sovereignty of God must grip our heads and our hearts. When pure intellect flames and flashes in mastery as in Germany, there is always one ultimate result, and that is complete wreck and ruin. When the heart alone holds sway, there is sure to come wild religious fanaticism. We have divided man into two separate compartments, labeling one head where reason resides, and the other heart where faith reigns. A sovereign God grips both mind and heart and harmonizes reason and faith. L. P. Jacks, in his booklet on *Religious Perplexities*, puts it in this forceful way: "Faith is neither a substitute for reason nor an addition to it. Faith is nothing else than reason grown courageous; reason raised to its highest power, expanded to its widest vision." According to Dr. Jacks, there is in every person two distinct elements, one he names "the coward" and the other he calls "the hero." The coward plays the role of "safety" and relies altogether on reason, while the hero accepts the programme of danger and is led to victory by faith. The sovereignty of God grips the whole person, adding faith to reason, which turns the coward in us into a hero and conqueror.

This sovereignty was clothed with humanity. The great God came to live in the form of man. "In the beginning was the Word, and the Word was with God and the Word was God. And the Word was made flesh, and dwelt among us." This is a sublime picture. The Word is the sign of an Idea. The Word and the Idea are coetaneous and coexistent. This Word revealed the entire Idea, and the complete Idea was expressed in the Word. The Idea represents our sovereign God, and the Word pictures this great God completely manifested in the form of man. In the fourteenth chapter of John's Gospel, Christ gives an unanswerable presentation of this wonderful truth. When Thomas asked to know more about the way, Christ said: "I am the way, the truth, and the life, no man cometh unto the Father,

but by Me." Christ stated the thought more fully when speaking to Philip. He said: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." It is absolutely impossible to understand God without understanding Christ. The only approach to God is through Christ.

Another strangely startling statement made by Christ is this: "I am the Alpha and the Omega, the First and the Last." Everything in creation, development, and redemption is comprehended in Christ. "Through Him all existence came into being, no existence came into being apart from Him" (John 1:3). The illuminating picture found in the expression "I am the Alpha and the Omega" was thoroughly familiar to the Greek mind. All history, literature, art, science, philosophy, and culture in the wonderful Grecian nation must find interpretation through their remarkably exact language. The language which gave the golden key of meaning to this rich state of knowledge found fashion in an alphabet. The first letter in the Greek alphabet was alpha and the last was omega. Every Greek scholar knew that all the marvelous meaning of their national wealth must find interpretation through their alphabet and within the span bounded by alpha and omega. So everything in creation and the fascinating development of the human race and the Divine process of redemption, must be interpreted through Christ. All spiritual values must be understood through the Divine Alphabet. Christ is the Alpha and the Omega, the first and the last letter in that alphabet. The language of mankind must be understood through a living alphabet.

When all truth was translated into a perfect life, all mankind began to understand. It takes life to speak to the deep in life and call back a universal response. The only transforming truth to-day is the truth made incarnate. God became

known when He began to live in human form. Truth becomes powerful when it is translated into the lives of men and women. All truth was vitalized in the personality of Christ. Christ was in the world from the beginning. He was spiritually present with men long before their eyes saw Him in human form. John says: "That was the true Light, which lighteth every man that cometh into the world." That means that every light on every truth, which every man in every age has enjoyed, has come shining into his soul through Christ. Dr. John Moffatt's translation makes this illuminating statement of the Apostle John clearer: "That real Light, which enlightens every man, was coming then into the world." Dr. J. D. Jones of Bournemouth, in his remarkable sermon on "The Originality of Jesus," makes this new approach in an application of this Scripture: "Is there any relation at all between Jesus and Buddha or Confucius? Is there any relation at all between our Christian faith and the great faith of India and China? A century ago, perhaps, the answer given by our fathers would have been 'No.' They would have classed Buddha and Confucius among the false prophets, and the great religions that bear their names as inventions of the Devil. But we take wiser and truer views of these non-Christian faiths to-day. We regard them not as proofs that the Devil is at work (as our fathers did); we regard them rather as proofs that God is everywhere at work—that He has left Himself nowhere entirely without witness. These great faiths are evidences—as the altar to the unknown God was at Athens—that everywhere men are groping after God, if haply they may feel after Him and find Him. In so far as they convey or embody truth, these non-Christian religions are of God, and in so far as these mighty teachers of the ancient times were able to guide men into truth, it is surely not going too far to say they were inspired of God." Again Dr. Jones says: "There never was a falser thing said than that statement of one of the old fathers, that the virtues of the heathen were splendid vices."

The virtues of the heathen are just the flashings of the light of Christ. Whatever is true in Buddha and Confucius is the

product of Christ in them. And, inasmuch as Christ was in them, I ought not to be, and indeed I am not in the least, surprised to find in them gleams and anticipations of the eternal truth which was fully revealed in Christ. I am not, therefore, in the least disturbed that scholars should find in the Confucian books and in the Buddhist writings truths similar to those which are proclaimed by Christ in his Gospel. The truth is the relation between Christ and Buddha and Confucius, and other pre-Christian teachers are not to be conceived as being the antithesis of the false and the true. It ought rather to be conceived of as the relation between the partial and the perfect, between the incomplete and the complete, between the morning twilight and the full blaze of day.

This emphasizes the universality of truth. Christ came to redeem the world and He was the living Truth. Christ is the only approach to God. Truth is truth, whether viewed through mystic Oriental eyes, or understood by keen Occidental minds. Truth is the same, whether considered from theological bias or approached from the standpoint of science. The only saving, civilizing truths are those incarnated in the personality of Christ and lived out in his public ministry. Christ is the Light of the World. Every darkened mind or place that has changed, has changed by the light of his Presence. In the early Christian centuries leaders followed Greek philosophy and interpreted God in terms of the Absolute and the ultimate Reality of philosophy. "In modern times in our efforts to understand the nature of God, we do not start with Plato or Aristotle; we start with Christ. We believe as the Greek thinkers did, that God is the Absolute; we believe that He is the ultimate Reality—the final Cause of everything that is, but we do not start with an *a priori* conception of the Absolute, and allow that to whittle away the revelation of God given to us in Christ; but we start with Christ and use what He has revealed to us of God to give meaning and content to our conception of the Absolute."

Through Christ we are coming slowly to understand the solidarity of humanity. Christ laid the foundation for a universal Kingdom. The basis was character and not racial advan-

tage. Christ understood that a universal Kingdom must disregard all racial distinctions and national boundaries. Jew and Gentile, bond and free, were all readily admitted on the basis of personal character. Those informed on world conditions are beginning to realize that we can never build a satisfactory civilization along national boundaries or after the lines of racial peculiarities. We must begin to lay a broad, deep foundation upon which to build a lasting civilization. This foundation must include every race and all nations, and it must be built on the principles and after the plan given through Christ. There is absolutely no other scheme that guarantees satisfaction.

Individual acceptance of the sovereignty of God, with an intimate understanding of his on-going in the Person of Christ, the abiding consciousness of a universal Kingdom built on the universality of Truth and the solidarity of humanity, will bring unity of all Christians. If a satisfactory foundation for permanent civilization can only be found in the personality and programme of Christ, then we naturally ask "What agency have we for making effective this programme?" The only agent on earth known to man, divinely endowed, for this gigantic task is the Church. Can the Church save civilization? Everything else has been tried and failed. The Church alone must face the task. With a sovereign God, moving in a conquering Christ and bearing in the folds of his banner of Truth the breezes of undying love, the Church can save civilization.

This gigantic task demands a united Church. The union of all God's people in one vast army with banners to conquer is imperative. Musty traditions, obsolete dogmas, and hoary denominational differentiations must melt and vanish under the majesty of God's sovereignty and the consuming light of Christ's Presence.

ERNEST C. MOBLEY.

PRECONSTRUCTIVE CONFERENCE

BY RALPH W. BROWN, A.B.

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I. *Thesis*

There is a way toward Christian commonmindedness by concerted inquiry. That way, if we will take it, bids fair to lead us all beyond the horizon's iron rim to prospects not to be predicted.

II. *From the Standpoint of Belief*

Purely academic discussions, it is said, can get us nowhere. Pride of intellect has already done much to occasion and perpetuate the divisions of Christendom. Divisions exist where there is full agreement on problems as to Baptism, ordination, and the like, so that to solve such problems would not bring unity to pass. Disunion is not an intellectual but a moral issue, involving moral weaknesses and sins. If unity is to come, it must be by some great spiritual urge that will catch the churches on its ground-swell and lift them to heights which now seem unattainable.

How petty, how futile and perverse, the wordy wars concerning doctrines seem from the celestial heights of Christian mysticism! If we would but grow in some measure fit to enter into the mind of God, it has been written, each would be one with God and, therefore, one with all others who are one with Him. Indeed it is declared fervently that instead of holding conferences to discuss divisive issues, Christians might well gather from the world over in some great cathedral and wait in prayerful silence for that perfect union of God's will and man's which is the mystic's definition of both prayer and unity.

From such a standpoint, the truth concerning unity and the mode of its attainment far transcends the best of utter-

ances like these, for utterance is by the human intellect which distorts the mystic's message to the world.

III. *From the Standpoint of Inquiry*

In his epistemology the mystic is fallibly human. His appraisal of the situation with regard to unity ignores man's obligation in the matter. God is one, but that fact does not serve to standardize men's understanding of his will. The urgings and leadings of the Holy Spirit toward unity are mediated to each several believer by his own peculiar intellect. The mystic fails, by any dint of definition or desire, to absolve human knowing from the need for fullest exercise of man's God-given powers. Just as mediæval contempt for the body was an irreverent and ineffectual starting-point for the perfectionment of the soul, so also petulant disparagement of the human intellect is not God's way for man to fit himself to enter into God's own mind.

The problem of disunion is thus, whatever else it is, an intellectual problem, demanding, whatever else it may demand, concerted intellectual endeavour toward the common mind which is in the one Lord Jesus Christ.

IV. *Terminology*

Words, to be effective instruments of thought and utterance, need to be defined by other words of which the same is true. Thus, definition is a circular or endlessly recessive process. On the other hand, without definitions intercourse would be limited to objects designated by the speaker's pointed finger, a sort of digitation not possible in the present instance. The first three following definitions may serve to make the fourth intelligible.

Belief-activity is a convenient designation for any conduct regarded as deliberate and purposive, in contrast with other behaviour not in question here.

Constructive belief-activity is a phrase to emphasize the directing of conduct to prefigured ends. All or nearly all belief-

activities are constructive in this special sense of seeking some foreseen result.

Indoctrination is a name for the particular kind of constructive belief-activity which seeks to propagate a given tenet. In so far as indoctrination is "tentative," its tentativeness accentuates the constructive character of the effort.

Pure inquiry may now be usefully defined as preconstructive belief-activity. Inquiry, in this sense, is motivated by a conviction of its opportuneness without foreknowledge of its fitting outcome, and is pure to the extent of its freedom from indoctrination as defined above.

Definitions have no power of fiat and epithets no right of coercion. The possibility of pure inquiry as to matters of conviction, and certain other issues to which these definitions serve only to direct attention, are discussed below.

V. *The Crucial Difficulty*

A problem of vital interest can now be stated clearly. Pure inquiry is irresponsible. Its sole desideratum is the truth, no matter what the consequences. In inquiry all loyalties are irrelevant save loyalty to the cause of inquiry itself. That attitude has made concerted progress possible in astronomy and medicine and other favoured fields. Religious inquiry is not yet pure, nor nearly so, because of the distrust and fear of individual utterance. There never was a Christian fear of truth.

But utterance is not inquiry and has not the prerogatives of inquiry. Utterance is rightly hedged and bound by endlessly complex considerations of expediency, from which inquiry must be wholly free. Report of inquiry is not inquiry, though it may become material for inquiry if anybody so desires. The license of inquiry (man's only absolute license) is valid on the plane of inquiry alone.

Persons in whom the inquiry-motive is predominant (how easily one thinks of instances!) tend to carry over into their reports the unconstraint which is their right in inquiry. That tendency is the cause of all the evils which stand charged in

error to the inquiring intellect itself. This very article may be taken as a case in point. Wiser believers are enmeshed in caution which must not be broken through by impulse. The success of causes which they have at heart depends in no small measure on prestige and foresight. Perhaps, the only pure disinterested inquirers are little children. For many men, indeed, to alternate from the instructing to the inquiring function ("I want to see" vs. "I want to make them see") requires a change of motive and of loyalty too violent to be ever possible. For such men, criticism of methods in good works is "nasty," and proposals for preconstructive inquiry in common are perverse and weak.

The sacrosanctity of my inmost convictions is such that I will not submit them to my own examination, far less to that of other men. In this, however, am I not my dearest enemy? Can I not look back a few years and rejoice with all my heart that intercourse (fortuitous and inadequate as it has been) has led me now beyond old standpoints which then seemed fixed for me forever? Why am I not eager, therefore, (not only to the end of commonmindedness but primarily for the sake of a better mind on my own part) to promote concerted inquiry into those very matters as to which my loyalty is most fixed to-day? There are two reasons why.

The first reason is that in the strength of my loyalty as a builder, I prefer the opportunity of indoctrination to the untried opportunity of preconstructive conference, benefits of which, according to the definition and the facts, lie wholly beyond sight.

The second reason is that experience has not yet demonstrated, perhaps, that these are really antithetical processes. With Christian wisdom still dispersed and in the making, we still shift unwittingly from inquiry to indoctrination, not realizing that the latter must always nullify the hope of conference. If inquiry is the motive, the leaders and the teachers must become students of the common problem with the rest of us, not in false modesty but in deepest purpose, not because that attitude is tactful but because pure inquiry does not occur in any other. That attitude is the safeguard of the undertaking

against hasty and subversive proclamation of results attained. The need is for concerted wisdom. Nothing less will serve.

VI. *Actual Procedure*

Here it is suggested that the reader should render to himself in private, from his own acquaintance with the literature and the efforts of to-day, a critical account of what is being done toward Christian unity. Such an account will fall entirely, so far as intellectual efforts are concerned, under the head of construction. The work of preconstructive inquiry is not being done at all save adventitiously and at almost insuperable disadvantage.

VII. *The Common Opportunity*

It is unlikely that conferences for pure inquiry can ever be successfully "promoted," but it is impossible that such conferences should not occur spontaneously, so to speak, whenever the inquiry-motive is by common consent relieved from obloquy by force of the desire of men to fit themselves as best they may to know and do God's will together. "Yes, provided the believers want to!" That is the hopeful view of inquiry in this special sense.

The first section of a new methodology of conference must specify that inquiry is to be from the beginning a common undertaking. The other sections of that methodology are still to be filled out by application of the initial principle.

If young men leave the opportunity of such conference to those of riper years, it never will be taken. If men of deeply fixed conviction ignore the need for preconstructive inquiry, young men will undertake it in unbalanced groups. It has to be a common undertaking.

As the result of concerted inquiry, we shall no longer be the "we" of now. That is the needful spur to the desire for Christian unity in the absence of a common mind. And may no grief occasioned by unwisdom be without benefit to endeavour in the years to come!

RALPH W. BROWN.

A PLAN BY WHICH THE UNITED STATES MAY CO-OPERATE WITH OTHER NATIONS TO ACHIEVE AND PRESERVE THE PEACE OF THE WORLD

BY PROFESSOR R. L. GREENE

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JUSTICE is the only basis upon which the world peace can be founded. War begins on the field of commerce and ends on the field of battle.

War in the last analysis is but a struggle between nations over conflicting economic interests—a struggle which springs from a fault or blunder in the field of commerce. As the argument develops it will be clear that the problem of establishing permanent peace lies in the field of science and engineering and must be attacked from those standpoints if a successful solution is to be attained. The scalpel of science, therefore, will be used to expose the nexus between war and the commercial fault mentioned—a fault which only the scientist or engineer is competent to correct.

Man foolishly threaded the needle at the wrong end for many centuries. Countless millions of people, unthinking slaves of custom, continued making this stupid mistake until Howe a few years ago perforated the other end of the steel.

Man is still making a similar blunder in another and more important way, without even a suspicion, apparently, of his stupidity. Economically speaking, he is threading the needle at the wrong end by using a distributive system under which it costs a great deal more to deliver all kinds of products than it does to make those products.

Edison, the great inventor, recognized this fatal economic blunder and pointed it out in *Printer's Ink* with these words:

Selling cost is outrageously high, manufacturing cost is often small beside it. Now why not put more inventive genius to work upon the problem of distribution? Did you ever see the Jacquard loom? It is marvelous how simply and perfectly it performs the weaving of complicated patterns. That perfect the selling machine should be.

In these words, "Selling cost is outrageously high, manufacturing cost is often small beside it," Edison has exposed the astounding commercial fault which is the root cause of war—a fault wholly unpardonable, inasmuch as we have every facility for cheap and easy transportation. Before tracing the connection between this economic blunder and war, Edison's observation will be extended and supplemented by some concrete examples.

Fifty years ago the village cobbler made a pair of shoes complete for \$2.00 in one day's time, using leather from the village tan-yard, a few wooden pegs, and some waxed string. After supper his ten year old son delivered the shoes a few doors or blocks away and got a five cent piece for his pay. Note well the two factors in the primitive shoe industry: First, the skilled labour of making the shoes; second, the boy's job of delivering the shoes. These same two factors still exist in the modern shoe industry, but an astounding change has taken place; namely, the boy's job of delivering the shoes has completely eclipsed, in financial importance, the skilled task of making the shoes. The people engaged in carrying the shoes from the workman's bench to the user, receive about three or four times as much money as the skilled workers who make the shoes. Here are the figures in detail for a pair of women's low shoes weighing $\frac{3}{4}$ of a pound and retailing for \$10.00. The rawhide (calfskin) costs ten cents a pound and it takes one and one-half pounds of rawhide to make one pound of leather.

The rawhide for $\frac{3}{4}$ pounds of leather.....	\$0.12
Labour of tanning at 4 cents per pound.....	.03
Labour of shoe workers, in round figures.....	1.50

Total \$1.65

The first cost price is \$1.65, but, for illustration, we will call it \$2.00 — the same price the village cobbler received for his product.

Subtract \$2.00 from \$10.00, the retail price, and there remains \$8.00 for the boy's job of delivering a \$2.00 pair of shoes.

Why must we pay \$8.00 for the same service which the cobbler's boy fifty years ago furnished for a nickel? Because our methods of furnishing this service are inefficient and inadequate. Man has devoted his attention exclusively to the improvement of manufacturing processes, which he has perfected to a marvelous degree, and has completely neglected the easier and simpler task of delivering things. The work not being properly co-ordinated or mobilized, high prices are the result. The delivery of a pair of shoes is really no more difficult to-day than it was fifty years ago and it should not be any more expensive. We have all the facilities for rapid and cheap delivery. The fast freight, the lightning express, swift autos, and aeroplanes, supplemented by the telephone and telegraph; hence, there is no valid excuse for high delivery charges. The freight rate on a pair of shoes from the factory in Milwaukee to New York is only two cents. The thousand mile trip between the producer and consumer to-day cost three cents less than the cobbler's boy fifty years ago got for carrying the shoes a few blocks.

Excessive delivery charges are not peculiar to the shoe business, but are common to all factory products. Farm products, too, are handled on the same basis; for example, New York City people pay 18 cents per quart for milk for which the farmer gets only 5½ cents. At this rate the city folks pay 12½ cents to have 5½ cents worth of milk brought from the farm to their front steps. Again, salmon canners pay fishermen 6 cents apiece for fish and it takes eleven fish to fill a case of 4 dozen cans. The cost of the fish in one can is a small fraction over one cent, about 1 1/3 cents. When the cans sell for 20 cents each, the consumer pays 18 2/3 cents delivery charges on 1 1/3 cents worth of salmon. Investigations by the United States Bureau of Markets show that the farmer

gets on an average 34 cents for products which are sold to the consumer for \$1.00. At this rate city folks are paying \$2.00 for having \$1.00 worth of food brought from the farm to the kitchen door. The rate on factory products is a little higher, being about \$3.00 for the delivery of a dollar article. The products of mine, forest, fishery, and all other products are handled on the same basis.

Charging more for the delivery of products than the first cost price of those products is an economic crime which has plunged the world into financial perdition and wrecked the whole economic structure of Europe. This economic blunder is the direct cause of war and here the engineer must begin the campaign for peace by the conquest of distribution. Let us trace now the connection between this economic fault and war.

It has been shown in the foregoing lines that it costs on an average of two dollars to deliver one dollar's worth of farm products and \$3.00 to deliver \$1.00 worth of factory goods. Business men eager for gain fight each other—compete, they call it, over these attractive delivery charges. As time passes, the contest waxes fiercer and fiercer in domestic territory until, finally, the fight leaps over the nation's border and goes into foreign lands. On the new and wider field individuals and commercial organizations of the rival countries struggle fiercely with each other over the fat delivery charges under the euphonious term of "foreign markets."

Being actuated by sordid motives only, these captains of commerce do not hesitate to resort to violence in maintaining or attaining an advantage over their mercantile enemies, and, when the profitable delivery charges on shoes, meat, steel, petroleum, and other export products, are menaced, assailed, or destroyed by a rival nation, they induce their government by skillful propaganda to turn loose the dogs of war to help them in their mercenary struggle, which is then transferred from the field of commerce to the field of battle. When the ugly military brawl is over, not peace but a temporary truce results. Such a truce the world is now enjoying. The fight,

however, goes merrily on, having been shifted from a military base back again to the field of commerce with the advantage all in favour of the victor, for a time at least.

The great outstanding fault in the field of commerce, which precludes justice from the economic relations between nations, cries loudly for correction, but statesmen and diplomats pay no heed, busying themselves instead with non-essentials. Seemingly they do not realize that our archaic system of distribution is most incongruous in this age of high efficiency. Being blind to the big economic blunder in the field of commerce, which is clearly the cause of war, they are, in consequence, incapable of formulating an effective peace programme. Witness the failure of the Versailles Peace Conference. The diplomats at that meeting failed ignominiously in their spectacular effort because of the obvious impossibility of satisfying the conflicting commercial interests of the nations concerned. Quite naturally, and in line with the usual business practice, the conquerors fixed terms that were frankly intended to throttle the vanquished foe, commercially. This policy, instead of removing the cause of war, simply sowed the seed for future war. Peace is just as far from Europe to-day as it was when the armistice was signed. Mandates spheres of influence and other euphonious terms used to cover the privilege of commercial exploitation of helpless people were heard, too, at the Peace Table. Peace could not come at the call of *such* statesmen because Justice, her inseparable companion, was not wanted or invited. And, now, England, not unexpectedly glares fiercely at France, her former ally, because the latter threatens to become a dangerous commercial rival through her control of the Ruhr mines. The sordid fight has just been shifted under a new alignment from the field of battle, back to the field of commerce again, thus completing the vicious circle.

Inasmuch as a military war is but the outgrowth or conclusion of mercantile conflicts, the obvious remedy is to remove the cause of war from the field of commerce by adopting a new and simpler plan for performing commercial work, i. e., getting shoes and all other products from the maker to the

user. A short, straight path in place of the long crooked one must connect the producer and consumer, through which all products will flow directly and at a minimum expenditure in time and labour. The opening of this path is clearly a constructive job for the engineer.

By planning and building railroads, bridges, tunnels, locomotives, and autos, the engineer has made it possible to carry a pair of shoes, heretofore mentioned, from Milwaukee to New York City, a thousand mile trip, for two cents. However, he did not finish his job and, as a consequence, "delivery charges are outrageously high." He should resume and complete his unfinished task now, by organizing, systematizing, and mobilizing the operation of the delivery equipment which he created, so that it may be used at the highest efficiency.

To accomplish this task successfully, he must organize distribution on a broad, scientific basis by establishing a general clearing house for human wants and supplies—a clearing house, through which all products of the farm, factory, mine, etc., would pass by the most direct path from the point of production to the consumer with a minimum expenditure of time and labour. The engineering societies of the country should have sufficient pride in their profession to detail their best brains for this important enterprise, in order to show the nation how to use its distributive facilities to the best advantage. This proposed clearing house, with national headquarters centrally located, would be connected through regional, state, and county chiefs with the local organizations in every town and hamlet in the nation. Such an organization would take up economic slack of every description in delivery work and would afford instant and perfect mobility of operation. Such a clearing house has been described and called by the author "A Postal Market."

THE POSTAL MARKET

Briefly, the Postal Market is a plan for establishing direct contact between producers and consumers by means of a single central distributing depot in every town. This depot would be called the Postal Market because the market-house used in the

work would be operated by the Post-office, delivery work of every kind being consolidated with mail delivery. The Postmaster, then, would be called a Postal Market Master to cover his enlarged duties resulting from the consolidation. Through this market all sorts of products would pass by the shortest path from the farm, factory, forest, fishery, and mine to the consumer under the general direction of the state or national headquarters. Everything would be handled in *standard* grades and *standard* packages *only*, thus enabling the patrons to order by telephone and get a satisfactory quality without a personal examination of the goods. Standardization is the key to the conquest of distribution.

Standardization of products has already been effected quite extensively by the Government. Progress is being made along this line, too, by manufacturers. Wheat, potatoes, and many other staple foods are now graded by United States Government standards. All medicines, drugs, and chemicals must meet definite requirements as to purity and strength as specified by the United States Pharmacopœia. You can order U. S. P. spirit of camphor from a drug store and be certain that it contains 10% of camphor in alcohol; or you can order tincture of iodine and be sure that it contains 7% of iodine and free from all objectionable impurities. So, too, in the Postal Market, through standardization of goods, you will be able to get satisfactory quality, not only in drugs and foods but in all other products, without a personal inspection. For example, you could order by telephone a crate of strawberries, grade "A," or a bushel of potatoes, grade "B," and get exactly what you expect, running no more risk of being cheated than you do now when you order a pound of Royal Baking Powder or a gallon of Polarine. All perishable foods would proceed, pre-cooled, under refrigeration and properly graded, in car lots from the farmers' co-operative warehouses direct to the Postal Market of the city needing the product. Immediately after arrival, delivery to the consumer would be made, thus abolishing spoilage, which is a big factor in the high cost of such food now.

In the near future an aeroplane freight service would insure delivery in perfect condition.

The Postal Market would furnish from telephone and standing orders an early morning and an afternoon delivery by fast auto trucks, attended in the residential districts by two or more push carts, each holding baskets for fifty homes. One trip with this consolidated delivery would bring mail, the daily newspaper, milk, bread, groceries, drugs, dry goods, hardware, laundry and parcel post packages from out of town. From the central depot and sub-station conveniently located all deliveries would proceed, thus performing the work of numerous retail establishments. Building material, coal, and other bulky and heavy products would go through the Postal Market, too, but by special delivery.

PROCEDURE OF A SALE IN THE POSTAL MARKET

A customer wanting a pair of shoes would examine the samples on display, which would be numbered serially and marked with the price in plain figures. Deciding to take, for example, a light calfskin shoe for man, Blucher style, size 8, width C, he would copy the serial number of this shoe on a card and present it with the cash to a clerk at the window, who would pull a lever on an automatic vending machine, which would print the serial number and price on a slip of paper as a receipt for the customer, and, at the same time, the box of shoes would be released electrically from its shelf and go down a chute to the shipping room, where it would be put in a wire basket by an attendant, and marked with the customer's original order, showing his carrier's route number and box number. The shoes would proceed to the home on the next delivery. The serial number on the goods and the carrier's route number and the customer's box number, instead of the street and home number, would simplify delivery greatly. The automatic vending machine mentioned is already covered by patent.

ORGANIZATION OF DELIVERY STAFF

The Postal Market Masters of the country, state, regional and national headquarters, would constitute a clearing house

for supply and demand not only for food, but for all other products, including coal, building material, and the like. This organization would perform the function of boards of trade, chambers of commerce, wholesale dealers, and commission men and do their work in an orderly and scientific manner. The information on supply and demand needed in this service would be collected by local Postal Market Masters and transmitted by telephone or radio through county, state, and regional chiefs to the national headquarters, where, after tabulation, it would be broadcasted back to appropriate units for attention. Very exact information on available food supply could be obtained from rural mail carriers through their local and county Postal Market Masters. This data would be tabulated and sent to state and national headquarters to be used in apportioning supply to demand. Factory and other goods would follow the same procedure. Such a clearing house for human wants would be highly sensitive and instantly responsive to all requirements.

Production in factories has been properly organized and put on a scientific basis with happy results. Science means order, system and efficiency. These same principles can be applied to distribution with equal advantage, and when this is done by means of the Postal Market, delivery charges will fall to a minimum, the rate being based on the actual cost of the service. People could go to this central merchandise depot and get all sorts of goods at factory prices, plus freight or postage. For example, the freight rate in car lots on a pair of shoes, heretofore mentioned, from the factory in Milwaukee to New York City, is two cents. The postage from the New York Postal Market to the city home would be about five cents and the C. O. D. charges would be about the same amount, making the shoes cost the customer \$2.12 instead of \$5.00 or \$10.00 by present methods. The delivery charges on all other products would fall in like manner. Instead of charging two dollars for the delivery of one dollar's worth of farm products, as at present, this service could be given through the Postal Market for fifty cents, or perhaps less, which would cut the cost of food in

two. Delivery charges on factory goods could be cut from three times the manufacturing cost, the present rate, to 25% of that sum, which would reduce the price to the consumer to about one-third of the present amount.

The engineer's conquest of distribution, as briefly outlined here, would remove delivery work from the field of exploitation by putting the service on a cost basis. Commercially speaking, this would thread the needle at the right end and thus materialize Edison's idea of a selling machine as simple and perfect in operation as the Jacquard loom. This same conquest would correct the great economic blunder, "outrageous delivery charges," the prize over which nations wage war against each other. The United States should invite other nations to co-operate with her in establishing Postal Markets to furnish a world-wide delivery service at cost, and thus establish justice in the economic relations between nations, the only basis upon which permanent peace can be founded.

Justice being enthroned by the engineer in the new temple of commerce—the Postal Market—Peace would come and abide with her.

THE FIRST STEP

The first step in this programme would be a Federal law requiring the first cost price to be marked in plain figures on all goods offered for sale. The enlightenment and dissatisfaction created by this exposure of inefficient or faulty commercial methods would crystallize a demand for the conquest of distribution via the Postal Market.

A PEACE BUDGET

Nations make extensive preparations for war, providing enormous sums for military purposes, but not a cent for peace. The time is certainly ripe for creating a peace budget. A happy way to do this would be to cut our war budget in two and divert one-half of the funds from the manufacture of ammunition, guns, etc., to constructive purposes; viz., erecting buildings, and furnishing the equipment needed to establish the Postal

Market, peace being the aim of this work through the conquest of distribution. Ample funds would be available for this constructive enterprise without adding even a penny to the present burden of taxation. Peace, then, would have an equal chance, at least, with war, both being on the same financial footing.

I hold that man, the intelligent creature who has made a conquest of the sea by the ocean greyhound; the land by the lightning express; the air by the swift aeroplane; and space by radio, will sooner or later recognize the folly and stupidity of using an archaic system of distribution which enforces payment of delivery charges greatly in excess of the first cost price of the product, despite the fact that we have every facility for cheap and quick transportation, and that the manufacture of a product is much more difficult than the carrying of the finished article to the user. I hold that man, sooner or later, will use his intelligence to make the conquest of distribution by mobilizing and systematizing our delivery facilities, so that delivery charges can be cut to a minimum—a fractional part of the first cost, instead of a multiple thereof, as at present. It would be the part of wisdom, therefore, to make this conquest at the earliest possible moment, especially since war would be abolished by the same stroke.

SUMMARY

Justice is the only secure foundation for peace. World peace, therefore, can be attained only by establishing justice between nations in their economic relations with each other. Unfortunately, justice in these relations is precluded to-day by a fault in our mechanism of distribution; namely, charging more for the delivery of products than the first cost of those products—a procedure which leaves a big margin of gain to arouse cupidity and strife. War, in the final analysis, is but a struggle arising from conflicting commercial interest, attractive delivery charges being the unrighteous prize which arrays nation against nation in mortal conflict.

Obviously, the simplest way to abolish war would be to remove the thing that causes war from the field of commerce; namely, attractive delivery charges. This objective could be

reached by adopting a new and better method of performing commercial work, i. e., getting products from the producer to the consumer and furnishing this service on a cost basis like the mail delivery. With this aim in view the United States could establish a scientific system of distribution by creating and operating a national clearing house for human wants and supplies, which would carry all products from the point of production direct to the consumer, and fix the charges just high enough to cover the actual cost of the service. In this way the root cause of war would be eradicated from the field of commerce.

The United States could take its place and do its share toward preserving World Peace by inviting and urging other nations to organize and mobilize their delivery facilities in the same way. The final step in this programme would be an international clearing house to provide a channel through which all products would flow from one country to another *on a cost basis. With delivery charges fixed at cost throughout the world, the motive for war would be destroyed*, the unrighteous prize which arrays nation against nation in mortal combat having been removed. Justice being established between nations in their economic relations with each other, permanent peace would ensue.

R. L. GREENE.

A PRAYER

Father, hearing everywhere,
For this day our strength prepare
As we worship Thee in prayer.

As Thy Son lived here with men,
May we do as He did then;
In His name we ask, Amen.

