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"God gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

INTERDENOMINATIONAL AND INTERNATIONAL

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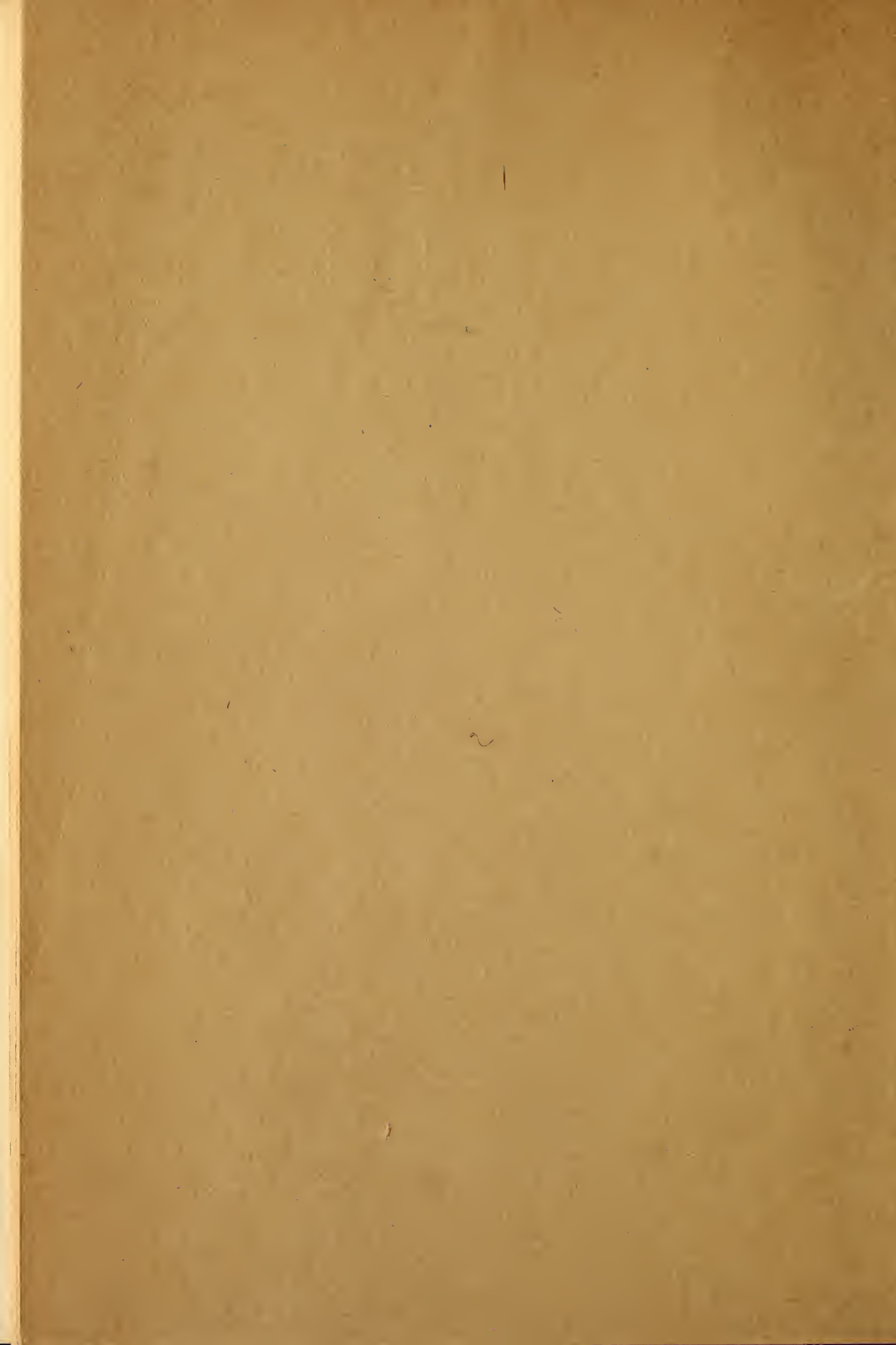
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THE CHRISTIAN UNION QUARTERLY

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

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

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

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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 their Equality before God is the paramount issue of modern times.

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

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

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

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

The Christian Union Quarterly

Edited by Peter Ainslie, D. D.

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The Christian Union Society

The Cause of Our Divisions

OUR DIVISIONS AROSE, AND ARE BEING PERPETUATED, BY THE PRIDE AND DIVERSITY AND INSTABILITY OF THE HUMAN WILL. FINITE MAN HAS UNDERTAKEN TO DELIMIT THE RELATION OF GOD TO THE WORLD AND, IN THE PRIDE OF HIS SELF-OPINION, HAS DARED TO ACT AS IF TO HIM HAD BEEN TRUSTED THE WHOLE COUNSEL OF THE ALMIGHTY, AND AS IF GOD WERE SHUT IN TO THIS OR THAT PARTICULAR MEANS FOR THE SALVATION OF THE WORLD. HENCE WE HAVE SOUGHT OUR OWN WILL, NOT GOD'S, AND OUR PRAYERS FOR UNITY ARE TOO OFTEN, IN SUBSTANCE, ONLY THAT GOD WILL BRING THE WORLD TO AGREE WITH US.

PRAYER IS NOT TO BEND GOD'S WILL TO OURS, BUT TO BRING OUR WILLS INTO HARMONY WITH HIS, AND WE CAN PRAY ONLY THAT GOD WILL MANIFEST TO US THE UNITY HE WILLS AND GIVE US GRACE TO FOLLOW IT.

—ROBERT H. GARDINER.

THE CHRISTIAN UNION QUARTERLY

JULY, 1927

THE EDITOR'S NOTES

How the Laymen See It

Some time ago *The Christian Union Quarterly* requested of a number of bishops, pastors, theological professors, and Christian workers their opinion as to the barriers in the way of a united Christendom and the methods of removal. Their replies were published in the "Editorial Notes" in the January number of this journal and called forth comment from other religious journals in America and beyond America.

In this number of *The Christian Union Quarterly* the same questions are asked of a number of American laymen. Two-thirds to whom inquiries were sent courteously declined to answer, some being too busy and others giving as the reason that such questions did not belong to the laymen, who must look to their spiritual teachers for guidance in such matters. This raises the interesting query as to the degree of the layman's interest in Christian unity and also to what degree he follows his spiritual teachers. But neither of these questions has place for discussion at this time. The whole world is thinking in terms of co-operation, and the failure to answer, as well as the answers given, serves to register, to some degree, where many of the laymen are in their thinking on religious matters.

The answers are as follows:

Mr. Roger W. Babson, Congregationalist, statistician, Babson Park, Mass., says:—

The Church needs a new catechism treating of God, prayer, love, service, spiritual power, and eternal life in a rational way. This catechism will teach the same fundamental principles emphasized in the Old Testament as interpreted by Jesus, but would be stripped of the superstitions, traditions, and beliefs which have been added thereto and built up around these principles since Jesus' time. I would not criticize the most ardent fundamentalists, nor do a thing to undermine the faith of anyone; but I do ask that Jesus' gospel be presented in a rational and simple way to the millions who are groping for a scientific faith with a spiritual power.

There exists to-day, philosophical teachings, but they lack spiritual power to hold the tempted, strengthen the downhearted, and give wisdom and inspiration for great things. There exist Orthodox doctrines, which seem to possess remarkable powers, but which appeal less and less to educated and thinking people. Let us not disturb the followers of any belief, as all are doing good. The need of the hour is, however, that we add to these a scientific presentation of the principles underlying the Christian religion. For instance, the power of love is definitely based upon the law of attraction, the sermon on the mount is in exact accordance with the law of action and re-action, while mere Divine power may be that lure for happiness which seems to have been the compelling force in all nature since the creation of the world.

The churches are to-day doing good work amongst the young people; Sunday-schools are gradually being improved; and a great amount of good social service work is being done. There is, however, a great and influential group of grown-ups, who — although nominally supporters of the Church — get little from it. Yet this group is hungering for guidance, courage, inspiration, and a faith that will make them fearlessly meet old age and death. It is for this group which I appeal. Why cannot we do something more for them — through the churches, the shorter Bible, the press, the schools, the movies, and the radio — without shaking the faith of the earnest followers which the Church now has?

Mr. Henry Goddard Leach, Episcopalian, editor of *The Forum*, New York, says:—

Co-operation will come before federation, federation before absolute unity. Unity of Christian belief I believe to be hundreds of years away from our time and the Conference at Lausanne will be remembered as one among good beginnings.

The weakness of Christianity does not lie in the number of clashing conceptions of the teachings of Christ. That there are as many differing reactions to our Lord's teachings as there are sincere and intelligent Christians, is a sign of the integrity and independence of the human mind. Our weakness lies not in our differences, but in the infantile spirit of prejudice that still insists that each little group of believers be herded together under a separate name and be branded by some common motto that differentiates their peculiar, and relatively unimportant, differences from other bodies of Christians. When I hear that a Baptist convert to Christian Science can remain a good Baptist and practice healing at the same time, I regard this broad spirit of tolerance on the part of the Baptist deacons as a good augury toward unity. When I hear that a convert who believes that true baptism can only be accomplished by the act of immersion is permitted to be immersed into the Episcopal communion, I believe that unity is nearer by that one sacrament in the spirit of Christian fellowship.

The return to unity is a long, long road, and we must approach it first by patient co-operation and by openly stating our differences around the common council board. Federation will follow, a world federation of all Christian churches, — and even then unity will be a beacon in the far distance.

Dr. H. E. Cushman, Episcopalian, author and college professor, West Newton, Mass., says:—

In my opinion the answer is theoretically simple. Christianity as presented is a rationalism, i. e., a theology. In essence, Christianity is an emotionalism, i. e., a religion. The rational conclusions of people never agree except in pure logic or mathematics. In feeling, humanity is one. The mystic character of Christianity is the only basis of agreement. Forty thousand people in the vicinity of Los Angeles gathered Easter Sunday at sunrise in an open amphitheater. This was ostensibly to them a celebration of the Christian Easter. But it was in fact not modern Christianity at all. It was reversion to Greek paganism — to sun worship, to mysticism, to the primitive mysticism of Christ. From late personal observation I found this unitary mystical feeling making (strangely enough) its appearance throughout the western states.

Mr. Henry E. Mason, Episcopalian, lawyer, Chicago, says:—

Christian unity is making constant progress among the inhabitants of the earth. I instance the recent recognition of Anglican Orders by the Orthodox Eastern Churches. The chief barrier to Christian unity is the traditional attitude of the Roman communion. I favor the continued work of the Conference on Faith and Order, to which work my own bishop — bishop Anderson — and Bishops Parsons and Vincent have contributed.

Mr. James C. Penny, Dutch Reformed, merchant, New York, says:—

I should say that the greatest barrier in the road of Christian unity is spiritual. After all, there can be no organic union of the churches until the hearts of men are drawn together. On any other than the spiritual basis, union of organizations would only make for new separations.

It seems to me that the work of such societies as the Sunday-school, Christian Endeavour, and the Federal Council of the Churches of Christ in America, as well as the efforts toward this end of leading religious publications, will bring us more and more into the proper frame of mind and condition of soul to consider the more practical questions of how we may actually work together.