—Malcolm Sanders Johnston.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

Ominous Silence of Churches and Religious Papers

Never yet has the Church made any honest attempt to study the matter of denominational division from the standpoint of Christ's own opinion and desire. His will on the subject has never been earnestly sought by more than an occasional disciple. His Church as a whole has always evaded the subject—and is evading it now, in spite of the fact that there is no other one thing which more impoverishes the Church in spiritual power and evangelistic appeal, nor more weakens its interpretation and presentation of the Gospel, than does denominational division. Individuals here and there with increasing number are perceiving some of the most obvious weaknesses growing out of denominationalism; but the Church as a whole has never made any intelligent study of the question. Those organizations and institutions which represent the Church, and which vocalize its concern and its will, have maintained a most ominous and deadening silence on this whole subject. Conferences, general assemblies, conventions, have never dared to make any deliberate and searching study of the question nor to discuss it at length as they do every other subject under heaven which touches the welfare of the Church and the Kingdom—and a good many subjects which do not! It is a theme that is rarely or never found on their programmes; and the speaker who ventures to say anything really truthful and worth while against the curse of division at once loses his popularity. And the same thing is as true of the great interdenominational gatherings as it is of strictly denominational meetings. The theme is tabu, and no real and honest effort is being made to find Christ's will on this most important matter.

With very rare exceptions, this is just as true of religious periodicals as it is of conferences and conventions. In a very real sense these journals are supposed to be from week to week the voice of the Church. They are charged with that responsibility. They are more potent in guiding the thought and directing the discussions of the Church than any other group or institution. Most of them pride themselves on their timeliness in handling all important questions touching the Kingdom. It

would humble them to confess that there is any real and vital discussion going on throughout the Church on which they are not giving frequent and weighty opinion and guidance. And yet, on this one theme of denominational division they are significantly silent. One can read almost all of these religious periodicals year after year without ever once getting from them a hint that this is a most vital question—a question on which individual laymen, and now and then a preacher, down among the churches are giving sober thought to find Christ's will. One would never gather from these periodicals that either they or the Church are making any thorough survey, any real study, to discover what are the facts in the present situation and what must be the mind of Christ relating thereto. Most of them are, obviously, shamelessly biased on the question, being unblushing apologists for denominationalism — seemingly on the assumption that the *status quo* is Christ's own plan for his Church and that his followers must stubbornly perpetuate it, regardless of the damage it does to the work of the Gospel.

If there is no other subject of pressing importance which churches and conferences and religious periodicals evade more completely than denominationalism, neither is there any other subject before the Church to-day on which so large a part of that which is spoken and written is pitifully superficial and misleading. Much of it is psychologically, theologically, and Christologically wrong—and some of it simply is not true, as any one knows who knows anything at all about either folks or the churches in which they worship, as those folks and churches exist to-day. The ignorance of both human nature and of the most elementary characteristics of the Gospel—or else the utter disregard of both—which some very prominent Churchmen have shown in their defense of denominationalism is startling to any one who undertakes to carry into this subject the same honest spirit of inquiry with which he studies other Christian issues. These apologists fail utterly to grasp the deeper content of the question, and how it involves the most primary nature of Christ and his Gospel, and are guilty of a shallowness on this whole subject which would be terribly embarrassing to them on any other question touching the Kingdom. We have never heard an intelligent thinker undertake to defend denominationalism who could do it on the same high and logical plane on which he did the rest of his thinking. It simply can not be done!

[From *The Herald of Gospel Liberty*, Dayton, Ohio.]

What Can the Lutheran Church Contribute to Unity?

If we understand Paul aright, then every consideration of and every plan for church union must proceed upon the basis of the following:

1. Full recognition that the unity of the Church already exists. We hear so much about the divisions of the Church, the sad spectacle of a divided Church is so frequently portrayed, that the actuality of the one Church, which is the only true Church, is lost from the thoughts of most Christians or is regarded as an unimportant, vague dream. The continual stress upon an external, a visible union blinds us to the glorious truth. Let us recall to ourselves the fact that the unity is a living joy in the mind of our Lord. Our minds must gain the habit of entering into this joy of his. Every manifestation thereof which we discover in our relations to other Christians should thrill our hearts.

2. Full recognition that the unity, though a revealed truth, is a mystery. We can recognize something of the depth of that mystery. For instance, we stand profoundly awed before the mystery of Christ's Person, where the human has been eternally taken into a unity with the Divine. We should, however, be more profoundly awed in the presence of the mystery of the Word. It is the same mystery, but in the Word all the weakness and fallibility of the human have been taken into the Divine, overcome, and used for Divine ends. Greater even than that is the mystery of the Atonement. Again it is the same mystery, but now in the wonder of grace human sin has been taken into the Divine, conquered, nullified, forgiven, destroyed. The climax is the mystery of the Church. To the last it is the same mystery, but here a myriad of sinners themselves, even while their sins exist as facts, are taken into the Divine, and made to be "the fulness of Him that filleth all in all." Such is the mystery of the Church in its unity. The world, and some liberal theologians with it, deride this "mystical, supernatural, or magical relationship with Jesus," but it is our faith founded upon the revelation. The very mystery of this unity must lead us to realize that no earthly, visible manifestation of a united Church can ever amount to a demonstration of it. We must beware lest even well-meant efforts for church union degenerate into a trifling with something that transcends human comprehension.

3. Full recognition of the source of the unity in the death of Jesus Christ, "by the blood of Christ" and "in his flesh." Our thoughts upon the subjects of church unity must proceed

upon a confession of what that death is and means for men. This does not mean the acceptance of some special theory of the Atonement. It is not sufficient, however, to confess it merely as a part of some creed like the Apostles' or the Nicene. There must be a specific recognition of the Cross as the centre of the Gospel and as the source of the Church's unity.

4. Full recognition of the power which resides in the unity. It is the creative power of the living God held by the Head of the Church. As was said before, it is necessary that we realize that there is upon this earth a body, bound in an unbreakable union, and that it functions as a living organism with a power such as nothing else upon earth possesses. This power belongs to the Church even as she exists upon earth today. We must not permit ourselves to be led into actual unbelief concerning the resources at our command when we read the frequent arguments presented concerning the increased efficiency which would be gained by the Church through an external union. The Church must not permit herself to be tempted into an effort merely to make a shallow display of strength before the world by a supposed "united front."

5. Full recognition that the realization of the unity is a process, a growth. This Church is primarily a living organism, and only secondarily an earthly organization. It has been conceived from eternity as a purpose of God's, and cannot, therefore, be hurried to a true realization by the manufactured conceptions of men. There is a historic and providential development which has been and is at work. We are anticipating slightly, but we may well quote here from the fourth chapter of *Ephesians* that the unity will come as a growth in "faith" and in "the knowledge of the Son of God," a growth "into Him in all things, which is the Head, even Christ." May we not recognize that the hurried establishment of an external union would hinder the true process and would check and stunt the growth. It would, so to speak, standardize for a long while the life of the Church, and the standard would be low.

6. Full recognition that the realization will take place on the basis of revelation. "It is not the Church that has made the Word; but it is the Word that has made the Church, i. e., the Word is the means through which Christ has founded and continues to maintain and build up his Church until the end of time." (Prof. Dr. H. E. Jacobs.) When we thus speak of the Word, the Sacraments of Christ's institution are included, for they are the visible Word. The Church must continue to hear the Word Christ has given. She must continue to "search the

Scriptures." In the end the unity of the Church will have become a matter of realization, not because of the recognition of the possession of a common spirit and purpose, not because of a common form of church government, not because of work undertaken in common, but because of common faith in the testimonies of the Gospel and common confession of the same.

The above six propositions are offered, on the basis of the *Epistle to the Ephesians*, as principles that must enter into all consideration of the unity of the Church. We may now very briefly (without the least elaboration) attempt an answer to the question which forms a part of our subject. What has the Lutheran Church to contribute to the end of church unity? She has her very heart to contribute. We say this first of all in the sense that the union of the Church is a matter that she has at heart. She never has wilfully sanctioned a divided Church. She maintains openly a separate identity to-day only and entirely because she believes she holds great testimonies of the Gospel which must be maintained. These are her heart, and it is above all in this sense that she gives her heart. What those great testimonies are is summarily contained in the six principles above stated, and especially in the underlying three-fold declaration by Paul concerning the power, the source, and the development of church unity. What Paul has to say in his second section concerning the source in the death of Christ is the same as what is commonly called "the material principle" of the Reformation concerning justification alone by faith in the Christ who died for us. This is the source and centre not only of our thoughts upon church unity, but of all the Gospel. As such source and centre it is primary. It causes our faith to be Christocentric. For the Lutheran Church that "material principle" of the Reformation comes first, and then follows "the formal principle" concerning the Scripture. It is this to which Paul devotes his third division in the *Epistle to the Ephesians*. There is, however, for the Lutheran Church a third principle which is in harmony with Paul's first division. It is her testimony as to the means of grace—the Word and the two Sacraments. To her they are the channels of Divine grace. By the Spirit they are instinct with the life of God. In them and in their use the Church possesses and conveys that power to which her Head has been exalted and of which Paul speaks in his first section in the *Epistle to the Ephesians*. All other testimonies which the Lutheran Church has to contribute will be found to be derived from or corollary to these three. If an effort were made to state all of the above concerning the Luth-

eran Church in a sentence, it might be as follows: The Church exists and exists unitedly in the full confession of Jesus Christ who died for all, who is testified to in all the Scriptures, and who lives and works with power in and through his Word and Sacraments. This is all in entire harmony with Christ's comprehensive definition of the Church when He says: "Where two or three are gathered together in my Name, there am I in the midst of them."

[From President F. H. Knubel in an address at the Lutheran World Convention.]

The Bishop of Zanzibar and His Cablegram to the Pope

It appears that some Anglican souls have been troubled by the cablegram which was sent at the suggestion of the Bishop of Zanzibar to Pope Pius XI. It was sent from Albert Hall, London, through Cardinal Bourne and read as follows: "Sixteen thousand Anglo-Catholics in congress in London beg to offer their reverent greeting to the Holy Father humbly praying that the day of peace may quickly break."

We confess to an utter inability to understand why such a cablegram should give offense to anybody. It was brought before the Congress for its endorsement and was enthusiastically and unanimously carried. It was a deliberate attempt to fulfil God's command that as far as lies in us we should follow peace with all men. The Lambeth Conference of 1920 sent its plea for unity to the Pope through Cardinal Bourne. It does not seem that greetings to the Holy Father telling him of our prayer that the day of peace may quickly break contain any elements of danger.

The Bishop of Zanzibar, in his reply to the Bishop of Durham in the London *Morning Post*, stated the position of the Anglo-Catholics on this question as follows:

My opinion as to the impossibility of admitting the *present* claims of the Pope is well known to Dr. Henson; and, to the best of my knowledge, the Anglo-Catholic Congress shares it. No Anglican can rightly submit to the see of Rome to-day. We must work and pray for the time when, the Pope having re-stated his claims and set up constitutional government at Rome, the English Church can, as a body, hold communion with the premier Bishop of Christendom. Meanwhile, we must behave to the Holy Father as Christ's law of love requires, ardently desiring the visible unity of the Church.

The *Catholic Columbian*, published in Columbus, Ohio, in commenting on the cablegram to the Pope, writes as follows:

All kinds of meanings may be read into this message. It may possibly have meant that the Anglicans were humbly praying that Rome would alter its attitude toward the Protestant churches; on the other hand, it may have prayed that the Protestants may alter their attitude toward Rome. But its real significance seems to lie in the term used toward the Pope. "Holy Father" the Anglicans called him in their telegram, and it is only a fortnight ago that the Archbishop of Canterbury, in referring to the possible reopening of the Vatican Council, also referred to the Pope as "the Holy Father."

In the light of post-Reformation history there is much of deep import in this phrase.

[From *The American Church Monthly*, New York.]

Christian Unity in Australia

An event of first importance in the religious life of Australia occurred recently in connection with the visit of the Rev. F. B. Meyer, of London. It will be of interest to men working to advance Christian unity. Dr. Meyer is connected with the movement in Great Britain and Churchmen here were intensely anxious to hear him in order to get the mind of England on the subject. Dr. Kerr, of Trinity Church, invited him to speak. Trinity Church is one of the oldest and most outstanding of Anglican churches in Australia, and Dr. Kerr one of the most beloved of clergymen. Dr. Meyer at once accepted the invitation and was widely announced.

The religious leaders and churches were amazed when a letter from the Bishop of Adelaide to Dr. Kerr declared that a certain law was in existence forbidding a non-conformist preacher to stand in an Anglican pulpit. The Bishop asserted that the time had not arrived when such could take place, even for the consideration of such an important question as Christian unity. The action was all the more exasperating because every preacher out here is familiar with the gracious and noble life of Dr. Meyer and appreciates fully the contribution he has made to the devotional life of the Church. The Bishop, however, did say that he was willing Dr. Meyer should speak in the Sunday-school room of the same church. This again appeared to many devout souls a piece of ecclesiastical hair-splitting, in view of the fact that both the pulpit and school-room are used for the same purpose and are dedicated to the same work.

Dr. Meyer was, of course, too big a man to refuse the offer of the Sunday-school room and so spoke on the movement in Britain.

The problem of church union is to the fore here, as it is all over Christendom. No advance has been made in Australia, however, comparable with that of Canada. There is, perhaps, a little more of church and theological insularity here than in most places. This fact makes it difficult for organizations to progress. The question is not regarded as insoluble even here, and earnest efforts are being made to promote the cause. In the glut of schemes presented by religious bodies all over the world there is cause for dismay. Many of them are shot through and through with ecclesiastical egotism. I am thinking now particularly of one denomination in this country whose sole reason for existence is to foster organic unity, but whose representatives are conspicuously absent when other denominations meet together to consider the subject.

Before church union is brought about some primary questions must be settled. For instance, what constitutes a Church and what is Christianity? Thousands of religious people are all in a fog as to what constitutes Christianity. There is much fuss made over the problem, but no one has yet been able to define the Church and Christianity so clearly that he who runs may read.

Despite the confusion in the minds of the people, some advance has been made here. The Methodists are now working as one body instead of three. Some years ago most of the communities had in their midst the Bible Christian Methodists, the Wesleyan Methodists, and the Primitive Methodists. There were no sharp differences in the elements of their faith, but they were all ardent competitors. Sometimes their competition was bitter. A representative of the Congregational Union once referred to this grouping of Methodists as the "unholy scramble." It is interesting to note that in some cases the church buildings belonging to the divided groups were sold to Roman Catholics or to the city administration for use as town halls, or they were used as a meeting place for the general community. The Methodists report a big improvement in their conditions since the amalgamation of the three in one.

[From Rev. Linley V. Gordon in *The Christian Work*, New York.]

Unity Conference in Switzerland

For representatives of different branches of the Church of Christ to come together in a secluded place, amid the beauty and majesty of nature, that they may get to know one another,

exchange views, ascertain how far they are agreed, and formulate plans for joint work, is so natural and sensible a proceeding that one wonders it is not more general. Thirty years ago a young Wesleyan minister, whose career as a medical missionary in India was cut short by ill health, got together in Switzerland a number of leaders of the Anglican and Free Churches and paved the way for the steps toward reunion that have since been taken. The recommendation of the 1920 Lambeth conference of Anglican bishops, that local councils representing all Christian communions should be formed "to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life," led the organizer of the Grindelwald conference, Sir Henry S. Lunn, M. D., to invite some fifty bishops, canons, clergymen, and leading Wesleyans, Congregationalists, Baptists, and Presbyterians to spend two weeks as his guests at the Palace hotel, Murren, in the heart of the Swiss Alps, to see whether they could arrive at a basis for common action on the lines of the latest Lambeth Appeal.

When the conference opened, on September 1, Murren was enveloped in cloud. When it ended, ten days later, the mist had rolled away so completely that far-distant mountain peaks were clearly visible. A symbol and a prophecy!

After being present at all the proceedings and discussions at Murren, I can testify that, so far as it has gone, Sir Henry Lunn's second experiment of this kind is certainly not less successful than his first. It soon became evident that in essentials practically all who took part in the conference were in agreement, the only differences being on subsidiary points, or as to method, procedure, etc. A common mind soon manifested itself, and an earnest desire was shown to bring it to bear on the great issues that confront the Church and the world to-day. The growing consciousness of the tremendous dynamic of a united Church was greatly deepened. A layman, Sir Donald Maclean, the Liberal statesman, bore witness that "by far the greatest instrument for the betterment of the social, ethical, and spiritual conditions of the country and the world is the union of the Christian churches"; and summing up the proceedings, the Bishop of Bradford (whose father, Bishop Perowne, took part in the Grindelwald conference) claimed that such gatherings generated a spirit and atmosphere through which things can be done. "These days of fellowship," he said, "will effect far more than the old days of controversy, when we

all stood for great principles and thought we were going to win everybody else over to our side."

From day to day the conference discussed great national and world questions, and upon some of these it was able to express a collective judgment. For abhorrence of the doctrine that war is inevitable, holding that, unless civilization is to be destroyed, fighting must be replaced by rational and moral forces. "The Church is bound to insist that war, even in defense of the suffering and the oppressed, is a most deplorable instrument for achieving its aims and that wars of aggression are both a blunder and a crime." The conference strongly affirmed its confidence in the League of Nations and urged all Christian people to strengthen public opinion in support of the movement it represents.

Expression was given to the deep and growing concern of Christians at the failure to secure a more thorough application of the teaching of Jesus Christ to the organization of modern industry. Though not agreed as to particular methods, the conference was unanimous in the determination to support every effort likely to lead to a more Christian order of industry, in which the workers will enjoy a larger share in its control, a just reward of their labour and greater security of employment.

On the question of betting and gambling, the conference appealed to all Christian people to use their influence to oppose any proposal to give state recognition to betting by licensing and taxing betting agents, or in any other way. In order that the Church may go with clean hands into the contest impending in Britain, the conference held it to be imperative that the raising of money for church or charitable purposes by raffles, sweepstakes, or any other doubtful means, should be completely discontinued.

The question of the Church in relation to wealth and the marriage laws and divorce were also discussed, but in the time available the conference could not see its way to make a unanimous pronouncement on them.

Without attempting to judge the issue of prohibition in America, the conference felt that the deliberate adoption of this measure by a great people is entitled to the respect of all other nations, and it, therefore, strongly condemned those who, in the press or otherwise, seek to expose it to unfair criticism and still more those who, by countenancing the illegal importation of intoxicating liquor into the United States, hamper the carrying out of the American people's decision. Especially the conference viewed with apprehension any action which would

necessitate measures being taken to alter the specific character of the one great unguarded frontier of the world between Canada and the United States.

The experience of the conference indicates that similar gatherings in Britain and elsewhere would strengthen the response to this special part of the Lambeth message to the churches, and would help the movement toward a larger spirit of Christian unity amongst all men of good-will.

The Bishop of Bradford paid high tribute, enthusiastically endorsed by the whole conference, to the vision, courage, and generosity of Sir Henry Lunn in creating the Grindelwald and Murren conferences. Those who took an active part in the proceedings included Bishop Perowne, Bishop Masterman (Plymouth), Canon J. G. Simpson (St. Paul's), Archdeacon Cook, Father Paul Bull, Dr. Charles Brown, Dr. Norwood, Dr. Poole, Dr. Carnegie Simpson, Dr. Alexander Ramsay, Rev. J. E. Rattenbury, Rev. Henry Carter, and Mr. Isaac Foot, M. P.

It is expected that the Murren conference will be resumed next year.

[From Albert Dawson in *The Christian Century*, Chicago.]

Reunion in South India

We have on several occasions referred to the movements in South India for the promotion of corporate reunion between the Indian Christians connected with the Missions of the Anglican and Free Churches. The Bishop of Assam, in the last issue of *The Assam Diocesan Magazine*, describes the progress of the negotiations that have been taking place. The following extracts will enable our readers to understand the gist of the proposals that are now under consideration. He writes:

A good many years ago a union was formed, on a Presbyterian basis, between three great missions working in South India,—the Church of Scotland, the Congregationalists, and the Dutch Reformed Church,—and the resultant body, which is one of the largest groups of Indian Christians, was called the United Church of South India. Since March, 1920, conferences have been going on between a committee appointed by that church and one appointed by the Church of England to explore the possibilities of a union of the two as regards South India.

One of the supreme difficulties has been to find a form of ministry which would be acceptable to all, and whose orders would be genuinely "catholic." At an early stage the two committees agreed on an episcopal basis for the future church, but the main difficulty remained as to what should be done with the existing ministers, who had not episcopal ordination. The first solution was that those who wanted to minister in all parts of the church should receive episcopal commission (without calling

in question the validity of their previous ordination), and that those who did not receive this would only minister to the same sections of the church as they minister to already. But this was held to be very unsatisfactory, and the last meeting has put forward new proposals, which are so important that I give them in full:—

Resolved that the suggestion should be laid before the churches that there should be a form of commissioning which should be so framed as to be acceptable to practically all the ministers in our two churches.

The ministers of both churches would take part in such a service. It would be prefaced by a statement that there was no repudiation of their former ministries, but that it was an act of love and fellowship in which authority was given for the wider ministry of the Word and Sacraments. It would include the laying-on of hands and a prayer for the anointing of the Holy Spirit.

It is proposed that the bishops and the clergy of the Anglican Church be commissioned by certain representative presbyters (ordained ministers) of the South India United Church, and the ministers of the South India United Church by a bishop and certain representative presbyters (members of the order of priesthood) of the Anglican Church. The words of the prayer would be read by each of these groups, and they would then lay their hands on the heads of those of the other church who were to be commissioned. This would be the last act of the churches as separate bodies.

We feel that a commissioning service, which included a declaration and form of commissioning, would give to the whole ministry of the united church a character which would preserve the fundamental ideas contained in the ministries of the uniting churches.

The commissioning service would be one of the series of acts consummating union, and there would be held at the same time the consecration of the new bishops and a great corporate communion service. There would then follow the necessary meetings for completing the organization of the united church.

A declaration to be read by all ministers would include the following statement:

We are gathered together in the presence of God, and on behalf of the churches which we represent, to give a mutual commission for a wider ministry in the Church of God. We offer thanks to the one Head of the Church for the privilege of the service which He has permitted us all hitherto to render in our several ministries and for the manifestation of the working of his Spirit through our imperfect means.

None of us dare in any way repudiate the ministry which we have received or dishonour the Spirit of God, who has called us to his service, and has given us strength to perform his work, and nothing we now say or do is to be interpreted as throwing doubt upon our previous ordination. We are here publicly and formally seeking additional recognition of a new call and a fuller authority for wider service in a united Church, and implore for ourselves God's grace and strength to fulfil the same. And we believe that He who prayed that his Church might be one will bestow upon us the spirit of love, which will work mightily for the healing of the divisions of his Body, by the united working of one ministry for the extension of his Kingdom.

[From *The East and The West*, London.]

Faith and Order Meeting in Buffalo

OVER forty members of the commissions in the United States and Canada appointed to arrange for the World Conference on Faith and Order, met in Buffalo, November 7th

and 8th, for a two-day conference, upon the call of Bishop Brent, chairman of the Continuation Committee. Prominent among those present were Archbishop Alexander of the Greek Orthodox Church in America, Rev. William E. Barton, D. D., retiring Moderator of the Congregational Church, Bishop Wm. Burt of the Methodist Episcopal Church, who was the presiding officer, Rev. Joseph A. Vance, D. D., of Detroit, Rev. Peter Ainslie, D. D., of Baltimore, and others. Eight bishops, including the Bishop of Montreal, were among those representing the Episcopalians.

The meeting was called to hear the report of the general secretary, Mr. Robert H. Gardiner, on his consultation with leaders of the movement in England during the past summer, and to discuss the three series of questions on the Creed, the Ministry, and the Church which have been set forth for consideration before the meeting of the World Conference. By a resolution, the meeting approved these questions and commended their circulation in all the denominations, and the commissions were urged to foster their discussion by local interdenominational groups. Copies of these questions can be had free from the general secretary, 174 Water St., Gardiner, Maine.

Mr. Gardiner presented a most hopeful and encouraging account of recent progress. The Subjects Committee met in Oxford last September and issued a Report (which is just off the press, copies being distributed at the meeting) which is based on the many answers from conference-groups all over the world that were received to the first series of questions, on the Creed. Accompanying the Report is a "Statement" by the Committee of the issues involved as regards the Creed, which it offers "for information and consideration, and as a possible document for use at the World Conference." It is the Subjects Committee's purpose to follow a similar procedure with the other series of questions, and thus prepare definite material for discussion at the World Conference.

The discussions drew forth some most interesting speeches. They showed that frank and unequivocal statement of the various positions represented is now quite possible without any fear of breaking the sense of fellowship, which was strong throughout the sessions. This sense of a unity already attained in the desire for unity made for frankness of statement stimulating and suggestive. Dr. Ainslie declared that the obstacle to unity is not really creeds or orders, identical positions on both of which are held by bodies that are still separate, but is simply our failure to recognize disunion as sin. It is a sin

against the law of Love, and therefore a disease at the root of Christianity.

The evening meetings, which were open to the public, were well attended, in spite of rain on one night and snow on the other. The Incarnation, the Foundation of Unity, was the topic on Wednesday evening, of which Bishop Perry and the Rev. William H. Black, D. D., of the Presbyterian Church, were the speakers. Bishop Hall and Dr. Vance made the addresses the following evening on The Vision of Unity, Bishop Hall emphasizing the fact that it is not a dream of a future possibility but a vision of a fact, a present fact, to which it is our duty to give manifestation. Bishop Brent concluded the meeting with a brief but vivid picture of the unity of the Church Expectant, and his blessing.

The complete unanimity of ideal that showed itself whenever the meeting joined in common meditation and prayer was notable. Half an hour, at least, at each session was devoted to this purpose, led by various members. Only one reason for Christian unity found expression in these devotions: because it is Christ's will. Only one method by which it could be attained: through greater love for Him. Bishop Burt, concluding the last session by reading the 13th chapter of I Corinthians, perfectly expressed the feelings of all present.

The visiting delegates were most hospitably entertained through the co-operation of the churches of Buffalo. The sessions took place in the fine parish house of the Westminster Presbyterian Church on Delaware Ave., and the evening meetings in that church. A delicious lunch was served each day. In addition to the delegates a large number of the local clergy attended the meetings, and the newly consecrated Greek Orthodox Bishops of Boston and Chicago were among those present and followed the discussion closely.

The report submitted by Robert H. Gardiner, as secretary, was written in a very hopeful vein. It was a survey of the various movements throughout the world looking toward unity, and expressed thanks that "counsel of despair is being repudiated wherever the name of Christ is known." Mr. Gardiner had attended a meeting of the Subjects Committee in Oxford last September and he related various details of his cordial visit with representatives of different Christian groups in Europe. "In obedience to the instructions of the Business Committee, the secretary went to Malines to present the respects of the Committee to Cardinal Mercier. That great man, truly a man of God, was most cordial, and he gave the secretary the joy of

an invitation to spend the night at his house. Afternoon and evening were spent in talk, most helpful and inspiring to the secretary, about the hope of that unity which will manifest Christ to the world, and in the morning the secretary had the great privilege of attendance at Mass, said by his Eminence in his private chapel, and of joining with him silently in the prayer that the Lord will regard not our sins but the faith of his Church and will give her that peace and unity which is agreeable to his Will. His Eminence recognized, at once and clearly, as Cardinal Gibbons and Cardinal Farley, and many other leaders in the Roman Church have done, that the only road to unity is the vital acceptance of the Incarnation. The secretary had received, on arrival in England, a message from Cardinal Marini, urging him to come to Rome, but, unfortunately, the Cardinal had died while the message was on its way." In England there have been a number of conferences between Anglicans and members of Free and Established Churches, in which the former have been asked to define more clearly what was meant by the Lambeth Appeal. "A memorandum," says Mr. Gardiner, "prepared by both the Archbishops and a number of others eminent in the Church of England, making notable declarations, far in advance of anything that has hitherto appeared anywhere was presented to the Federal Council on September 18th, asking for further conference, to which the Council agreed. . . . The Anglicans had deprecated the use of the word *validity*. Bishop Gore has urged the value of the word, defining validity as the ratification by the whole body. There may be a suggestion here of great importance, for, as some one has said, no ministry, in a sense, is complete, for it represents only a part of the Holy Church Universal. The question must be considered, as the Anglicans point out, with reference to the Eastern Orthodox Churches and also possibly eventually as to the Roman Church. Help will probably come also from South India, where there is under consideration a form of mutual commissioning which recognizes the value of the separated ministries but will give each of them a fuller authorization." These papers will shortly be printed.

The date and place of the World Conference had been tentatively fixed for 1925 in Washington. There has been a movement to postpone until, perhaps, 1930, and another movement suggesting Jerusalem as the place, and it cannot be said that either matter is finally settled. Among various considerations relating to the availability of the year 1925 are that that year is the "sixteen hundredth anniversary of the victory of the

Church over denials of the Deity of Christ; the probable consummation of some of the important local and partial efforts, the possibility of the reassembling of the Vatican Council, of an Ecumenical Council called by the Eastern Orthodox Churches, and of the Universal Christian Conference on Life and Work.”

[From *The Living Church*, Milwaukee, Wis.]

The Federal Council at Columbus

THE annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America attracted an unusually large number of delegates to Columbus, Ohio. The Columbus Council of Churches and the Ohio State Council of Churches were joint hosts of the committee and outdid all former hosts in hospitality and in thoroughness of preparation. They had interested the whole city and state in the coming of the distinguished delegates and had awakened the press—a hard thing to do—that the official representatives of American Protestantism were in their midst. The result was an unusually large attendance of citizens at the meetings and an unusually large space in the Ohio papers.

The Council got additional public attention through an address by Fred B. Smith on Tuesday evening at a meeting of secretaries of Ohio councils held preliminary to the Federal Council gathering. The public was invited and got some good advice—better than the most sanguine expected. Mr. Smith went straight to the point and told them that this whole Fundamentalist controversy was wicked at a time when the suffering world needed the united ministry of the Church; that all over the country ministers were mumbling over platitudes meaningless to themselves and everybody else, instead of preaching a gospel; that the day had gone by forever for emphasizing denominationalism, and the only way we were going to convince the man in the street that the Church was doing anything was by a Church where all communions were working together. “I refuse to believe that the Holy Spirit created eighteen different kinds of Methodist churches, thirteen kinds of Presbyterian, fourteen kinds of Baptist. If He did, He is in a pretty small business.” Many of the leaders of the churches here to attend the Council heard Mr. Smith, and to say that he set them thinking is to characterize the effect of his address very mildly. It served another good purpose. It tuned up all the sessions of the

Federal Council to the note of reality. Practically every address and discussion turned on the immediate tasks of American Protestantism. While there was frequent reference to the theological controversy now going on in the Church, there was no attempt to drag it in as an issue. On the other hand, when reference was made to it, it was always to maintain that men of every shade of theological opinion could work together harmoniously for the Kingdom of God.

Thus, co-operation became the theme of all the meetings. Rev. John M. Moore, of Brooklyn, chairman of the Administrative Committee, gave a masterly survey of the co-operative movement in America during 1923, and it was a good thing to have it put before the gathering because it was so encouraging. It was good to find that there are so many men who hold quite different theological opinions who can rise up to a common plane of endeavour, and that there are so many communions that can do the same. The Wednesday afternoon session was devoted to the same theme of co-operation, only it was illustrated by the success in evangelism and community organization. The Federal Council is to be congratulated on having such a man as Dr. Charles L. Goodell at the head of its Evangelistic Commission. A great preacher of the Gospel, he is also a great inspirer of the churches to more zealous preaching of the Evangel. Fred B. Smith and Dr. Roy B. Guild are giving all their time to this work and now Harry Holmes, of England, who has been a perfect genius in co-operative movements, has been added to the force and will devote himself, as a sort of field director, to the smaller communities. Mr. Holmes was welcomed with great cordiality and made a very happy impression upon the Council.

The Wednesday evening session was devoted to the consideration of how the Federal Council could be of largest service in helping the Church to fulfil its social mission. It was one of the most enthusiastic sessions of this present congress. At the Federal Council's gatherings nothing more is heard of conflict between personal salvation and the redemption of society. There is no conflict, and Wednesday night's session brought this out most strikingly.

On Thursday morning the deliberations took a new turn and became very intimate. The Federal Council asked the leaders of the denominations to say frankly what changes they would suggest in the work of the Council and what enlargement of its programme they would recommend. The interesting thing was that the delegates were so enthusiastic over the great work the Council was doing for the churches that they had practi-

cally nothing to recommend, except that the Council continue along its present lines of activity, expanding its programme as much as possible. The outstanding feature of this session, perhaps of all the sessions for that matter, was Dr. Robert E. Speer's address on what the Council needs from the denominations in order to be able to serve them more adequately. It was one of the most statesman-like addresses of recent years and should be distributed by the thousands, especially among those communions which are hesitant in their co-operation with the other churches, and among those communions which remain outside the Council because of their distrust of the other communions. It was an irenic, brotherly appeal to the communions to trust each other more and for the individuals holding divergent theological attitudes also to trust each other more.

The final sessions on Friday were devoted entirely to the consideration of the obligation of the Christian churches of America to help the European churches in their impoverishment and weakness; to establish the most brotherly relations possible with China, Japan, and Latin America; to care for the hungry refugees of Asia Minor and Greece; to develop larger fellowship with the Eastern churches; to make America take her part in helping to solve the great world problems and take her rightful place in the family of nations. There should be a most hearty response to the pleas made by Drs. Macfarland and Goodrich for the Central Bureau for the Relief of the Evangelical churches of Europe. It was set up last year by the Federal Council and some of the European federations which met in Copenhagen. It now has an office at Zurich. Dr. Adolf Kellar is giving his full time as European secretary and Dr. Chauncey L. Goodrich, lately of the American church in Paris, has been made American secretary and has arrived in America and begun his work. This bureau has a vast field of usefulness, not only in co-ordinating the work of the various denominations assisting the European churches, but in stimulating the American churches to much larger gifts.

A word should be said about the session devoted to closer fellowship with the Eastern Churches. Such a session possessed great significance because even the meeting together of the two groups is a new thing in history. If I mistake not, the first time representatives of the great Eastern Church and of the Western churches sat in council together was only three years ago at a meeting in Geneva called by the Federal Council to consider a world conference on the life and work of the churches, and also in the meeting of the World Conference on Faith and

Order held a week later. Since then fellowship has been more and more common in Europe and in America. Four of the archbishops were present in Columbus and took part in the meetings, and the responses they made to the addresses of Drs. Montgomery and Emhardt were of a most cordial nature. All this would have been unthought of ten years ago. The addresses by Drs. Willet, Gulick, McDonald, and Lynch on the American churches and international life naturally centered on the immediate task of getting America into the World Court. The Council was unanimous in this regard and expressed itself in no uncertain terms.

[From Dr. Frederick Lynch in *The Christian Work*, New York.]

The Church and Reunion in England

THE publication of the reply by the Federal Council of Free Churches to the Report of the Joint Conference held at Lambeth makes this last autumn a definite stage in the history of the movement toward reunion in England. Since the Lambeth Conference of bishops in 1920 issued their "Appeal to all Christian People," there has been a necessity laid upon the Free Churches that they should make some adequate response. The Memorandum of the Church of England, issued on July 6th, furnished a clear opportunity for the Free Churches to show how far they had traveled since the appeal of Lambeth.

The Anglican Memorandum followed various joint conferences at Lambeth Palace. In the course of these conferences, certain Anglican leaders had expressed their conviction that Free Church ministries, "which implied a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacrament in the universal Church." These words, first used conversationally at Lambeth, at once arrested the attention of the Free Church leaders present, and they asked if they could be embodied in a definite statement in black and white, and this was done in the Church of England Memorandum sent on July 6th to the Federal Council of the Evangelical Free Churches. This remarkable recognition of the authority and effectiveness of certain Free Church ministries made it binding upon the Federal Council of the Evangelical Free Churches, that an adequate response to such statement should be made by them.

The Federal Council of Free Churches, which met on September 18th, realized the importance of the statements made in the Lambeth Memorandum, and replied with an evident sense of responsibility, cordially welcoming the statement given above as a "crucial declaration." This document put on record the position taken up by the Anglican representatives, who included the Archbishops of Canterbury and York, the greatly honoured and respected Bishop of Winchester, who has since retired (Dr. Talbot), Dr. Frere of the Community of the Resurrection, who has since been appointed Bishop of Truro, and others whose names are honoured throughout the length and breadth of the Anglican communion. It was well, therefore, to put on record that these distinguished representatives had now explicitly said of certain Free Church ministries that "(a) they minister the Gospel of Christ; (b) they minister also the Sacraments, and (c) they are within the universal or catholic Church."

It is an open secret that Dr. Carnegie Simpson, president of Westminster College (Presbyterian), at Cambridge, drafted the able reply. It was endorsed with unanimity by the Federal Council, and adopted as their own expression of their attitude with regard to the Lambeth Memorandum. The Federal Council of the Free Churches insist that such a recognition should be followed by recommendations for appropriate action, and that if this statement be true, "then surely there should be more of fellowship and co-operation than there is, even though the final difficulty about ordination be not yet surmounted." It has been pointed out that the Church of England in the seventeenth century received certain ministers from certain Reformed Churches without episcopal ordination; the reply of the Federal Council states that it should follow that in this century it should be possible to admit by some method other than ordination those whom it has formally and fully recognized as being really in the ministry of Christ's word and Sacrament in the universal Church." In these words, the crux of the dividing question is clearly and decisively stated. It is absolutely certain that some of those whose names are appended to the Anglican statement are not prepared to go on as far as the Free Church Memorandum asks. On the other hand, it is equally certain that Free Churchmen as a whole would not be content with any smaller concession as a basis of organic unity. The future alone will reveal how far it is possible to bridge the real difference that lies between the two positions.

[From Sir Henry Lunn in *The Review of the Churches*, London]

LETTERS TO THE EDITOR

Advantages of Church Unity

To the Editor of THE CHRISTIAN UNION QUARTERLY,

Dear Sir:—One may very well ask, What is to be gained by gathering the various church organizations under one head; why not allow independence of the same character as is found in the commercial world, where one company or corporation succeeds or fails through the pressure of competition? An analogy to the competition of the economic fields can only be drawn where it is desirable to build up one church, by the efforts of its members to overcome the handicap set by the existence of another church nearby. But, if the growth of individual churches is not the ultimate aim, rather the promotion of the Church Universal, then, this analogy is false, for it is apparent from a survey of economic rivalry, that corporations or companies combine when they wish to insure complete success. When groups decide that the salvation of all constitutes the greatest surety for the growth of the individual members, then they may quickly join forces.

What is true of business is true of religion. Competition—for it is competition—among churches has done a very great deal toward alienating the people from religion. If the churches of the United States really wish to promote the Kingdom of God, they will be compelled to unite their forces. Outside influences have become far too great for mere independent churches to be able successfully to retain the allegiance of the people.

It may be well, at this point, to devote a few paragraphs to the conceivable gains to be derived from the existence of a single unified body of Christian workers.

The term "advertising" has an unfortunate effect, psychologically, upon religious-minded individuals. There is called to mind the glaring placards announcing the vast superiority of certain manufactured commodities. That advertising can be far more fitting than this is overlooked by the majority. The simple announcement that some noted individual is to address a certain church group is a very successful advertisement. Obviously, when a single unified group assembles its resources to bring before the minds of the people some specific idea, there is far greater strength and power than is possible from the feeble efforts of one little disharmonious unit. Propaganda is a legitimate means, when rightly used, of spreading abroad truths which would otherwise go unnoticed. It is not intended to imply that the churches do not advertise or use propaganda at all, but to urge the point that one church can avoid conflicts and, therefore, the result of opposing efforts, where two churches would inevitably run contrary in many ways.

Closely parallel to the advantage of advertising is that of successful religious education. Where one church will not co-operate with another because of differences of opinion, there can only result the failure of a sound educational plan. Secular interests often ridicule the efforts of churches in education, and the reason for this is very clear. Here is a group of individuals trying to make the world believe that there is something vital, which no one can live without, and yet there is no agreement as to what that "something" is. Why should an individual seek religious inspiration, when with "n" different churches there are "n" different creeds insisted upon? Education is necessary, especially to-day, and if we are to make the most of our opportunities, we will have to share the benefits of our various individual contributions. Education in religious living will only succeed when churches convince the world that they know of what religious education should consist; and this implies, again, church unity.

EDWARD VERNON TENNEY,

Pacific School of Religion,

Berkeley, Calif.

Council on Social Betterment

To the Editor of THE CHRISTIAN UNION QUARTERLY,

Dear Sir:—Your notes in the October issue of *The Christian Union Quarterly* are remarkable. Could they not be put in pamphlet form for free distribution? Can unity come when 80% of the Methodist and Baptist preachers in Texas are promoters of the Ku Klux Klan? Churches are being more widely divided. Give this your kind consideration. A national conference is needed of all the churches to search for means to bring order out of this scandalous chaos. Can social progress be expected under such conditions?

God bless your zeal in making attempts to heal the deep wounds of the Church.

RAYMOND VERNIMONT,

Catholic Priest,

Denton, Texas.

BOOK REVIEWS

THE CHRISTIAN REVOLUTION. An Essay on the Method of Social Progress. By Henry T. Hodgkin, M. A., M. B. (Cantab.). New York: George H. Doran Co.

The need of these times is the reinterpretation of the Cross of Christ as applied to human life. Dr. Hodgkin does that in this volume with an unusual spiritual insight. The eleven chapters are the substance of lectures given repeatedly and worked over in keen discussion with students in several countries. They break down the false distinction between "pure" and "applied" Christianity, and present a method of plain Christian living.

With a quotation from an Indian in the Glasgow Student Conference of 1921, in which he discusses the alien observer as bewildered at our standards of success, our insistence that wrong principles are right, our not meaning to put Christian teaching into daily life, our unconcealed economic civil war in our social order, and our civilization which "is a nightmare of envy, hate, and uncharitableness"—with this quotation Dr. Hodgkin proceeds to discuss the present-day sickness of humanity as it moves along its unsure path in the midst of a world in torment.

He regards the failure of our civilization as the best thing that could happen, if we profit by the failure, but our real trouble now is that we are not doing that. He discusses the causes of the catastrophe and the means by which we may build more surely in the generations that follow. He puts our larger social ills into five main categories, as follows: Ill distribution of wealth, exploitation, ultra-nationalism, spirit of militarism, and materialism. In seeking for the discovery of a new weapon, or a new use of the old one, he warns us against running away with the easy assumption that profiteers, exploiters, militarists, and nationalists are the source of all our ills. The Christian revolution, for which he pleads, must begin in finding these demons in ourselves and then see how to cast them out, both from our own selves and from the souls of others. The torment of the world lies in our failure to enthrone love in all the complex relationships of modern society.

He sees in Christ's dream of the Kingdom of God its contingency upon human effort. The Sermon on the Mount sets forth the kind of life which Jesus called his disciples to live in a world that has not accepted this type of living. The prevailing moral temper in the Church has written it down as impracticable. This has retarded the progress of the Kingdom more than the protest of an unbelieving world; yet it is the only method that can succeed. "If love can overcome evil, let us try it out to the uttermost." The social changes are to come by association, infection, experiment, whereby

may be corrected the Church's inoculation of the world with a mild form of Christianity, making it a proof against the real thing.

These things cannot be accomplished by coercion. The Christian revolution aims to make God a reality in human life. To lead one to think through these problems is the object of this volume, to get away from the apostasy of the unholy alliance of church and state, to sweeten home relations, to keep the child-heart, and to make the Church one great uniting purpose. Both industrial and international relations need more than machinery. They must have a soul. War and every injustice must be abolished by the standard of the Cross of Christ. "The fact that a cupful of water does not extinguish a wagon-load of fuel cannot be taken as proof that the method of putting out fire by water is a mistaken one." It simply means that we have not used enough water. The life of God in the soul of man is the power that can overcome evil. Dr. Hodgkin has pitched his interpretation of the social Gospel on a high plane and presents it with convincing force. It is a book for the times—constructive, practical, and prophetic.

THE CHURCH IN AMERICA. A Study of the Present Condition and Future Prospects of American Protestantism. By William Adams Brown, Ph. D., D. D., Author of *Christian Theology in Outline*, etc. New York: The Macmillan Company.

American Protestantism must make a serious attempt both to determine what should be the function of the Church in our democratic society and to come to a definite understanding of co-operation among the churches in seeing that this function is adequately discharged. In order to accomplish this it is vital that we re-think our theory of the Church, and to this thesis Dr. Brown devotes this book in a satisfactory and comprehensive study. He modestly calls it "a report of progress and a confession of faith," but it is far more than either. It is a courageous experiment in thinking through the confusion of these times into the possibility of a better world. With the war work as its background, its outlook has to do with a co-operative Protestantism.

The book is divided into five parts, with an introduction inquiring into the possibility of democracy realizing unity under free institutions and with a conclusion affirming that "democracy has a right to expect of the Church a unifying spiritual influence, springing from a common faith and issuing in common action."

Beginning the first part with the religion of the average man and the opportunity afforded by the army for the study of the religion of the American young men, Dr. Brown discusses the problems emerging in consequence of new elements affecting the religious situation and the wider outlook as applied to international problems. The American Church is a complex phe-

nomenon with its "unlovely development; curious types of religion to which it has given rise; the multiplicity of rival sects; the loss of the consciousness of the historic past." But this is the price we pay for a democratic experiment.

The governmental census of 1916 puts the number of church organizations at 227,487, with 41,926,854 members. These organizations are divided into 206 denominations, with 203,434 buildings, valued at \$1,676,600,582, on which there was a debt of \$164,864,899. The annual expenditure totaled \$328,809,999, and the gifts to missions and philanthropy, \$62,050,571. They employ 191,796 ministers, of whom 63,543 are on full salaries, receiving as an average, \$1,078. This complex array of divisive figures would be discouraging if it were not that changes are being brought about by foreign and home missionary movements, social service and unity movements, Christian Associations, and other voluntary societies.

The specialty of the Church is worship, and its main business is to bear witness to the truth as it is in Jesus Christ; therefore, the Church must be a brotherhood and free assent must furnish the bond of that brotherhood. The influence of science on the modern Church has been far-reaching, especially making clear the experimental basis of our faith in God. The social aspect of Christianity is being forced to the front. Protestant unity is in the making. It has taken two forms—organic and federal. Our differences must be frankly faced and dealt with by mutual recognition and tolerance. These difficulties call us to a more complete consecration.

We must have a better organization for work, both in the local and general fields. The Church must get together, whatever their obstacles may be. The federal phase of unity is now the most practicable. Christian education, which is a social process, must function in captivating the imagination of the backward Christians. The Church has a responsibility for forming public opinion in matters bearing upon the Christian ideal. That ideal must ever be kept to the front. There is no finer chapter in the book than the one entitled "Thinking Together." Dr. Brown has put all American Protestantism under obligation to him for the painstaking study of a field that is already calling for thinkers and adventurers in making possible a condition better than that we now have. Protestantism must get together or lose out in its message to the world.

CONFRONTING YOUNG MEN WITH THE LIVING CHRIST. By John R. Mott. New York: Association Press.

Out of four months in a continent-wide tour among the Young Men's Christian Associations, involving retreats in thirty-four American states and Canadian provinces, these eight vital and gripping addresses have come. They deal with the call, the international situation, how to increase spirit-

ual vitality, the inner conflict, the faith of young manhood, why an increasing number of young men believe in Jesus Christ as Lord, the power of Christ's resurrection, and how to augment the leadership of Christian forces.

The Young Men's Christian Association was called into being to confront young men and boys with the Living Christ, and the secret of its far-reaching and transforming influence is due to this fact. Dr. Mott enforces this claim with directness and urgency. He presents not only the Christ standard for every-day life and in all departments of life, but argues for the power of his resurrection in human life, citing especially Romans, First and Second Corinthians, and Galatians as documents that few, if any, constructive critics would exclude as historical testimony, besides other evidence. He well says that what men want "is a touch of the Almighty, here and now, a demonstration within themselves of the reality of the spiritual facts and forces."

It is a serious appeal, whether applied to the secretaryship of the Young Men's Christian Association or to the mission field, or to the ministry. The media through which Christ extends the call is "reality, forward-looking attitude, heroism in the application of the principles of Christ to the problems of the day, open-mindedness and tolerance, and genuine spirituality." It is a book that all who have any solicitude for the Christian leadership of the future should read and reread with care and heed its admonition to pray for workers to guide wisely through the processes of these times.

THE COMMON CREED OF CHRISTIANS. Studies of the Apostles' Creed. By William Pierson Merrill, Pastor of the Brick Church, Manhattan. New York: Fleming H. Revell Company.

Of all the creeds of Christendom the Apostles' Creed falls under less criticism than any; yet some of its phrases could be improved. Dr. Merrill has made a happy turn in this volume by passing over the historic and theological study of the Apostles' Creed to a study of the religious and practical implications of such faith if we actually believe what we say when we repeat it. He maintains that it is not enough to have a Christian faith; we must live it. In repeating the Apostles' Creed, no one is submitting to a theological test; he is taking part in an act of worship. And so, passing from phrase to phrase, there are spiritual appeals and practical implications that are wholesome in an act of worship—God, our Maker and Father; Jesus Christ, God's Son; the Holy Spirit our Unseen Helper; the Church, our field of prayer and co-operation; the communion of saints, our unbroken comradeship; forgiveness of sins, its cost and pain; the resurrection and the life everlasting. They are great themes, and this book has added simplicity and appeal to the devotional study of the Apostles' Creed.

PROGRESS IN RELIGION TO THE CHRISTIAN ERA. By T. R. Glover, Fellow of St. John's College, Cambridge, and Public Orator in the University. New York: George H. Doran Company.

"Fascinating as the course of research has been among the religious ideas of primitive peoples—and those who caught the gleam of the *Golden Bough* a quarter of a century since will not readily forget its appeal—the history of Religion includes many races who are not at all primitive. The time comes now and then when it is less urgent to ask *how* religion began than *why* it continues and what changes it has undergone. In some quarters, one guesses, the view has prevailed that, if the origins are lowly, the developed product is discredited—that if religion began in the grossest superstition or in close connection with it, and was for long almost indistinguishable from magic, so much the worse for religion. There has been an air of polemic about the work of certain researchers, which at least suggests this line of reflection. But another line seems equally possible."

So begins Professor Glover's most illuminating book. In his introduction he tells us that since he first learned to read the peoples of the ancient Mediterranean world have been his chief study, and that it is from them that he draws the main part of what he writes in this book. His book is, therefore, a study which takes us to the cradle of our civilization. His exposition of the development and meaning of the great intellectual, social, and religious movements of Greece, Rome, and Israel are most discerning and appealing. The book rings with timely interest, as do all Professor Glover's writings, and throws light on things modern as well as ancient. The thoughtful student of religion, especially the preacher, will find it a profitable book. It helps to make just that which is most needed and hardest to achieve; namely, horizon, perspective, and background. One comes from the reading of the book with a clearer view of the greater facts and values of religion and of life and with firmer confidence and faith in the light that lights every man coming into the world.

H. C. ARMSTRONG.

THE LIFE AND LABORS OF ARCHIBALD MCLEAN. By William Robinson Warren, Editor of *World Call*. St. Louis: The Bethany Press.

The biographer who attempts to write the life of a man who was, during his lifetime, a college president, a preacher, a scholar, a missionary administrator, an advocate of Christian unity, a great human friend and, above all, a mystic and friend of Jesus Christ, has undertaken almost the impossible. Mr. Warren, to an unusual degree, has made Archibald McLean, the Scotch Highlander from Canada, live again. The life of this simple but powerful man is one of the great stories of church history. He is so close to so many who feel that they know his story intimately, that to have been able to write a biography that is at all satisfying is an accomplishment.

Mr. Warren, in the four parts into which he has divided his book, has made a clear division of his life, such as Mr. McLean himself perhaps would have made. In his first division—"Getting Ready"—he outlines how he connected himself with the body known as the Disciples of Christ and how he became an ardent advocate of Christian unity and Christian co-operation. To the end of his long life he was true to the original and fundamental ideals for which he believed his people had been called into existence. The book shows this passion, but perhaps it is not emphasized to the degree in which it was in the mind and heart of Mr. McLean.

In parts two and three—"Vindicating Missions" and "Enlisting Co-operation"—he shows in a wonderful way the passion he had for world evangelization. The story of how Mr. McLean connected himself with the foreign missionary enterprises of the Church before any missionaries had been sent by the Disciples, indeed makes the life of this man the history and development of the missionary passion among his own communion. In reading this biography one must feel his own inadequacy, and it inspires one to a greater and truer service for God. At the same time it shows in a concrete way how the total enterprises of the Church are related to the united ongoing of the Church's life.

In his fourth part—"As Seeing Him Who is Invisible"—Mr. Warren sets out in a graphic way the real development of a great soul. No missionary on the foreign field ever abandoned all to a greater degree than this scholarly man whose only human love was the cause of Christian unity and world-wide evangelization.

Mr. Warren attempts to show the eccentric ways of Archibald McLean, and even his faults; but it is difficult to do this when, after all, they are so non-essential to the total purpose of his life. The story how he moved out among an indifferent and non-educated people in the realm of missions is one that will inspire any people.

If Mr. Warren has erred at any point he has, perhaps, over-emphasized Mr. McLean's connection with the organizational work of his church. He was a great, free soul, and he never lost his freedom, his mysticism and his passionate advocacy of Christian unity and world-wide evangelization. He was bigger, at all times, than the organizations with which he was connected. Mr. Warren has made a great contribution to the human documents of the current year.

A. E. CORY.

YEAR BOOK OF THE CHURCHES, 1923, edited by E. O. Watson (Federal Council, New York). There is no book that has brought together so much and so satisfactory information relative to the various religious bodies in America—Roman Catholic, Eastern Orthodox, Protestant, and Jewish, also the Bahai Movement—as the Year Book of the Churches for 1923. It presents a vast amount of material, carefully classified. This is the work

of the Federal Council of the Churches of Christ in America, which is the finest instance of Protestant co-operation in the history of Protestantism. Every student of religious life in America should possess this volume for authoritative reference.

THE BUSINESS OF LIVING. By L. D. Anderson, Minister of the First Christian Church, Fort Worth, Texas (Doran). The biggest thing in the world is to live right, and Mr. Anderson sets forth this idea in a very practical fashion. He takes such terms in the business world as "thrift," "insurance," "life mortgages," "a statement of accounts," etc., and makes them themes of spiritual interpretation as applied to daily life. The applications are well made.

THE PILGRIM. Essays on Religion. By T. R. Glover, Fellow of St. John's College, Cambridge, and author of *The Jesus of History*, etc. Dr. Glover is both a popular and wise interpreter of Christianity. In the activities of the excursionist, the pilgrim may appear to be gone, but he is still here, seeking the Kingdom of Heaven, and Dr. Glover discusses in the thirteen chapters of this volume the influence of the spirit of Christ as the dominating thought for the consummation of the pilgrim's dream. It is a helpful study in the power of Christ over the life and thought of men.

THE PREACHER'S PROBLEMS. By President Hugh Latimer Elderdice, Westminster Theological Seminary (Methodist Protestant Book Concern). This is a book of six chapters, being lectures delivered at the Methodist Protestant Michigan Conference, dealing with "Preparation," "Perils," "Pulpit," "Parish," "Poise," and "The Preacher's Invisible Salary." It is an appeal for a larger appreciation of the ministry on the part of those who are in it. It is a wise word and well said.

LINCOLN AND OTHERS. By Thomas Curtis Clark (Doran). Nothing finer has ever been written on Abraham Lincoln than this cycle of poems by Mr. Clark. In them he has not only produced beauty in verse, but a remarkably appreciative insight into the character of the great American.

A YOUNG MAN'S VIEW OF THE MINISTRY. By S. M. Shoemaker, author of *Realizing Religion* (Association Press). This is a straightforward appeal from a young man six years out of college to the young, especially college undergraduates. It includes the work, the message, the call, the need, the reward, and an appeal. Said Drummond: "God has a will for career as well as for character." The appeal of this book is to the will of the young man. It is good reading for those who are older.

PLACES OF QUIET STRENGTH AND OTHER SERMONS. By John Timothy Stone, Pastor of the Fourth Presbyterian Church, Chicago (Doran). The

thirty-two sermons in this volume cover a wide field in one of the most outstanding ministries in America. The sermons are marked by clarity and devotion. Any one of them furnishes a helpful lesson for daily reading.

TOMORROW ABOUT THIS TIME. By Grace Livingston Hill, author of *Marcia Schuyler*, etc. (Lippincott). In this novel, which contributes to the study of human relations, especially between father and children, Mrs. Hill holds her place of wholesome entertainment, which has made her a popular story writer.

A BOOK OF PRAYERS Together with Psalms and Hymns and Spiritual Songs, Ancient and Modern. Compiled by Charles W. Leffingwell, Rector Emeritus of St. Mary's School, Knoxville, Ill. (Morehouse Publishing Co.). There are some beautiful prayers and spiritual songs in this little volume. Most of them are in English; some are in Latin; all are devotional. They have been gathered from a wide field, some of the selections bearing the names of Chrysostom, Augustine, Aquinas, Savonarola, Andrewes, Thomas à Kempis, Pusey, Taylor, and others. Some of the prayers are for morning, some for noon-time, others for evening; some are for the great days in the calendar, others for various conditions. It is a helpful little book.

POINTS AT ISSUE BETWEEN "FUNDAMENTALISTS" AND "MODERNISTS." By James E. Clarke (Advance Publishing Co.). These eight chapters are a thoughtful attempt to find a way out of the present-day theological controversy on Fundamentalism and Modernism. The illustrations are pertinent.

THE MESSAGE OF AQUARIA. By Harriette Augusta Curtiss and F. Homer Curtiss, B. S., M. D., Founders of the Order of Christian Mystics (Curtiss Philosophic Book Co.). The ideal of the mystic life is not retiring from the world in order to create a heaven within himself, but, instead, to seek his heaven in the midst of the toil of life, bringing forth a heaven both within himself and his environments. The authors regard Aquarius as "the sign of the Son of Man" referred to in Matt. 24:30,31, which sign our solar system has already entered. In the language of the astrologer he is referred to as the Water Bearer, being represented by a man emptying a water pot. Being on the threshold of this New Age, the authors inquire as to what we may meet and gain in the next 2,000 years. "There is to be an outpouring of the Water of Life upon humanity, not for the purpose of bringing forth judgment and sorrow, woe and disaster, but like the rain, which falls alike upon the just and the unjust, to fructify whatever seeds have been planted." While it is a species of mysticism that is difficult to follow, and from some of it we dissent, yet the lover of the occult will revel in it.

Organizations for the Promotion of Christian Unity

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY, Inc. Having its inception in the Work of Thomas Campbell, a Presbyterian Minister, of Washington, Pa., 1809; present organization, 1910. President, Rev. Peter Ainslie; Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences, and distribution of irenic literature—"till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for, and sermons on, Christian Unity in all Churches.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM, 1857. President, Athelstan Riley, Esq., 2 Kensington Court, London; Secretary in the United States, Rev. Calbraith Bourn Perry, Cambridge, N. Y. For intercessory prayer for the reunion of the Roman Catholic, Greek, and Anglican Communions.

CHRISTIAN UNITY ASSOCIATION OF SCOTLAND, 1903, Secretary, Rev. Robert W. Weir, Edinburgh. For maintaining, fostering, and expressing the consciousness of the underlying unity that is shared by many members of the different Churches in Scotland.

CHRISTIAN UNITY FOUNDATION, 1910. President, Rev. Nehemiah Boynton; Secretary, Rev. W. C. Emhardt, Newtown, Bucks Co., Pa. For the promotion of Christian Unity throughout the world by research and conference.

CHURCHMAN'S UNION, 1898. President, Prof. Percy Gardner; Secretary, Rev. John H. Bentley, Souldern Rectory, Banbury, England. For cultivation of friendly relations between the Church of England and all other Christian Communions.

CONTINUATION COMMITTEE OF THE WORLD CONFERENCE ON FAITH AND ORDER, 1910. Chairman, Rt. Rev. Charles H. Brent; Secretary, Robert H. Gardiner, Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

AMERICAN COUNCIL ON ORGANIC UNION, 1918. Ad Interim Committee—Chairman, Rev. Joseph A. Vance, Detroit, Mich.; Secretary, Rev. Rufus W. Miller, Witherspoon Building, Philadelphia. For the organic union of the Evangelical Churches in the United States of America.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908. President, Dr. Robert E. Speer; Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the co-operation of the various Protestant Communions in service, rather than an attempt to unite upon definitions of theology and polity.

FREE CHURCH FELLOWSHIP, 1911. Rev. Malcolm Spencer, Colue Bridge House, Rickmansworth, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES OF ENGLAND, 1895. President, Rev. Principal W. B. Selbie, Mansfield College, Oxford; Secretary, Rev. F. B. Meyer, Memorial Hall, E. C., London. For facilitating fraternal intercourse and co-operation among the Evangelical Free Churches in England.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, 1920. Chairmen, Archbishop of Upsala, Archbishop of Canterbury, Patriarch of Constantinople, and Rev. A. J. Brown; Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For union of the Churches in common, practical work, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems.

WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, 1914. Chairman, Most Rev. Randall Thomas Davidson, Archbishop of Canterbury; Hon. Secretary, Rt. Hon. Sir Willoughby H. Dickinson, 41 Parliament St., London, S. W. 1; Chairman, American Council, Rev. William P. Merrill; General Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For joint endeavour to achieve the promotion of international friendship through the Churches and the avoidance of war.

WORLD'S EVANGELICAL ALLIANCE, 1846; Incorporated 1912. Chairman, Sir Andrew Wingate; Hon. Secretary, Rev. R. C. Gillie; General Secretary, Henry Martyn Gooch, 19 Russell Sqr., London, W. C. 1. To enable Christians of British and foreign nations to realize in themselves, and to manifest to others, that living and essential union which binds together all believers in the fellowship of Christ. Universal Week of prayer organized by the Alliance since 1846.

"God gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

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THE CHRISTIAN UNION QUARTERLY

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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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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 Saviour—are parts of the Church of Christ, and that the Unity of his disciples 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.”

The Christian Union Quarterly

Edited by Peter Ainslie, D. D.

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| MOST REV. METROPOLITAN GERMANOS,
Thyatira, Asia Minor. | THE ARCHBISHOP OF UPSALA,
Upsala, Sweden. |
| PRESIDENT W. A. HARPER,
Elon College, N. C. | DR. HENRY VAN DYKE,
Princeton, N. J. |
| DR. HENRY T. HODGKIN,
Shanghai, China. | REV. JOSEPH A. VANCE, D.D.,
Detroit, Mich. |
| REV. FINIS S. IDLEMAN, D.D.,
New York, N. Y. | BISHOP BOYD VINCENT,
Cincinnati, Ohio. |
| DEAN W. R. INGE,
London, England. | BISHOP LUTHER B. WILSON,
New York, N. Y. |
| PROF. RUFUS M. JONES,
Haverford, Pa. | |

IT IS NOT PRIMARILY A UNITY OF
OPINIONS, FOR THIS IS BUT THE
UNITY OF A PARTY; NOR MERELY OF
CO-OPERATION, FOR THIS IS ONLY
THE UNITY OF A COMMERCIAL PART-
NERSHIP. IT IS A UNITY OF LIFE,
OF ORGANIC RELATION, OF VITAL
FUNCTION.

—HERBERT KELLY.

THE CHRISTIAN UNION QUARTERLY

APRIL, 1924

THE EDITOR'S NOTES

The Status of Christian Unity

PERHAPS this is the only journal in the world that is devoted exclusively to Christian unity, and this journal has readers in nearly every country in the world—just groups here and there who are definitely interested in the unity of Christendom. There ought to be a thousand such journals. It was once so in missionary work—just one missionary journal, then another, and another, until now nearly every communion has one or more missionary journals and there are a number of first-class interdenominational missionary journals. Consequently, the missionary cause is at the front.

There is only one Christian unity lectureship associated with an educational institution in the whole world, so far as the editor knows, and that is Olaus Petri Foundation of the University of Upsala, Sweden. Every educational institution ought to have such a lectureship, even state universities giving the various phases of Christian unity; and, for theological schools, there is not another lectureship more important than that dealing with the attitude, in general, of one group of Christians toward another and, in particular, the unity of the divided Church.

Being deeply impressed with the urgent necessity of a Christian unity lectureship certainly in every theological institution, a letter was sent to a number of these, inquiring if they had such a lectureship and if they would favour such a lectureship in their institution. Some of these did not answer; others answered as follows:

President Geo. B. Stewart, Auburn Theological Seminary (Presbyterian), Auburn, N. Y., says:—

Unfortunately, we do not happen to have such a lectureship in Auburn Seminary. I quite agree with you that it is a vastly important subject and one that should be presented in a forceful and worthwhile way to our students. I conceive that this could be done without seriously increasing the burden of an already over-crowded curriculum, especially if the lectureship provided for a triennial course of a few lectures so that each generation of students would have the privilege of instruction in this subject. If any of our friends were disposed to endow such a lectureship for us, we would welcome the gift.

President Ozora S. Davis, Chicago Theological Seminary (Congregational), Chicago, says:—

We do not have a lectureship on Christian unity in the Chicago Theological Seminary. I do not see any possibility of securing the funds for such a lectureship in the near future. On the other hand, if something more definite could be undertaken than the occasional lecture or meeting on the subject, our institution would welcome it and seek to co-operate in any practical way within the range of its resources. We surely need something more than meetings for the purpose of propaganda and an occasional lecture.

President A. C. McGiffert, Union Theological Seminary (Undenominational), New York, says:—

We have no regular lectureship here devoted to the subject of Christian unity. Dr. Briggs, when he was alive, gave a regular course on Christian Eirenics and the subject has been dealt with, now and then, by special lecturers. I agree with you that it would be an excellent thing to have the subject presented, in an adequate way, in all our theological schools. Whether for this purpose a special foundation would be needed, or the matter could be handled by a professor of symbolics or some related subject, would depend, I think, upon the situation in any particular institution.

President A. D. Harmon, Transylvania College (Disciples), Lexington, Ky., says:—

I regret to say that we do not have a lectureship devoted exclusively to Christian unity. The idea is sympathetically treated, and it is recurrently emphasized in the various chairs in the College of the Bible, but there is no exclusive lectureship set apart for that distinctive purpose. Your inquiry interests me in that subject. It appears to me that such a

lectureship in our schools is germane to the idea. This instruction ought to go deeply into the consciousness of the students in such institutions. They are to be the future leaders of the Church. Their seminary programme is an inseparable part of their after work in life. It requires a long time to change the habits of thought, the customs, and the historic momentum behind institutions. There must be pattern setters to accomplish this transformation. The logical place, therefore, for the implanting of Christian unity is in the preparation of the Christian ministry. I highly favour the idea of an exclusive lectureship on this subject in preparing the future leadership for the Church.