Mr. G. Wisner Thorne, Episcopalian, editor of *The Newark Sunday Call*, Newark, N. J., says:—

For many years churches of seven communions have stood in an area in this city only six hundred yards long by three hundred yards wide. These churches are as follows: Presbyterian, Congregational, United Presbyterian, Episcopal, Methodist, Baptist, and Reformed Episcopal. Only two, possibly three, are fairly large in membership; at least four are very small, with an attendance, each, on Sunday morning of not more than one hundred persons, often less. There is also a large Roman Catholic Church in the same small area.

What are the barriers to their union? First, differences in forms of worship. Some men and women seem naturally to like a plain service, while others crave ornate ritual. I am a member of the Episcopal Church and it would be very difficult for me to accept a Presbyterian service. But in our church there are persons who go far beyond me in their demands for ritual and could not contentedly attend regularly the services in my parish church. I am told some Roman Catholics attend only low mass, but others have a decided preference for the elaborate ceremonial of high mass.

I am aware this is only a minor barrier to union. It may be said that united Christendom need not, and probably would not, have only one form of service, and yet I fear the union would be remote from perfection if some Christians were as far apart in their worship as Presbyterians and Roman Catholics, or even "advanced" Anglicans, are to-day.

Apparently the greatest barrier to union is differences concerning church government. The Roman Catholic Church will not yield the universal supremacy of the pope; the Anglican cannot recognize ordination other than by bishops; and Congregationalists and Baptists, I suppose, will insist upon the independence of individual churches or parishes. I confess I see no way of leveling these barriers, and the only immediate outcome of the Lausanne Conference that I can look for is the clarifying of the whole question of disunion, the promotion of a deeper spirit of love and mutual respect among Christians of all names, and a closer drawing together of the sundered communions in missionary work and in warfare in behalf of holy causes.

President Hamilton Holt, Congregationalist, Rollins College, Winter Park, Florida, says:—

I am afraid the chief barriers are the office holders of the various denominations—the thousands who lose power or prestige in denominational union. *Cherchez le bishop and le board secretary!!*

The rank and file and laity are always more friendly in their relations and, with proper leadership, would always be willing to unite.

Dr. William C. Sturgis, Episcopalian, educational secretary, National Council of the Protestant Episcopal Church, New York, says:—

I can only state briefly what seem to me the barriers between divided parts of Christendom, and how those barriers may be removed.

As between Roman and Orthodox — papal supremacy and infallibility.

As between Roman and Anglican — papal infallibility, the immaculate conception, transubstantiation.

As between Anglican and Orthodox — nothing incapable of pending solution.

As between Anglican and Protestant — the Catholic view of the priesthood and all which that implies, including the sacraments, apostolic succession, and the historic episcopate.

As among Protestants — nothing, so far as I know, which touches matters so fundamental as to explain the present disunity.

In my opinion, all of these various barriers are in process of slow disintegration under the power of God's will for his Church. Possibly, conference conducted with patience, sympathy, and love may produce local and visible wavelets on the surface, in the direction of the deep current; but I look for nothing more than this from the conference idea.

Mr. Geo. A. Plimpton, Presbyterian, publisher Ginn and Company, New York, says:—

As evidence of my interest in Christian union, let me say that in my native town of Walpole, Massachusetts, there is a Methodist Church, a Unitarian Church, and an orthodox Congregational Church, as well as an Episcopal Church. All of these churches, with the exception of the Episcopal Church are going to unite in forming one great Protestant church. These churches split about one hundred years ago, and they are now coming together again. This is a movement that I hope will spread all through the country.

Now what better proof than this do you want of my belief in Christian union?

Mr. Daniel C. Roper, Southern Methodist, lawyer, Washington, D. C., says:—

We cannot expect Christian unity until we educate in a new generation a people less creed-minded than our generation. It is a very difficult thing for an individual to remove the subconscious control inherited from environment, training, and prejudices of many generations. To accomplish this worthy end, however, this generation should encourage an educational programme such as you are promoting and, if the same is properly pursued

by the next generation, the second generation, say fifty years from now, may realize the desirable end of Christian unity. With this kind of perspective and devotion to a worthy end, there would be hope of removing ourselves from creed teaching. Then we would enter into a more comprehensive understanding of the Christ spirit, the application of which should guide in seeking not the best way to serve a creed or a tradition, but how best to help humanity.

Closely associated with this barrier is the problem of property ownership and control by the various denominations. While we talk much about giving to the Lord, it is not always easy to so recognize the physical properties created with the money so given and managed by the various churches or creed organizations. A major problem that will require most careful treatment in this connection is the foreign mission field. Education, hospitalization, and religion which we are carrying to other peoples are functioning through physical properties in those lands. The environment would be better and the results should be more satisfactory if all of this property were turned over to native unity churches. Now that the gospel has been carried to all nations and the entire world has been reduced to a small map, we can probably teach best in the future by example and our precepts in foreign lands can be most effectively impressed by good examples in Christian living at home. Why is not a foreign field the best soil in which to start the new Christian spirit growth for which you are contending?

Mr. C. N. Manning, Disciple, banker, Lexington, Ky., says:—

As I see it, the only barriers are the unwillingness or inability of all Christians to accept Jesus as the true, complete, and perfect revelation of God and to follow "Jesus only." The way to remove the barriers is to raze the tabernacles erected to creed, dogmatism, and theological doctrines, and to attempt to live according to Jesus' teachings and example.

Mr. J. Clifford Woodhull, Episcopalian, Summit, N. J., says:—

Unless we believe that the Father will not grant the petition of his own Son, we must admit that there is no permanent "barrier" to Christian unity. Some day, in some way, we shall all be "one."

We are, however, concerned with barriers which seem real, even as they are in this age effective.

The way to unity lies in a broader application of the "greatest of all gifts," charity—love. A recognition of the right of any group to an opinion—for instance, that immersion only constitutes true baptism; that effective salvation requires the laying on of apostolic hands; that absolution

from such source is more effective than from one not having episcopal ordination; that simplicity of worship is to be preferred to elaborate ritual. Such charity demands also granting the sincerity of those who recognize in the pope at Rome, the vice-gerent of God. St. Paul was "all things to all men," in order that he might win adherents — not to his more liberal theology, but to Jesus Christ.

Even first century Christianity shows the necessity of organization, but it also offers an example of tolerance. A creed as a rallying point is probably necessary, but let it be a simple and all inclusive one based upon Christ's own words — Luke 10:27.

Subscribing to this creed, I may bow my head in a Meeting House while some "brother" asks God's blessing; I may partake of the Anglican Communion and experience the spiritual Body and Blood; I may kneel before the blazing candles of the high altar, while representatives of Rome celebrate High Mass with its Real Presence — as my training, my convictions, or my emotions dictate. Who shall say that a conscientious effort to live Christ's creed will not be equally acceptable to Him, whether we feel the need of elaborate ceremony, the authority of an historic episcopate, or, disapproving of both, we believe in a simple and direct approach to the Father of all?

Lausanne will break down its great barrier if it recognizes that uniformity cannot exist so long as individuality of character and temperament remain; that the spiritual needs of one will never satisfy another; that *all* forms of organization — all ceremony, or the lack of it, are right for him who uses it to promote the love of God and neighbour, to develop the gift of charity.

Thus holding tenaciously to what, for us, seems essential, we will generously respect the convictions of those who differ.

"Master, what shall I do to inherit eternal life?"

"He said unto him, What is written in the law? how readest thou?"

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And He said unto him, Thou hast answered right; this do, and thou shalt live."

Of the twelve answers half are from Episcopalians, although about the same number were written to in other communions, from which it might be concluded that Episcopal laymen are more interested in Christian unity than the laymen of other communions. The World Conference on Faith and Order, which had its origin in the Episcopal Church, is to meet next month in Lausanne. This may contribute something to

Episcopal interest, but not to such an extent as to bring from them nearly half of the responses. Besides, all Christian communions are supposed to be interested in the World Conference on Faith and Order, for eighty-seven communions throughout the world have appointed delegates to the Conference. It is no longer an Episcopal organization. It is an organization that belongs to the whole Church. These replies, however, raise the question as to whether the Episcopal layman is more closely identified with the work of his communion than the laymen of other communions and, therefore, is more interested in all questions that pertain to the Church. But this question also must be left unanswered at this time.

These laymen see barriers to unity in office holders, the sacraments, the doctrine of the immaculate conception, apostolic succession, the priesthood, the historic episcopate, forms of baptism, forms of worship, forms of church government, papal supremacy and infallibility, the Roman Catholic Church, uniformity, denominational property holdings, transubstantiation, unwillingness or inability to follow Jesus as the true, complete, and perfect revelation of God, not in differences but in prejudice that still insists that each little group of believers be held together under a separate name and be branded by a common motto that differentiates their peculiar and relatively unimportant differences from other bodies of Christians.

They see the removal of these barriers in the recognition of all forms of ordination, of all forms of baptism, of sincerity of Roman Catholics in their belief that the pope is the vice-gerent of God, the practice of a broader appreciation of love, tolerance, clarifying the whole problem, deepening of mutual respect, removal of creeds, dogmatism, and theological doctrines, cooperation in foreign missionary activities, educational processes to free this creed-minded generation, differing groups meeting around the council table, that rational conclusions never agree except in pure logic and mathematics, hence the mystical character of Christianity is the only basis of agreement, that the Church needs a new emphasis on God, prayer, love, service, spiritual power, and eternal life in a rational and simple way

for the millions who are groping for a scientific faith with spiritual power, and the order of growth toward unity is co-operation, federation, and then unity.

Both the barriers and the helps must be faced frankly and we must come to think them through courageously. Not only are we involved as individual Christians or group Christians, for that matter, but Jesus Christ is involved and the possibilities of his religion. The world's welfare is dependent upon a united Christendom. Competitive denominationalism misrepresents Christianity and robs Jesus Christ of his power among men. Christian brotherhood, including all Christians, has in it the possibility of releasing the power of Christ for the happiness and well-being of mankind; hence it is the foremost issue of these times.

Dr. Francis E. Clark

Dr. Clark did the greatest work for Christian unity in this generation when he started the Christian Endeavour Society, which released fellowship among young men and young women, making it possible for this generation to see the possibilities and needs of a united Christendom. Had there not been started, shortly after, denominational movements among young people such as those among Methodists, Baptists, Presbyterians, and Lutherans, there would have been a far greater advance toward the fulfilment of the prayer of our Lord for the unity of his followers. But Dr. Clark was the prophet. In gentleness and persistency he met a need and God abundantly blessed his work, so that Christian Endeavour is the one international and interdenominational bond that has brought a whole generation into kindlier attitudes toward each other around the world. Dr. Clark's home-going came at a ripe age, and millions of Christians will enroll him in their memories among the saints worthy of canonization.

PETER AINSLIE.

THE LAUSANNE AGENDA: AN UNOFFICIAL INTERPRETATION

BY DR. VERNON BARTLET

Mansfield College, Oxford, England

THE Conference convened for August will meet amid many misgivings, even in the minds of its friends. A gathering that is in idea a "World Conference on Faith and Order," quite apart from the abstention of far the largest organized branch of Christ's Church, owing to its disbelief in any true unity save by absorption into itself, may well seem doomed to a fruitless effort. And such would, in fact, be the case, owing to unpreparedness in the delegates themselves, and still more in their respective constituencies, were the Conference aiming on this occasion at more than a single step forward toward its splendid goal of full and manifest unity. But even a step forward, not backward for the time, and particularly one which our communions also will feel to be such, can be taken only if the Conference — which means its members individually — approach their responsible duty not merely in a right spirit, but also with some vision of the right method for the present stage of their high enterprise. We cannot, then, prepare ourselves too carefully during the time yet available before we meet.

UNITY IN DIVERSITY AND DIVERSITY IN UNITY

Let us try to envisage beforehand the exact situation. We meet frankly to face the facts, all the facts. There are facts of diversity, and particularly differences of emphasis, which affect the intangible reality we call the spirit of a "church" or special communion, what the world calls a "denomination" (a term the associations of which must be left behind, if we are to meet to good purpose). But far bigger is the fact of unity, a God-made spiritual fact, underlying all others and so growingly

realized by us all as to constrain us to meet and, *together*, to face the differences, according to God's will for the Church Universal. Our watchword, then, is "unity in diversity," so understood as to do new justice to the positive, the divinely-willed aspect of diversity, so that it shall persist within our heightened unity as an element of enriching variety, answering to the many-sided range of human capacity. In other words, the unity we meet to plan and further is one in which all diversity of proved value shall persist, and, indeed, spread more generally, yet no longer unto division, but rather, as a fresh form and bond of fellowship. It was this ideal of unity which inspired the noble Lambeth Appeal of the Anglican Episcopate in 1920; and it is ours to try to prepare the way for its realization, so far as Christians are ripe for it.

What specially marks our Conference is a new consciousness that we, while members of Christian communions, differing in certain respects, yet meet as brethren already one in a vital or saving faith in Christ as "our Life" and common Head. Thus, in principle at least, an inner and spiritual church unity already exists between the several communions in and through which we have become members of Christ. Frank recognition of varied sorts of Christian experience, as proved legitimate by the Spirit's fruits of Christlike character, has led us inevitably to a recognition of the organized groups called "churches," of which this or that spiritual type is characteristic, as genuine parts of the one Church, the Body of the one Christ, their common Head, even although their precise relation to the visible aspect of that one Body remains indeterminate and although many of them are in formal outward schism from each other. True, the New Testament knows no such churches, in the sense of denominations. It knows only the one Church Universal and the particular local embodiments of that Church's life in miniature.

But once those developments have arisen, whatever their original occasions, it is ours to ask how best the different values which they to-day serve to emphasize, but also to over-emphasize in mutual separation, can be made to minister no

longer to division but to normal fellowship of a richer kind than any now existing, or indeed possible within any of these isolated church groups. In addressing ourselves to this problem, let us bear in mind all the time some golden words of the Lambeth Appeal. They are these: "For *all* the truly equitable approach to union is by the way of *mutual* deference to one another's consciences." That should be written, if not visibly, then to the mind's eye of each of us, above the platform of our Conference chamber. Otherwise we shall meet, as many critics prophesy for us, largely in vain and to our own confusion, and, what is more, inflict a set-back upon what we hold to be God's cause. "Unity in diversity" and "diversity in unity": this is our twofold watchword. But it invites and needs some further interpretation* and application to certain cardinal points. Interpretation will mean some prior examination of principles.

I. PRINCIPLES

(1) "*Ideas*" and "*Conceptions*." Unity in diversity, as opposed to the Roman and papal principle of uniformity imposed on passive or "implicit" faith by a central official authority, implies a psychological distinction between two forms in which truth or spiritual reality is apprehended by the human mind. These are *idea* and *conception*, i. e., what is perceived intuitively by the immediate receptivity of the mind analogous to bodily vision, and the secondary form in which this idea is reproduced to the mind, more or less transformed by its reflective effort to understand what has been given in experience. It is in this process of reflective interpretation, in terms of the existing contents and habits of different types of mentality — racial, temperamental, and educational — that *bona fide* diversity arises between men similarly possessed by the same idea. This applies to the spheres both of general and of religious knowledge; for in both knowledge in the sense of "conceptions" or opinions — to use the more ordinary but looser

* The writer's qualifications, such as they may be, are these: himself a Congregationalist, he has spent most of his life in the study of church history in an Anglican atmosphere and in friendly intercourse with Anglicans of all schools. These are truly great advantages toward understanding, though how far he has held them aright it is not for himself to judge.

term — is a mental elaboration of the experiences in which certain “ideas” are received involuntarily and only semi-consciously, on faith, without demonstration. It is to this *mixed* sphere of conceptual or only relative truth that the contents of faith, as formulated and also limited by the finite understanding of men, strictly belongs. “The faith,” then, in the latter sense (*fides qua creditur*), as contrasted with faith in Christ, as the living personal Truth or Word of God personally and savingly apprehended in idea — beneath all conceptual differences — is a necessity largely relative in form, varying in different times and places. Suited, as it clearly was to the stage of mental and moral pupilage marking humanity at large in mediæval western Christendom, it is almost as clearly out of date in the stage of relative maturity already reached by the modern conscience and mentality which need a type of intrinsic authority in the religion offered to its free acceptance, as by Christ to the men of his own day.

Yet, while “idea” and “conception” can be distinguished, the former being the living germ which takes on successive outer expressions of its inner and essential nature, or, again, the nucleus in relation to the whole cell, they cannot actually exist apart. One conception or variable thought-form, moreover, may be more fitting or adequate than another to express the idea to whose creative stimulus it owes its origin. On the other hand, as no conception can completely express an idea in the full range of its potentialities in all relations, no conception can be exhaustive and final, to the exclusion of all others; each needs to be supplemented and balanced by others, even if one is relatively and, as a rule, more valuable than another. So is it with conceptions of Christ, his Church, its ministry and sacraments.

But, further, a conception may outlive its day and become a positive hindrance to the unfolding of another and higher manifestation of the idea itself. A signal instance of this is that church conception which hinders* our Conference from

* Relative to the essay by a Jesuit papalist in *Can the Churches Unite?* one hardly knows which to wonder at most, the lack of a sense of fair-play in seeking to make propagandist capital, by contributing a chapter contrary to the very idea of the volume in question, or the actual *naïveté* of the argument thus obtruded on its readers.

being in fact as fully representative as it is in idea; viz., papacy as a particular conception of the idea of Christ's authority over human souls. But none of us should fail to ask ourselves relative to our own branch of the Church in its present state of division, whether it too has not outlived its chief value to "the Kingdom of God" as a *specialized* witness to one or more aspects of Christ's Gospel and its realization in church fellowship, and whether it is not time for it to unite organically with those who now most nearly share that witness, or, in any case, to supplement this, where it is now seen to be one-sided.

(2) "*Spirit*" and "*Letter*." Thus far we have dealt with the general rationale of the principle of unity in diversity; but it is important to note that it is deeply rooted in the special genius of Christianity as set forth in Holy Scripture, which Bishop Westcott called the symbol of Catholicism among those who feed on it. Not only has the modern study, called "Biblical theology," taught us to see that the various New Testament writers differ not a little in conception, as well as in emphasis — on which so many of our present divisions depend; but the distinction itself between "idea" and "conception" is closely akin to St. Paul's contrast between rigid and uniform "letter" and flexible and free "spirit" as characteristic of Judaism and Christianity respectively. The former was legal both in idea and in forms of expression, and tended to deaden vital spontaneity: the latter was life-giving or inspiring, and left large freedom to forms of self-expression. And he goes on to make clear wherein lay the secret and source of that inspiring quality of Christianity, viz., in the surpassing adequacy of the medium through which God's will and character were revealed in it. For it came not in the form of law but of a person, in Jesus as the Christ — in a sense fuller than the national one — the actual union of God and man in an historic personality, "God manifest in the flesh" or human nature, both bodily and psychologically. Accordingly, in the above context and for its purposes, St. Paul could write (II. Cor. 3:17), "The Lord is the Spirit," the source of Divine inspiration in contrast to the

“letter” of a legal covenant, such as in the Apocalypse it is said, “The testimony of Jesus is the spirit of prophecy.” He was the living inner meaning of the religion of the prophets, as distinct from legalism. Thus, “having spoken piecemeal and in many modes in the prophets,” God, last of all, “spoke in a Son,” in whom his self-revelation was not only unified in content but also attained a new and perfect or absolute form, namely, the revealer’s own personal life — and no longer the light which came and went from time to time. Thus the prior duality between God and man, as in the prophets, was resolved in a higher unity of Divine-human Sonship, filling the whole human receptivity with God’s very nature: “in whom dwelt all the fullness of deity in a bodily (human) form.”

The result and proof of this was that the anointed of the Spirit “without measure” can impart to believers the Spirit as *his* Spirit (John 3:34; 7:37-39). Further, St. Paul can add, “and where the Spirit (Divine inspiration) is, there is liberty,” freedom from anxiety as to the “letter,” or law-like uniformity in expressing the Gospel of God’s grace in Christ. That is, Christianity as religion of “the Spirit” is begotten in the soul by the inspiring activity of the Spirit of God mediated through the personality of Christ; and its objective truth is safeguarded by the fact that it remains forever true that it is under the concrete forms of Christ’s historical humanity, “the things of Christ” inwardly “shown” to Christians, that the clearest and deepest revelation of God is mediated by the Spirit. Saving faith, by which the soul is “born of the Spirit,” receives the whole personal Christ intuitively or in idea. But what of Christ any Christian, or “church,” or, indeed, the Church Universal, at any given time, reflectively apprehends of this twofold Divine revelation and its outcome in the Church, in the form of definite “conceptions,” has in it always a human, partial, relative, and, therefore, transcendent element — one which is ever in process of being “done away,” that a more adequate conception may replace it. “For we know in part, and we prophesy in part” our fresh visions of truth, save we “resist the Holy Spirit,” as Stephen charged the Jewish leaders with

doing, by claiming finality for past forms as having been absolutely given of God.

What has been said surely excludes the all too simple method of securing fuller unity by indoctrinization of the rest by one type assumed to be perfect in the Faith and Order; that befits only a "church," which, like the papal, claims to *be* already *the* church, its unity included. It justifies the second of the three methods set out by our acting secretary, that of complementariness, "the blending of the permanent values of all churches in an organic unity." But even this needs the help of a third factor, "transformation of the convictions of us all" by larger thought and experience. Apart from the more universal instinct and outlook, which general world-intercourse is bound to foster, the conditions for such a transformation of conceptions by mutual interpenetration are to hand in our common use of Holy Scripture and the lessons of church history as a whole, studied by the new historic method and with a fresh reverence for values proved helpful to others.

This gives us the surest line of approach to the topics on our agenda.