President Charles M. Stuart, Garrett Biblical Institute (Methodist Episcopal), Evanston, Ill., says:—

I should say the time had come when attention should be given to the subject in our theological seminaries. There it would mean much for the future of church life in America. I wish we were in a position to establish a lectureship on the subject. But just at present such a foundation is impossible. I shall be glad, however, to take advantage of your suggestion and see that at least a beginning is made in the way of having the subject presented as fully, and from as many angles, as possible by the speakers who come to us.

Dean Hughell Fosbroke, General Theological Seminary (Episcopal), New York, says:—

In principle I find myself in hearty accord with your proposal that there should be in every seminary a lectureship on the subject of Christian unity. Here at the General Theological Seminary the subject is treated quite fully in more than one department but there are advantages, of course, in assigning special recognition to so vitally significant a theme. On the practical side there is the difficulty in adding to the attendance of lectures required on students. We feel increasingly that we are asking too much of the students in the way of listening. I am not at all sure that, even in the matter of Christian unity, better results cannot be secured by attention to the spirit and tone in which other subjects are taught than by isolating Christian unity as a separate subject.

President James G. K. McClure, McCormick Theological Seminary (Presbyterian), Chicago, says:—

Concerning the establishment of a lectureship devoted exclusively to Christian unity in theological institutions, allow me to say, first, that in McCormick Theological Seminary, the department of what we call Church

Polity or Ecclesiastical Theology is entrusted to me. In that department I endeavour to treat the whole subject of the Church in itself and in its various relations to society in so broad a way that the matter of Christian unity is comprehensively and fully discussed. Similarly, in the department of Pastoral Theology, which in McCormick Seminary is entrusted to my care, I attempt to present all features of Christian co-operation in such a way that the students recognize the unity of the Church and are asked to go out to their respective fields of service with the desire and the purpose to co-operate with any and all who call themselves Christians in the work of advancing the Kingdom of God upon earth. I am perfectly sure that in all the other departments of McCormick Seminary the sentiments that I myself teach about Christian unity are likewise taught by the individual members of the faculty. Under the circumstances just stated, I do not see what more could be accomplished in an institution like our own by the introduction of a special lectureship on Christian unity. It seems to me that if Christian unity is to be presented in any institution, it can only be presented wisely and effectively on the basis of reciprocity. My theory is that as soon as reciprocity is distinctly acknowledged and is earnestly taught in our different seminaries, there will be such a spirit of fellowship and co-operation put into the general atmosphere as will insure the speedy presence of such unity as is according to the mind of Christ and will be for the salvation of the world.

President W. W. Moore, Union Theological Seminary (Southern Presbyterian), Richmond, Va., says:—

We have no lectureship in this institution devoted exclusively to Christian unity, and, on account of our financial limitations, it is not practicable for us to establish such a separate lectureship. The subject is dealt with in the existing departments of our work.

President J. Ross Stevenson, Theological Seminary (Presbyterian), Princeton, N. J., says:—

At Princeton Seminary no provision has been made for such a lectureship. However, the subject of Christian unity is discussed in different departments. The department of Missions gives such instruction in connection with the whole problem of Missions in the home land and on the foreign field. The department of Practical Theology also takes up the subject in connection with those problems of interchurch relationship which every pastor has to meet. It seems to me that to have the subject considered in this way as a regular branch of seminary study is preferable to a lectureship. I know of no disposition on the part of our seminary directors to make any provision in line with your suggestion.

Dean Henry B. Washburn, Episcopal Theological School, Cambridge, Mass., says:—

There is no chair in this school exclusively devoted to Christian unity. We have, however, a half-course in Church Polity, given as an elective every other year, one of the main points of which is to rivet the attention of students on the problems of church unity historically and constructively considered. We feel that the subject can be better handled in this way than by a course devoted exclusively to the problem. Furthermore, inasmuch as every member of our faculty is an enthusiast on church unity, it goes without saying that the subject appears in every course we give. My own subject is Church History, and I never feel that I have completely dealt with the implications of many movements in the past without showing how they inevitably tend toward a closer union of the churches within one large inclusive communion that will recognize wide varieties in theological and in religious points of view.

President E. Y. Mullins, Southern Baptist Theological Seminary, Louisville, Ky., says:—

Our institution has no lectureship devoted exclusively to the subject of Christian unity. I do not think it would be wise to establish such a lectureship. In fact, nearly every idea which is now being propagated is thought by its advocates to be worthy of a lectureship in a theological seminary, and, if the theological schools should establish lectureships to emphasize every special form of propaganda, they would soon come to the end of their resources and burden their courses beyond the limits of endurance. Of course, the subject of Christian unity is dealt with in the class in Church History, in Systematic Theology and Biblical Theology, in the department of New Testament, and no doubt incidentally in connection with Missions. It seems to me, therefore, there is no need for a lectureship on the subject.

Dean Shailer Mathews, Divinity School (Baptist), Chicago University, Chicago, says:—

We do not have any lectureship devoted exclusively to Christian unity. We have occasional lectures upon this as upon other topics. I can see no harm in the establishment of a lectureship, but do not regard it as an imperative need. The most effective type of theological training in Christian unity is a student body representing a great number of Christian communions.

President W. W. Comfort, Haverford College (Friends), Haverford, Pa., says:—

We do not have any lectureship devoted to Christian unity at Haverford College, and there is no prospect of the establishment of such a lectureship.

President Wm. H. Black, Missouri Valley College (Presbyterian), Marshall, Mo., says:—

We have no lectureship in Missouri Valley College on Christian unity except that I keep our students informed from time to time as to the progress of the work. Sometimes I tell them some of the reasons for it; and, in other words, try to keep the students in sympathy with the ideal. Of course, in a college we cannot handle that as they should in a seminary.

President H. F. Swartz, Pacific School of Religion (Congregational), Berkeley, Calif., says:—

We are unanimous in believing that it is highly important that every institution of our kind should have a vigorous and statesmanlike presentation of the subject of Christian unity. Because we so clearly recognize this we have very definitely been doing a substantial piece of work in this direction. I am, therefore, glad to report that Professor Buckham offers for each student generation a carefully prepared and thoroughly substantial course in Church Unity. In addition, Dr. Buckham has presented a series of public lectures in which he has developed with sympathetic care this important matter.

Dr. Evans, in Religious Education, makes the matter of church unity on the basis of community educational interests a special part of an important required series. Dr. Nash, in his courses on Polity, treats the matter of the organic requirements in a most helpful and directive manner. Professor Tolson, in Church History, gives special consideration to the divisions and then to the integrations of the Christian body.

In the subject of Pastoral Care I make much of the matter of the relationship of the pastor not only to going interdenominational organizations such as the Federal Council, Comity Councils, Christian Associations, and others, but also with regard to the community church, the federated church, and other projects which have been tried with more or less success as practical means of arriving at Christian unity. The subject, therefore, is not only continually in the ears of our students, but it is approached from so many angles, and we believe so convincingly, that no man should be able to go through this institution without having as substantial a training in the direction of Christian unity as is likely to be obtained by any means.

Professor John B. Anderson, Chairman of the Faculty, Theological Seminary (Baptist), Colgate University, Hamilton, N. Y., says:—

We have no lectureship in Colgate Theological Seminary devoted exclusively to Christian unity. The members of our faculty, however, bring this immensely important matter to the attention of the students from time to time, in an incidental way. I wish that we could do more than this. It seems to me that it would be well to have at least one lecture, better several lectures, on Christian unity, where provision is not made for such instruction in the regular curriculum, delivered, perhaps, once a year by some able man not on the faculty of the school and sometimes also of another denomination.

Christian Unity Books

The interest in Christian unity has not gone far enough yet to make a good seller for the subject of a book. Not many Christian unity books have gone beyond the first edition. *The Christian Unity Handbook Series*¹ is the first attempt to combine a series of books by various authors on that subject. This series has not yet gone far enough to estimate its selling qualities, but it is awakening some interest. The Anglicans and American Episcopalians lead in the number of books written considerably over any other communion, but nearly all the communions have made some contribution. People, however, are interested enough to read newspaper articles, small tracts on the subject, and, perhaps, booklets, but neither ministers nor laymen are reading books on this subject like they read missionary books, indicating that we have yet some distance to go before Christian unity can become a general theme for discussion as we now discuss missionary work. There are several reasons for this. Among these are (1) the minor place of Christian unity, if any at all, in theological training, (2) the predominance of denominational interests, especially in theological training and in the denominational press, and (3) Christian unity being now largely in the realm of changing attitudes and ventures in discussions, which, of course, are necessary in the progress of Christian unity; but, until actual

1. Fleming H. Revell Co., New York.

ventures in unity are made, there will not be such interest as we now have in the spiritual romance of missions and the astonishing results. Action is the fuel of enthusiasm.

Ventures in Unity

There are possibilities of ventures, but the communions are timid, for every communion lives in the fear of its past. If all the Methodist bodies in the United States were to get together, or all the Presbyterian bodies, or all the Baptist bodies, or the Disciples with the Presbyterians, from whence they came, or with the Congregationalists, or the Baptists, or if any of these bodies that are close kin were to get together, sinking their differences and uniting their activities, people would then read the story of the union as they read the story of missionary achievement. The union of the Methodists, Presbyterians, and Congregationalists in Canada is both heartening and an example of emulation to the whole Church in all parts of the world, in spite of unhappy interpretations given in *Church Union in Canada: Its History, Motives, Doctrine, and Government*, by Rev. E. Lloyd Morrow, who represents a type of mind found in all communions that will oppose union unless it comes exactly as they outline it.

Federation is doing a far greater work than its leaders know. The Federal Council of the Churches of Christ in America has been a pioneer in securing the co-operation of various Protestant communions in service. Their work has been remarkably successful. Federations in other countries have done good work. The National Christian Council of China is an outstanding accomplishment. Similar movements in other countries might be mentioned. That progress is being made is no question, but Christian unity has not yet got hold of the people.

World Movements

There are three world movements for unity, each approaching the subject from a different angle. The World Conference on Faith and Order deals with Christian doctrine and minis-

terial order. Perhaps this is the most delicate of all the world movements, but irrespective of sensitiveness in theology, these questions must be frankly faced and we must think them through. The World Conference had a preliminary meeting at Geneva, Switzerland, in 1920. The Universal Conference on Life and Work is to be held in Stockholm, Sweden, August 11-31, 1925. This conference does not propose to deal with matters of Faith and Order, but, instead, "to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels toward those great social, industrial, and international questions which are so acutely urgent in our civilization." The World Alliance for International Friendship through the Churches is working by joint endeavour to achieve the promotion of international friendship through the churches and the avoidance of war. The Alliance met at The Hague in 1919, at St. Beatenberg, Switzerland, in 1920, at Copenhagen in 1922, and the American section met in Philadelphia in 1923. These three world movements are rendering valuable service. Some time ago a letter came inquiring if they were moving fast enough. Very likely not. But there is a tremendous indifference encountered everywhere, due largely to the entrenchment of denominationalism, which is very strong and will not tolerate the slightest tampering.

There have got to be some changes, whether we like it or not—such changes as will go to the very foundations of denominationalism. These are days of transition. Traditional theology is breaking down. A million voices cannot stay this losing prestige. The condition is not a breaking down in every mind, but the fact that multitudes are seeking for modification or restatement in theology, while other multitudes are holding to traditional theology, not only reveals the breaking down in many quarters, but widely differing opinions on the whole subject in all quarters. Present day theology is not permanent; there will be again a universally accepted theology, but this generation has not shown any indication that it is prepared to give it.

PETER AINSLIE.

REUNION: AN ENGLISHMAN'S VIEW

BY W. R. INGE, D.D.

Dean of St. Paul's Cathedral, London

THE desire for a reunion of the Christian churches, now so often expressed, gives rise to strange reflections. To the historian it does not seem very long since men and women in tens of thousands submitted to be imprisoned, tortured, hanged, and burnt alive, sooner than make their submission to the Great Church in which they saw embodied the spirit of Antichrist. The wars of religion caused the deaths of two-thirds of the population of Germany. Thousands of English people accepted banishment from their homes, and faced the dangers of the wilderness and the scalping-knife of the savage, in order that they might be free to worship God according to their consciences. Thousands of Frenchmen, after the revocation of the Edict of Nantes, fled to this country, enriching its population with a stock as bold, energetic, and intelligent as that which England had lost with the Pilgrim Fathers. British Nonconformists endured many disabilities, such as exclusion from the universities, rather than make their peace with the Church of England.

Have the conditions changed? Are the causes which then justified secession and the endurance of cruel persecution no longer operative? Do the dissentients no longer believe what they believed three hundred years ago? Or is the Great Church more tolerant and less tyrannical than it was when they left her? These are questions which must be answered if we are to decide whether the movement toward reunion has any strength behind it.

Is the desire for the fusion of religious bodies at all widespread? The Church of Rome stands by itself and must be considered separately. But how does the matter stand in the Reformed churches?

In Scotland the subdivisions of the Presbyterians are felt to be unnecessary and undesirable. Reunion among them may soon be an accomplished fact. There are no doctrinal differences such as could be thought to justify the inconvenience of rival organizations in the same village. Similarly, the English and Welsh Nonconformists, or Free Churchmen, as they call themselves, acknowledge that the fissiparous tendency which has called into being scores of little sects, teaching much the same things, is an absurdity. There has been some fusion, and a general friendliness and mutual recognition. The political decay of the middle class, to which most of their adherents belong, has diminished their prestige and their resources. Amalgamation is being almost forced upon them.

The Established Church of England is the most divided body in Christendom. The majority of its members stand aloof from the Nonconformists, with some slight trace of the old social disdain, and have no desire whatever for reconciliation with Rome. But ever since the Tractarian movement of Queen Victoria's reign there has been an active body of Anglo-Catholics who dislike the word Protestant, and seek to introduce into the Church of England the greater part of the Roman doctrine and practice. They are a small minority among the laity, and a large minority among the clergy. Being energetic and enthusiastic, with a strong aptitude for corporate action, they have become the dominant party in our church councils, and by capturing most of the clergy training colleges they can bring pressure to bear upon the episcopate.

It is from this party that the overtures for reunion with continental Catholicism have proceeded. They have endeavoured to establish friendly relations with the Orthodox Eastern Church, and these efforts have been reciprocated. Eastern prelates have attended our cathedral services in their robes, and have preached in our pulpits. In my own Cathedral we have welcomed a Serbian bishop, the Archbishop of Cypress, and the Archbishop of Athens. The last-named gave the benediction at my request at a Sunday service in St. Paul's. These overtures have the sympathy of almost all Anglicans, just because there can be no question of amalgamating the two

churches, but only of mutual recognition and intercommunion.

Very different has been the fate of conversations with the Roman Church. The rigid exclusiveness of that church is a fixed policy from which there is neither the will nor the power to deviate. From the Roman Catholic point of view, the Reformed churches are simply revolted subjects, who can be restored to favour only in return for absolute submission. There has never been the slightest doubt on this point, and the overtures of Lord Halifax and his friends have been both foolish and humiliating. The conversations at Malines had no importance in themselves, and Cardinal Mercier lost no time in explaining that he consented to them only in the hope of bringing wandering sheep back to the fold. The attention which the conference attracted was simply due to the fact that the Archbishop of Canterbury, who has a well-earned reputation for prudence and caution, was misled into supposing that the Vatican was interested in the matter. In view of the tortuousness of Roman diplomacy, it is hardly uncourteous to say that our canny Scot for once forgot the proverb of his country—"He maun hae a lang-shankit spune that wad sup kail wi' the de'il." The incident has done no harm; it has served to clear the air, and to demonstrate the utter futility of seeking reconciliation with Rome. If such a thing were possible, which happily it is not, it would split the Church of England from top to bottom. The men who suffered for their faith in Queen Mary's reign were not more determined than many Anglicans to-day, to have no dealings with the priestly Cæsar in the Vatican.

Meanwhile, reunion with another church, that of Sweden, has been practically recognized. English bishops have taken part in the consecration of a Swedish bishop, and very friendly relations have been established.

To most Englishmen the question of reunion at home is far more important than recognition by foreign churches. But here the Lambeth Conference seems to have missed a great opportunity. The comradeship of the trenches, and the experience of a great national danger shared in common, had predisposed Britons of all denominations to draw together in

fellowship. There had been much fraternizing at the front; and the soldiers felt that the High Anglican theory, which divides all other Christians into those who unchurch them and those whom they unchurch, was not only uncharitable but ridiculous. There was very little wish among Free Churchmen for incorporation in the Established Church, but there was a strong desire for a recognition by Anglicans of the validity of their ministries, and for such acts of unity as occasioned interchange of pulpits and occasional intercommunion. Unfortunately the bishops who were above all things anxious to prevent an Anglo-Catholic secession, misunderstood the situation, and, instead of sanctioning acts of unity, proposed a scheme by which the Free Church ministers might be recognized as priests and deacons of the Anglican Church, if they would consent to reordination. The proposal was doomed to failure from the start; polite language has been used on both sides, but nothing effective has been done, or ever can be done, on those lines. The aggressive activity of the Anglo-Catholic party has diminished the desire—which was never felt by many Nonconformists—to enter into closer legal relations with the Anglicans. In a word, they desire recognition and fellowship; they do not desire incorporation.

So the matter stands in this country. There is an insuperable barrier between Rome and all the Reformed churches. There is a barrier, hitherto unsurmounted, between the Anglican Church and Nonconformity. There are no other important obstacles to friendly co-operation, except that the more orthodox bodies have difficulties about accepting the Unitarians on doctrinal grounds, and the Quakers on account of their repudiation of Sacraments.

The question remains to be answered—Why is the ideal of an external, political reunion of Christendom attractive to many? There is no doubt that the words “that they all may be one”—*ut omnes unum sint*—evoke strong and wistful aspirations in many minds. But it is only in the Vulgate, not in the Greek text, that Christ prays that his disciples may all be penned in “one fold.” He really speaks of “one flock.” There are other kinds of unity besides institutional union.

The political unity of the Church is an idea which belongs to the Middle Ages. It is the counterpart of the idea of a universal empire. Both had their focus in the majesty of the name of Rome. "The analogy of the two," Lord Bryce says, "made them appear parts of one great world-movement toward unity; the coincidence of their boundaries, which had begun before Constantine, lasted long enough after him to associate them indissolubly together, and make the names of Roman and Christian convertible." After the fall of the secular empire, "the whole fabric of medieval Christianity rested upon the idea of the visible Church. Such a Church could be in nowise local or limited."

We have, therefore, an adequate historical explanation of the idea of a politically united Christendom. It belongs to the same political philosophy as the theory that there could be only one empire. Even the Turkish Sultans have been known to claim that the Roman Empire survived in their persons. The Roman Church has never hesitated to claim universal spiritual sovereignty. Even the New World was conquered for the Pope no less than for the King of Spain.

But we have no sooner traced the origin of this idea than we realize what an utter anachronism it is. A universal empire is forever impossible, not only because no nation is strong enough to conquer the whole earth, but because the independent nations have a strong individuality which would make it impossible for them to form parts of a single political aggregate. Even small provinces offer a stubborn and usually successful resistance to alien domination. This intense consciousness of nationality belongs on the whole to modern history. The Roman steamroller obliterated nationalities or prevented their growth, and in the chaos of the Dark Ages there was no opportunity for nations to develop their distinctive characters. The conditions favoured not only the fact of a spiritual empire, but the peculiar philosophy which justified it. To quote Lord Bryce again: "Humanity is an essential quality present in all men, and making them what they are. The whole truth of their being lies in the universal property, which alone has a permanent and independent existence. The common nature of the

individuals thus gathered into one Being is typified in its two aspects, the spiritual and the secular, by two persons, the World-Priest and the World-Monarch, who present on earth a similitude of the Divine unity."

The beginning of the modern period brought to a final end the possibility of a universal Church. The Latin and Greek parts of Europe had separated already, and at the Reformation the Nordic and the Mediterranean races settled on a divorce. Latin Christianity was henceforth the Christianity of the Latin nations. To suppose that these cleavages, following, as they do, well-marked racial lines, will ever be joined together, is a dream. Of my own nation Professor Santayana says: "If the Englishman likes to call himself a Catholic, it is a fad, like a thousand others, to which his inner man, so seriously playful, is prone to lend itself. He may go over to Rome on a spiritual tour; but if he is converted really and becomes a Catholic at heart, he is no longer the man he was. Words cannot measure the chasm which must henceforth separate him from everything at home. For a modern Englishman, with freedom and experiment and reserve in his blood, to go over to Rome is essential suicide; the inner man must succumb first. Such an Englishman might become a saint, but only by becoming a foreigner."

The upshot of all this is that the institutional unification which some desire is neither practicable nor desirable. An independent nation must be independent in the spiritual as well as in the secular sphere. It will so best make its proper contribution to the spiritual commonwealth, displaying that hue of the "many-coloured wisdom of God" (as St. Paul says) which Divine providence ordained that it should bring to perfection. The unity of Christendom which alone we can desire and rationally seek to promote is not the unity of a world-wide centralized government, but unity of spirit based on a common faith and a common desire to see the Kingdom of God, which is "righteousness and peace and joy in the Holy Ghost," established on earth. There will be diversities of gifts, but the same Spirit; differences of ecclesiastical organization, but the same Lord. We must not expect that India, China, and Japan, if

they ever adopt Christianity, will be European Christians. They have their ancient traditions, unlike the Græco-Roman traditions which formed Catholicism; they must build their national churches upon these, in complete independence.

The sole bond of a spiritually united Christendom is the Person and the Gospel of the Divine Founder.

W. R. INGE.

HERESY

This is the truth, he cried, and sharply drew
A line between him and his erstwhile friend.
So was the battle set in keen array.
To either standard flocked the impetuous hosts,
Forgetful of the common blood that flowed
In veins that claimed a heavenly parentage,
While all about a crowd unshepherded
Beheld the strife and passed with scornful eyes.

But One there was who saw the conflict grow,
And yearned to gather all within his fold
Yet had He naught to say but one soft word:
"It is my sheep who hear my Voice. They know
Their Master's face, and follow!" Only this
Can knit the Household in the bond of peace.

—George H. Bottome.

SCRIPTURE OR CREEDS—THE FIRST CENTURY OR THE FOURTH AND FIFTH?

BY ARTHUR C. A. HALL, D.D.

Protestant Episcopal Bishop of the Diocese of Vermont, Burlington, Vt.

“WHY cannot the Church be content with a confession that sufficed in apostolic days, such as that of the eunuch baptized by Philip the Evangelist: ‘I believe that Jesus Christ is the Son of God’; why insist on the elaborate definitions of the Creeds? If your appeal is to antiquity, why stop at the fourth century and not go back to the first?” The question is asked sometimes with impatience, sometimes as a serious inquiry. At first hearing it is not without plausibility. But the answer is really not far to seek.

I. We recognize the desire to be true to Scripture, and not to go beyond Scripture statements. But “the sense of Scripture is Scripture.” The Scriptures are the *record* of a revelation; not themselves the revelation, certainly not a divinely given form of words which may be used in any way that men may please or understand. The champions of orthodoxy in the first four centuries were as anxious as any could be to adhere to Scripture phraseology.¹ It was with reluctance that they were forced to adopt new terms (like, for instance, the *Homoousion*, of one essence with the Father). The early, simpler words did not suffice because by one and another erroneous teacher they were emptied of their meaning; the coin was, so to speak, debased. For instance, it was said, We are all sons of God, sharing in some sort and degree his being. Christ may have been God’s Son in a higher degree than others, but his Sonship and ours are not essentially distinct. In contending against this depravation of her thought

1. See Athanasius. *De Decretis or Defence of the Nicene Definition*, Ch. V, 18, 19, 20. (*Nicene and Post-Nicene Fathers*, Vol. IV.)

and language the Church declared that our Lord was God's "Only Son," his Son in an altogether unique sense. When this expression in turn was explained away by Arians who said, Yes, Christ was God's Son in a unique sense, as being the first of all created beings, higher than the angels but still Himself created, the Church was forced, in order to guard her meaning, to add such expressions as those of the Nicene Creed—"Be-gotten, not made," "of one essence or being with the Father," internal to the Divine Being and, therefore, of necessity co-eternal with the Father. Arius taught that the Son of God had come into being out of non-existence, that "once He was not." No, replied the Church, his generation is a law of the Divine life, rather than an event in time, however remote.

These were questions which, if they had not been raised by this or that particular false teacher, at some time or other the Church would have to face.

II. It was not only due to the perversity of heretics that the Church was obliged to elaborate her definitions and formularies of faith. Her own thought had to be cleared as she endeavoured to balance one truth with another, to preserve the harmony of Scripture in its varied statements. For instance, within the realm of theology proper the truth of the Divine Unity had to be reconciled with the existence, plainly taught, of personal distinctions within the Godhead. The Catholic doctrine of the Trinity was gradually worked out.

So in Christology, recognition of the reality of the human nature which our Lord assumed—in body and in soul—was to be held in harmony with the belief in the pre-existing and eternal Person who became man, the two natures inseparably but unconfusedly united in One Person. It was easy for earnest thinkers to fall on one side or on the other. A balanced conception and statement was only attained by long discussion. Complete exactitude was not required, then any more than now, by or of simple souls; individual thought was steadied and guided by the corporate mind and voice of the Christian Society, and this agreed-on confession was needed in making the Faith known to unbelievers and to inquirers. In the same way the canon of New Testament Scriptures was gradually

settled after much debate and comparison of lists of books received in different parts of the Church. May we not point to a less exact, but not altogether inappropriate, parallel in secular history? The Constitution of the United States, with its harmony of State and Federal rights, with the distinction between the Executive, the Legislative, and the Judicial functions of its officers and institutions, was only by degrees worked out in theoretical and practical recognition. Especially was this the case with regard to the setting up of the Supreme Court of the United States.

It was not till the fourth and fifth centuries that this process was in any sense complete. By that time the ground had been well worked over by individual theologians and by discussions in councils, the bishops of churches in different parts of the world bearing witness to the substance of the Faith delivered to and by their several churches, and coming to an agreement on the best formula by which this truth could be expressed and protected. In spite of, perhaps through, jealousies and suspicions, both personal and partisan—in spite of violence and much that was discreditable in controversy, the truth was threshed out, misunderstanding guarded against, accuracy of statement secured, and Scripture not superseded by Creeds and conciliar formularies but its true meaning thereby guarded, the inadequacy of human language perfectly to express Divine realities being constantly recognized.²

The various points of doctrine in the Incarnation may conveniently be considered under the four great decisions at which Christian thought, represented and expressed by great representative councils of the Church, arrived through the controversies of the fourth and fifth centuries. These can hardly be better expressed than in Hooker's words: "There are but four things which concur to make complete the whole state of our Lord Jesus Christ: his Deity, his manhood, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth: Arians, by

2. e. g. by Athanasius. *Orations Against the Arians* II, 32.

bending themselves against the Deity of Christ; Apollinarians, by maiming and misinterpreting that which belongeth to his human nature [denying to Christ a reasonable human soul]; Nestorians, by rending Christ asunder, and dividing Him into two persons [the child of Mary and the Son of God]; the followers of Eutyches, by confounding in his Person those natures which they should distinguish. Against these there have been four most famous ancient general councils; the council of Nice (A.D. 325) to define against Arians; against Apollinarians, the council of Constantinople (A.D. 381); the council of Ephesus (A.D. 431) against Nestorians; against Eutychians, the Chalcedon council, (A. D. 451). In four words, *αληθως, τελεως, αδιαρρειως, ασυγχυτως*, truly, perfectly, indivisibly, distinctly; the first applied to his being God, the second to his being Man, the third to his being of both One, and the fourth to his still continuing in that one Both: we may fully, by way of abridgement, comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies. Within the compass of which four heads, I may truly affirm that all heresies which touch but the Person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, may be with great facility brought to confine themselves.”³

III. It may, it will, be asked, what does all this matter? The definitions may be ingenious, possibly correct, but are they of practical value? What difference do they make for ordinary Christians in the fulfilment of their ordinary Christian duties? Is there not a danger of substituting metaphysics and theology for religion? Apart from Scripture requirements of faith, all must see the difference for practical life between a vague idea of a “Something not ourselves that makes for righteousness” and belief in a living, personal God. Nor can we regard as equally tolerable, or equally useful, a general notion of Jesus Christ as a Superman, an ideal Teacher and Example, with belief in Him as Incarnate God, the Word made flesh. Our belief in Him as God justifies our prayers to Him;

3. *Ecclesiastical Polity*, Book V, liv. 10.

our belief in Him as having really taken and as now wearing our human nature assures us of his sympathy and understanding. Ordinary Christians are not expected to be exact theologians, but they are called to have an intelligent hold on their faith, to be able to give to those who ask a reason for their hope, to build up themselves, their moral and spiritual life, on the foundation of their most holy faith, to love God with their mind as well as with their heart.⁴ The recognition—it may be implicit only—of the One Person of our Lord Jesus Christ, with the two natures, each perfect and complete, does justice to detached Scriptural representations, and supplies motives for Christian devotion, service, and endurance.

These questions having been determined by our predecessors and fathers in the faith, there is no need for us to work them out for ourselves afresh, any more than the settled determinations of science or mathematics. As the heirs of the ages, we should rejoice to take up thought at the stage to which it has been brought by others. We naturally test and verify ecclesiastical conclusions by Scripture and by experience; we may restate them, if we can, in language more appropriate to our time as in the tongue of our race. We shall not lightly contradict them, nor push them on one side as valueless. The theological discussions and controversies of the fourth and fifth centuries have been part of God's education of his Church, just as truly as the records of the Evangelists and the teaching of Apostles. Nothing is to be required to be believed which cannot claim Scriptural authority; but the meaning of Scripture—in its fragmentary presentation of truths—is systematized and harmonized by the theologians and councils. Athanasius, Basil, Cyril, and Leo have their appointed place among the mighty men of the Lord's host, if they attain not to the first rank of Peter and Paul and John.

ARTHUR C. A. HALL.

4. I Pet. 3:15; Jude 20; Matt. 23:37.

EXPRESSIONS OF UNITY

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THE one sufficient bond of Christian unity is Christian experience—the experience of a common faith in Jesus Christ. If that faith is present, what forms of expression will it find?

I.

Experience—expression: such is the law of life. It is not so much a time-relation as an inherent, organic relation; experience the root, expression the plant.

In my garden, as in so many California gardens, is a bulb of singular habit and potency. For the last five months, since August, it has lain dormant beneath the surface of the soil, apparently lifeless, but having within it rare and hidden virtues. Now, with the first rains, there is springing from it a rich dark green foliage, almost daily and visibly taking on fresh fashion of grace and beauty. It will go on thus until after the daffodils and tulips have faded, the roses have blown, and the heat of the summer begins to enwrap and penetrate the garden. Then all these glossy leaves will wither and apparently the end of its yearly cycle has come. But, No; when all its splendour has departed and it seems to have become the Ichabod of the garden, then, suddenly, there will appear one day—thrusting through the dry earth a sheathed bud, borne on a stock that lifts its chalice higher and higher into the light, until one day there breaks from it a cluster of lilaceous flowers of exquisite shape and colour and fragrance—the amaryllis. Type of immortality, it is also type of the eternal law of life, natural and spiritual, the tendency toward expression, fulfillment, and reproduction. Expression may not always be continuous, not take the same form, but it will appear if experience is there.

Within the soil of the human soul lies a root of religiousness. What it is, how it came there, who planted it, we may not pause to inquire. Enough that it is there and that it seeks, as all normal experience does, expression—individual expression and united expression.

What does expression do for religious experience? Normally, it deepens it, widens it, interprets it, and endues it with the power of communication. This it does both for the individual and for the group. For religious experience, or, to be more specific, Christian experience, is, as we have been insisting, no mere individual and solitary experience, but a shared experience, in its very nature a unifying experience. Expression is no mere incident of experience, but its interpreter and communicator.

II.

How, then, does our common Christian experience find expression and so deepen, interpret, and extend itself?

The answer is too varied and wide-branching to admit of more than a partial and rapid outline here. We may, however, discern, at least, these seven forms of united expression of Christian experience: (1) The Bible, (2) the Christian hymn, (3) the creed, (4) common prayer, (5) the Sacraments, (6) united service, (7) organization.

Let us turn our attention chiefly to the first three of these—the Bible, the hymn, and the creed—as expressions of Christian unity. Practically all proposals for Protestant unity begin with the Bible as our common charter—or “rule of faith and practice.” The only way in which the Bible can serve in this capacity is as a book, *the* book, of religious experience. As such it is, at once, the medium of revelation and the fountain and sustenance of Christian unity. Regarded as a literal transcript of a supernaturally imparted body of external information, or as a complete manual, not only of religion, but of scientific and historic knowledge, it becomes, at once, an obstacle to all true progress and a source of endless dissension and division.

Nothing could do more to discredit the Bible and to tempt

intelligent people to throw it into the discard, than to insist that it shall be taken as a mere compendium of universal knowledge, useful and otherwise, and not rather as the greatest of all records of religious truth and religious experience—the inexhaustible revelation of the Divine Spirit to the human soul.

One cannot but regret that there are those who, in their extreme reverence for the Bible, forget that bibliolatry is but another form of the religion of magic. The result of such ill-directed zeal can only be disloyalty to Him whom the Bible itself alone terms the Word of God, continued disruption of the Christian Church within, and misunderstanding and alienation on the part of those without.

Let us hope that the Bible will soon be restored to its true place of honour and power as the revelation of God through experience, and thus an unexampled expression and promoter of Christian unity.

III.

It is very significant that the earliest important description we have of Christian worship from outside sources is that of Pliny the Younger in his letter to the Emperor Trajan, in which he states that the Christians were wont to meet on a fixed day, early in the morning, to sing a hymn to Christ as God and to bind themselves to refrain from certain evil practices. Here was an act of united worship which gave natural and joyous expression to the faith of this early band of believers. They sang a hymn. What this hymn was, further than that it was addressed to Christ, we do not know. But the act itself is full of meaning. Christianity is a singing, a hymnal faith, and the hymn serves to unite all participants in a common fellowship of faith and love.

This has been characteristic of Christianity at its best and mightiest periods, as witnessed by the Ambrosian and Gregorian hymns (the very name *Lollards* illustrates this, being given them because of the *lull* of their singing), the hymns of the Reformation, those of the Wesleyan revival, and the evan-

gelistic hymns that have made Christianity a living and unifying force in Wales, in Scotland, and in America.

To-day the Christian hymnal is, more than ever, next to the Bible, the unifier of the Protestant Church, the treasure-trove of the Christian ages. Its hymns give eloquent voice to our common faith, from the *Gloria Patri* and the *Te Deum* through the great Latin hymns, the martial yet tender peans of Luther, the stately measures of that beloved saint, Isaac Watts, father of English hymnody,—the two hundred and fiftieth anniversary of whose birth occurs on the seventeenth of July of this year,—the sweet lyrics of Charles Wesley, the noble strains of Heber, Horatio Bonar, Faber, and Bishop How, down to the hymns of Ray Palmer, Holmes, and Whittier and, later still, of George Matheson and Dr. Hosmer. Go over the index of authors in any representative recent hymnal and see if any denomination is wanting. “He bringeth out their host by number, . . . for that He is strong in power not one of them is lacking.”

In singing these hymns all sects and denominations forget their differences and are made one in the same spirit. How significant, how splendid, how convincing beyond our utmost appraisal, is this evidence and earnest of Christian unity!

IV.

Coming now to the creed as an expression of Christian unity, consider, first, how natural is the transition from the hymn to the creed, how *hymnal* in quality are the earliest creeds, as if there spoke through them the same spontaneous, upspringing, uniting faith that speaks through the hymn itself.

Take, for example, the ancient Rule of Faith, or Apostles' Creed, over which there is now so unhappy and so needless a dissention. How hymnal, how symphonic, it is as with measured phrase it sounds the great affirmations through which flows the tonic harmony of the Christian faith. “I believe in God, the Father Almighty, Maker of Heaven and earth, and in Jesus Christ his only Son, our Lord,” etc.

How comes it that any Christian of to-day can withhold

from this venerable and precious deposit of faith his heartfelt and reverent consent, as it comes to him bearing the impress of the living faith of the Christians of the second and third centuries—so far away, yet through this sacred symbol so near and real?

But, you say, are there not clauses in it which, like that affirming the virgin birth of Jesus, are alien and offensive to the modern mind? Well, but that is not where the *ictus* falls. It falls rather on Jesus Christ, the central theme of the creed, who is described as He is in the following clauses in order to make real his historic verity, his human as well as Divine nature.

One should not take a form of statement over which more than a millenium and a half has passed and treat it as he would a product of the twentieth century—examining every word and phrase to see if he can give it exact and literal acceptance. That is to mutilate it.

The glory of this venerable confession of faith is the freshness and grace with which it enshrines the spirit of our unfading faith, like Keats' *Grecian Urn*, for ever fair.

Ah, happy, happy boughs! that cannot shed
 Your leaves, nor ever bid the Spring adieu;

 Thou shalt remain, in midst of other woe
 Than ours, a friend to man, to whom thou say'st,
 "Christ is truth, truth Christ,"—that is all
 Ye know on earth, and all ye need to know."¹

Let us take this historic creed to our lips as we would some ancient jeweled chalice, filled with the still unfermented wine of the Spirit, and quaff it to our soul's comfort and strengthening! Let us use it as a solemn chant, rich with the life-giving harmonies of our Christian heritage, blending the generations together in one great fellowship of faith, nor stop to quibble over what may seem to some of us, here and there, an antique conception of a fundamental truth! Such I regard

1. To alter thus the familiar line "Beauty is truth, truth beauty" is to enlarge rather than narrow its significance.

its true use and purpose and as such it is an invaluable expression of Christian unity.

The Nicene Creed is too metaphysical to represent quite the same values; yet it, too, is a bearer to us of ancient and still valid convictions. One could not, I fear, say the same of the later Protestant symbols, such as the Westminster or Augsburg Confessions, for they are far more controversial and dogmatic in character. But toward them all one should take the attitude of the historic spirit, treating them as expressions of one continuous Christian faith at different epochs of its development, and not as tests of orthodoxy, nor as perfect doctrinal deliverances, much less as requirements for church membership or for ordination to the ministry.

V.

There is a hymnal creed, older than the Apostles' Creed or any Christian hymn, which seems to me to be the very epitome and crown of creeds—a creed upon which all Christians in all ages may gratefully unite with unbroken accord. I mean St. Paul's great declaration of faith in the fourth, fifth, and sixth verses of the fourth chapter of the Epistle to the Ephesians. (I assume it to be his; it is surely a reflection of his spirit.) Put in the form of a confession it would read thus:—

We confess:

One Body and one Spirit, even as also we were called in one Hope of our calling;

One Lord, one Faith, one Baptism;

One God and Father of all,

Who is over all, and through all and in all.

One *Body* and one *Spirit*—these are the underlying essentials of a true church.

One *Lord*—here is the one term for Christ upon which we may all unite—Lord (*Kurios*)—the term which expresses reverence and fealty simply and nothing whatever as to his metaphysical nature. He who confesses Jesus Christ as Lord

may join in allegiance with every other Christian, of whatever name or age, for he has the root of the matter in him.

One *Faith* (*pistis*) is the next assertion of this summary threefold article. Why confess one *Faith*? Because this is the inner spirit which characterizes the Christian and without which he cannot be a Christian. It is the recognition of the validity of a psychical determination within one which governs his whole life and conduct—one *loyalty*, as Dr. Rawlinson translates it in that indispensable epitome of modern Christian scholarship, Peake's one volume commentary.

And this reliance upon an inner disposition is followed by an assertion of its essential complement from Above—one *Baptism*, i. e., of the Spirit.

Halt! cries some one, why this unwarranted liberty! Why substitute Baptism of the Spirit for the plain common-sense Baptism of water, for which the term unmistakably stands?

My answer is, in order to be true to the mind of Paul, Do you think that this slighter of forms and ordinances, this seeker of essential realities and values, who thanked God in writing to the Corinthian Christians that he had baptized none of them, would put among the three great central unities of Christian faith any outward act or ordinance? If he were to choose but one Sacrament, why was it not the Lord's Supper?

No; while Paul valued Baptism in its place, as a Sacrament of entrance into the company of Christian disciples, he did not give it a leading place in his thinking. It was the spirit and not the letter which appealed to him. Moreover, the only other passage in which Paul speaks of *one* Baptism—and let this be my chief argument for the exegete—designates the one Baptism as that of the Spirit: "For by one Spirit were we all baptized into one body" (I Cor. 12:13).

This is not saying that we are to eliminate all thought of water Baptism in this connection, but I hold that it is *essential* Baptism, the Baptism of the Spirit, which Paul is emphasizing when he speaks of *one* Baptism. And this is one of the great realities of the Christian experience.

And now, in mounting to the summit of his creed, the

Apostle rises, with buoyant wing, to the great over-mastering, inclusive, sustaining truth of all, and concludes with: One God and Father of all, who is above all and through all and in all. God transcendent and God immanent—God above and God within—this, whether it come first or last, is the elemental and culminating article of the Christian creed. Without it there could be no sufficient ground for faith in Christ, for faith in faith, or for faith in the Spirit.

If we Christians of all churches are to adopt a creed as an expression of unity, why should it not be this?—simple, sufficient, sustaining,—a creed to cleave to, to live by, and a creed to grow into, till we all attain to the unity of the faith, to the measure of the stature of the fullness of Christ. The ancient creeds are ours still, to be cherished. Yet to be content with them would be but a poor understanding of Christianity. We need also ampler and ever-enlarging confessions of faith which will express something of its ever-developing and expanding truth—under the leading of the Spirit. *New creeds for new days; old creeds for all the days; all creeds for expression; no creeds for exclusion.*

VI.

Space fails to allow more than a passing word to other expressions of Christian unity.

In respect to *prayer* as an expression of unity, it can have escaped the notice of no one that the beautiful and worshipful ancient prayers and collects of the Church universal—which belong to all of us as truly as to the Greek or Roman or Anglican Churches—are coming into more general and constant use throughout the Protestant denominations. This means the recovery of golden treasure and a vital means for promoting church unity. Would that it might be carried still further!

As to the Sacraments,—especially the sacrament of the Lord's Supper,—what a dark blot it is upon our Christianity that this very symbol and seal of Christian fellowship has been made, instead, the cause and object of division and es-

trangement! May God forgive the Church of Christ for this senseless degradation of a precious gift!

How may we recover this gracious and moving symbol of Christian unity to its true purpose—that the Table of our Lord may again become a table of communion and not a source of discord and division—fenced, congealed, sacerdotalized, isolated, and so too often despised and deserted? I look forward to the time, not far distant, when all the Christians of a community—with some exceptions—will gather on certain great occasions to celebrate the Communion together and through it feel the pulse-beats of the Christly prayer that they all may be one.

VII.

Unity of service in behalf of righteous and humanitarian causes is an expression and furtherance of unity of spirit which—thanks to the Federal Council of the Churches of Christ in America—constitutes the most successful and hopeful movement in this country toward church unity of our time. If this principle of united action goes forward without internal dissonance and with sufficient faith, it will enable the Protestant churches acting together to remove mountains of industrial injustice, political corruption, and social evil, and to pluck up the very upas tree of War and cast it into the sea of oblivion.

Finally, *unity of organization* confronts us as, at once, the most urgent and the most difficult expression of unity of spirit. This brings us back to the situation with which we started and to the pressing problem, what can be done toward securing a more unified organization of Christian forces?

All that I can venture to do here is to reinforce the principle, already gaining so widespread approval, that organization must conserve the freedom and variety that have been secured at so great cost. The way to effect this, as William Adams Brown so convincingly shows in his recent statesmanly book *The Religion of Democracy*, is by the extension of the principle of *federation*, which is inherent in democratic religion because in democracy itself. "For federation," as he well says, "is of all forms of government that which has faced most completely the

problem of unity in variety.”² “A federation” he defines as “a form of government which makes it possible for groups to retain their own independence and initiative within certain defined spheres, while they delegate power to a central organization to act for them in matters of common interest.”³

Yet, our immediate concern has been, not with the form of organization of Christian unity but with its essentials—its nature and modes of expressions. Only as we are united in one faith and purpose can we come into closer and more unified organization and activity.

The soul of Christian unity, the one essential that binds us all together with free and gentle yet adamant power is Christian experience, rich in its variety, yet one in its loyal faith in Jesus Christ inherently free and granting complete freedom of intellectual interpretation; yet expressed in certain simple historic yet ever renewed and enlarged creedal and worshipful expressions which serve to deepen and enhance the quickening sense of one great fellowship earthly and heavenly, past, present, and future—one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in all.

JOHN WRIGHT BUCKHAM.

2. Page 178.

3. Page 173.

FABLE

Vision climbed the height with eager feet,
Sensing the beauty it should find at last;
Proof lagged behind, believing vision false,
To learn in truth that beauty long had passed!

—Arthur Wallace Peach.

JOHN DURY, THE PEACEMAKER

BY MATTHEW SPINKA, PH.D.

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AMONG those to whom the cause of Christian union is dear, the life of John Dury should be as well known as his name is honoured. He was animated by but a single dominant idea—that of the union of Protestantism—and for fifty years he laboured, amid the horrors and the utter demoralization of the Thirty Years' War, for the realization of that noble dream. Whatever the verdict of history may be regarding the wisdom of the means he chose for the attainment of his goal, his untiring devotion to the ideal entitles him to an honourable place among the great irenic workers.

John Dury belonged to a family of staunch Presbyterian ministers, whose devotion to the Protestant cause dates back to the earliest times of the Scottish Reformation. His grandfather, John Dury (1537-1600), who had been a monk of Dumfermline, was sentenced to a life-imprisonment because of his espousal of the Reformation principles. But he succeeded in escaping, became a Protestant minister, and married. All his three sons entered the ministry of the Presbyterian Church.

One of these sons, Robert, laboured with zeal and devotion as a parish pastor, and made missionary visits to the Island of Lewis, the Shetland Islands, and the Orkneys, spreading Presbyterianism to these regions. Having attended the General Assembly of 1605 in defiance of the royal order prohibiting that gathering, Robert Dury was summoned before the Privy Council, and with five others was banished from the country. Driven out during a severe winter, the courageous minister sought refuge for himself and his large family of small children in hospitable Holland. At Leyden he became first minister of the Scottish Church, and died there in 1616.

The fourth of his sons, John, was born in Edinburgh in

1596. He was nine years of age when his father settled in Leyden, and studied first at Sedan, under the famous scholar, his own cousin, Andrew Melville, who naturally took a special interest in his young relative. That the young scholar was well thought of by his master is attested by the following extract from a letter written by Melville to Robert Dury: "Receive fra this bearer, your sonne John, his oration with thanks, and great hope he shall be a good instrument after our departing."¹ Later, John studied at Leyden, and finally, in 1624, he entered the University of Oxford. After the completion of his studies, we find him, in 1628, settled as minister of the English Company of Merchants at Elbing, in West Prussia, an important city formerly belonging to Poland, but since 1626 in the possession of the Swedish king Gustavus Adolphus.

It was at this city, and at the beginning of his career, that Dury was won for the irenic ideal to which he dedicated the untiring zeal of his entire life. As he himself testifies in *An Epistolary Discourse* (1644): "Concerning myself, I do ingeniously confess that the mere love of peace and quietness, and the hope of doing good to the Church of God, did move me to embrace this endeavour when I was called thereunto in Prussia, by Dr. Godeman, a Chancellor of State to the late King of Sweden, in the year 1628."² Dr. Casper Godeman had published a book in which he sought to harmonize the Lutheran teaching regarding the Lord's Supper with the Calvinistic. Dury, whose good opinion the author had sought, was so thoroughly captivated by the idea of uniting the two Protestant parties, that he determined henceforth to devote all his strength to its realization. He also made an acquaintance of the English diplomatic agent, Sir Thomas Roe, who was staying in Elbing as a peace-mediator between Sweden and Poland. This nobleman became deeply interested in Dury's plans. The governor-general of the territory, Axel Oxenstierna, was likewise favourably disposed toward the youthful reformer. Sir Thomas persuaded Dury to resign his post at Elbing and to return to

1. McCrie. *Life of Andrew Melville*, II, p. 529. Edinburgh, 1834.

2. Quoted in Masson. *Life of John Milton*, II, p. 368, foot-note.

England and there to submit his plans to the ecclesiastical authorities. He furnished Dury with letters of recommendation to Charles I as well as many prelates, and influenced in his favour both the Puritan Archbishop of Canterbury, George Abbott, and the high-churchly bishop of London, William Laud.

Dury returned to England in 1630, and was received with chilling politeness at the Whitehall as well as by most of the ecclesiastical authorities. But despite the unpromising attitude of many of the English higher clergy, he succeeded in securing the support of Archbishop Abbot, of Bishop John Davenant of Salisbury, who himself was an active irenic writer (having published a proposal in which he advocated the acceptance of the *Symbolum Apostolicum* as the basis of a general Church union), of Bishop Joseph Hall of Exeter, Bishop Bedell, as well as of twenty doctors of divinity. He was authorized to carry to the continent the assurance of cooperation on the part of the Anglican Church in mild preliminaries of an earnest union effort, consisting in abstaining from the use of disparaging language and invectives, from disputations in the pulpit, and such like derogatory action.

His original plan of itinerary, preserved in a document entitled *The purpose and Platform of my Journey into Germany*,³ bears the date of 1631. This plan contemplated a journey through Prussia, Pomerania, Brandenburg, Saxony and the Lutheran universities, Hesse, and thence by way of the chief cities of the Hanseatic League on to Holland, and then back to England. In all these places he intended to secure signed promises from the ecclesiastical leaders "to joyne in prayers and meditations, to conferre together in counsells and deliberations, to help in means and endeavours, to further the works of Christian peace and ecclesiastical unity, betwixt us and Lutherans." In order to accomplish this object he wished to "settle a way of correspondency betwixt us and them wherby their thoughts and ours may be collected and imparted to each other." Moreover, he wished to gain the Chancellor and the King of Sweden, the "Marquess" of Brandenburg, and

3. Printed for the first time in Kvacala, J. *Korrespondence Jana A. Komeského*, Praha, 1902, p. 6 ff.

the Landgrave of Hesse for this programme, and to make these princes responsible for setting the German divines to the task of promoting the interests of church unity; besides, the princes were to supervise and aid the clergy in all things necessary for a successful accomplishment of the project. Furthermore, Dury proposed to collect and study all books and manuscripts dealing with the question of church unity, and then to prepare a compendium of the best methods of attaining that object.

The time for such an irenic undertaking seemed unusually propitious. Under the leadership of Gustavus Adolphus, the Protestant cause in Germany was in the ascendancy, and, in the face of common danger of annihilation which so recently had threatened them, the Protestant princes were just then more than ever disposed to listen to plans of union. Besides, representatives of the two chief parties of German Protestants—the Saxon Lutheran and the Brandenburg-Hesse Reformed theologians—were just then actually holding a conference—the famous Colloquy of Leipzig—for the purpose of working out an acceptable common basis for union. This conference succeeded in establishing the fact of essential harmony of the two confessions, finding differences of opinion only in regard to the doctrine of the person of Christ (ubiquity), the Lord's Supper (consubstantiation), and predestination.

Proceeding to Germany, Dury visited the camp of the Swedish king in Nürnberg. In a two-hour conference he obtained the King's consent to his programme, although he failed to get a letter of introduction to the German princes, as he had hoped. Besides, he won for his cause the King's chaplain, Matthiæ, who later became a determined and vigorous irenic leader and writer. But before the King could aid Dury with any material assistance, he was cut down on the battlefield of Lützen.

Leaving the Swedish camp, Dury undertook a tour through Hesse, Hanau, and the Wetterau, attending everywhere courts and state and ecclesiastical assemblies. He also sent two memorials to the evangelical princes and the universities of Germany. In the second of these writings he proposed the calling of a congress of all Protestant churches, to be assembled

for the purpose of working out a common confession of faith and a common polity—in short, he proposed the first Conference on Faith and Order. But the response was disappointing. The French Church did not show any great readiness or zeal in the matter, and from the Lutheran side the universities of Leipzig and Wittenberg published a formal protest, demanding from the Reformed an unconditional return to the unaltered Augsburg Confession. Oxenstierna, likewise, refused a formal sanction to Dury's plan. Only the much maligned "Syncretists," the irenic party led by George Calixtus of Helmstädt, were ready to enter into negotiations with the Reformed. Finally, in 1633, finding himself heavily in debt, Dury was compelled to return to England.

In the meantime, Dury's protector, Archbishop Abbot, had died, and was succeeded by the uncompromising, high-churchly William Laud. The new archbishop proved difficult to win for the plans of Dury, at first regarding them as "a mischievous moonshine," as Masson puts it. But finally, at the price of joining the Anglican Church and submitting to an additional episcopal ordination,—although without renouncing thereby his previous presbyterial ordination,—Dury succeeded in gaining the co-operation of the archbishop. He was appointed one of King's chaplains, and received a small living in Lincolnshire, which cost him more for a curate than his salary amounted to. Besides, he gained permission and authorization from the archbishop, as well as the good-will of the Irish primate, Jacob Ussher, archbishop of Armagh, and of other high ecclesiastics, to carry on his project.

Dury was provided with two letters of recommendation by the archbishop, both dated February 10, 1634, one for use in dealing with the Lutherans, the other for the Reformed.⁴ His episcopal friends and supporters, Bishops Edward Morton of Durham, John Davenant of Salisbury,⁵ and Joseph Hall of Exeter, furnished him with Latin expositions of their opinions regarding the *Pax Ecclesiastica*.⁶ The well-known Bishop

4. Archbishop Laud. *Letters*, 98 and 264.

5. For a description of Davenant's union labours, see Bishop John Wordsworth's *The National Church of Sweden*, London, 1911, p. 294ff.

6. Printed in 1634 under the title, *De Pacis Ecclesiasticae Rationibus, etc.*; later a fourth opinion, of some French ministers, was added. See Wordsworth, *op. cit.*, p. 293.

Bedell, the friend of Paolo Sarpi, actually made Dury the recipient of a yearly pension. Returning to Germany in 1634, Dury proceeded to Frankfort-on-the-Main, where an Assembly of the evangelical princes was held for the purpose of devising means of continuing their struggle against the Emperor. To present his cause before them, Dury submitted to them the writings of the three Anglican bishops, as well as his own Latin work, *Sententiae de Pacis Rationibus Evangelicis*. His old friend, Sir Thomas Roe, assisted him by means of recommendations to the assembled leaders. But the defeat of the Protestant forces at Nördlingen (1634) put an end to the Assembly, and the consequent Peace of Prague, concluded separately between the Elector of Saxony and the Emperor, precluded any hope of success of Dury's work. He tarried in Germany for some time afterward, but everywhere a deaf ear was turned to his pleadings and appeals. After a winter spent in England and Scotland, he again returned to the continent in 1635.

This time Dury proceeded to the Netherlands, where, however, he gained no greater success than in Germany. He was more fortunate in his appeal to the *Unitas Fratrum Bohemicorum*, in exile in Poland, which, thanks to the active aid of John Amos Comenius, brought a response not only promising co-operation, but requesting prayers in all the churches of the Unity for success of his undertaking, and appealing to princes for succor of the project. Moreover, Dury gained for his helper and traveling companion, undoubtedly also through the good offices of Comenius, the young ward of the latter, Peter Figulus,⁷ who accompanied the Peacemaker for the next seven years.

Called to Sweeden by the famous philanthropist, Baron Louis de Geer,⁸ who was deeply interested in his irenic project, Dury made his way to Sweden to win that Lutheran strong-

7. Peter Figulus later married Comenius' daughter, Elizabeth. Their renowned son, Daniel Ernst Jablonski, became a Berlin court preacher. It was through him that the present-day Moravian Church derived its episcopal ordination, for he had consecrated Count Zinzendorf in the episcopal succession of the *Unitas Fratrum*.

8. See the letter of Dury to Hartlib, in Kvacala's *Korrespondence J. A. Komenského*, Praha, 1902, p. 9.

hold for church union. In spite of Oxenstierna's refusal to grant him letters of recommendation, he was received with friendly interest not only by his old friend, John Matthiæ, but also by Bishop Laurentius Paulinus of Strengnas, as well as Bishop John Rudbeck of Westeras, who later became strongly opposed to him, and the professors of the University of Upsala. These Upsala theologians prepared as the basis of negotiations with the Reformed, and for Dury's consent, the following eight conditions:

1. That in all fundamental articles of faith there be a full consensus.
2. That errors which either subvert or tend to subvert such fundamentals, be rejected.
3. That in rites and adiophora there be mutual toleration.
4. That candour be observed among the parties, so that no errors be concealed under ambiguous forms of speech.
5. That once peace is constituted, no one be permitted to defend, excuse, or disseminate any errors to the contrary.
6. That ambitious and unnecessary verbal wars and disputations be prohibited.
7. That former injuries and calumnies be forgiven.
8. That ecclesiastical polity be constituted in accordance with the apostolic forms.⁹

Dury not only accepted these conditions, but later further explicated and commented upon them, in an effort to win the assent of the Reformed to them. In regard to the first proposition he explained that the fundamental articles of faith are to be derived, in the first place, from the Bible and the ecumenical symbols; and secondly, from the catechisms. He hoped that the *Augustana* might serve as a basis of such a formulation. Touching the second proposition, differentiation of fundamental errors from non-fundamental must be decided in accordance with a criterion upon which both parties should agree. Regarding the fourth proposition, no peace can be permanent, he urged, unless both parties abstain from injurious agitation against each other. Finally, speaking of the last

9. Braun, Karl. *Die Unionstätigkeit John Duries unter dem Protektorat Cromwells*, Marburg, 1907, p. 224-225.

proposition, Dury explained that apostolic norms supply only a general outline of a polity, the details of which must be worked out by the Church.¹⁰

But the Swedish clergy as a whole were bitterly opposed to any union negotiations with the Reformed. Bishop John Rudbeck openly denounced Dury's plan,¹¹ and insisted on his acceptance of the Formula of Concord as the *sine qua non* of any further dealings. The Synod of Upsala, in 1637, likewise rejected his proposals. Finally, Dury made his last attempt to win success for his mission at the meeting of the Riksdag in Stockholm, in 1638, but again the clerical estate asserted that the only basis of negotiations with the Reformed is their unconditional acceptance of the Augsburg Confession, the Apology, and the Formula of Concord.¹² Moreover, they appealed to the crown demanding that the "transmarinus" be banished. The government yielded to the pressure exerted, and issued the order, which could not, however, be carried out immediately because of the serious illness into which Dury had fallen. In spite of this most disheartening and discouraging outcome of his zealous and noble efforts, he vowed never to slacken his endeavours until the goal had been reached.

Returning to Germany in August, 1638, he made for the next year the city of Hamburg his headquarters. Beginning with December of the next year, Dury and his companion made a tour through the Welfian territories of Brunswick and Hildesheim, whose rulers, Duke August the Younger of Brunswick and Duke George of Hildesheim were favourably inclined toward the union, being under the influence of George Calixtus. According to Dury's own testimony, he received at these Welfian courts the most cordial welcome and an earnest promise of co-operation and aid. But lasting and tangible results Dury's visit to these territories did not have, save a strengthening and augmenting of Calixtus' influence.

In 1640 Dury traveled to Denmark, where king Christian IV received his plans with great favour. But all hope of

10. *ibid* p. 226.

11. Klähr. *Johannes Duraeus, in Monatshefte der Comenius-Gesellschaft*, VI, p. 16ff., 191 ff.

12. Wordsworth, *op. cit.*, p. 297.

success was precluded by the unyielding attitude of the Danish Lutheran clergy. They refused to make any advances demanding "from all the Calvinistic sacramentarians a formal renunciation of all their errors."¹³

Late in 1640, the peace-apostle and his faithful Timothy left Denmark, and passing through Hamburg, Bremen, Oldenburg, Emden, and Groningen, in July, 1641, returned to England.

Upon his return to London Dury was named tutor and chaplain to the eldest daughter of Charles I, Princess Mary, who, at the age of twelve, was taken to Holland by her mother Henrietta Maria, there to join her husband, William II of Orange. The uncompromising disposition of the high-spirited young princess made Dury's duties trying and difficult, and in 1644, tiring of his "uncomfortable position," he resigned it. "But perhaps some of the pathetic gravity, ease, and decorum with which shortly afterwards, at the mature age of thirteen, she gave audiences, received ambassadors, and mingled in court festivities may be attributed to the gentle teachings of this kindly master."¹⁴ For a short time thereafter Dury served as pastor of the English Merchants' Church at Rotterdam, resigning this post in 1645.

The fall of Archbishop Laud, during whose trial Dury was called upon to render his testimony, gave him an opportunity to return to the Presbyterian Church. That he was regarded as an outstanding figure in that communion is sufficiently attested by the selection of him, on November 2, 1643, to succeed the deceased Dr. Downing as a member of the famous Westminster Assembly of divines. He took part in the drafting of the Westminster Confession of Faith and the Catechism. When Charles was on trial for his life, Dury voted against the sentence of death, and a few years later was actually imprisoned at Newgate for having printed Salmasius' defense of the King; at the time, Milton's efforts brought about his

13. Sander. *Comenius, Duraeus, Figulus. In Monatshefte der Comenius-Gessellschaft*, IV, p. 322 ff.

14. Ruth S. Grannis. *Preface to Dury's Reformed Librarian Keeper*, Chicago, 1906, p. 26.

release.¹⁵ In 1645 he preached before the Parliament on "Israel's call to march out of Babylon."

During this time Dury had made some friends in Ireland, among others Lady Ranelagh, daughter of the Lord High Treasurer of Ireland, the Earl of Cork, and married the aunt of this great lady in the spring of 1645, being then nearly fifty years of age. His wife owned an estate worth £400 a year, but most of the proceeds went toward providing a Parliamentary garrison against the Irish. They had an only child, Dora Katherine, married in her early twenties to a man twice her age, Henry Oldenburg, secretary of the Royal Society. In 1650, Dury became a deputy to Bulstrode Whitelock, the keeper of the King's medals and library, and "did the drugery of the place" as Whitelock expressed it. His irenic efforts brought him many enemies, among others Prynne, who published a denunciatory tract against him entitled *The Time-serving Proteus and Ambidexter Divine Uncased to the World*. Dury defended himself by replying in 1650 in *The Unchanged, Constant, and Single-hearted Peacemaker*.

When Cromwell became the dominant figure in the English Commonwealth, Dury resolved to gain him for his life-project, so that with Cromwell's official and financial backing he might be enabled to continue his irenic labours on the continent. For that purpose he likewise joined the Independents, an action severely criticized by some, but perfectly consistent with Dury's conviction of the essential unity of the Protestant churches. He was successful in gaining the support of Cromwell, who, as he later expressed himself to the ambassador of Brandenburg, Schlezer, "had ever held the conviction that God had called him perhaps for that very reason to the government that he might use all diligence in the task of keeping together in Christian unity and confidence all the evangelical potentates, princes, and republics."¹⁶ The Protector also wished to institute a council for the Protestant religion, which would care for world Protestantism in some such manner as the *Con-*

15. *ibid.*, p. 32.

16. Braun, Karl. *op. cit.*, p. 9.

gregatio de Propaganda Fide at Rome cared for world Roman Catholicism.

In 1654, with the Lord Protector's letter of recommendation and the assistance of the English universities as well as some London divines, accompanied by his wife and the English agent John Pell, Dury made his way to the Continent. Leaving his wife in Amsterdam, Dury and Pell went on to Zurich. During his Swiss stay, the proposal of Dury was worked out with considerable detail in three treatises, bearing the names *Descriptio Scopii*, *De Mediis*, and *De Modo Procedendi*. Briefly, the plan could be described as follows: the basis of union was afforded in a harmony of the Confessions of Faith. This consensus was to be composed not only of the confessions in present use, but likewise of ancient ecumenical symbols. A council, representing all the Reformed and Lutheran communions, charged with the task of preparing the consensus, was to be called by the respective secular governments. The assembly was to be composed of pious ministers of the Word and lay delegates. The mode of procedure of the council was to be prescribed and supervised by the governmental authority.

As for the method whereby the consensus was to be obtained, Dury made the following suggestions: each delegate was to be given a list of questions regarding the fundamental articles of faith, which he was obliged to answer. Out of these answers, a consensus would be prepared, and after it was approved by all the delegates, it would then be sent for approval to the leading professors and ministers of both communions. After these men had registered their various corrections or objections in writing, and the council had passed all these suggestions in review and amended the consensus accordingly, then finally would the document be printed for general distribution. By governmental authority, this consensus would then be imposed upon all the congregations of the united Protestant Church. Thereafter, dogmatic teaching must be restricted to the authorized symbol, and any departure therefrom should be punished.

Besides this plan for a consensus, Dury advocated with

equal zeal various practical conditions of union. All offensive party-names must be dropped. All recriminations as to the blame for the schism should cease, for the responsibility for it rests on neither one of the parties: the schism was inherited by both from their fathers. Furthermore, to foster the spirit of union, the Reformed should permit the Lutherans a free participation in the Holy Communion (without requiring the latter to foreswear the doctrine of ubiquity), and *vice versa*. Both churches should pray publicly for each other and their clergy should give the flock an example of loving fellowship.

Dury likewise laid a great and for his time novel emphasis on what he called "practical divinity." Theological students were to be trained not only in the formal theological disciplines, but also in practice of piety and love, and in the duties which the "communion of saints" implies. Teaching in regard to the "communion of saints" should be reaffirmed and strenuously emphasized in popular preaching. Every theological seminary should have on its faculty a professor of "practical divinity."

Moreover, it should be noted that Dury was one of the few men of the seventeenth century who recognized the obligation of the Church of preaching the Gospel to the non-Christian world. He proposed translation of the Scriptures into foreign languages, as well as missionary work to be carried on among the Jews, the Mohammedans, and others.¹⁷

His project having been well received at Zurich, Dury and Pell proceeded to the Assembly of the Swiss churches held at Aarau. There also he met with a favourable reception, and was promised co-operation and aid by the leading persons of the various delegations. The same success was gained at Bern, but his plans encountered serious opposition and criticism in Basle. In Schaffhausen, St. Gall, and Geneva he was again successful in his mission. Thus with the single exception of Basle, his work in Switzerland was highly promising of permanent results.