II. APPLICATION OF PRINCIPLES

(1) The first of these is *the Gospel*. To the New Testament consciousness "the Gospel" is not a body of doctrines and rites to be imposed like legal prescriptions, excluding diversity of interpretation, but a life-giving vision of God as manifest in an historical *personality*, Jesus the Christ. His life, in the form of personal relations of fellowship with God as Father and with men as, in idea, his children, is the inspiring arch-type of like normal relations for men as members of his Body, the larger fulfilment of the principle of the Incarnation perfectly realized in Himself — its Head. His death upon the Cross, in fidelity to the Father's gracious and redemptive will and in boundless love for sinful men, was the concentration of the spirit of his life into a supreme act and appeal of Love — of which the Lord's Supper is the sacrament. It was, indeed, the

“piercing-point” of the Gospel, as “the power of God unto salvation,” by the expulsive power of a new affection. And it was all this just because the essential personality of the Christ of God was there focussed in a great revealing and appealing climax, when He “poured forth his soul,” and by a final “death to sin” as self-will became as man and for men, “alive unto God.” All this, I repeat, namely, the revelation of God in the total historical “fact of Christ” took place in terms of personality and personal relations; and the saving faith by which it was accepted and appropriated corresponded in nature thereto.

I cannot but believe that it is our renewed and more developed *sense of personality and personal relations*, both in their individual and corporate aspects, which will open the way to a higher degree of unity amid diversity in our conceptions of the Gospel. With this should come also more unity as to church, creed, sacraments, and even ministry. What we need, then, throughout is to relate all of these to the nature and well-being of personality. Now emphasis on different aspects of truth held in common is perhaps the chief source of religious division in frail humanity. As between so-called “Catholics” and “Evangelicals,” the difference of emphasis on personality and personal experience in religion has been, in the past, far-reaching and often deep. It enters into their respective stress on individual and institutional religion, on the fellowship of the local church unit and of the Church Universal, on preaching and sacrament, on faith and creed, on the prophetic and sacerdotal type of idea of the ministry. Now none of these distinctions needs to be pressed to the point of antithesis, much less mutual intolerance, if only we grasp that all of them are temperamental and intellectual rather than mutually exclusive; that they rest more or less on an imperfect psychology and notion of personality; that personality enters into and gives their real values to both terms in each case; that, in fact, apart from personality all of them are abstractions, devoid of human content and interest. Thus, there are really no mere individuals and institutions in actual experience: both are what they are in virtue of personal or human values. The chief example of

differing emphasis on personality and its interests is the conception of the church idea held by Catholics and Protestants respectively, and of the precise value of ecclesiastical creeds or confessions of faith.

That this must be abidingly true in authentic Christianity is the central instinctive conviction of those "churches" which glory in the name "Evangelical," as denoting their supreme allegiance to the Gospel in its original or scriptural form. *Littera scripta manet*; the written form of it alone remains immune from unconscious change in the process of the Church's interpretation of it to meet her own current vital needs and fulfil her sacred function as its witness in life and word to the whole world of men. And that in the Gospel, which remains so precious and powerful unto salvation, is not only its substance in primitive purity — albeit here too in "spirit" or vital idea rather than in "letter" or particular conception, which always includes a merely time and place element — but also its original and characteristic form, so far as it is in terms of an historic person, whose essential spirit and mind stand forever expressed in various concrete situations and utterances. For these themselves are charged with his own unique personality and also reveal the true and false response of human personality to Him, as God manifest in manhood. Thus "the Gospel," as God's good news in Christ, his Son, *par excellence*, set forth in the form of personal relations, both in the gospels and the epistles, ever remains primary.

(2) Church and creed are seen in their true historical and religious setting only when viewed as outcomes and witnesses of the Gospel. "In the center of the Gospel," say our agenda, "stands Jesus Christ Himself, Son of God and Son of Man, who, through his life, his death, and his resurrection, has redeemed mankind and brought eternal life to light." This "eternal" life, which consists in knowing "the true God" in and through "his Son Jesus Christ" (I John 5:20), the Gospel conveys as "a revelation of God Himself as our Father, and of our duties and hopes as children of God and brothers in his family." This revelation is given, as we have seen, in a personal

form — through the mutually interpretative words and deeds of a perfectly holy and filial personality; and the nature of faith, as Jesus sought and approved it, was just the fitting response of personality, the man or woman as a whole summed up in trust and will, to such an appeal. In this way Christ's own personality gradually grew by its own self-evidencing power upon the consciousness of those nearest it, until, finally, their spokesman uttered the divinely-inspired faith — as Jesus Himself recognized such a personal conviction to be, in the teeth of traditional prejudices — “Thou art God's Messiah,” his anointed king or representative in the perfected theocracy to be realized among God's chosen people. It was on such faith, as a sure rock, that the Church of Christ, the new Israel of God, was founded; and on faith of the same spiritual quality, namely, the trustful homage of moral personality in man to the touch of the divinely authoritative personality of Jesus, as revealed within by God's own Spirit, the Church has rested all down the ages. For “no other foundation can any man lay than that which has been laid, even Jesus Christ”: and “no man can say (confess as his faith) ‘Jesus is Lord’ but by Divine inspiration.” Here, then, is the sum and substance of the Church's fundamental faith, to which none has Christ's own authority, nor indeed any scriptural authority, nor, therefore, truly catholic or universal authority (as “what has been believed everywhere, always, and by all”), to add aught as essential to church fellowship, if only assurance be given that the Lordship of Christ be taken in the sense of common apostolic usage. It was all that was essential to the baptismal confession, the original basis of church communion (Eph. 4:5). The bearing of this on Subject IV, “The Church's Common Confession of Faith,” must be reserved for the present, until the intervening subject, “The Nature of the Church,” has been examined.

The Church is just the people of God as transformed and made more spiritual than under its old form of covenant, by the headship of Jesus the Christ and the mediation of faith in God through his person instead of through the Mosaic law. Its

more personal type of life, as Christ-life, manifested itself in the first days of the Church, thus renewed in spirit and power, in sensibly experienced "Holy Spirit" or inspired life, due to Christ's mediating personality, on the one hand, and the inner working of God as Spirit, on the other. And this produced certain modifications of the older forms of organized church-fellowship, whether in worship, symbolic rites, or ministry; but the new forms, as reflected in the New Testament scriptures, remained in type fundamentally Hebraic. This is generally admitted as regards corporate worship, save that the gift of the Messianic Spirit added to the old forms a new liberty, flexibility, and personal spontaneity at first hard to harmonize with the principle of "order," in the simplest sense of the latter term, needful in the interests of the common good.

As regards sacred rites of a symbolic kind, not as yet called sacraments, baptism, as in the case of Jewish proselytes, outwardly expressed the believer's faith in the Head of the Church and incorporation into the visible fellowship of his Body — an act which, in the apostolic age, was wont to be outwardly ratified by the manifest gift of the "Holy Spirit" or "seal" of Divine acceptance. In the case of believers' children, incapable as yet of personal faith, they, on the analogy again of proselyte-baptism, shared the rite and the objective religious status of their parents as within the Church, the sphere of God's "special possession," so that covenant relations were theirs by birthright before they became theirs in personal experience. This illustrates the original emphasis on the corporate aspect of Christianity as a fellowship, and also the potentially personal values of its institutions, as charged with personal associations and meaning, and so conditioning and stimulating the development of Christian personality in all within its influence. This corporate life of the Body as related to its Head also expressed itself in the breaking of the one loaf. This too had its roots in Hebraic modes of thought and practice, those of sacred fellowship in the special paschal associations of which Jesus availed Himself in the last Supper, with its simple but profound symbolism.

In the above original or New Testament features of the Church's corporate fellowship there is nothing alien either to "Evangelicals" or "Catholics" as such. The one feature which, for a time, "Evangelicals" accidentally allowed to recede into the background of their consciousness is due emphasis on the unity of the Church Universal as something which ought to find constant outward expression in normal intercommunion, as well as remembrance in heart and in public worship. The reasons for this were, in the main, historical: First, the limiting conception and use of creeds or confessions as tests of "orthodoxy," bred in the spiritual blood by long "ages of faith" prior to the effort to conform the Christian religion once more to the New Testament type, and accentuated by the period of scholastic controversy all round, which followed the creative outburst of the Reformation; and, next, the lack of opportunity, owing to the exclusive theory and practice, not only touching creeds, but also as to sacraments and ministry, by which "Catholics" have barred approach to universal Christian communion at such times as "Evangelicals" have been ready for it.

The roots of this attitude on the part of Catholics lie far back in the post-apostolic developments subsequent to the New Testament, with its broadly Biblical or Hebraic type of religion. These were largely due to the more or less unconscious incoming of fresh ideas and usages in terms of the non-Hebraic mentality dominant in the Roman Empire, along with the controversies connected therewith, both of which factors left abiding results of an ecclesiastically hardening and narrowing kind, as compared with the simplicity and inclusiveness of the New Testament type of "faith" and "order." Our real problem, behind the purely temperamental and psychological causes of division, rooted in permanent varieties of human nature, is to get a right estimate of the relative values represented by those secondary developments and emphases of ancient and mediæval Catholicism, so as to conserve what is really congruous with the mind of Christ; and meantime to treat what is not agreed to be such as relative and not essential diversities, the use of which shall be optional as between different species of the

Christian genus, and no longer necessary terms of intercommunion.

This brings us back to the diversity of view between many modern Evangelicals and Catholics as to the exact value of formulated creeds, and particularly the so-called œcumenical or historic symbols of the Church's common faith. The difference here relates to the form rather than the substance of those symbols of the Church's experimental faith, which is, as already argued, a matter of personal attitude to God as manifest in the personality of Christ, his Son, our Lord. That represents sufficiently the "idea" of "the word of the Gospel" through which, when made living and life-giving in man by the Spirit of God, the soul is born anew of God, and on which the Church is built as the Body of Christ. "The Church's commission," as Father Tyrrell wrote, "was to teach and propagate a new life, a new love, a new hope, a new spirit — to teach what Christ taught and *no more*, and *in the way* He taught it, and not otherwise." Here lies the central issue for our Conference, and we cannot shirk it without falling into unreality. The above passage, and especially the words I have put in italics, do not describe the Gospel of Christ as it is presented in the "historic" creeds of the Church at large. The latter are too much the outcome of history, as it intervenes between the historic Christ and his Church to-day, to be of absolute value for Christians who are more at home in the atmosphere and perspective of the Christ of the gospels and of the common apostolic experience. To them such creeds add something "more" than Jesus commissioned his Church to preach touching Himself, viz., his Christhood or religious Lordship as Son of Man and Son of God, revealed under the forms of his historic ministry as impressed on the souls of his personal witnesses, whose witness abides for us as written in the New Testament. They seem too to present that central message and its meaning "otherwise" than "the way He taught it," viz., more abstractly, less suggestively to the whole man — as feeling, conscience, will, as well as understanding — and so with a different and less religious emphasis. In both aspects, then, they tend to create

an alternative impression of what "faith in Christ" really is, as though it were a matter of assent to "the faith" handed on as a sacred body of objective truth, assent to which is in itself meritorious in God's eyes — much as the Jewish faith, "God is one," was regarded by those whom the epistle of James had in view. In a word, salvation by "orthodoxy" becomes a real danger when creedal formulæ of belief are emphasized by being made tests of genuine Christian faith or church membership.

Thus it is doubtful whether we ought to equate "the faith of Christ as taught in Holy Scripture" with the form of it as "handed down in the Apostles' and the Nicene creeds," in point of authority, if the former can claim that of the Lord of the Church Himself, both in substance and form, as the other cannot to the Christian conscience of all of us. In this diversity of view as to the authority and use of the venerable historic creeds in question, I would quote once more the words of the Lambeth Appeal: "For all the truly equitable approach to union is by way of mutual deference to one another's consciences." Seeing that those for whom I may speak accept those creeds as valuable "historic" statements, of classic significance for the true line of development in the Church's witness to the scriptural faith in Christ, as well as affirmations of abiding value over against the errors which the Nicene Creed in particular was meant to exclude, cannot the ecclesiastical use made of them be left to each "church" to determine according to its own traditions and genius of piety?