Having made his way to Germany, he visited the Palati-

17. Braun, Karl. *op. cit.*, p. 203-213.

nate, where, however, "the Prince was not willing to have Master Dury come to Heidelberg to him," principally on account of Dury's official relation with those who pronounced the death sentence upon King Charles. Thence he traveled to Würtemberg, on to Hanau, in which he had many friends and where his plans were received with considerable favour. Proceeding to Hesse, which also proved favourable, he went to Marburg, where he was refused co-operation on the part of the Marburg theological faculty, although later at the prince's command, the university changed its attitude. The Ministerium in Cassel followed the lead of Marburg. At Anhalt his aim was cautiously approved; in Gotha he received a more positive promise of good-will.

In May, 1656, Dury proceeded to Northern Germany, and thence to the Netherlands. His design was quite generally approved, even by Prince William Frederick of Orange, who declared "a ready willingnesse to help towards the advancement of it," although the States General did not give him encouragement in the project.

In 1657 Dury returned to England, filled with high hopes of final success. Cromwell received his report with approval, but was so overburdened with the duties of government that he could give Dury's plans no immediate attention, and his death, in 1658, put an end of all expectation of aid from that quarter. From the weak son of Cromwell no aid could be hoped for, and thus, through no fault of his own, Dury again saw his efforts come to naught by force of circumstances over which he had no control. In 1660 Charles II returned to the throne of his father, to restore the Stuart monarchy. The close relation of Dury to Cromwell was an offense never to be forgiven by the restored King. The letter which Dury sent to the King, vindicating his co-laboration with the Lord-Protector, remained unanswered, and Bishop Juxon declined a personal interview sought by Dury. Recognizing the futility of further negotiations, and the danger in a longer stay in England, Dury left for the Continent in 1661, never again to return.

He found refuge at the court of Landgrave William IV of Cassel, and after the Landgrave's death (1663) was loyally

supported by the ruler's widow, Hedwig Sophia, a sister of the Great Elector of Brandenburg, Frederick William. The deep interest which William of Cassel evinced in the project of church union is attested by the fact that in 1661 he called together the Colloquy of Cassel, as his ancestor, Philip of Hesse, had formerly called the famous Marburg Colloquy. Although the Lutheran theologians of the University of Rinteln, being disciples of Calixtus, found themselves in an essential agreement with their Reformed colleagues of the University of Marburg, yet the result, when the proceedings were made public, was disappointing. The communions represented by the universities were not quite ready to accept the findings of the Colloquy.

At the court of Cassel, Dury did not rest from his labours. Making it the base of his operations, he traveled during the years 1663-68 through Southern Germany, Switzerland, and Alsace in tireless prosecution of his life-project. His efforts to gain the Great Elector for an active co-operation with himself miscarried, nor were his other endeavours crowned with success. In 1674 he published a French commentary on the *Book of Revelation*, in which he expanded his previous scheme of union to embrace all Christians, Protestants and Roman Catholics alike.

The venerable Peacemaker, having reached the advanced age of 84, died at the Cassel court on September 26, 1680, with a sense of almost total failure as regards the noble ambition of his entire life. "The only fruit," he confessed, "which I have reaped by all my toils is that I see the miserable condition of Christianity, and that I have no other comfort than the testimony of my conscience." Did Dury really labour in vain? The great Apostle of the Gentiles thought otherwise when he exhorted the Corinthian Christians to "be stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord." Neither was the labour of John Dury, the Peacemaker.

MATTHEW SPINKA.

CO-OPERATION IN THEOLOGICAL TRAINING

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THE four theological colleges—Anglican, Congregational, Presbyterian, and Wesleyan—affiliated with McGill University, Montreal, have carried on now, for several years, a satisfactory system of co-operation in theological classes.

Through affiliation with McGill University, the students of these colleges have always enjoyed a certain fellowship and co-operation in the Arts work of the University. In the year 1912 the faculties and governing bodies of the four colleges decided to extend the facilities, which they have had through affiliation with the University in the past, by inaugurating a plan of inter-collegiate lectures and examinations, which would include the combined faculties and student bodies of the four colleges, in all such subjects as could reasonably be taken in common classes. The movement was supported and fostered by an enthusiastic body of laymen, who formed a corporation known as the Joint Board of the Theological Colleges, affiliated with McGill University, and raised a sum of nearly half a million dollars, with the object of advancing the general efficiency of the co-operating colleges and providing a central building where common classes could be held and a central theological library established.

The principals and professors of the co-operating colleges constitute a joint faculty which has charge of all academic matters, while a joint board, composed of the four principals, certain representatives of the governing bodies of the various colleges, and additional representatives from the churches

concerned, was incorporated to administer the business of the corporation.

The various colleges are still quite distinct from, and independent of, one another as regards their internal management. Each college retains its full autonomy, and controls its own curriculum and its appointments, though it is understood that no appointment of a professor will be made by any college without consultation with the joint board.

Each college is free to withhold its students from any course of lectures without reflecting on the lecturer or jeopardizing the position of the college in the plan of co-operation.

As a matter of fact common lectures are offered in all the subjects of a theological curriculum with the exception of those which deal with specific matters of church polity, and subjects which do not form part of the work of all the colleges.

Parallel courses are offered in part of the work in systematic theology and church history.

It is understood that lecturers will avoid anything that might be justly considered as distinctly denominational teaching. Each principal in turn acts for one year as chairman, and is known as dean of the joint faculty.

This co-operative plan has now stood the test of twelve years of work and has proved to be remarkably successful. Without diminishing loyalty on the part of any to their own distinctive principles, it has brought both teachers and pupils into closer fellowship, and has promoted a better mutual understanding. It has enabled the professors to specialize more fully and to achieve a higher efficiency in their work. The larger classes have proved a stimulus to the lecturer and have developed greater enthusiasm among the pupils. The larger staff formed by the combination of the four colleges has made possible a broader and fuller curriculum than could be offered by any one of the colleges operating alone, and has given to the department of theology a status and an influence in the university which it never had before.

It should be noted that this scheme is entirely independent of any movements toward church union which have been taking

place in Canada, but the result of its working has unquestionably been a lessening of isolation and aloofness which has too much dominated the mutual relations of the churches, and a steady growth of sympathy and understanding on the part both of the teachers and students who have been associated together in this co-operative plan.

G. ABBOTT-SMITH.

THE GOOD TEACHER

The Lord is my Teacher,
I shall not lose my way.
He leadeth me in lowly paths of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little He showeth me the beauty of truth.

The world is a great book that He hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hilltop of vision,
And my soul is glad when I perceive his meaning,
In the valley also He walketh beside me,
In the dark places He whispereth to my heart.

Even though my lesson be hard, it is not hopeless,
For the Lord is patient with his slow scholar;
He will wait awhile for my weakness,
And help me to read the truth through tears.

—*Henry van Dyke.*

THESIS ON A UNIVERSAL UNION FOR THE REVIVAL OF CHRISTIANITY

BY PROFESSOR LEO MICHAILOVITCH LOPATIN*

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1. The unprecedented, bloody ordeals of the Great War and the cruel and senseless suffering caused by our revolution involuntarily force us to the conclusion that the time is ripe for all Christians to rally in a universal union for the revival of Christianity, to battle against religious unbelief and the crass worship of material culture, as well as against their practical effects upon our political, social, economic, and individual life; and, furthermore, to change our contemporary view of life and our conception as to its meaning so that it may conform with genuine principles of Christianity.

2. It is strongly to be desired that such a union should embrace all creeds, churches, religious communities, and parties, as well as all those individuals who sincerely believe in the fundamental truths of Christianity, regardless of sectarian differences in the accepted dogmatic formulas, theological teaching, church rituals, and organization.

3. At the basis of a union of all Christians for the struggle against the forces which are inimical to Christianity should lie the conviction that the denominational differences among the various churches and religious communities do not bar the road to salvation for Christians who belong to them, leading pious and worthy lives, that God is a loving Father to all, and that they are all members of the undivided, invisible Church of Christ.

4. Every Christian, in order to be considered not only in name but in actual reality a faithful Christian, must be bound by the following fundamental Christian creeds:

* Since writing this article, this distinguished philosopher of the Eastern Orthodox Church has died.

a. Faith in the living God who by his creative will has made the world and governs its course, in his infinite wisdom, mercy, and truth;

b. Faith in Jesus Christ, the Son of God, the true Teacher, Redeemer, and Saviour of mankind;

c. Faith in the Holy Ghost as a power of grace and a life-giving source of all that is good and vital in men and all creatures;

d. Faith in the saving and beatific power of prayer;

e. Faith in the immortality and resurrection of man after death; making for an infinitely greater substantiality, fullness, and richness of our future life, as compared with our present life on earth;

f. Faith in the consistency of a person's fate after death with his real spiritual worth and spiritual level;

g. Faith that the carrying out of Christ's testament about loving God and one's neighbour, and about refraining from blasphemy against the Holy Ghost in one's thoughts, feelings, sentiments, actions, and general conduct make up the ultimate purpose, fundamental meaning, and intrinsic value of human existence. There must be a conviction that only a serious and unbending effort to realize these supreme duties will enable a man to find salvation through the grace-giving power of this or that church. Also, there must be faith in the truth of Revelation, and the commandment to love all men, and justice must be to us an unfailing and ever-present standard for all our individual dealings with our neighbours, as well as in our public life, no matter how far and how wide it may extend.

5. Christians who accept Articles 3 and 4 no longer treat Christians of other denominations with intolerance and hostility: they will pray for them and admit them to their prayer meetings and worship, and they will not even refuse them the Sacrament if they should seriously need and insistently ask for it. They may regret the errors and deficiencies in the understanding of the real truth on the part of the dissenters, but

they will not condemn and turn them away. If all believers will become imbued with such views, a union of all the Christians on earth, while fully preserving the differences in the outward forms of their religious life, will be not only possible but indispensable.

6. In such a union no church, religious community, or sect will be forced to give up any of its particular beliefs, dogmas, traditions, or details of religious ritual, as long as these do not conflict with the fundamental truths of Christianity. They will merely have to draw a line of distinction, in their beliefs, between the things that make it possible at all to have a Christian viewpoint and Christian sentiments and the things which do not constitute an indispensable condition therefor, even though these may be regarded by them as quite true and absolutely correct and fitting for normal Christian living.

7. The consequence of such a revision of the elements of their own doctrine and religious practice on the part of the several denominations would inevitably be a more charitable and more tolerant attitude toward their own followers. In their case, also, these denominations would then distinguish more carefully between the things which are absolutely binding and the things which, although right and saving in themselves, would not prevent those who deviate from them from being, nevertheless, good Christians loving and venerating their church.

8. There can be no doubt, furthermore, that the concentration of the Christian religion upon a few fundamental truths is bound to prove very helpful and facilitating in bringing back into its fold those who have strayed from it, and in enabling non-Christians to accept it. All those who are disillusioned with materialism and the religion of worldly culture, all who have felt the actual need for recognizing the reality of a living God beyond the visible world, and of a higher and eternal spiritual meaning of life, irrespective of ourselves, will inevitably accept and appreciate the fact that these fundamental Christian truths are in full accord with their own profoundest spiritual needs.

9. From what has been said here it follows that present-day Christianity is in need of a profound and radical reform. But such a reform must not follow the path that was taken by the reformation of the sixteenth century in the West; it must not build merely a new kind of dogma, overthrowing the old ones, and create only a new ritual which will demolish old altars hallowed by centuries of ardent faith. Such a reformation would at best only bring forth one of many new churches, intolerant and hostile toward the others; or, more likely still, it would merely give rise to some new sect. Genuine reform should consist in a calm and careful revision of the positive treasures of Christianity and in a thoughtful appraisal of their comparative merits for a Christian life—a revision and an appraisal undertaken in a spirit of love and brotherhood. Then the united and universal Church will of itself serve as an irresistible example of Christian brotherhood and loving mutual tolerance, and mankind will follow its lead, imbued with its eternally potent ideals. And the path of man's history will again be illuminated by the shining light of imperishable truths about God, eternal life, and the all-conquering power of love and liberty in the name of Christ.

LEO MICHAILOVITCH LOPATIN.

HIS CREED

They questioned his theology,
 And talked of modern thought;
 Bade him recite a dozen creeds.
 He could not as he ought.

He answer made, "I've got one creed,
 And do not want another:
 I know I've passed from death to life
 Because I love my brother."

—Quoted by Rev. Mark Guy Pearse, in his book
 of addresses, "The Orthodox Devil."

REUNION OF THE CHURCHES

A LETTER FROM THE ARCHBISHOP OF CANTERBURY TO THE ARCHBISHOPS AND METROPOLITANS OF THE ANGLICAN CHURCH

Lambeth Palace.

My Dear Archbishop,

More than three years have passed since the Lambeth Conference of 1920, and I am told on many sides that it would be a good thing that I should send to the Metropolitans of our communion a brief summary of the position, as I view it, of the reunion question, which has during these years been astir.

This letter is not in any strict sense official. It is merely a brief summary of what seem to me personally to be the present features of the scene or "movement" viewed from an advantageous standpoint. You will pardon me if, for the sake of clearness, I go over some very familiar ground.

LAMBETH APPEAL

I. Start from the Lambeth Conference of 1920. Its report, with special emphasis upon the "Appeal to All Christian People," to which we had agreed with almost complete unanimity, was, as you knew, circulated in many languages and in many lands. The Metropolitans throughout the Anglican communion have no doubt, in accordance with the request of the Conference, taken steps within their respective areas to confer upon the subject with the local leaders of other churches. Besides this, it was my privilege to send copies officially to the heads of other leading churches throughout the world, and the replies from every quarter, Eastern and Western, and from the English-speaking churches and denominations at home and overseas, were uniformly courteous and were sometimes even eager in their expressions of cordiality and hope.

Much has passed during these years with regard to reunion, and not all of it bears directly upon the Lambeth "Appeal," but that "Appeal" has in all cases formed a background to what has been done and said.

CONFERENCES WITH FREE CHURCHMEN

II. I would remind you that here in England, within a few weeks of our transmitting the Appeal to the authorities of the different Free Churches, a series of conferences began to be held at Lambeth between leaders officially appointed by the Federal Council of the Evangelical Free Churches and a number of English bishops. I think I am not exaggerating when I say that these conferences, in their composition, their character, and their purpose, have no precedent in the history of the Church in these islands. The Archbishop of York has throughout taken the lead in the discussions, and I cannot sufficiently express the debt owed by the whole Church to the wisdom, determination, and patience with which he has guided the spokesmen on the different sides and assisted them in their efforts to reach agreement in the truth.

You will remember that the first Report of the subjects discussed and agreed upon at these conferences was issued in May, 1922, over the joint signatures of the two Archbishops and the Moderator of the Federal Council. It treated the crucial topics of the Nature of the Church, the Ministry, and the Place of the Creed in a United Church, and was published by S.P.C.K. under the title of *Church Unity*. On the basis of that Report, and with the full co-operation of the Federal Council, further conferences have taken place during the past twelve months on the "Status of the Existing Free Church Ministry." The Anglican members of the Joint Conference, after repeated discussion with the Free Church representatives and with one another, presented a long memorandum on that subject to the Federal Council, which in its turn issued last December a statement of the Free Church position, and again expressed the desire that the conferences should be resumed. The whole of these documents have now been issued in a single

pamphlet published by S.P.C.K. under the title, *Reunion: The Lambeth Conference Report and the Free Churches*.

In addition to this I myself addressed the Wesleyan Conference at Bristol this year on the subject of Christian Unity; and the Archbishop of York has personally commended the "Appeal" to the annual assemblies of the Baptist Union, the Presbyterian Church of England, and also the Wesleyan Conference. All these churches, as well as others, have passed resolutions of general welcome to the "Appeal." The Wesleyan Conference has adopted a considered reply of its own.

THE SCOTTISH CHURCHES

III. In Scotland the Church of Scotland and the United Free Church of Scotland have been, and are still, engaged on their own union movement, and the time is not yet ripe for the initiation of the formal communications with ourselves, which they have expressed their readiness to take in hand in due course. Meantime, I have had the honour, together with the Primus of the Scottish Episcopal Church and the Bishop of Peterborough, of addressing the General Assembly of each church on the Lambeth Conference Report, and each church, after consideration in committee, adopted a careful and friendly response to the "Appeal."

It seems to me, therefore, that we have a right, with thankfulness to Almighty God, to regard the position, in Great Britain itself, as fraught with abundant hope. There can be no question that the leaders upon all sides, and through them the officers, clerical and lay, of the respective churches, are disposed in quite a novel degree to appreciate one another's position and to look forward to a yet nearer approach.

OVERSEAS WELCOME TO THE APPEAL

IV. From overseas, reports steadily reach Lambeth, sometimes from the metropolitans themselves, sometimes in other ways, showing the eager welcome which the "Appeal to All Christian People" has received both in non-Episcopal and in Episcopal Churches. To remind you of only a few instances:—

In South India negotiations of a searching kind are in progress between the South India United Church and the Anglican Church. In America, in addition to all the work relating to the proposed World Conference on Faith and Order, the preparations for which are proceeding apace, the Protestant Episcopal Church has shown a remarkable readiness for new openings in its dealings with the members of many European churches who have come to live in the United States. I have appreciated highly the encouraging news which reaches me from Australia of conferences at Sydney and at Crofalla between representatives of our own communion and of the Presbyterian, Methodist, and Congregational Churches. And so I could go on. It seems to me quite clear that in almost every part of the world where the Anglican communion is found—in Canada, Australia, New Zealand, East Africa, West Africa, and also in Japan, in China, in Egypt, in Palestine, and in many parts of the continent of Europe—a new spirit of fellowship, a new readiness for understanding and co-operation have been revealed during these eventful years.

V. It will not be forgotten that the Church of Sweden gave a cordial welcome to the Resolutions which the Lambeth Conference adopted with regard to it. In September, 1920, the Bishops of Durham and Peterborough, by invitation of the Archbishop of Upsala, took part in the consecration of two Swedish bishops in Upsala Cathedral. In April, 1922, the Bishops of the Church of Sweden issued a full reply to our Resolutions which was published in the S.P.C.K. magazine *Theology*, in July, 1922.

THE EASTERN CHURCH

VI. I pass to the Eastern Orthodox Church and our relations thereto. As you will remember, an important Delegation, officially sent by the Patriarchate of Constantinople, was welcomed by the Lambeth Conference in 1920 and attended meetings of a special committee which we appointed for the purpose. On its return to Constantinople the delegation produced a Report which was officially presented to the Holy Synod and

was subsequently printed in *The Christian East* for March, 1922. This Report is an important document and raises a number of interesting questions, with some of our regularly constituted Eastern Churches Committee (appointed at the request of a previous Lambeth Conference) has been invited to deal. Side by side with it a treatise on "Anglican Ordinations" was published by the late Professor Komnenos,¹ one of the most prominent theologians of the Orthodox communion, himself a member of the delegation. In that scholarly treatise the validity of Anglican Orders is clearly upheld. And, as is now well known, in August, 1922, the Patriarch and Holy Synod of Constantinople issued an official Declaration on Anglican Ordinations in the form of a letter from the Patriarch Meletios IV to myself. This document states that "as before the Orthodox Church, the Ordinations of the Anglican Episcopal confession of bishops, priests, and deacons, possess the same validity as those of the Roman, Old Catholic, and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the 'Charisma' of the priesthood derived from Apostolic succession." I communicated the Declaration formally to the Convocation of Canterbury in full Synod last February, and explained fully its meaning and limitations in a speech which was subsequently translated into Greek. The address in English and Greek is published in pamphlet form. The Constantinople Declaration was shortly afterwards endorsed by the Patriarch of Jerusalem and by the Church of Cyprus.

VII. These are not small matters in the contemporary history of the Church of Christ, and you will, I feel sure, pardon me for thus bringing them to your notice or recollection in a consecutive form. A volume is now in the press under the title *Documents on Christian Unity, 1920-1923* (Oxford University Press), which will contain not merely the reports and papers to which I have here referred, but other information on the subject.

1. See *The Christian East*, September, 1921.

THE ROMAN CATHOLIC QUESTION

VIII. In addition to all this there remains the question—a question which has features of paramount importance—of the relation of the Church of England to the Church of Rome. You will agree with me in regarding that subject as separated from other reunion problems, not only by the history of centuries of English life, but by present-day claims and utterances. And the plain fact confronts us that in relation to that subject there exist both at home and in the overseas Dominions passions, dormant or awake, which are easily accounted for but which, when once aroused, are difficult to allay. I have myself been repeatedly warned that to touch on that subject is unwise. Men urge that “even if the opportunity be given” it is easier and safer to let it severely alone. That may be true, but you and I are party to the “Appeal to All Christian People,” and I, at least, find it difficult to reconcile that document with an attitude of apathy or sheer timidity as to our touching the Roman Catholic question. Not only are we pledged to the words and spirit of the “Appeal” itself, but we have before us what was said on the subject by the Committee of the same Lambeth Conference in 1920. We there express our readiness to welcome any friendly discussion between Roman Catholics and Anglicans for which opportunity may be given.² I have no right to say that the utterances of the Lambeth Conference have influenced Roman Catholic opinion, but I am certain that they have increased our own responsibilities in the matter. I was accordingly glad when I learned two years ago that a private conference or conversation was about to take place at Malines between Cardinal Mercier, the venerated Archbishop of Malines, and a few Anglicans, who were to meet under his roof, with a view to the discussion of outstanding and familiar barriers

2. The words are as follows:—“Your committee feels that it is impossible to make any Report on Reunion with Episcopal Churches without some reference to the Church of Rome, even though it has no resolution to propose on the subject. We cannot do better than make our own the words of the Report of 1908, which reminds us of ‘the fact that there can be no fulfilment of the Divine purpose in any scheme of 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.’ But we realize that—to continue the quotation—‘any advance in this direction is at present barred by difficulties which we have not ourselves created, and which we cannot ourselves remove.’ Should, however, the Church of Rome at any time desire to discuss conditions of reunion we shall be ready to welcome such discussions.”

between the Church of England and the Church of Rome. Though I had no responsibility for this arrangement, nor even any official knowledge of it, I was courteously informed of the proposed visit and was furnished with the names of those who were to take part in the informal discussion.³ The substance of the conversation which took place was reported to me both by the Cardinal and by my Anglican friends. It necessarily turned in large part upon the position and claims of the Roman See, or in other words, the primacy of the Pope. A Memorandum upon that and kindred subjects which had been prepared on behalf of the Anglican group was discussed, and the Lambeth Conference "Appeal to All Christian People" was, I understand, considered paragraph by paragraph. It was suggested that, with a view to a second visit, the two English Archbishops might informally nominate delegates and might suggest the outline of discussion to be followed. I did not see my way to doing this, but in the correspondence which ensued I expressed my readiness to have official cognizance of the arrangements, provided that a corresponding cognizance were given by the Vatican. Satisfied, after correspondence, with regard to that point, I gave what was described as friendly cognizance to a second visit of the Anglican group to Malines in March, 1923. They again received the kindly hospitality which has been courteously given and gratefully welcomed. The conversation on that occasion turned in part on certain large administrative problems which might arise, if and when a measure of agreement had been reached on the great doctrinal and historical questions sundering the two churches.

A THIRD MALINES CONFERENCE

It was agreed that a third conference should take place. A wish was expressed on both sides that the number of participants should be enlarged, and I took the responsibility of definitely inviting Dr. Charles Gore, late Bishop of Oxford, and Dr. Kidd, warden of Keble College, Oxford (both of whom had

3. On the Anglican side, Dr. Armitage Robinson, Dean of Wells, Dr. Walter Frere and Lord Halifax; and on the Roman Catholic side, His Eminence the Cardinal, Monsignor van Roey, Vicar-General, and the Abbé Portal.

given special attention to the Roman question), to join the Anglican group. This increased my responsibility in the matter and I found myself in concurrence with his Eminence the Cardinal, as well as with the members of the original group, in pressing the point that prior to any discussion upon the possible administrative questions which might arise, attention should be concentrated upon the great doctrinal and historical issues at stake between the two churches. Certain memoranda were prepared and circulated,⁴ and I had the advantage of personally conferring at Lambeth with the five Anglicans who were to take part in the third conference, together with a few friends and counsellors of my own whom I had invited to meet them. I have always considered it important that our representatives at conferences which take place, whether with Free Churchmen, or Orthodox, or Roman Catholics, should remember that, while each individual remains free to express his own opinions, what is in question is not what any individual may think but what the great Anglican body has in the past maintained or is likely to maintain in the future. I found, as I anticipated, that our visitors to Malines were not likely to forget what the historical Anglican position and claims have been in the past, as set forward for example by the great theologians of the sixteenth and seventeenth centuries—a position which we have no thought of changing or weakening to-day. It seemed to me to be fair to the Roman Catholic members of the Malines conference, now augmented by the addition of Monsignor Batiffol and the Abbé Hemmer, that the firmness and coherence, as we believe, of our Anglican doctrine and system should be unmistakably set forward.

RE-STATEMENT, NOT NEGOTIATION

Thus arranged, the third conference was held at Malines a few weeks ago, under the same kindly hospitality as before. There has not yet been time to weigh adequately the record of

4. To prevent misunderstanding I ought perhaps to explain that Lord Halifax's second pamphlet, entitled *Further Considerations on Behalf of Reunion*, was published independently, to express his personal view of certain points relating to the origin and growth of the papacy. That view, as their writings show, is not shared by his Anglican companions at Malines.

the conversations which took place, still less the unsolved differences which they exhibit, but I may say at once that, as was inevitable, the discussions are still in a quite elementary stage, and that no estimate, so far as I judge, can yet be formed as to their ultimate value. Needless to say, there has been no attempt to initiate what may be called "negotiations" of any sort. The Anglicans who have, with my full encouragement, taken part, are in no sense delegates or representatives of the church as a whole. I had neither the will nor the right to give them that character. This is well understood on both sides. They have sought merely to effect some re-statement of controverted questions, and some elucidation of perplexities. And to me it seems indubitable that good must in the providence of God ensue from the mere fact that men possessing such peculiar qualifications for the task should, in an atmosphere of good-will on either side, have held quiet and unrestrained converse with a group of Roman Catholic theologians similarly equipped. No further plans are yet prepared, but it is impossible, I think, to doubt that further conversations must follow from the careful talks already held. At least we have endeavoured in this direction, as in others, to give effect to the formal recommendation of the Lambeth Conference that we should "invite the authorities of other churches to confer with (us) concerning the possibility of taking definite steps to co-operate in a common endeavour . . . to restore the unity of the Church of Christ."

FULL PERSONAL RESPONSIBILITY

I have stated all this somewhat fully, though there is, of course, a great deal more which might be said. Indeed, I hope myself before long to have an opportunity in Convocation or elsewhere of speaking further upon the subject. From the nature of the case the proceedings have of necessity been private. To attempt them publicly would have been obviously futile. For what has been done I am bound to accept full personal responsibility. I have not thought it right, or, indeed, practicable, to involve others in that responsibility, though I have confidentially in-

formed all our diocesan bishops, and especially the Archbishop of York, of every step that has been taken. The difficulties are immense. You know them as clearly as I do. They may prove to be, for some time to come, insuperable. Paul may plant and Apollos water; it is God who giveth the increase.

IX. In this letter, my dear brother, I have recounted facts and endeavours with some of which you are, I am glad to know, familiar. With all that is astir in the world to-day, there may be some—you I am sure are not among them—who think that we are devoting too much time and effort to questions of reunion within the Church of Christ. To us it seems certain that upon the Church of Christ must rest a chief responsibility for every forward step that can be taken toward the healing and the bettering of a distracted world. If the Church is to fulfil such a function in the world, its effort is infinitely weakened so long as it is obliged to go forward in scattered and independent detachments, and not as one body. It is in simple and in whole-hearted reliance upon the guidance of God the Holy Spirit that we are emboldened to nourish hope and to shape resolve. The vision which our Lord, as we believe, has set before us points the road to reunion. The road may not be short, but we believe it will be sure.

I remain, as always, my dear Archbishop, your faithful brother and servant in our Lord Jesus Christ.

(Signed) RANDALL CANTUAR.

PRACTICAL INTERNATIONALISM IN SCIENCE

BY KARL BETH, PH.D., D.D.

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THIS is the second time the International University Courses are to be opened in Vienna, which, by their very origin, are already proclaiming a really international co-operation. For it was British and Austrian men who spontaneously met for the same idea and carried the plan through by epistolary exchange of thoughts. The first stroke of 1922 having succeeded, the continuation is now also a proof of the idea itself having fallen upon good ground. The idea is a new one, so far as the courses are not a so-called summer high school of common kind, such as are being arranged for in different countries since a long series of years. In a certain sense they are, as a matter of self-evidence, to be compared with the well-known summer schools, and, like these, their aim is to give older and younger students of various countries opportunity for delving into single branches of science by the common work of studying and of enlarging what they go to learn otherwise.

Above all, this International School is to give a convenient substitute to those students who are not able, and, in our days, less than ever before, to spend some semesters or years at foreign universities, by creating the opportunity of hearing teachers of different countries. However, already here one observes the fundamental variety from the usual design of this sort of school. The countervail offered here surpasses, by far, what it is to replace, because in these Viennese high-school courses, allowance is made for the wants of the foreign students in due form, whilst otherwise they are enrolled in the courses of an alien university or academy and obliged to attend the instruction cut to the mental necessities of the indigenious

hearers of the respective country which must, of course, take so much matter for granted as is not easily to be understood by the stranger. This point leads to the consideration of what the main intention is for which this International School has been created.

Both teachers and hearers are coming from different countries to Vienna for collaboration. It is the idea of the reconciliation of the nations and brotherly co-operation in favour of the big duties of mankind's culture that produced the idea of this holiday school, and, therefore, adherents of the sentiment of international reconciliation and human brotherhood are invited as teachers and expected as hearers, above all others, and even this thought is, therefore, represented among the topics treated in our courses, partially at least. It would, however, be a very small field of subjects and would mean the necessity of continual repetition, if the matter of study were limited to this kind of topic. Yet, rather the whole of science points to fostering international feelings between the visitors.

Science itself is of international character, indeed, and claims for such common task that which jumps over the boundaries of the states and nations. Again and again one nation's scholars are working in brotherly company together with those of the other nations, and, at length, the true progress of science depends on the good-will that appears in this mutual co-operation and assistance. Again and again we observe the scholars of different countries starting and carrying through simultaneously the same scientific task so that they may, then, simply join their results. Countries are mutually undertaking important discoveries. About 1840 two physicians—one in Heilbronn, Germany, and the other in Manchester—separately invented the theory that heat is a form of manifestation of motion, that each unit of heat has its mechanical equivalent in terms of motion, and that mechanics and thermodynamics, far from being separate sciences, are one and the same science; and, thus, Jul. Robert Mayer and J. P. Joule made the beginning of a far-reaching development in physical research. About 1775 Harwood in England and Griesbach in Germany started

correcting the traditional text of the New Testament by preferring old manuscripts to prints, and laid the ground of those works which could be continued by the Leipzig professor—Konstantin von Tischendorf—and the Cambridge professors—B. F. Westcott and F. J. A. Hort—in order to bring forth a new *textus receptus* for theological scholarship. Science is naturally international in its efforts.

However, science is also national, and will never deny this national character. All knowledge is naturally of some regional limitation, bound to the geographical surroundings and historical situations; it can, therefore, not be communicated in its original sense but by the scientific representatives of the respective countries. This very occasion of the scientific representatives of several countries lecturing is an important means, not only of mutual communication of scientific knowledge, but, at the same time, rather a means of mutual acquaintance of teachers and hearers and, what is more, a means of informing about the spirit of the nations themselves. Glimpses are afforded and some understanding gained of differences of academic education, academic instruction, and scientific methods which are being employed in the scientific industry of different countries. In this way, insight is given into the peculiarities of the mentalities of the various national groups of scholars and, furthermore, into the specific mentalities of the nations themselves.

We see, in these efforts, a way to bringing about mutual understanding between the nations or between the populations which cannot be realized except by knowing the others and is the indispensable basis of sound international feeling—an international feeling, the absolute necessary presumption of which is, of course, the sound national feeling, rooted in nationality and its specific peculiarity. Only one who stands fast upon the fundament of one's own nation's soul is able truly to comprehend foreign things as foreign, and to compare them with his own. Every knowledge of differences depends on knowing the two different sides. It is, no doubt, a deeply deplorable fact that the results of the World War must come to open the eyes

for psychic factors of international life, to which even those were blind to whom the fate of the nations had been entrusted.

The far-sighted German Chancellor, Bismarck, who, through long years, tried again and again to hammer into the German states-representatives and the whole nation at that time, the indispensable quantity of understanding of the foreign mind, had, after his involuntary removal from office, profoundly complained that "there was no one, either in the Foreign Office or at the Court, who was familiar enough with international psychology to calculate correctly the effects of political actions."¹ To the desire for international psychology was, in some way, due the chancellor's dismissal, who understood the problems of the most difficult political conflicts. However, to complain of past failures does not bring about change, unless we take the opportunity of rejoicing at the daybreak coming to the nations that have conceived that the international interdependence has to demand international interacquaintance.