And the like method would seem to me the fair and sufficient one for purposes of mutual recognition, as regards the sacraments and ministry. The Anglican members of the Joint Conference with "the Free Churches," for elucidation of the Lambeth conditions of reunion, saw their way, in accordance with the spirit of the Appeal itself, to say that the ministries of those churches were true ministries of the word and sacraments within Christ's Church; but they did not see their way to dispense with episcopal ordination where ministry, especially of the sacraments, within the Church of England churches was contemplated. The bishop of Gloucester's suggestion of a

further approximation to unity, by actual intercommunion as distinct from inter-celebration, pending the removal of remaining difficulties on both sides, seem to me both allowable and the natural corollary of the Anglican recognition of the church status of the ministries and sacraments in question.

To sum up. Even "the historic creeds" should be viewed and used in keeping with the genius of the Gospel of the new covenant, as one of "the Spirit" and not of "the letter." In form they were no part of the original baptismal confession of saving faith, on which turned church membership. Accordingly, to impose their formal confession as a condition of catholic communion, would be to add to what Christ and his apostles required: *ab initio antem non fuit sic*. It would be *ultra vires* and lack the note of universality of practice. As compared then, with the baptismal confession, "Jesus is Lord," as set forth in the Scriptures — which has ever been taken for granted — even the so-called Apostles' Creed and the œcumenical creed of the fourth century are but relative or "subordinate" standards of the Church's faith. Hence the actual use made of them in any "church" accepting them in substance may rightly be left to its own decision in keeping with its traditional genius, on the principle of "diversity in unity" and "mutual deference to one another's consciences" for groups within the Church Universal.

Here I must leave the whole matter for the moment, only echoing Bishop Anderson's words in *Can the Churches Unite?* when he says that unity can be attained only "through a venture of faith," "staking everything" on God — and on our unity of faith in his Christ accepted as Lord *on his own merits*.

VERNON BARTLET.

WORLD CONFERENCE ON FAITH AND ORDER*

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“LOOK not every man on his own things, but every man also on the things of others.”—Phil. 2:4.

That sentence would serve as a watchword for the great assembly of Christian men who are, next August in Switzerland, to take council together how best to deal with the divisions which weaken God's Church.

The holding of the World Conference on Faith and Order will be the outcome of many years of preparation; and, possibly, may, when the ecclesiastical history of this century comes to be written, stand out as a landmark comparable with one of the historic general councils. The Vatican Council, which, it is said, may soon re-assemble, and the Lambeth Conference, which will meet again in 1930, only represent single, though world-wide communions.

The World Conference will bring together representatives of every church in Christendom save the Church of Rome.

And, while church councils, as a rule, deal with questions of practical administration, or issue decisions on theological problems, decisions which often represent simply a majority vote, the Lausanne Conference will keep in mind that “where the Spirit of the Lord is, there is liberty.” There will be no defeated minority to nurse grievances or organize schisms. It will be a meeting of brothers who know that they differ from each other on some grave matters, but who wish to understand where exactly those differences lie, and how far they may prove to be verbal rather than substantial.

As most of you know, the Conference owes its origin to the faith, liberality, and courage of members of our communion

* Sermon preached in the chapel of Trinity College, Dublin, on Sunday, March 6, 1927.

in the United States of America. The branch of our church, officially known there as "the Protestant Episcopal Church," has never been strong in numbers, but from early days has had, as it has to-day, men of courage and wide outlook as leaders. We Irish Churchmen recall with pride the gallant bearing of our fellow countryman, Charles Inglis, who was rector of Trinity Church, New York, during the revolution. And we remember that in earlier days our saintly philosopher, George Berkeley, a Kilkenny man, educated in this university, gave up some years to mission work in Rhode Island. The church in which such men served is not unworthy of their memory. It stands to-day for historic Catholicity and for Protestant mental and spiritual freedom, and so is fitted to act as mediator in a country torn in pieces, ecclesiastically, by sectarian disputes.

Through the turmoils of the sixteenth century Reformation, Anglicans held fast to the ancient episcopal constitution of the church. Thus a link was kept between us and Rome and the churches of the East. On the other hand, we open wide windows to admit God's light from any quarters from which He sends it. We have often failed to carry out our ideals. We, like others, have often been guilty of narrowness, and want of vision. Nevertheless, the Anglican Church has always aimed at combining the old order with a readiness to recognize God's increasing revelation of Himself in history and science. This means wide liberty of thought and practice in our own communion; and suggests the possibility of including within a very large fold many varieties of Christ's flock.

So it came to pass that, nearly twenty years ago, a call seemed to come to our brothers in America to make a big effort toward ecclesiastical peace. And they settled on a wise method. They felt that clever and learned controversialists had said on all sides what can be said, in defense and attack, about the various churches.

"Let us now" they suggested, "have a holiday from controversy. Let us pile our arms, and have a good long talk in No-man's land, not striving to prove our opponents, or alienated

friends, to be wrong, but rather seeking to know what they really mean, and aim at."

Earnest, intelligent, men are often as ignorant of the exact opinions and methods of fellow Christians in a different camp, as an average German soldier in 1914 was of the spirit, aims, and strength of the British Empire and army. "Let us," said the American peace makers, "ask leaders of all the Christian sects to come together for friendly talk about those questions of Faith and Order which keep us apart. Brotherly intercourse is in itself a sacrament of love. Let men meet to find out what it is that, in each case, gives life and happiness to their separated friends."

In that spirit a party of American Churchmen visited Europe in 1910. They came in touch with leaders of almost all Christian denominations, including our primate at Armagh, and their proposals for holding a great conference were approved, or definitely accepted, by all those approached, save by the pope. He gave them a gracious personal reception, but intimated that, as his denomination has nothing to learn from, or concede to, the outsiders who reject his claims to supremacy and infallibility, there was no common ground for discussion.

Co-operation was promised by the ancient churches of the East — the patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem. These "Orthodox" churches of the East, though strongly anti-papal, are not "Protestant." They are somewhat stiff upholders of a type of Christianity prevalent in the eighth and ninth centuries. We might be tempted to call some of their practices superstitious, and much of their general outlook on religion, obscurantist. To do so would be to show a shallow and unloving spirit.

Their social and political conditions have been, for centuries, deplorable. Russia has never been really a civilized land; and in Asia, Egypt, Asia Minor, and Eastern Europe, Christians were enslaved by the Turk.

Churches which have lived through such conditions are worthy of affectionate admiration: and no plans for a united Christendom can be wisely laid without taking account of

these venerable bodies. Though they hold firmly to their own traditions, they are more and more welcoming brotherly relations with us — as was shown by the attendance of one of their archbishops at the last Lambeth Conference, and by the presence of one of their patriarchs at the service held two years ago in Westminster Abbey in commemoration of the sixteen hundredth anniversary of the assembly of the Nicene Council.

We wish to know what these brothers of ours have to teach us about our common faith; and we believe that they have much to learn from western Christianity.

In passing, one may note that the existence of these great, wide-spread, numerous, churches, which separated themselves from Rome hundreds of years before the Reformation, is an outstanding and cogent argument against papal usurpation.

Our coming Conference will gain much by the inclusion in it of men bringing with them the teaching, practice, and spirit of the East.

Perhaps they will help their western Protestant colleagues to realize better than they do at present the importance to spiritual growth of the habit of the corporate worship of God with order, beauty, dignity, reverence.

But though the Anglican communion in all its branches, and the eastern patriarchates, will have representatives in due proportion to their numbers, the majority of the men taking part in the deliberations will come from the great Protestant communions at home, and in America, the Dominions, and the Continent of Europe.

North and South America will have 96 elected representatives — of those only 15 will be of the Anglican communion. The different Methodist Episcopal bodies will send 18, the Presbyterians 17, the Disciples of Christ, a powerful denomination of whose work we know little or nothing on this side of the Atlantic, will send 6. Baptists, Congregationalists, Moravians will come from America as well as from other parts of the world.

Great Britain and Ireland will have a total elected representation of 70. Of those, 22 will be Anglicans, including 5

from Ireland; and the remaining 48 will come from Presbyterian, Methodist, Baptist, Congregationalist, and other organizations.

From Europe and the East, in addition to members of the Orthodox Church, we shall have our fellow-Christians from Norway, Sweden, Denmark, Hungary.

German Lutherans, and Old Catholics, men from India, China, Japan, Australasia, will come to Lausanne for prayer, and for free interchange of thoughts on the gravest subjects which occupy the attention of mankind.

The subjects chosen for discussion are:—The call to unity, the Church's Gospel message to the world, the nature of the Church, the common confession of faith, and the ministry and sacraments.

These subjects will be discussed on such lines as the Conference may choose. But certain suggestions as to these lines have been made, and it may interest you to hear what has been put before the world as a summary of the Gospel message which the Church should deliver.

“In the center of the Gospel stands Jesus Christ Himself, Son of God and Son of man, who, through his life, his death, and his resurrection, has redeemed mankind and brought eternal life to light.

“The Gospel conveys to men, through Jesus Christ and through his teaching, a revelation of God Himself as our Father, and of our duties and hopes as children of God and brothers of his family.

“The Gospel offers to all mankind forgiveness of sins and eternal life in Jesus Christ our Lord; it is ‘the power of God to Salvation,’ for our deliverance from evil, and for the transformation of all human life, individual and social, into the fulness of the glory of God.”

Some one may say, with an impatient sigh — “We are tired of hearing talk about Christian reunion. Advocates of unity are pursuing a will-o'-the-wisp. They have won no worthy end, and their self-imposed task is hopeless.”

You are familiar with statements like that. They remind one of a child's balloon, which seems solid until it comes in contact with a fact, like a sharp pin, when it collapses.

It is not forty years since the Anglican bishops at Lambeth put forward their well-known proposals for union: and thus induced wide-spread discussion not only among Anglicans but in many Christian denominations.

These discussions have not been unfruitful. Powerful unions have been effected in Canada, India, and elsewhere, and though Anglicans have, so far, not formally joined the newly formed churches, they stand aside for the present simply because they already represent a world-wide union in diversity which might be injured, or destroyed, by premature action.

No sensible person can suppose that schisms which have behind them centuries of active life can be ended in a decade or two. What we can reasonably hope is, that the whole visible Church of Christ will realize more and more the sin and shame and mischief of our divisions, in face of a world still largely unchristian. As the sense of this grievous sin deepens, efforts will be made, are being made, by men of good-will, in all denominations, to draw together more closely, to lay stress on points of agreement, to cultivate the broadminded charity which puts the best construction on doubtful statements. The movements toward visible reunion will be at first chiefly a drawing of like to like. And that is taking place in many parts of Christendom. The United Church of Canada is a strong body comprised of Presbyterians, Methodists, and Congregationalists. The union has not, indeed, healed all the divisions in the Dominion, but it is an impressive illustration of the growth and power of the new spirit. The South Indian United Church represents five denominations. Nearer home we have almost seen the end of divisions between the great Presbyterian Churches in Scotland. Those who glibly say that "nothing has been done" are curiously ignorant of these wonderful victories won by this spirit of peace within quite recent years.

It is true that we have not effected intercommunion with the churches of the East. But by establishing brotherly

relations we have taken the first step, the vital one, toward outward unity.

And though reunion with Rome is impossible until, as a beginning, the pope's unfounded claims to infallibility are withdrawn, yet surely there was evidence of something of a better spirit when a cardinal entered, on equal terms, into friendly discussion with Anglican theologians as to the differences between the churches.

We claim no infallibility, but we try to find out in all directions where the Spirit of God is leading Christ's people.

Every denomination lives by its hold on some side of the truth; and we who are endeavouring, through such movements as that of which I have spoken to you to-day, to see through our brother's eyes something of the Divine vision by which he is cheered, are sure that our labour is not in vain, in the Lord.

Many of you younger men and women will find ways to truth and peace which we of the older generation have missed. But when the youngest of us here this morning has passed away, there will be still much land to be possessed.

But it is well worth while to do our small part, knowing that we are probably at the beginning, not near the end, of the work of Christ on this planet. "We are ancients of the earth, and in the morning of the times." We, after a brief two thousand years since the Incarnation of the Son of God, are in the stage of "primitive Christians." We have much to learn from the ever-living Spirit; and those who seek peace, and honestly try to "look at the things," the convictions and experiences, of others; and not solely "on their own things," are thereby opening their minds, as well as their hearts, to the guidance of the Spirit who will lead men to the truth.

H. V. WHITE.

THE BEARING OF THE SOCIAL WITNESS OF THE CHURCH UPON THE PROBLEM OF REUNION

BY REV. MALCOLM SPENCER

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THE Stockholm Conference on Christian Life and Work (1925) was felt by many of those interested also in the Faith and Order movement to be a real preparation for the forthcoming Conference at Lausanne — not only because it fostered the spirit of accord — which it did wonderfully — but also because it raised issues and articulated principles directly germane to the problems of reunion. The writers of the following pages, at any rate, believe that the churches will never recover their lost unity merely by retracing the arguments of former controversies — however necessary this may be. They hold, indeed, that many of the old misunderstandings are rooted in misconceptions of the functions of the Church and of the ministry, due to their overlooking the Church's function of social witness; and that these are bound to give rise to confusion because they make a false abstraction of religion from life. The argument runs as follows:*

The modern world unquestionably is suffering, in every department of its life, from a false dualism between the religious and the secular: between man's attitude and activity toward the eternal and invisible and his relations with the world which appears to his senses.

This unbridged chasm between sacred and secular is intolerable, for its existence means that, if religion be taken as a genuine and necessary concern of man, the world must be regarded either as a sphere of temptation, which the soul must flee at all costs, or else as a purely non-moral environment of our religious life, in which our natural activities run parallel

* The bulk of what follows is taken from papers contributed to *The Modern Churchman* by Rev. W. G. Peck, author of *The Divine Society*, etc., and Rev. F. R. Barry, author of *St. Paul and Social Psychology*, etc., in preparation for a conference on the subject under discussion in England. This article is put together by Rev. Malcolm Spencer, author of *The Social Function of the Church*, etc., at the request of the Conference on Faith and Order, as a contribution to the thought of those interested in the Lausanne discussions.

with our spiritual course, but never merge with it or even touch it. The vast modern assumption that the organization of human society is an operation governed by non-ethical forces and factors, and may be successfully achieved without any conception of the eternal foundations of life: the construction of political and economic theory totally apart from religious faith or creed, have implied that, if religion be indeed concerned with realities, they are not those which we meet in trade, industry, and government, and that in these provinces a Christian must submit to the control of the operating natural laws. And it is the lamentable fact that too long the Christian Church has refrained from giving to this view the complete and direct contradiction which it deserves. For the conception can support itself upon no adequate philosophy, and collapses at the first touch of criticism.

Taking it for granted that the primary concern of religion is with the Invisible and Eternal Creator and Source of the soul and the world, it now follows that the communion with that Reality thus attained must shape a definite attitude of the soul to the world; so that human personality and society may be the means of clothing the natural with supernatural meaning and directing it to spiritual ends. And this is intrinsically involved in the Christian doctrines of God, man and redemption. The doctrines of God's creatorship and man's freedom, considered together, support the conclusion that man is intended to be a "worker together with God"; and this can mean only that to man is allotted a share in completing the significance of the created universe. But since he is a creature, he cannot perform this task by choosing his own self-derived and selfward-directed ends. Created by God, he is here to do the will of God; and, created within social relations, he can do the will of God only through an activity fraught constantly with social reference.

The philosophical basis of this position is not difficult to perceive. The Christian doctrine of creation always implies that God is love, since Christian theology will not allow that God was moved by any need for his own self-completion or self-satisfaction. Creation is not a Divine growth or becoming. It

is the expression of the principle of a perfection eternally existing. God is love. But this must mean that the social principle operates within the Divine Being. Within God the whole activity of love is perfectly realized. And, if man is to co-operate with God, he must be in the image of God, and must be radically social. But in his finite life his social communion needs a common, objective medium, which is found in that natural world which all human hands touch and which provides a common register of all our moral decisions. It is thus precisely the work of man to supply this natural order with its culminating significance as the means of expressing the Divine life. He has to make of it the instrument of a Divine-human communion in a co-operative relation.

It follows that the restored consolidation of men in Christ must have the effect of transforming the natural order, and bringing the whole development of secular culture beneath his sway. The historic Incarnation reveals God at work beneath the veils of things seen; and it is impossible for the Church to hold that any normal human function is permanently "secular" and in isolation from the supreme Divine purpose. Rather, the world is seen to be rich with wondrous potentiality. It is the possible sphere of the Divine Kingdom.

For ages the Church experienced scarcely a tremor of doubt upon this question, and, however imperfectly, set to work to realize the Kingdom of Christ upon earth. The present reaction against the Victorian adulation of modern "progress" has certainly produced some extravagant praise of the Middle Ages. But sober students of informed Christian sympathies will not be disposed to quarrel with the assertion that the decadence of the Middle Ages did see the partial collapse of a great theory of human life. There is a contrast between the ultimate sanctions accepted by the governing centers of mediæval and modern thought. We live largely upon the secular assumption — upon the theory that human association and a large part of individual conduct are determined by the laws of an order which has no relation with the ethical and spiritual facts and forces of the Christian revelation. And it is this fundamental error which lies at the roots of our modern

embarrassment. The assumption has a disastrous effect. It relegates spiritual values to a practical ineffectiveness in the world. Neither modern capitalism nor doctrinaire socialism is willing to accept other than an economic account of society. This means that æsthetics, philosophy, and religion alike are to be accounted mere epiphenomena. The exploitation of the world's natural resources bears no profound moral and mystical fruit in brotherhood. Music, sculpture, painting, and letters are in danger of being ensnared by the economic motive and of selling themselves as ministers of base passion. Politics become the means of the economic enrichment of class or nation at the expense of other classes or nations. And science finds the most signal expression of her powers in the work of spreading death and destruction across the earth's fair breast.

Now, since the spiritual control of the secular order is to be, at least in some part, mediated through human operation, and the expression of human personality is inconceivable without a social relation, it is not surprising that God's redemptive effort issued in a society claiming his historic act as its foundation. The Church of God is still the world's most significant phenomenon, a strange and puzzling anomaly to thoroughgoing secularists, but a beacon of hope to those who believe that the natural order in itself lacks full significance and completion. But the condition of the Church as veritably God's instrument and body in the world is sufficiently anomalous; and the enormous accusation against it, made not only by foes but with more cogency by its best friends, is that it is not now producing effects which may be recognized as wholly and supremely characteristic. It is not sufficiently concerned to provide a Divine embodiment within the secular process. It worships God high above the tumult and sorrow of the world. But it does not bring Him down to reign in the world's government and work.

If the changes through which we are living are to issue in a truly humane order, capable of providing a progressively liberalizing environment for the souls of men, it seems that there must be a return to the invisible ground of our existence, and a renewed attempt to appreciate this world as intended to

be the sacrament of eternity. This must mean the consolidation of society within a bond of supernatural experience and sanction; and it is the simple truth, discovered after all our restless searching, that we need no other fundamental ideas than those expressed in Christian theology and the Christian Church. But the Church, to perform its saving work now, must recognize that, although it has not finally bridged the gulf and abolished the dualism between religious and secular reality, when faith and spirit have been clothed in sacrament and visible cultus, it is, nevertheless, thereby committed in principle to a fuller secular embodiment which it must strive to realize. If any time or place is specially religious, the application must follow that all times and places, and the whole human operation in this world are to receive religious meaning by being shaped and used by the Divine-human co-operation.

It goes almost without saying that the unification of the Christian society and of the Christian witness is necessary for the true control of the secular by the spiritual, since the whole communal significance of redemption is confused and endangered by a divided Church. The restoration of Christian unity is the supreme world-cause of our time. But if it be outwardly achieved, it will fail to serve the Divine purpose unless that one Christian society be conceived as rightly claiming men's first and strongest loyalty, and holding them in fellowship not to be broken at the dictates of national, political, or economic interest. And its authority must be expressed by its own honest efforts to ensure that all those who accept the Christian faith shall accept the implications of the faith: the harmony of personal freedom with social co-operation, the employment of the natural order for spiritual ends, and the construction of a civilization and culture which shall be the practical expression of the worship of the Eternal Society of the Blessed Trinity.

The Church of Christ is, indeed, the chief instrument of the Kingdom of God in the world. But, as is clear at once from the nature of things and from the recorded teaching of the Lord, this inward sovereignty of God in the minds

and wills of men and women must express and externalize itself in an actual social order. There is nothing hidden but that it should be made manifest, a law which He never tired of emphasizing, both by way of warning and encouragement. Spirit must always clothe itself in body. Thus the Kingdom of God is at once a right relationship to God in the inmost springs of thought and motive, *and* the outward expression of that attitude in a society of right relations, realizing the Divine will of men. And the Church exists for this twofold task. It is to be the expression of the Spirit first of all for the "conversion of souls," to bring men into fellowship with God, and then for the conversion of social usage and institution till these, too, reflect the Divine image and promote man's communion with God. The New Testament bears vivid witness to the new quality and richness infused into life by the coming of Christianity. It gives us an overwhelming impression of the whole of life in all its width and range, with all its mutual social obligations, all its manifold interests and contacts, raised to new levels of possibility. Every motive is supernaturalized, every recognition of worth enriched. Natural goods become supernatural. The Christian society is the nearest approach which has yet been achieved to realizing on earth the City of God in St. Augustine's wonderful definition — *concordatissima et ordinatissima societas fruendi Deo et invicem in Deo* (the most perfectly ordered and articulated society enjoying God and one another in God). Its worship was the crown of its social life, with its roots in common work and common purpose. The gathering on the first day of the week was not merely a collection of individuals assembled for devotional exercises, as it is with us in the modern world: it was the worship of a social group, bringing to God its common life and aspiration in offering, consecration, and thanksgiving.