We hope this goal will be approached by the Vienna International University Courses. Many a one will, perhaps, object that the soul of the nations could be studied sufficiently from their history, the economic and constitutional development, their literature and art. He is right, to be sure, and, strictly speaking, we might assume that every one who is to attend these lectures has advanced his own study of different nations in that way, so that here he may succeed in continuing his study of international psychology. Nobody will attain full comprehension of the souls of the nations from literature or world history. By a nation's literature, which is always the first and most accessible source of its peculiarity, we observe certain striking features of its character, and there will, as a rule, appear a mixture of some contrasting lineaments. In many cases, the picture won from literature will be and remain something throughout problematic. Yet, to learn the psychic life of the Indian people, of the Chinese or the Greek, a very intimate touch is wanted by the way of personal intercourse. Most of all, co-operating in the same subject of research and

1. Fürst Wilhelm von Bismarck. *Gedanken und Erinnerungen*, Band III, p. 132.

co-expanding toward the same aim of knowledge will help. And under this condition of collaboration another benefit will come to the sincere seeker. He will see himself, his own feature, and his nation's feature far more distinctly than he ever could see before. Only as being measured by the foreign national soul immediately juxtaposed, one's own national substance will be correctly judged. Many a characteristic may prove then not as special as it was thought before, and many a feature not even observed before may be seen quite clearly now. What an immense progress in the way of *γνῶθι σεαυτον* can be made in this way of mutual collaboration!

What I have just said refers to the simple personal touch and the equal trend to the same end. Much of that could be obtained in other circles too. But what is the peculiar line of the common task in the International University Courses? The question is to be answered by considering the essence of the scientific task.

Scientific method and means depend, in many respects, as already mentioned, on the particular conditions of the respective nations. They are in some way geographically determined, since, as a matter of course, science deals with the practical wants of the country to which the scholars are devoted. It is, therefore, to illustrate the whole situation of the nation. The treasures of the earth, the culture of the soil, the shape of its history and destiny, belong somewhat to the aim of science that is fostered in that country. Thus differences of the method come into appearance which not seldom extend to the results of scientific work. We may state the thesis that methods and even results may change without the exactness of science being prejudiced. It is a strange thesis—and I am conscious of it—and it will perhaps raise the objection of some one. It utters a striking fact, indeed, and a fact that has been observed more and more accurately in recent years.

For, previously, it was a dogma of science which tries to uphold in unscientific quarters still that there is attainable and attained by knowledge a truth which is and must be quite unanimously clear—a unique truth which must show itself to be the same in all brains which are bright enough and endowed

with a sufficient outlook. Former ages believed in the identity of truth and of the single sentences by which truth was expressed; they did so because they believed in the identity of knowing and apprehending reality.

To-day we have this belief no longer. Not on a sudden, to be sure, it has been destroyed. Generations were busy to draw and work up the consequences of philosophical criticism. In this way, the various moments have successively been elaborated by which perceptions and methods have become various, or, to use a modern word, relative. All scientific truth is relative.

First, it is the individual point of view that creates relativity. It is the *difference of the psychic adjustment* which the single scientist employs to face the given entities. Secondly, it is the *vision of life and the condition of life*. When one became aware of the importance of these moments, the various kinds of *comparative sciences were constituted*. The comparative method got entrance into every branch of science. As soon as the criticism of perception was involved in this method, even the kind of perceiving and knowing was shown to be variable not only concerning the individuals but also the ages; furthermore, the levels of civilizations and all sorts of external conditions of life, particularly the national and political conditions. Therewith, the old idea of the detachment of scientific work, which dogma had attempted to uphold, in spite of several objections, since Francis Bacon of Verulam, fell entirely.

The adjustment of the soul to the given reality is never unprejudiced. It is obvious that all the causes of the different psychic adjustment are *given entities* themselves, both to individuals and nations. They are something that no one gives to himself but that he finds already as being the inseparable condition of his own. And there is the double fact to be kept in mind: these conditions under which man finds himself can be sensed either as *limits* by which perception, representation, thought, and judgment are limited, as some kind of fatefulness to which one is subjected, or as *complex of energy* of special kind by which, having been recognized or felt, man becomes

able to unfold his particular faculties and to make the efforts which are destined to him.

At any rate, man has to make the fullest use of individuality, and, first, of that of one's own, then, of that of all other individuals among all nations, in order to accept the right complement of his ownness out of the totality of human beings, and to find the complement of one's own nation's feature in the special feature of the other nations. It is necessary to recognize for this purpose that the soul of a nation is not so much to be found in external history, and only partially in the expansive force as in the *culture of mind*. This is a very difficult object of study, but a most remarkable one. Not civilization but culture will, therefore, demand the largest part of the topics in these courses, and this study will then produce the convenient means for international understanding. Our political science has always suffered so much from regarding the world, but under the point of view of our near interest. We were confined to learn German history under the point of view of the external extension of the empire as well as under the specially German angle of sight, and we never saw how the mental development was going onward or backward, nor how the same events are to be valued under a foreign visual angle. The political economists probed measures only in order to see what their effects are with us, and never deliberated how foreigners would think of it. A real change must take place. Courses, such as ours, are, first to raise interest in the mentality of foreign nations, then, to know them, and, lastly, to love them. Not that I consent with the gibbering cry of Utopia that would be reached through a universal longing for brotherhood. Not that I think that those who arrive with a heart full of hatred would leave with an entirely altered mind. Even the words and example of Jesus could not alter the manner of thought of the Pharisees. But a certain unity of the spirit that needs to be emphasized in our days will surely come forth. Whoever comes to attend this summer school with a kind heart and, if in an indifferent mood, so craving for knowledge, will, by recognizing the souls of fellow-men, make the experience of good-will as an existing reality. Lectures on subjects of various branches of science,

such as history, jurisprudence, political science, systematic philosophy, psychology, philosophy of religion, economic and commercial science, geography, music, arts, literature, will try to create the spiritual link of connecting the thoughts and emotions of the attendants who have come from near and abroad. Those who attend this International School may contribute by their co-operation that the beautiful goal may become reality.

KARL BETH.

THE FAITH OF CHRIST'S FREEMEN

Our faith is not in dead saints' bones,
 In altars of vain sacrifice;
 Nor is it in the stately stones
 That rise in beauty toward the skies.

Our faith is in the Christ who walks
 With men to-day, in street and mart;
 The constant Friend who thinks and talks
 With those who seek Him with the heart.

We would not spurn the ancient lore,
 The prophet's word or psalmist's prayer;
 But lo! our Leader goes before,
 To-morrow's battles to prepare.

His Gospel calls for living men,
 With singing blood and minds alert;
 Strong men, who fall to rise again,
 Who strive and bleed, with courage girt.

We serve no God whose work is done,
 Who rests within his firmament:
 Our God, his labours but begun,
 Toils evermore, with power unspent.

God was and is and e'er shall be;
 Christ lived and loved—and loves us still;
 And man goes forward, proud and free,
 God's present purpose to fulfill.

—*Thomas Curtis Clark.*

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

Canterbury on Reunion

It is evident from the letter addressed by the Archbishop of Canterbury to the Metropolitans throughout the Anglican communion, that since the Lambeth Conference of 1920 earnest efforts have been made in many directions to promote the reunion of the churches. The "Appeal to All Christian People" issued by the Conference has been received with something more than sympathy in every quarter. In response to it official representatives of the Church of England and the Free Churches in this country have been in almost continuous or recurrent conference, and they have issued reports which are as noteworthy for their frank yet charitable avowal of their differences as for their emphasis on matters about which they have discovered a deeper agreement than they anticipated. In Scotland there has been a similar readiness for sympathetic discussion. Everywhere in the British Dominions, in the United States, and in the mission field a growing eagerness to overcome hindrances to co-operation and unity is apparent. The Church of Sweden has entered into the closest relations with the Anglican communion, and two English bishops, on the invitation of the Archbishop of Upsala, have joined in the consecration of bishops in his jurisdiction. The Eastern Orthodox Church has also responded to the Appeal, and the Patriarchs of Constantinople and of Jerusalem, as well as the Church of Cyprus, as a first step to what is hoped may be a more complete fellowship, have officially acknowledged the validity of the Church of England's orders. Such facts as these show how Christians all over the world are awaking to the necessity of putting an end to the divisions which prevent that unity which is demanded by their common discipleship. Those who are aware of the problems to be faced and of the ignorance of each other's history and traditions which prevails in all churches alike, together with the influence of past conflicts and long-standing prejudices, will not expect, or even wish for, any quickly devised schemes for formal union.

Special interest belongs to that part of the Archbishop's letter which deals with the communications which have taken

place between representatives of the Church of England and the Church of Rome. The Lambeth Appeal was addressed to the great church of the West equally with the other churches, and it is obvious, as was pointed out by the Lambeth Conference of 1908, that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the Roman Church. Here, however, there are conditions of special difficulty. At the Reformation the claims of Rome were rejected by this country, and the papacy became to many the synonym for superstition in religion, disloyalty in national affairs, and oppression in social life. Though a dispassionate study of history makes it plain that truth and right are not the sole possession of either the English or the Roman Church, and the acute antagonisms of the past have been blunted, there is still a deep feeling of suspicion of Romanism in this country, and the present claims of Rome, as formulated by some of its leaders to-day, do not serve to allay ancient fears. But careful observers are aware that, on both sides, there is a growing willingness to look facts in the face, and, inspired by the clearer vision of what Christianity implies, men are more disposed to mutual charity. This, we believe, is true even among those who are no more inclined to accept the distinctive claims of Rome than were their predecessors in the sixteenth and seventeenth centuries. On the other hand, many Roman Catholics are showing themselves increasingly aware of the true character of Anglicanism, so that men in both churches are escaping from the suspicions which were natural in other times but now are losing their justification. The account given in the Archbishop's letter of the important conferences which have been held lately at Malines will be read with sympathetic interest by all thoughtful men. The English representatives are well known and have the confidence of their fellow-Churchmen. Those who with Cardinal Mercier represented the Church of Rome knew that they were dealing with men deeply convinced that the Church of England is a true part of the Church Catholic. Each group met on equal terms, with a like conviction that the church to which they belonged offered to the world the blessings of the religion of the Incarnation. Neither group were official delegates or representatives of the church to which they belonged, and they were content to meet, not for making any proposals, but to consider certain controverted questions in the hope of securing some elucidation of their mutual perplexities. Such efforts as these deserve the warm approval of every Christian. It is the part of faithful men to

face boldly the difficulties which prevent their complete fellowship, not with the expectation that they may be readily solved, much less with the hope of formulating schemes for anything approaching full corporate reunion, but by frank discussion to gain a clearer conception of the actual problems to be solved. We must needs observe that the conference held at Malines contained no member of the Church of Rome in this country, and there is as yet no sign of approval from the heads of its hierarchy in England. We may hope that this will not be withheld. English Churchmen on their side will welcome any consideration of relations between their church and the Church of Rome, for there is no question of submission on the one hand or of dominance on the other.

[From *The Times*, London.]

An Effort Toward Reunion in Egypt

THE Lambeth Appeal for unity gave us the opportunity we wanted. In its greatness and humility it appealed at once to the Eastern Churches at work in Egypt, and they readily obeyed the call to our first Conference in 1921.

The Conference was held at Helwan, in the desert, about fourteen miles outside Cairo. Seven Churches were represented—the Greek Orthodox, the Copts, Abyssinians, Armenians, Syrians, American Presbyterians, and Anglicans. The Romans “respectfully declined.” We slept under the same roof, ate at the same table, walked out together, and worshipped in our beautiful little church of the Epiphany. At the commencement it looked like a ghastly failure; the difficulties of language, outlook, and habits of mind made one think that we were attempting the impossible. But as the Holy Spirit had guided, controlled, and inspired our bishops at Lambeth, so we believed that our Conference would be inspired by the same Holy Spirit at Helwan. Canon Gairdner and Maurice Richmond rose to the occasion, the former staying up the greater part of the night to translate from modern Greek a most important paper of Bishop Nicolas (absent through illness). Greek, French, Arabic, and English were the languages used, and though some of our Eastern brothers looked bored at times, the love that we had for each other, and the conviction that God Himself had spoken to us through Lambeth, kept us prayerfully persevering.

One never-to-be-forgotten incident came at a time when

some of us were hoping that Browning's words, "Sudden the worst turns the best to the brave," would come true, and they did come true. One of our leading Orthodox Greeks was laying down his view that we must first of all draw up a statement of doctrine to which we could all subscribe. That sent our hearts down to our boots; our chairman managed to prevent despair by persuading the speaker to give us his views on the function of the Church. Reluctantly, but patiently, he set himself to his new subject, stating at length the two functions of the Church—(1) To preserve the faith once delivered to the saints; (2) to study and decide on any development of the knowledge of God.

One of the American missionaries stood up and asked whether there was not yet another function of the Church—viz., to be an instrument for the extension of the Kingdom of God. In answer to that the first speaker said, "Yes; you English and Americans have had freedom to do that, but, alas! we were under the heel of the Turk; what chance, then, had we to carry out the command of our Lord?" To which the American responded: "Yes, we understand; and it is a wonder to us how you have kept your life at all under such terrible persecution for centuries. We admire you for it, and ask ourselves whether we could have acted so bravely under the same circumstances."

This created a new atmosphere, so that at every translation of the words into the different languages we felt confidence and understanding appear and suspicion disappear. That spirit remained throughout the Conference.

The objective of our first meeting was to get to know each other, to make friends, and to talk frankly about the things on which we differed in an atmosphere of Christian fellowship, and to gain information on what was being done toward unity in England, America, and, most of all, in the Mission-field. At our last meal together the Archimandrite of the Greek Church declared that he felt we were already "one in the unity of the Spirit."

There have been difficulties on the road, and many setbacks, but in the autumn of 1922 another Conference was held in the same place, but for a longer time. Thirty-five attended, the number including influential laymen, and the meetings were held in the nave of the church. The cause was advanced so far as to pass a resolution to form a fellowship of unity for Egypt.

Thanks to Judge Scott (the Secretary), Bishop Nicolas

(Greek Orthodox), Bishop Thorgon (Armenian Church), Dr. John Watson and Prof. Maclennahan (American University in Cairo), and Canon Gairdner, a constitution has been most carefully drawn up which has already functioned, and will, it is hoped, assure the success of the movement.

When it is asked, What has been done? we can say we have (1) made friends with each other; (2) enlisted into the fellowship a certain number of laymen; (3) co-operated in raising funds for distressed Christians in Asia Minor; (4) decided to make the Western Whitsunday the day for putting the question of unity before all our people; (5) resolved to visit each other's churches on occasions, and, where possible, exchange pulpits; (6) obtained the good-will and support of Photeus the Patriarch of Alexandria, Cyril the Patriarch of the Coptic Church, Archbishop Thorgon of the Armenian Church, and the representative of the Syrian Church in Cairo, as well as some of the leading Presbyterians (American and Scottish).

Now what are the objectives for the future?

1. To increase and develop the friendship already created.
2. To work for a simultaneous Mission when the claims of our Lord on our love and service will be proclaimed by Christian leaders in their own churches.
3. To make a united effort—for the relief of distressed Christian peoples—for attacking evils such as the white-slave traffic, venereal disease, and drunkenness.
4. To encourage in each other a strong missionary spirit, and to call out in all the churches men and women and support to extend the Kingdom of our Lord in our part of Africa.
5. To bring about intercommunion, first in groups nearest to each other, and ultimately amongst all Christian bodies at work in Egypt.
6. To mobilize the treasures and riches of the liturgies and other methods of devotion—e.g., the sanctified lives of East and West under one united command for helping forward more effectively the purpose of God for the redemption of mankind.

This is a large programme, and a task apparently unattainable in our day. None of us will see the attainment of all the objectives, but we believe it to be the will of the Master, as we know that it is his prayer, that "they all may be one even as we are one."

[From Rt. Rev. L. H. Gwynne, Anglican Bishop of Egypt and the Sudan in *The East and the West*, London.]

Growth of Fellowship in China

THE keynote of the Christian Movement during 1923 was the quest for Christian fellowship. There has been increased freedom in utterance of differing viewpoints. We are less afraid of them and each other than we were. This is accompanied with open recognition of the existence of divergence in viewpoints. Those who hold to these differing viewpoints have registered no weakening of conviction, and yet it is evident that, so far as Christians in China are concerned, the feeling that division on matters theological is inevitable, lost momentum during last year. The determination toward fellowship has been accelerated. It is realized that through free fellowship those of differing convictions can build together the House of God. The number of retreats, where these two things are found together, has increased. It was on this quest for fellowship that the National Christian Council, the barometer of Christian aspirations, laid emphasis during the past year. Its secretaries have spent much time in the field which has largely gone into retreats. One significant result is an accelerated momentum towards the joint consideration of local problems and community Christian co-operation in meeting them. This community Christian co-operation is another keynote of the Christian Movement during the past year. A better understanding of the significance and place of the vital fact of relation to Christ as over against differing viewpoints, is one explanation of the change going on. It was a Chinese Christian who said in words somewhat like this, "After all Christ cannot be fully explained. He can be directly appreciated and experienced." Taken as a whole, Christians in China are moving towards each other in closer spiritual experience. One element in producing this change is the language schools. No inconsiderable part of the missionaries now in China started their missionary careers with a year of fellowship with those whose ideas of theology and church policy are sometimes sharply divergent. This secret of fellowship, with its resulting enlarged freedom in co-operation, is vital to the life of China. This quest for fellowship is a living sermon to China. We need more such.

[From *The Chinese Recorder*, Shanghai.]

Why is Methodism in Canada Anxious for Union?

INTERPRETING the mind of the church as a body, it might be said at once that Methodism does not desire union to secure

any advantage as a denomination, but because it is persuaded that God wills it.

1. Methodists believe that the contemplated union is an effort on the part of our church to answer the prayer of Christ that all who believe in Him may be one, in order that the world may believe in Christ as the One sent of God.

If this prayer implies organic union, that fact alone should put an end to controversy as to the goal to be attained by all bodies of Christian disciples.

It is at once objected that this prayer of Christ is for spiritual unity only, and that to interpret it as applying to a united Church, is unscientific, emotional, and expresses only the predilection of the interpreter.

As against this view, it must at least be admitted that the unity prayed for by Christ must carry indisputable evidence of its actuality, and be of such a nature that the world may readily recognize it.

The eminent commentator Godet says concerning believers in Christ: "That which separates them is what they have of self in their views and will; that which unites them is what they have of Christ, and thereby of the divine, in them." Of a united Church, he says: "Such an organism exercising its functions on earth is a manifestation so new that the sight of it must be a powerful means of bringing the world to faith in Him from whom it proceeds, and suggests that the effect produced among the Jewish people by a local and passing phenomenon in the Primitive Church in Jerusalem, (Acts 2:44-47) will, when the same spectacle is magnified, produce the same effect on a grander scale throughout the world."

A declaration of the Church of Scotland recently published reads as follows: "The Church of Scotland, believing it to be the will of Christ that his disciples should be all one in the Father and in Him, that the world may believe that the Father sent Him, recognizes the obligation to seek and promote union with other churches in which it finds the Word to be purely preached, the sacraments administered according to Christ's ordinance, and discipline rightly exercised; and it has the right to unite with any such church without the loss of its identity on terms which this church find to be consistent with these articles."

A group of foremost scholars in Great Britain, representing the Church of England and the National Council of Evangelical Free Churches, after careful deliberation, reached and stated the conclusion that "the Church visible on earth ought

to express and manifest to the world by its own visible unity the one life in Christ of the one Body."

A group of distinguished Presbyterian ministers collaborating in Oxford University, answered the question: "What degree of unity in the matter of order will be necessary in a re-united Church?" by saying, "Such unity in order as will preserve and manifest the spiritual unity, which the whole Church or Body of Christ possesses by its relation to its Divine Head: that is, such as will secure the co-ordinating of the work of all parts, and common participation in the Holy Communion."

No more authoritative conclusions as to the purpose of the prayer of Christ can be reached than those just quoted. These admit unity is spiritual, but declare it should be organic also. The most intense, and the longest recorded prayer of Christ is for this unity. The universal spirit of unity can fulfil its highest function only when it has a local and concrete manifestation. Probably no one living can realize the blessed effect of such union so fully as Christ did, but as Christians, we must accept his prophetic testimony, and endeavour, so far as in us lies, to achieve the fact. Is it not true that an unbelieving world is the price we are paying for our sectarian divisions?

2. The Methodist Church, however, does not rest its conviction in favour of organic union solely upon disputed interpretations of the Scripture. It has other foundations. We believe that union is the natural expression of a religion of love. Love is a force that produces unity. It is of its very nature to do so. Christ says: "By this shall all men recognize that ye are my disciples, if ye have love one to another." We believe that no division which is not justified by difference of conviction regarding truth that is essential to salvation, or the building of Christian character, can be justified before the bar of God. To assert love and not attempt to unite, does not carry to the world conviction of its reality. Such love is anæmic and fails of the Divine purpose. Loyalty to Christ's teaching of love is impossible to those who acquiesce in the spirit of disunion. Persistence in disunion will ultimately give to the voice of the Church the tones of "sounding brass and a clanging cymbal."

3. We believe the present union is fully in accord with the signs of the times, and that the signs of the times are the fingers of Providence pointing out the duty of the Christian Church. The slightest knowledge of the religious life of Christendom furnishes proof of many movements toward union at

the present time. Lord Haldane says that, "union is a change that is being forced upon us by the spirit of the age, and the necessities which are pressing upon us." Its need is felt in so-called heathen lands as well as at home. So much is this the case that if the Church of Christ does not move more rapidly toward union in the older strongholds of our religion, the peoples who are now being converted to Christ in distant countries will rise in judgment to condemn us. Christ upbraided the religionists of his day, because, being able to discern the signs of the sky and act accordingly, their bigotry and exclusiveness made them blind to the intimations of Providence in their religious life.

4. The Union of the Presbyterian, Congregational, and Methodist Churches of Canada will give a larger missionary outlook than most members of any one denomination now possess. It will make them in a more complete sense disciples of a world Saviour, and develop a larger type of Christian in Canada.

5. The Methodist Church believes that the United Church of Canada will be an example of great value to the whole Christian world, and will go far toward unifying the spiritual and moral forces in our national life. Many leaders in public affairs regret that the inharmonious voices of the churches nullify the voice of the Church in matters of supreme importance to civilization. To them our disunity is a piece of impotent human folly. Men of deep insight are now calling upon the Christian churches for light and leading away from the darkness and chaos which now threaten Christian civilization with terrible deterioration. How weak and futile is our answer now!

6. Although the Methodist Church did not enter into this movement for the purpose of saving money, it does not believe that it has a commission to waste the Lord's men and the Lord's money in unnecessary duplication. Millions of dollars have been spent in little better than unseemly rivalry. Millions saved may now be used for larger and more effective service. Union must take place to justify the organization of the Church to men of common sense.

7. We believe also that union is in the interest of Christian patriotism in Canada as helping to hold the various Provinces of the Dominion in the spirit of unity and in the bonds of peace and prosperity. There are many influences, geographic, economic, and political, tending to divide the interests of the Canadian people, and it is the duty of Christian patriots to use the bond of religious unity to promote the

national oneness of the Dominion that we may attain to a clarified consciousness and conscience concerning the supreme mission of our country in the life of the world.

Having these convictions, therefore, and many others of equal cogency, and being moved by the profound spirit of Christian charity inculcated by its distinguished founder, John Wesley, the Methodist Church has felt, and feels, that it has no other choice, but to accept any providential opening which may challenge it to advance in the unification of the religious forces of Canada and the world. * * * * *

Let us now turn to the historical process by which the present position has been reached.

At this point it should be clearly recognized that while this summary proposes to reveal precisely how the representatives of the Methodist Church were influenced by official action from without, it is not intended to minimize in the slightest degree the full and independent responsibility of the General Conference and its committees.

In the year 1902 in the City of Winnipeg, the will of Providence seemed to be indicated when one of three leading divines of the Presbyterian Church in Canada, who at that time appeared before the General Conference, strongly pressed the subject of organic union upon the attention of that body, and led it to declare that it was "of the opinion that the time is opportune for a definite, practical movement concentrating attention upon and aiming at the practical unity of those denominations already led by Providence into such close fraternal relations."

That this approach to the General Conference really represented the mind of the leaders of the Presbyterian Church became manifest when in the year 1904 the General Assembly appointed a Committee to join with the Methodist Committee already appointed to "consider the practicability of union, and to confer with similar committees of the churches concerned."

At that time few Methodists were intimately acquainted with the rank and file of the Presbyterian ministry and laity, but they knew the reputation of such outstanding figures as Dr. Caven, Dr. Warden and others, and recognized how highly they were honoured within their own church. These eminent personalities imbued the Methodist leaders of that day with confidence to go forward. Methodists still have a vivid recollection of an address of prophetic power delivered by Dr. Caven in Victoria College which dissolved any doubts they previously

entertained as to the presence of God in the union movement, and carried for it their enthusiastic support.

In those days there was not a whisper of misgiving as to whether the General Assembly, acting in accordance with the powers constitutionally vested in it, had authority to commit the whole Presbyterian Church to the consummation of the union then and now contemplated. Not until many years had elapsed was the opinion expressed that the Assembly did not possess that power, even after it had observed the safeguard provided in the "Barrier Act." Methodists have always believed they were moving forward securely when taking the decisions of the Assembly at their face value. The General Conference would not have been warranted at any time in deriving its information from the cross-currents of debate within the Presbyterian Church. It was bound to receive the official assurances of the General Assembly as to the decisions and purposes of the church and people whose supreme court it is, and it did so accept them without question or hesitation. The Presbyterian people in all Canada would have been justly aggrieved had the Methodist Church and people done otherwise.

Methodism was confirmed in its confidence in the authority of the Assembly by the conviction of the Joint Church Union Committee unanimously expressed by resolution from year to year that there were no insuperable obstacles in the way of union. With these convictions so expressed the Methodist Church was willing to sacrifice its strength in the formation of thousands of "co-operative" and "local union" congregations. It would not have felt free to make these large sacrifices except as "pending union." All such co-operation was based upon that expectation officially recognized.

Many years ago, when preparing my portion of the quadrennial address of the general superintendents to the General Conference, I conferred with an outstanding representative of the Presbyterian Church on the union question as it then stood, and proposed that I should recommend to the General Conference that inasmuch as the success and progress of our church was being seriously hindered by the uncertainty in respect to union which prevailed, it should cease negotiations with the Presbyterians and should not re-appoint its Union Committee, but wait patiently until it was informed by the Presbyterians that they were ready to proceed to the completion of the necessary final arrangements for union. I was persuaded not to pursue that course inasmuch as it would make progress toward union in the Presbyterian Church difficult. We (Dr. Carman

and myself), therefore, recommended the General Conference again to appoint a Church Union Committee. This was done and negotiations went on as before.

The General Assembly of 1913 expressed itself in this connection as follows:—

That the Assembly assure the other negotiating churches that the Presbyterian Church fully realizes its share of responsibility in the present movement, and earnestly desires that the spirit of unity which has given rise to it may be conserved and deepened and asks the other churches to continue the negotiations in the hope that union may be consummated with no unnecessary delay.

The faith of Methodism in the power of the Assembly to complete union was confirmed by the action of that body in the year 1916. The Joint Clerk of the Assembly conveyed to me as General Superintendent of the Methodist Church the decision of the Assembly, by quoting the report adopted on that occasion, which is as follows:—

1. That the report of the Committee on Church Union be received.
2. That in accordance with its recommendations this General Assembly of the Presbyterian Church in Canada do now resolve to unite with the Methodist Church of Canada and the Congregational Churches of Canada on the basis of union approved by the General Assembly of 1915, and by the majority of presbyteries since consulted under the "Barrier Act."
3. That this decision be formally announced to the Methodist Church of Canada and the Congregational Churches of Canada.
4. That a committee be appointed to carry out the policy of the Assembly and to act in co-operation with committees of the Methodist and Congregational Churches of Canada in obtaining the necessary legal advice and in taking such steps as may be deemed proper to prepare for making application to the Dominion and Provincial Legislatures for such legislation as may be necessary to secure the conveyance of property to the United Church. That this committee report to the first Assembly following the close of the War, and that with the consent and authority of that Assembly, application be made for the legislation proposed at the following session of the Dominion Parliament and the Provincial Legislatures.

In the year 1921 the General Assembly, after reciting a preamble to its resolution, confirmed the decision of the Assembly of 1916 as follows:—

Therefore be it resolved that this General Assembly take such steps as may be deemed best to consummate organic union with the above named churches as expeditiously as possible.

In all these steps toward union the General Assembly pursued a course which commended it to the affection and confidence of the Methodist people.

We submit to you, brethren and sisters, that upon the above grounds, and many others which might be mentioned, the

General Conference had quite sufficient reason to conclude that the General Assembly was representative of the whole Presbyterian Church in this important matter. As adding strength to our persuasion, it should be noted that the votes taken by Assembly, by presbyteries, or by members of the church, have in every instance sanctioned union by a strong majority. We have taken these affirmations seriously. There is no need now that the determination to unite should be repeated, since it has been so often expressed, and has always been accepted and relied upon by the parties entering into the union. While we never have desired, and do not now desire, union as the fulfilment of a contract, and do not stand in need of it for any denominational reason, yet, having always felt that the men and women who made these affirmations were our brethren and sisters in Christ Jesus whose "Yea" we did not doubt was a solid "Yea," and whose "Amen" was to us sacred and secure, we gladly joined with them and our beloved brethren and sisters of the Congregational Churches that we might accomplish what we mutually believed to be the will of the great Head of the Christian Church.

Moreover, we feel confident that the representatives of the Presbyterian and Congregational Churches were inspired and governed in their resolve by the highest motives of our Christian religion, and that, in common with ourselves, they have no desire other than to make their utmost contribution toward the realization of a Church which will be a fuller expression of the mind of Christ and the most effective agency possible in Canada at the present moment for the establishment of the Kingdom of God in the world. * * * * *

Having resolved to unite, the three churches concerned have struck their tents and are marching onward, hoping that through further unions at length the unity of the Church of Christ in the world will be recovered.

Under Divine leadership, as we believe, we of the Methodist persuasion have put the Kingdom of God above Methodism, believing that this great consummation is more important than the continuance of any denomination, although we cherish the highest admiration for the history of our Church, and the strongest affection for its holy institutions and ministries. Denominationalism becomes a secondary issue when the disciples of Christ centre their thought and prayer upon the Kingdom which is above all, and should be in us all.

We believe that the spirit of unity which promoted and

has sustained this movement through so many years of waiting cannot be accounted for except as a Divine creation. Therefore, we have formed a spiritual comradeship of men, women, and children inspired to seek the accomplishment of the larger purposes of God under the guidance of his Holy Spirit. It is glorious to think that for the first time in the world three historic Christian denominations have come together accepting the fulfilment of the unifying ideal of Jesus as a bond of union, and its propagation as a very definite task. They will go forward believing that there is abundant ground for faith that God, who in Christ Jesus came into the world to reconcile it unto Himself, and hath given unto his followers the ministry of reconciliation, will yet reconcile his disciples one to another, so that there will be "but one Body, and one Spirit, even as they are called in one hope of their calling; one Lord, one faith and one baptism."

[From Rev. S. D. Chown, D.D., General Superintendent of the Methodist Church in Canada.]

The Indian Church

STRIKING developments are taking place in the life of organized Christianity in India. The desire for a greater unity among the churches, the spread of the spirit of nationalism among Indian Christians, the recognition that Christianity can only influence the country if it ceases to be a religion imported from abroad and controlled by foreigners, are all factors in the changing situation. A measure proposed by the Anglican bishops in India will free their church from any state control or state support; it will cease to be an appendage of the Church of England and will be free to choose its own bishops, to hold its own synods with executive power, and to adopt its own expressions of faith, worship, rites, and ceremonies. This reform is meeting with strong opposition from sections of the British community in India, and it has even been suggested that separate churches should be organized for Indians and Europeans. Such a proposal has been rightly stigmatized by the Metropolitan of Calcutta as no solution of the difficulty at all, but would be "the abandonment of the Christian faith."

On the other hand not only is Indian opinion strongly in favour of the change, but many missionaries who were formerly opposed to it are now convinced that the policy to which their bishops have given the lead is the only right one. It re-

ceives support, as might perhaps be expected, in nationalistic circles, and it is noteworthy that the Madras *Christian Patriot* publishes an entirely sympathetic article on the subject by the editor of the non-Christian nationalist paper *Swarajya*. The *Christian Patriot* itself is not blind to the difficulties and dangers in the new movement. "There is a wistful longing in Indian Christian circles for some expression of Christianity fuller, more spiritual, more Indian and with a larger sense of freedom. . . . Whether the disestablishment of the Anglican Church in India and the appointment of an Indian episcopate will of themselves lead to such a consummation cannot be asserted as a sure prophecy. Everything depends on the Indians who shall be called upon to lead their brethren in the faith. Unless they are inspired by the new vision of Indian Christianity, instead of an advance there might be a set-back; for experience has shown that Indians, wedded to Western ecclesiasticism, are more conservative than Westerners in whose veins runs the blood of Luther and Wesley." Whatever be the result of the movement, it is clear that the Church cannot stand still; it must move forward and must no longer suffer from any racial prejudice; we believe that the confidence of the bishops will be justified. [From *The Challenge*, London.]

The Anglican Church and the Church of Rome

THE Primate of the Church of England has just given an account, in a letter to the British clergy, of certain conferences held by members of the Anglican clergy, with his approval, with members of the dissenting English churches and with members of churches of other countries, including the Church of Rome, to see, in accordance with the famous resolutions of the Lambeth Conference of 1920, what can be done to further the reunion of the Christian churches.