But the specialization of life in the modern world has meant that religion, too, has become specialized — one sphere or department of life side by side with all the others — and the Church has become just a "devotional association" and not a fellowship of life and work. And, in consequence, all that is

most alive in English-speaking Christianity is tending either to re-emphasize the purely "religious" note in Christian worship or to equate religion with social duty. Both of these are surely false tendencies. For, on the one hand, Christianity and this departmentalized "religion" are two different things and not the same. On the other hand, the equation of religion with art, ethics, or social service, clearly evacuates religion of its own unique, distinctive content. So we seem to be rather in an impasse, till we have got our thinking clear about the relation between the activities that are called religious and the other claims and activities of life. Is there any clue to this major problem?

The clue lies probably in our better understanding of the work of the Spirit in the Church and in the world. At every stage in the long story of emergent evolution the Spirit has evoked from life and consciousness an increasingly rich and clear response to value. The first impulse toward ordered life, the achievement of some stability and dignity even in the matter of the food supply, by creatures that hitherto lived for the day's kill, is a rudimentary outreach after value. The earliest dawns of religion, the first impulse toward creative art, the birth of intellectual curiosity, the attempts at forging social law and order — all these are the creation of the Spirit, drawing man to the earliest recognition that the life is more than meat and really consists in an unseen world of value.

Each recognition of new value means, obviously, a fresh stage in the self-disclosure of the Divine to man which culminates in the Incarnation. Such value we recognize as *sacred*, as having claims upon our loyalty. And whatever it is that a man apprehends as sacred, there is the essentially religious attitude. Advance in the life of Spirit involves not only progressive apprehension of ever higher and richer values, but also that of their right correlation in the hierarchy of value which depends from God, the Absolute Source of worth to whom worship (the recognition of worth) is offered.

Now it is through the Spirit of God in man that he can apprehend these values. And into the matrix of the life of Spirit, devoting itself to the pursuit of value, comes, in due

time, the new power which we call "Holy Spirit," permeating that search with a new quality and bringing it into conscious relation with the God and Father of our Lord Jesus Christ. The Holy Spirit directs and transfigures that redemptive outreach after worth which is itself the creation of God's Spirit, and raises it to a supernatural level. The Christian life is the life thus dedicated, actualizing, at whatever level its circumstances and capacities make possible, that value which is God's self-expression, in the spirit and leadership of Jesus Christ. No one life can achieve all value; no one disciple can know the fullness of Christ. The Church is, in ideal, the human race consecrated in a mutual endeavour to achieve within the field of our experience the values which are the expression of God's Being, and lifting it up in worship and adoration to the Father in whom all are fulfilled. Economic activity, science, art, politics — none of these is the same thing as religion; religion resides in the attitude toward them which refers them all through Christ to the Father. Thus all attempts at realizing Christian value and embodying it in the world are genuine forms of Christian priesthood. Ought we not, then, in some way, to confer the Church's commission on men who in their own sphere of ministry — education, art, commerce, government — are giving themselves to this very thing?

On the grounds thus briefly stated, the writers believe that the unity of the Church might be appreciably advanced by an increasing recognition of the Church's duty of social witness. In particular, they and the conference which considered these suggestions desire to see a larger activity of the Church along these lines — including both a more adequate training of the regular ministry than is now generally provided, and also the equipment of some additional ministries, both lay and clerical, all having the authorization of their own churches and some of them having the joint authorization of all the churches. Indeed, certain proposals to this effect commended themselves to the judgment of the conference to which these papers were presented; and steps are being taken to bring them to the notice of such of the delegates to the Lausanne Conference as it may be possible to reach.

MALCOLM SPENCER.

THE COMMUNITY CHURCH AND CHURCH UNION

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ALL other unity movements are initiated from the top. The community church is indigenous to the life of its community. The others tend to conserve sectarian bonds; it tends to loosen them. None of the others go beyond denominational co-operation; it goes the full extent of actual organic union. Denominational co-operation provides no adequate opportunity for the individual Christian to obtain intimate organized fellowship with his fellow disciple of another communion. The community church brings followers of Christ into just such fellowship.

Denominational co-operation is a great step forward, but it takes us only as far as unity; the community church takes us into union. Denominational co-operation preserves whatever peculiar personal convictions the individual may possess, but so does the community church; it allows the same latitude to differing personal convictions, but ceases to make them norms of congregational fellowship. For illustration, a Disciple may become a member of a community church and keep sacred his convictions and his practice regarding baptism, the observance of the Lord's Supper, the abolition of all written creeds, and all else that may differentiate his communion from others. He merely agrees to allow Methodists, Presbyterians, and all others the same personal privilege while all unite as individuals to give their community a church on the basis of a common effort to follow Christ.

Having recognized each other as Christians, the community church brings that recognition to the test of organic

fellowship, each holding his own personal convictions while allowing the largest liberty in opinion. Their union is on the basis of a common discipleship. They unite on those things held in common, agreeing that each may hold personally to those in which they differ. Personal differences do not affect their fellowship; a common discipleship cements it. In every denomination there will be found members who do not accept all the denominational platform. In all of them there will be differences of emphasis upon this, that, and the other in the platform. The first of all real bonds in any evangelical church is loyalty to Christ. Christ made no other commitment fundamental. Many things follow, but they spring out of that commitment. Evangelical churches do not differ on this fundamental. Their differences arise from having made the things that spring out of it tests of fellowship. Any loyal follower of Christ who thinks at all will hold convictions on many things that spring out of that commitment, but he can be a better Christian by allowing others liberty to do the same thing than by insisting on their accepting his convictions.

The real fundamental in the community church is, in loyalty to Christ unity, in all else liberty. Thus fellowship in a community church interferes with the personal conviction of no one who is willing to follow Christ as Lord and Saviour. It preserves all the essential unities of the common faith. It takes from no one those things he values in the faith of his fathers nor compels any spiritual break with those traditions he may personally revere. It only breaks the formal and outer bonds of his sectarian fellowship while he remains in the community organization, and it leaves him free to resume them when convenience dictates. It is a working organization of those who put loyalty to Christ, fellowship with fellow disciples, and service of their community above all else.

The community church is the inevitable next step in denominational co-operation for all those communities where the religious life is handicapped by over-churching. There are thousands of rural, small town, and suburban communities where it is impossible to support two or more churches; they

so divide the limited possibilities as to make adequate Christian work impossible.

Rural communities are uniting their schools. They are fusing their citizens into farmer organizations and co-operative selling associations. The spirit of co-operation is abroad in the land. The church that teaches brotherhood cannot afford to be the last to practice it. The average rural and small town community has so many churches that it can have no real church. As religious survival depends upon spiritual expression, either these churches must seek fellowship in unity or perish. Likewise many a suburban community allows religious life to go without cultivation or organization because no single denominational group is numerous enough to support an efficient church. The community church offers fellowship and a going church, not only for those groups who may live in churchly poverty or waste home mission funds on competing enterprises, but to all those of minor groups who cannot hope for even that much; and it honours the Christ of brotherhood with a practice of it in his spirit. Without adequate church activity there is a denial of opportunity to cultivate the Christian life. Striving little churches in competition put the cause to shame. A thriving church in co-operation honours it in the eyes of all men. The same missionary spirit in the denominations that asks for sacrifice, in order that Christ may be taken to un-churched fields, demands a like denominational sacrifice in order that the over-churched field may have a going church. It is simply a question of whether the denomination exists to serve Christ and the common good, and will, if necessary, decrease that they may increase, or whether it considers itself the one and only means by which they can be served, and thus will sacrifice community welfare to denominational life. The answer of the ecclesiastical mind is the latter; the answer of the community mind is the former.

Ecclesiastics still apologize for sectarianism, but that is born of the quality of the ecclesiastical mind. The mind that exerts all its energy administering upon and promoting a special organization tends to make loyalty to that organization

paramount. The process may be quite unconscious to the person concerned, but loyalty to a prescribed duty tends to develop an exaggerated emotional attitude toward that duty, and it is only the exceptional leader who can keep principles and purposes untangled from the machinery with which he promotes them. The denomination he administers becomes, to his mind, the inevitable means to all high Christian ends, and any proposal to substitute for it, or even to vitally modify it, becomes an attack upon Christianity itself.

What is true of the organization is quite as true of the creed upon which it was founded. Institutional loyalties root deeply into tradition. To loosen the tradition tends, as a rule, to loosen that blind devotion which makes historic institutions so Gibraltar like. In the sectarian creed is the tap root of the denomination. The creed may have little contemporaneous meaning. It may have been written in the terms of a philosophy now discarded. It may be couched in an ancient metaphysical phraseology that has little meaning in our time. It may require the most astute scholasticism to even torture meaning out of it for a scientific age, but it is an ark of the covenant, and he who lays profane (i. e. modern) hands upon it may be accursed.

The historic creeds may have been withdrawn as a pledge of belief by the convert, but the pragmatic mind of the administrator on denominational affairs clings to it as an historic foundation, insuring a blind institutional devotion by some, while abandoning it on behalf of those whose intellects cannot pass it as a test of initiation. Once a member, an institutional loyalty can be deepened until things not in the least understood will be accepted with unquestioning devotion, simply because they are a part of the institution one has learned to love. To propose a change in the creed then becomes an attack upon the holy Church and upon the faith itself.

Great ideas embody themselves in great institutions. Most of the Protestant denominations were born to promote some distinctive idea. All of these distinctive ideas that time and the trying have proven useful have found a common acceptance. We will dare assert that there is not one single essential to the

salvation of either the individual or society held by any one of the evangelical denominations that is not held by all. We will go farther and assert that there is not one moral truth, nor one single bit of moral unction in the possession of any one of them that is not also in the possession of them all. In other words, the particular and peculiar thing that brought each of the evangelical bodies into being is now the common possession of all of them, or it has been proven to be of insufficient value to justify the dividing of the Church to maintain it.

What rational justification then can be given for the maintenance of the various evangelical bodies? We know of none excepting that of vested interest. Going concerns cannot easily dissolve, and each of the great denominations is a going concern, with large investments and formidable machinery for the promotion of Christianity. But greater even than the vested interests in property and philanthropic societies are those of historic and traditional loyalties. This spiritual vested interest is more tenacious than all the legal rootages of property and organization. It is easier to manage the problem of fusing church properties than it is to manage that of transferring denominational loyalties. The trustees of competing churches in any given neighbourhood can more easily manipulate the transfer of titles and the erection of common buildings for work and worship than those intangible spiritual investments given by birth and training in this or that denomination. This is true even though denominational possessions in the shape of these intangible spiritual investments have less value to the promotion of the common cause than does the property. A Baptist church may have all the spiritual and moral potency, in the building of both character and the Kingdom of God, that is possessed by a Presbyterian church, or *vice versa*, and it may so appear to the individual Baptist or Presbyterian, and yet the intangibles of memory and association bulk larger in his emotional judgment than does the practical work of the Church universal.

If the things that gave logical rise to the various denominations are now common property, it is only thrashing old

straw to keep on asserting them in a controversial manner. They have lost value as the distinctive props for denominational existence, and they have lost validity as controversial questions. Their reiteration may sound good to the older members, just as the things and ways of its own youth appear to senility as best, but success in interesting youth in it becomes an abortion of true religious life rather than a birth into it. It is like teaching school children Ptolemaic astronomy or the literal, verbal historicity of the first chapter of Genesis — a loading of their young minds with useless timber, not to say false ideas. There is great value in the historic and traditional of loyalty, but there is a difference between teaching the value in historic family churches and in the gospel of Jesus Christ, just as there is a difference between being loyal to one's ancestors and erecting an artificial aristocracy on the limbs of a genealogical tree.