The Primate's letter speaks of relatively promising results as concerns the dissenting churches, if only by way of better mutual understanding and good-will. It speaks also of various signs of rapprochement between the Anglican, the Swedish, and the Orthodox Churches, with regard to an understanding as to ecclesiastical orders. But although expressing the conviction that further conferences with members of the Church of Rome cannot fail to help, the letter does not hesitate to recognize that the differences to be reconciled are very great, especially from the historical and doctrinal standpoint. And the comments of many authorities of various religious con-

fessions in England show that the Primate certainly does not exaggerate those difficulties.

Those who are anxious to unite with Rome in the present circumstances are relatively few in number, and their efforts to promote union and rapprochement with Rome serve to increase the dangers of secession from the Anglican Church of the elements which are closest to the Dissenters, and to injure the hopes of reunion with the churches which dissent from Anglicanism. Even among very liberal Catholics there are some persons of great authority who are not very anxious to see a reunion between Anglicanism and Catholicism until there has taken place (at least to a substantial extent) a reunion between Anglicanism and the dissenting churches, and between those reconciled elements and other churches.

To repeat, there are Catholics of great authority who do not wish to see merely a return of individual souls to Catholicism, and who would prefer that the Church of England should adhere to Catholicism while preserving various of its own characteristics, now historical, both liturgical and cultural. And there are some Catholics who hold that the Anglican Church can still, for some time to come, render more conspicuous services to Christendom and to Catholicism itself by reconciling to Anglicanism the dissident churches and by continuing to be a centre of relative and ordered freedom in matters of philosophical and historical culture, than by adhering to the Church of Rome before the latter (as is usual in the course of centuries, in fact if not explicitly) shall have abandoned to oblivion certain positions which no modern mind can any longer accept. And then there are many men within and without all churches who think that the best way to promote such reunion is not to recall and re-formulate the causes of past divergences and struggles, but rather to co-operate, in Christian spirit, to solve the moral, social, and political problems which divide the modern world. Co-operation among the churches could little by little create the unity of spirit which is necessary, first for their federation and then, if ever, for their reunion. However, on this point too there are not a few qualifications to be made. Men, creatures of our times, are too greatly differentiated in tastes, temperaments, and in degrees and modes of culture for it ever to be possible to succeed in arranging them all in the same fold, to live, pray, and think of God in the same way. Unity is not necessarily uniformity, and *vice versa*. Perhaps all that is humanly possible to hope for, and all that is spiritually desirable is that with the loosening of attachments between

Church and State, with the increase of co-operation among the churches, with the development of common ways of viewing the history of religious traditions, and with the revival of learning and the imitation of great religious personalities, the common heritage of religious experience of all the churches may be augmented, and each church may find a way to give hospitality in its bosom to types of piety other than that which was its original characteristic. Autonomy does not exclude unity and co-operation.

In this way, Catholicism of the present day might be only one (albeit the richest) of the constituents of the Catholicism of the future, to which all the other churches would bring specific contributions. However that may be, this movement (which may be called official) for closer relations among the churches is merely the indication of a vaster and more general movement of spirits. It is the indication of a deep and increasing recognition that the world is not to be governed by mere politics, by mere calculation of forces, expediencies, and probabilities.

The human soul is athirst for certainty and for final stability for individual life and for social and historical life. In the hastening of the advent of a new Christendom, Rome and London have in equal measure a great function to accomplish. The world born of the Reformation is not a mere negation of Catholicism. It is simply the reaction against certain excesses and abuses, and is the reaction of positive elements which the Christian spirit and the Church of Rome in their best moments and in their deepest nature will always proclaim and never will ignore.

[From Angelo Crespi, London, in the *Corriere del Ticino*, daily newspaper, Lugano, Switzerland, Translated.]

Constitution of the United Council of Christian Churches and Religious Communions in Ireland.

(Adopted November 15, 1922)

1. The Council shall consist of representatives of Christian Communions in Ireland willing to join in united efforts "to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life."

2. The representatives, clerical and lay, shall be appointed by the governing bodies of the Churches and Communions

which have signified their willingness to join the Council in the following proportions:—Church of Ireland and Presbyterian Church, 12 each; Methodist Church, 6; United Free Church of Scotland, Baptist, Congregational, Moravian Churches, Society of Friends, and Salvation Army, 2 each. Other Churches and Communion desiring to join, and deemed eligible by the Council, shall be represented as may be decided.

3. The Council shall appoint three Hon. Secretaries.

4. An Executive Committee, as representative as possible, shall be appointed, not to exceed twelve in number, in addition to the Hon. Secretaries—five to form a quorum.

5. As soon as practicable Local Councils shall be constituted in the principal centres of the population.

6. Subjects such as the following:—Public Morals, Education, Temperance, Social Welfare, Industrial Relations, etc.—may be committed to the Executive Committee to be dealt with, as instructed by the Council. The Committee may initiate consideration of a subject, and submit proposals thereon to the Council.

7. The expenses incurred by the Council shall be defrayed by means of grants from the constituent Communion in proportion to the number of their representatives, the amount not to exceed a sum of £2 per annum for each representative.

8. No amendment to this Constitution shall be valid unless approved by the governing bodies represented in the Council.

Executive Committee: Rt. Rev. the Bishop of Down, Rt. Rev. the Moderator of Assembly, Rev. Canon Browne, Rev. T. W. E. Drury, Rev. Professor Paul, Rev. G. D. Atkinson, Rev. F. H. Ellison, Rev. J. D. Gilmore, Mrs. E. H. Bell, Lieut.-Col. Jordan, Charles Eason, Esq., R. W. Booth, Esq., and the Hon. Secretaries: Very Rev. the Dean of Christ Church, Corrig Castle, Kingstown; Rev. Dr. Denham Osborne, 4 Mountjoy Square, Dublin; Rev. J. W. R. Campbell (Hon. Treasurer), 94 St. Stephen's Green, Dublin. Corresponding Secretary: Rev. Professor Paul, Holyrood, University Road, Belfast, Ireland.

The Reunion of Christendom.

It was some one possessing faith of the most heroic quality who first conceived the idea of the reunion of the fragments of our Christendom, scattered after the sixteenth century Reformation as by the explosion of a planet. These fragments are

of all sizes and, as a rule, the smaller they are the more tenaciously they hold to the idea of their call to isolation as witnesses to some distinctive tenet. Some of them set up exclusive claims to recognition as churches and would have no dealings with others who could not adopt their creeds and politics and forms of worship. The relations between all of them until recently were practically those of internecine war, and their energies were largely expended in contending with one another over their varying interpretations of Scripture rather than with acknowledged enemies on the outside. The idea of developing out of that situation, by any possible plan or programme, anything like a realization of our Saviour's prayer for unity would seem at first blush to be hopeless.

It will not seem quite so hopeless, however, if we take a backward look long enough to get some historical perspective into our view.

It should be clearly understood in the first place that the ideal of the Faith and Order movement is not that of fusing all existing denominations into one organic body, under one ecclesiastical authority, at any one place. The promoters of the movement declare emphatically their earnest desire that adherence to it shall not appear to involve the acceptance or negation of any views, by whomsoever held, concerning the nature or the mode of unity or the form of its expression. In a recent address Bishop Charles H. Brent, president of the Continuation Committee at the present time, declared his belief that every Christian denomination now in existence and holding the evangelical faith represented some distinctive idea that would be of value and that ought to be conserved in the faith and polity of the united Church. The immediate objective is to attain through mutual understanding and the cultivation of good will to the "unity of the spirit," and after that to find some satisfactory form for its visible expression.

Accepting this declaration as sincere, it is evident that a long distance has already been traveled on the road back toward unity since the break-up following the Reformation. I have read in some history that in the year 1750, somewhere in England, two friends attended service in a church of which one of them was a member and the other a visiting brother of another denomination. The sermon was a violent denunciation of the creed of the visiting brother's church and shut the door of hope on those who held to that creed. On the way home this brother said to his friend: "I do not see how you can have the heart to consign me, your good friend, to eternal torment

simply because I cannot believe just as you believe concerning all the things of which the preacher spoke this morning." His friend replied: "Well; we do not positively assert that all those who cannot accept all the articles of our creed are eternally lost; *we only hope so.*"

It is within the last fifty years that the greatest progress has been made toward unity, and this is due, as I believe, largely to the foreign missionary work of the churches, which has necessarily brought them into closer touch with one another. I also believe that the general movement toward unity is likely to be hastened by the demand for it that is being developed in the native churches in foreign lands as they become capable of self-direction and self-support. Many of them are now asking why it is necessary that they should be divided on the lines of imported denominationalism, of the history and causes of which they are entirely ignorant.

Both on the Home and Foreign fields interdenominational conferences of missions and mission boards have been held, culminating in great interdenominational meetings like those at Edinburgh, and Panama, and recently at Shanghai, China, as the result of which the old attitude of denominational rivalry and belligerency is giving place to one of friendly emulation and co-operation.

It is characteristic of all great movements that they have slow beginnings and gather momentum and speed as they progress toward their goal. In view of what has happened in the last fifty years is it unreasonable to hope that in another fifty years, if not sooner, the true people of God of every name and every place will have come to realize the great fact of their oneness in Christ, and will have found a way to manifest this oneness in some visible form that all the world can see?

In order to make a beginning toward arriving at some common understanding, and to find out how far the denominations represented in the movement have already come to occupy common ground, a series of questions was sent out to certain groups representing different denominations. The answers to these questions reveal the fact that so far as the question of a creed is concerned there is now a general agreement that in a united Church there must be some acknowledged unity of faith, and that this unity should have expression in some form of statement or declaration. Perhaps, if it were possible to find some other word than the word creed, but having exactly the same meaning, it would be easier to secure acceptance of this statement from some to whom the word

has been rendered obnoxious by inherited prejudice, or by the way creeds have sometimes been used as instruments of intolerance and persecution.

For, without any creedal statement, how is the united Church to be a witnessing Church? To what will it bear witness? For this witness-bearing purpose no creed would be satisfactory that did not testify to the essential facts concerning the person of Christ, his life and death and resurrection, and concerning the person and work of the Holy Spirit, and concerning God's revelation of Himself in the Holy Scriptures.

In this respect the Apostles' Creed, which is admirably suited to the liturgical purpose for which it is commonly used, falls far short of what would be required. It refers, for instance, to the death of Christ but makes no reference to the purpose for which He died.

The Nicene Creed, which has been suggested by our Episcopal brethren as one on which we might all unite, contains several features that are objectionable to some of those who are interested in this movement. So great an authority as Principal Fairbairn expressed the opinion that in it "metaphysics triumphed over ethics, and scholastic terms over moral realities." It also contains the famous "*filio que*" clause which has been for centuries a bone of contention between the Eastern and Western Churches. It would, therefore, have to be modified to some extent before its universal acceptance could be secured.

As for the Athanasian Creed, while it agrees in the main in its doctrinal positions with all the Reformed confessions, I could never subscribe to its first two propositions, which are to the effect that all those who do not unreservedly accept the other forty-two are doomed to perish everlastingly.

Nevertheless, with these three ancient creeds which all the evangelical denominations respect and venerate as a basis to begin with, and with some of our more modern formularies as suggestive material, it ought not to be found impossible for the one visible Church of Christ, made up of all those in every place and of every name who believe and profess the true religion, ultimately to arrive at some form of doctrinal statement on which they could unite in such a way as to make their unity visible, and on which they could agree to work together for the establishment of Christ's Kingdom throughout the world.

Finally, one thing for which this movement for the World Conference on Faith and Order deserves credit and approval is for emphasizing the truth that no acceptance of a creed is

of any value which is merely an intellectual assent to a series of propositions, however true those propositions may be. When I say "I believe in God the Father Almighty, and in Jesus Christ his Son, our Lord, and in the Holy Ghost," I mean nothing worth while unless I mean personal trust in, and self devotion to the one God whose nature is declared by the names, attributes, and declarations which the creed contains.

Not what, but whom I do believe;
 That, in my darkest hour of need
 Hath comfort that no mortal creed
 To mortal man may give.

Not what, but whom;
 For Christ is more than all the creeds,
 And His full life of loving deeds
 Shall all the creeds outlive.

[From Rev. S. H. Chester, D.D., in *The Missionary Survey*, Richmond, Va.]

The Greatest Evil in the Church

REACTION away from unity is the most sinister thing to see in the current Christian situation.

For a good many years, and until very recently, there has been practically a unanimous voice among American Protestants: "We ought to get together."

Of course, hindrances that made it hard to get together have been realized; they could not be ignored. Denominational separations are too ancient to be forgotten in a breath of time.

But, if it were possible without violating anybody's conscience to bring together all Christians—or, as a more practical conception, all Protestant Christians—in one consolidated church, it would be a glorious thing to do.

Up to a very recent day, all sorts and conditions of religious men seemed to agree on that much as representing the ideal that Jesus clearly had in mind for his disciples.

But now that ideal is sharply challenged—openly denied. In fact, strong forces are fighting it vehemently.

Thus the very condition which, until now, has been generally conceded to be the great weakness of religion, is being praised as the best assurance of its purity and reality.

And—logically enough from these premises—the Church

is being exhorted that it had better increase the depth of its internal divisions and multiply their number rather than let any influence draw it toward less denominationalism.

As yet no actual development of new schism has resulted from this talk. It has not so far convinced enough people to constitute a schism of respectable size. And the talkers do not seem anxious to try out their idea in any way that would not look impressive.

But pending the time when they are able to cause a really portentous cleavage, these prophets of disunity are themselves drawing apart from their brethren in a fashion which must be called true to their principles. In every way that they are able they are drawing around themselves a party line which distinguishes them from all such as believe that the mind of Christ calls for unlimited fellowship.

There is thus in ultra-reactionary circles a strange solidification *contra mundum*; a change from free and glad seedsowing of affirmative truth to the intrenched defense of a limited synopsis of dogma; a fearful repelling of assaults which to others look imaginary; a frowning antipathy toward even those who agree with their theology and disagree only with their bent toward separation.

These are black-browed features of this new temper which seem ill to comport with that sunshiny, open-air sympathy toward all who wish to do the will of the Father which the evangelists depict as characteristic of Jesus.

At all events, this kind of withdrawal and isolation is certainly not apostolic. That can be proved by studying the story of the conflict over circumcision in the Acts.

But where men are at one in ascribing to Jesus Christ "all authority in heaven and on earth"; in acknowledging his love and salvation to be their only trust for this world and for eternity; in proclaiming his life and death and teaching as the sole hope of mankind for the solution of life's problems either in little or in large, the condition is averse to every suggestion of schism. It cries for unity.

Disciples who agree in this much agree in what distinguishes the Church from every other force in the world. They have no right to draw apart, to dissolve fraternity.

Their paramount duty is to unite and concentrate all their powers to "make Christ King."

[From *The Continent*, New York.]

BOOK REVIEWS

REUNION: THE LAMBETH CONFERENCE REPORT AND THE FREE CHURCHES.
London: Society for Promoting Christian Knowledge.

The Lambeth Appeal of the Episcopal bishops was sent out in August, 1920. In the following month a provisional response was made by the Federal Council of the Evangelical Free Churches of England. In April, 1921, a fuller statement from the Free Churches was sent out under the title "The Free Churches and the Lambeth Appeal." All of these documents were published in *The Christian Union Quarterly* at the time of their appearance. In November, 1921, a conference between the Episcopal and non-Episcopal churches was held at Lambeth Palace, at which time a joint committee was appointed, under the chairmanship of the Archbishop of York, to consider more fully some of the questions discussed in the Conference. The committee met several times in the early part of 1922 and prepared a report, in the form of a series of propositions, to the Conference, which again convened at Lambeth Palace in May, 1922. This report, not intended as a complete statement, but furnishing, it was hoped, a substantial basis for practical action, was unanimously adopted.

It deals with the Church, the ministry, and the creeds. As to the nature of the Church, it rightly affirms that its foundation rests, not upon the will of men, but upon the creative will of God, that it is the Body of Christ, that there is but one Church, instituted by Christ, witnessing for Him, and consists of all those "who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond," and ought to express to the world a visible unity of the one Life in Christ, and that it must have such recognizable marks as set forth in the New Testament such as: "(a) The profession of faith in God as revealed and incarnate in Christ; (b) the observance of the two Sacraments ordained by Christ Himself; (c) an ideal of the Christian life protected by a common discipline; (d) a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work." This is admirably said. There is need of an evangelism in all communions on the nature of the Church as set forth in these propositions. Until there is such an understanding we are not prepared to go very far in the discussion of a united Christendom.

As to the propositions relative to the ministry, these are equally clear. Since the days of the Apostles the ministry has been an integral part of the life of the Church. "No man can take this ministry upon himself,"

but it must be conferred by the Church and through ordination with prayer and the laying-on of hands by those who have authority given to them to ordain. However, there are wide differences regarding the authority and functions of the ministry in the various communions, but "for the allaying of doubts and scruples in the future, and for a more perfect realization of the truth that the ministry is a ministry of the Church, and not merely of any part thereof, means should be provided for the United Church which we desire, whereby its ministry may be acknowledged by every part thereof as possessing the authority of the whole body." It proposes the acceptance of the episcopate, since it has been in use from early times and is still accepted by the greater part of Christendom; and "similarly, in view of the place which the Council of Presbyters and the Congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyterial and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional episcopate as permanent elements in the order and life of the United Church," not implying the acceptance of any particular theory as to the origin and character of the episcopate, or "disowning of past ministries of the Word and Sacrament otherwise received, which have, together with those received by episcopal ordination, been used and blessed by the Spirit of God."

This would more likely find acceptance in the non-Episcopal churches of Europe than in America, but there is a marked tendency in the non-Episcopal churches of America toward order in the ministry. The combining of the presbyterial, congregational, and episcopal elements in ordination, to which there are already many Christians in America in the various communions ready to give their assent, would not only be a wise procedure as a practical solution, but would retain all the wealth of Christian experience in the vast and varied history of the Church.

As to the place of the creed in the Church, no one would question that there must be "unity of Faith," recognizing the Old and New Testaments as the supreme standard of truth and that "the manner and occasion to which the creed is to be used should be determined by the United Church." It proposes the Nicene Creed for the United Church and the Apostles' Creed for the confession of faith at Baptism; likewise the liturgical use of the creeds "in public worship should be regarded as an expression of corporate faith and allegiance; and the United Church should be prepared to recognize diversities of use in this as in other liturgical customs." It further recognizes that the acceptance of the creeds should not exclude "reasonable liberty of interpretation," and "the continued Presence and Teaching of the Living Spirit in his Body" and "the duty of the Church to keep its mind free and ready to receive from Him in each day and generation ever-renewed guidance in the apprehension and expression of the truth."

There is a large element both in America and Europe that are for

ever tussling with the creeds. It is the judgment of many that this tussle will not lessen until these creeds are revised out of their ancient phrasing either into modern theological terms or into social terms. However, there will have to be much thinking done by both sides in finding the way for a truer spiritual life among believers.

Ordination is the meeting place of Episcopal and non-Episcopal churches. In the "Memorandum" the practical difficulties are further discussed. The Anglicans express regret in the use of the terms "valid" and "invalid" and wish that they might be discontinued in referring to each other's ministries, "not calling in question for a moment the spiritual realities of non-Episcopal ministries," but hesitate to go further, while in the resolution on the report, which contained the "Memorandum," the Federal Council of the Evangelical Free Churches of England in September 18, 1923, expresses itself as feeling that the union movement cannot live entirely on private conferences and their reports, and renews the declaration of last year that "the discussion of union should be increasingly accompanied by acts of unity between the churches." But even conferring together is hopeful. For centuries that could not be done. It takes a long time to remove misunderstandings. Even though the Christian unity movement is moving very slowly, there are hopeful signs to indicate that, when we pass into the next period, we will move more rapidly.

ESSAYS ON CHRISTIAN UNITY. By William Robinson, M. A., B. Sc., Principal of Overdale College, Birmingham. London: James Clarke & Co. In the United States: Pilgrim Press, Boston.

With the New Testament as a norm and church history as a guide, Principal Robinson ably discusses in nine chapters some of the problems in Christian unity. Recognizing that the historic method of interpretation has come to stay, he maintains that the New Testament, like the Church, is free from the dogma of indefectibility. However, it will never lose its place as the norm by which to test all future Christianity. His appeal is to Scripture, history, and reason, and the method proposed is study, discussion, and conference, contending that "all truth is not in one camp."

The Church, which meets one of the most fundamental needs in humanity, is founded upon the Person of Christ, the chief corner-stone. He argues for its permanency and against the fear that it will not fulfil the purpose of its Founder.

The third chapter is devoted to unity, the difficulties being foreshadowed by our Lord's prayer in the seventeenth chapter of John. He maintains that the centre of unity has not always been the same. At first it centered in fellowship, then in ordinances, by the second century in a single bishop

over a group of churches, then in an infallible Church, followed by an infallible Bible. "Division has always been caused by Protestantism—that is, by those who have claimed the right to protest against abuses, or false beliefs, or too stringent organization, as found in the parent body. Even the Roman Church has sometimes been protestant."

He argues that the principles of Protestantism, carried to an extreme, can never provide the means of unification, but must ever result in division. This may have been the factor in causing Protestantism to abandon the idea of organic unity and to seek an expression of fellowship in federation; nevertheless, Protestantism is again returning to the idea of organic union, "which unity cannot exist without some measure of authority." In the Pauline epistles there is a definite safeguard of unity as follows: (a) The authority of a common faith; (b) the obligation of two common Sacraments; and (c) the recognition of a common ministry.

Regarding creeds, he classifies the Church's attitude into four groups: (1) Those who decry against any intellectual test, emphasizing life; (2) those who cry "no creed, but the Bible"; (3) those who accept the Apostles' or Nicene Creed; and (4) those who regard the simple confession "Thou art the Christ, the Son of the Living God," as sufficient; and he regards some statement beyond this simple formula as a necessary basis for union, "and this may be supplied by the Nicene Creed with the proviso that the reunited Church will have power to revise the expression of this creed," but only an oath of allegiance to Christ should be required before Baptism.

The two theories of the ministry—one as being from above and superior to the Church and the other as being evolved out of the needs of the Church and subordinate to it—are discussed by him with the rejection of apostolic succession; but, holding to the royal priesthood of the whole Church, he regards the ministry as a representative priesthood "in the priestly action of the whole," using Moberly's phrase—"a ministerial priesthood." He sees in Baptism a definite action that is associated with the remission of sins and in the Lord's Supper, which appeals to truth, beauty, and goodness, the Real Presence. Of conversion he contends that Catholic Christianity needs to gain and Protestant Christianity to regain "a sense of the real moral and spiritual change, or even upheaval, which must take place in the acceptance of Christianity—a change which we call conversion." The old distinction between saints and sinners is not only not true now, nor does it reflect the spirit of the New Testament, but becomes pharisaical. Sanctification is not a single event, but a process.

This book is wide in its research, clear in its presentation, and ably argued. It touches upon many sensitive points in theology, but where one differs from the author he will be impressed with the conscientious frankness of the statements as giving another reason why we should be tolerant in our theological differences, until we find our way to unity by study, discussion, and conference.

THE WORLD'S GREAT RELIGIOUS POETRY. Compiled by Caroline Miles Hill, Ph. D. New York: The Macmillan Company.

Everybody is a poet, an artist, and a musician—not that everybody can write poetry, or paint, or sing or play correctly, but there is a response in all souls to poetry, pictures, and music. Dr. Hill has given us the finest collection of religious poems that have ever been put into one volume. With its hundreds of authors, and sometimes as many as twelve poems from one author, its 836 pages invite one into the deepest fields of spiritual experiences. There are selections from Isaiah, Job, the Psalms, and Æschylus of the ancient days, to Emerson, Browning, Tennyson, Rossetti, van Dyke, Whittier, Wordsworth, and others of modern times. Dr. H. L. Willett, in his introduction, says: “The poetry of religion is as varied as are the experiences of humanity in its experiments with the great mystery of the soul’s relationship to God. In the anthology of the singers of the faith there are all sorts of voices, and all moods of the spirit. As in the Bible itself, so in this larger bible of the ages, all notes are struck from those of rapturous confidence to those of darkest doubt and uttermost despair. The vast problems of sorrow, sin, temptation, failure, scepticism, cynicism, inquiry, hope, confidence, attainment, and rapturous fulfilment are all included in the many-sided complex of expression which is taking form in the ever-changing multitude of human strivings for life.”

Better than reading books of theology is the perusing of a book like this, for poets are next to the Hebrew prophets in interpreting God. A fine spiritual poem gives vision and fellowship to souls. This book is a real contribution to widening human fellowship and making real our transactions with God.

THE RELIGION OF THE SOCIAL PASSION. By Charles Henry Dickinson, Author of *The Christian Reconstruction of Modern Life* (Christian Century Press). This book is romantic in its presentation of social religion. It succeeds in its purpose of interpreting insight and impulse in deepening experience of the human and intensifying devotion to the human as religion. Sin is the unhuman in man’s life arrayed against the human and the enemies of all good are inhuman. Dr. Dickinson calls Jesus “the supreme humanist” and sees his lordship in the attainment of his life and the triumph of his cause. The social awakening is social and spiritual in one, making the social passion not one impulse among others, but the whole of the real human life. Its inspiration has always constituted the power of the faith in the living and present Christ. It is a healthy book for the times.

THE HIGH WAY. By Caroline Atwater Mason (Revell). In this very attractive work of fiction, Mrs. Mason makes a better case for the

Fundamentalists than the preachers have made by their sermons and magazine articles. Perhaps all propaganda work has to be overdrawn, as Mrs. Ward did in "Robert Elsmere" in her defense of liberal interpretation. It is easy to put up a man of straw and knock him down, but it is to the credit of any cause to be fair to the other side. There are hardly any schools in this country that go to the extreme of Modernism as Mrs. Mason has pictured. The novel is set to a keen dramatic sense and may be read with profit by both Fundamentalists and Modernists.

CHILDREN'S NATURE STORY-SERMONS. By Hugh T. Kerr, D. D., Pastor of the Shadyside Presbyterian Church, Pittsburgh, Pa. (Revell). This is a beautiful book, suited for the home, for the primary and junior teachers in the Sunday-school, and for the preacher who is seeking to make into spiritual parables the stories of nature. Dr. Kerr has succeeded in a very difficult field, for these story-sermons are fresh and attractive, suited both to children and grown people.

THE SPIRITUAL RECONSTRUCTION OF THE WORLD. By Joel Baer Lehman (Bethany Press). This is a study in social problems, emphasizing the place of revelation in human affairs. It denies that there is any conflict between science and religion when the terms used by both are correctly understood. Controversy has caused confusion and hindered the best results in education, evangelization, missions, and all social work. President Lehman presents in sixteen chapters a worthy discussion of these subjects, giving a whole chapter to "Denominationalism and Development," and pointing out that the cure lies in following more closely after Christ.

A HEBREW DELUGE STORY IN CUNEIFORM. By Albert T. Clay (Yale University Press). This is the presentation of an ancient Hebrew deluge tradition written in cuneiform. Both the Hebrew and Babylonian traditions are traced to the Amorites, whose culture was as high as that of Egypt or Babylonia; consequently, the prevailing view that the Hebrew traditions were borrowed from the Babylonians is absolutely abandoned. Such familiar biblical characters as the patriarchs and others are maintained as historical personages. It bears the marks of painstaking research and such conclusions as give it pre-eminent worth in Old Testament study.

MYSTERIOUS JAPAN. By Julian Street (Doubleday, Page & Co.). Beginning with that enticing line from Mencius—"To see once is better than to hear a hundred times"—one goes through the pages of this book charmed both by the word pictures and the illustrations. Japan is made very real in these pages. It is the observations of a clever writer who knows what to see and how to tell it.

MEN, WOMEN, AND GOD. A Discussion of Sex Questions From the Christian Point of View. By A. Herbert Gray, Author of *The Christian Adventure*, etc. (Associated Press). This book is for men and women alike of the student age, written at the suggestion of the Student Christian Movement. It is a simple and straight-forward presentation of the social, personal, and bodily relations of men and women. Its two hundred pages are crowded with information and advice that readers of the student age and young married people will find very helpful in being saved from wreckage on one of the most common rocks in the ocean of life.

CHRISTIAN WORK AS A VOCATION. By Henry Hallam Tweedy, M. A., Harlan P. Beach, D. D., Judson Jackson McKim, M. A. (Macmillan). One of the most valuable series of books is the *Christian Service Series*, which is designed to meet the educational needs of the times. This volume is the fourth in this series, dealing (1) with the Ministry by Prof. Tweedy, (2) the Mission Field by Dr. Beach, and (3) the Young Men's Christian Association work by Mr. McKim, and relates more especially to the development of the moral and religious life of the student and his preparation for Christian service. It is a finely said word.

THE WINNING OF THE FAR EAST. A Study of the Christian Movement in China, Korea, and Japan. By Sidney L. Gulick, Secretary of the Commission on International Justice and Good-will, Federal Council of the Churches of Christ in America (Doran). There is no man among us better fitted by acquaintance and spiritual insight to interpret the Far East, especially Japan and the Japanese, than Dr. Gulick. He was sent by the Federal Council of the Churches of Christ in America to bear a message of good-will to China, Korea, and Japan. This is a report of that mission, which is a worthy contribution to a deepening friendship between those countries and America. We must seek to understand the rising movements in all nations, and the function of the Church is not only to give such knowledge as will remove prejudice and suspicion, but such as will help in the development of the nations in order that international friendship may be real and permanent. Dr. Gulick's contribution is to that end.

THE KINGDOM OF GOD. Or The Reign of Heaven Among Men. By Francis Asa Wight, Pastor of the Center Street Baptist Church, Jamaica Plains, Mass. (Revell). This is a careful and interesting study of the theocracy and kingdom of the Jews, the Kingdom of God, and the millennial reign of Christ, emphasizing the reign of heaven among men now. Any Bible student will find it most helpful.

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Organizations for the Promotion of Christian Unity

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY, Inc. Having its inception in the Work of Thomas Campbell, a Presbyterian Minister, of Washington, Pa., 1809; present organization, 1910. President, Rev. Peter Ainslie; Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences, and distribution of irenic literature—"till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for, and sermons on, Christian Unity in all Churches.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM, 1857. President, Athelstan Riley, Esq., 2 Kensington Court, London; Secretary in the United States, Rev. Calbraith Bourn Perry, Cambridge, N. Y. For intercessory prayer for the reunion of the Roman Catholic, Greek, and Anglican Communion.

CHRISTIAN UNITY ASSOCIATION OF SCOTLAND, 1903, Secretary, Rev. Robert W. Weir, Edinburgh. For maintaining, fostering, and expressing the consciousness of the underlying unity that is shared by many members of the different Churches in Scotland.

CHRISTIAN UNITY FOUNDATION, 1910. President, Rev. Nehemiah Boynton; Secretary, Rev. W. C. Emhardt, Newtown, Bucks Co., Pa. For the promotion of Christian Unity throughout the world by research and conference.

CHURCHMAN'S UNION, 1898. President, Prof. Percy Gardner; Secretary, Rev. John H. Bentley, Souldern Rectory, Banbury, England. For cultivation of friendly relations between the Church of England and all other Christian Communion.

CONTINUATION COMMITTEE OF THE WORLD CONFERENCE ON FAITH AND ORDER, 1910. Chairman, Rt. Rev. Charles H. Brent; Secretary, Robert H. Gardiner, Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

AMERICAN COUNCIL ON ORGANIC UNION, 1918. Ad Interim Committee—Chairman, Rev. Joseph A. Vance, Detroit, Mich.; Secretary, Rev. Rufus W. Miller, Witherspoon Building, Philadelphia. For the organic union of the Evangelical Churches in the United States of America.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908. President, Dr. Robert E. Speer; Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the co-operation of the various Protestant Communion in service, rather than an attempt to unite upon definitions of theology and polity.

FREE CHURCH FELLOWSHIP, 1911. Rev. Malcolm Spencer, Colue Bridge House, Rickmansworth, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES OF ENGLAND, 1895. President, Rev. Principal W. B. Selbie, Mansfield College, Oxford; Secretary, Rev. F. B. Meyer, Memorial Hall, E. C., London. For facilitating fraternal intercourse and co-operation among the Evangelical Free Churches in England.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, 1920. Chairmen, Archbishop of Upsala, Archbishop of Canterbury, Patriarch of Constantinople, and Rev. A. J. Brown; Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For union of the Churches in common, practical work, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems.

WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, 1914. Chairman, Most Rev. Randall Thomas Davidson, Archbishop of Canterbury; Hon. Secretary, Rt. Hon. Sir Willoughby H. Dickinson, 41 Parliament St., London, S. W. 1; Chairman, American Council, Rev. William P. Merrill; General Secretary, Rev. Henry A. Atkinson, 70 Fifth Ave., New York City. For joint endeavour to achieve the promotion of international friendship through the Churches and the avoidance of war.

WORLD'S EVANGELICAL ALLIANCE, 1846; Incorporated 1912. Chairman, Sir Andrew Wingate; Hon. Secretary, Rev. R. C. Gillie; General Secretary, Henry Martyn Gooch, 19 Russell Sqr., London, W. C. 1. To enable Christians of British and foreign nations to realize in themselves, and to manifest to others, that living and essential union which binds together all believers in the fellowship of Christ. Universal Week of prayer organized by the Alliance since 1846.





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1923-1924

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