The problem of uniting the denominations into the Church universal is one of fusing these smaller loyalties into the larger loyalties of our common faith. That cannot be done with a philippic against sectarianism, nor can it be done without just such philippics. Our complacency needs shocking. The inertia of pride and self-righteousness can be burned only in the fires of prophetic denunciation. More poignant, however, than a scathing denunciation of denominational consciousness, is the challenge to great-hearted, self-sacrificing service. When some draw a circle and leave others out, they and love must draw a circle and take these same ones in. With their separate and distinctive contributions to truth now made a common fund, we are faced with the institutional holdover of denominational life, each denomination holding great values as a going concern. None of them can justify their existence except as they manifest a spirit larger than that of mere denominational loyalty. No religious organization is fit to live unless it is willing to die when such sacrifice would benefit the common cause.

The community church sets up no dogmas as ladders into its fellowship. It rears no walls of mandatory polity. It is a

simple, inevitable democracy. It does not attempt to formulate any written creed, for by so doing it debars those whose conscience protests such formulations. It is a simple fellowship of those who accept Christ as Lord and Saviour, working together in whatever way best serves the Christian interests of their own community. It may be a denominational church that has reduced its basis of fellowship to simple, personal loyalty to Christ, and has so removed reference to sectarian things as to make it possible for all who follow Him to unite. It may be a federation of two or more denominational groups who mutually covenant to unite on those things in which all agree and to allow liberty in all else. It may be a union of individuals from many denominations without reference to autonomous groups, each individual keeping sacred his personal convictions while co-operating in a common fellowship and work. Whichever it is, its purpose is to rise above all that trammels the free running of the Spirit into one's service for their neighbours, their children, their own lives and that of the world.

The genius of the community church lies in the fact that it is indigenous to community needs, elastic in its provision for personal conviction, irenic in its spirit, loyal in its commitment to Christ, and as broad in its fellowship as is evangelical Christianity itself. It is comprehensive of all that every other type of church co-operation undertakes. There is in its nature nothing divisive, but, on the contrary, all that is in the unity of the Spirit and the bond of peace.

ALVA W. TAYLOR.

THE COMMUNITY CHURCH--- ITS CONTRIBUTION TO CHRISTIAN UNITY

BY REV. CLIFF TITUS

Minister of the First Community Church of Christ, Joplin, Missouri

THERE are many good reasons for the community church, but the primary reason for its existence is the contribution which it makes to Christian unity. We can assume the almost universal desire among Christian people for Christian unity. And, certainly, we can assume the need of it in the world. Leaders of all denominations, with hardly an exception, say that the Church ought to be a united Church and that it must be united if it is to accomplish its purpose in the world.

We do not go so far as to say that the community church is the perfect realization of Christian unity, or that Christian unity must come this way, if it is to come at all. But we do believe that the community church is making, and will continue to make, a distinct and effective contribution to this much needed and much desired unity.

First, we believe this because the very first thought of the community church is that of unity.

When we speak of the "Methodist Church," "Disciple Church," "Baptist Church," "Presbyterian Church," or any one of the many existing churches, unity does not suggest itself to our minds. Rather certain systems and traditions are suggested. We think of certain ideas of the Church which have, in the past, been considered distinctive possessions of this or that particular group of Christians. When we speak of the Church in terms of existing denominations we do not really think of the one great Church of Jesus Christ, but rather we think of several little groups, of many churches. Such speaking and thinking is not conducive to unity.

On the other hand, the term "community church" implies unity. It denotes a community of interest. It gets away from divisive implications. The first thought is the whole community interested in the Church. Thus the Church is not thought of in terms of different creeds and sects but is conceived as a fellowship, a fellowship of all who believe in Jesus Christ and believe that character like his and service like his are the fundamentals of his Church.

Second, the community church allows absolute freedom of the individual conscience in religion.

We believe that religion, or any part of it, which is dictated by any human authority, ceases to be religion and becomes a formal, legalistic dogma which tends to divide men and to rob religion of its true essence.

The value of denominational organizations is recognized, of course, in their relation to efficiency. There must always be organization to determine and apply the best methods of operation. But we do not believe that any organization has a right to dictate to any individual in matters of faith. Methods of procedure may properly be determined by a majority vote, but what an individual must believe or must not believe can never be determined by such procedure. Interpretation of the Scriptures and of the facts of Christianity are the absolute right of the individual, and he, whether right or wrong, is finally responsible.

Protestantism is fundamentally an emphasis upon this liberty of individual conscience. The theory is that the Church cannot dictate. The individual must be free or he cannot be Christian. But our denominational system is in its very nature a denial of this theory. To join any one of the many denominational churches in existence to-day means that one must accept what that particular church stands for. Replying to the common statement that "it makes no difference what church one belongs to any more," we might ask, "Can a man really be honest and belong to a church if he does not believe the tenets of that church?" We all agree to the theory that a church has no right to dictate, but the fact is that churches go right on dictating. We have recently had some vivid examples of this

when certain ministers have thought and said things which have differed from the historic positions of their respective denominations. The fact that denominationalism repudiates the freedom of the individual conscience in matters of faith cannot longer be ignored.

The community church is based on this very principle of freedom of individual conscience. There is no creedal requirement. There is no traditionalism. There is no demand that any one repudiate his own convictions. All that is required is that a man shall come, honestly, earnestly, believing in the Church of Jesus Christ. Just the manner in which he shall come, the mode of his baptism, his interpretation of the facts of Christianity, are all for him to decide. And he naturally allows the same privilege to his fellows.

In the community church those with a real passion for unity can unite without compromising their convictions. The good of all denominations can be preached without prejudice. And that of the past, which has served its day, can be left out of the programme. This makes Christian unity not a matter of everybody else joining "our church," but makes it a matter of Christian tolerance and fellowship. Instead of spending its time in conforming individual minds to certain dogmas, it seeks only to conform all men's minds to the mind of Christ.

Because the community church is based on this broad principle it has a strong appeal to many good people who have been Christian at heart but who have never been quite able to give their mental assent to certain teachings of the churches. We can condemn these people if we will, but that will not enlist them in the Kingdom enterprise. They may be wrong, in a measure, but they certainly have some ground for their opinion. It is a fact that the churches have spent much time in saying and writing things which are designed to give the impression that they are opposed to scientific truth and to the research work of scholars. The community church, with its platform of broad-mindedness and its passion for truth, makes an appeal to thoughtful people. Especially is this true in regard to the large number of college and university young people who are

to-day more in earnest about religion than ever before. The community church welcomes truth, investigation, discussion. It is not bound by past commitments. It is ready to go where the truth leads. Thus it will enlist people who think. And the more thinkers there are in the Church, the more people who think clearly, without prejudice, the sooner Christian unity will come; for Christian unity is the logical conclusion of common sense.

As a result of its broader platform the community church naturally is wider in its scope than the average denominational church. It includes more various types of thinking and a greater variety of culture. It is easier for it to become a real community center, appealing to all classes. It can more easily eliminate the old hard and fast line of distinction that exists in many denominational churches as to the difference between the secular and the sacred. Everything that is good is sacred. All that tends to make life better, healthier, happier, can be included in its programme. It can present a programme that will make a real appeal to the community because the idea of competition, which dominates denominational programmes, is absent.

Third, the community church is a practical step of the church in the direction of the brotherhood and co-operation which it preaches. The churches preach co-operation and brotherhood as the only cure for industrial and international misunderstandings. This would be ludicrous if it were not so tragic, in view of the fact that the churches so steadfastly refuse to practice this principle of brotherhood themselves. At a recent open forum Mr. Sinclair Lewis asked a group of preachers why there were so many denominations. The reply was, "So religion will not become static." How much longer can we place religion on a basis of competition and rivalry and deny the same right to industry and nations? The community church, in one stroke, eliminates competition. It overrides class and group feeling. Its business is to bring men together and to prove that the religion of Jesus Christ possesses the one supreme motive necessary to success without an appeal to the

group, class, or race pride and suspicion. When the Church demonstrates her ability to work in harmony, then, and not until then, can she make an effective appeal to society and to nations. The community church has no need to apologize when it preaches brotherly love and co-operation.

Fourth, the community church meets squarely the problem of missions. That problem is, to-day, essentially one of freedom and Christian unity. The Christians of other lands are saying to us in no uncertain terms, "We want your Christ, but we will interpret Him for ourselves." They insist on the right of freedom in their churches. They do not want a Church of Christ of America; they want a Church of Christ of India, China, Japan, etc. And they are becoming more positive in their refusal to be bound to any denominational system; their problem is too great and failure is too tragic.

We believe that the attitude of these Christians is right and that it ought to be respected. The missionary programme of the future must be a united programme, free from dictation or sectarianism. The community church conducts its missionary programme on this basis, which is exactly the same spirit with which it operates in its own community.

Now, we realize that there are certain problems connected with the community church and there are certain objections which are, more or less, well founded. The community church is still in the experimental stage. But it is far enough along that we can say its existence is justified. Its problems will be solved. Its objections are no greater, and most of them not so great, as those of the denominational churches.

It may be said that denominational organization and machinery are necessary for the propagation of the Gospel. Organization is necessary, it is true, but not denominational organization.

Indeed, we believe that denominational organization has become more of a hindrance than it is a help to Christianizing the world, and this because it is the chief obstacle to Christian unity. Whatever other causes may have contributed to the failure of the Inter-church World Movement, it is readily con-

ceded by all that denominational "pride," denominational "loyalty," large vested interests of the different denominations, were the chief contributors to that failure.

It is sad but true, as we know from first-hand experience with the community church, that in some instances the bitterest opposition to any effort toward Christian unity comes from secretaries and other representatives of denominational boards. And some of these represent denominations whose chief claim in the past has been that their passion is the unity of Christians!

We are ready to give due credit to all the splendid work of denominations, both of the past and the present. They have served a wonderful purpose in their day. But we repeat that we are firmly convinced that Christian unity can never come through any existing denomination. This truth is more apparent to-day than it has ever been. The action of most of them in their national conventions for the past five years bears out this statement. Denominationalism has failed, so far as Christian unity is concerned, and indications are that it will continue to fail.

Therefore, we believe that Christian unity must come by means of a break with denominationalism rather than by means of a compromise with it. There are two distinct types of mind in the religious world to-day, which, in our opinion, can never be reconciled. One is the legalistic, literalistic, sectarian type, which conceives of religion as a dogma, a scheme which can be described in terms of charts and mechanics. It is understood that we are not questioning the sincerity of this type, but are only attempting to describe it.

The opposite type is the type that thinks of religion in terms of spirit and life; that interprets symbols, forms, and creeds in the light of the contribution they make to Christian living.

The first type is the denominational type. It will keep denominationalism alive in the years to come.

The second type is the community church type. That does not mean, of course, that all of this type are in a community church; but it is the community church type.

The community church may not do all that it is hoped it will do. But it is here to stay. It is part of a movement that is sweeping the country and all the forces of reaction cannot stay its advance.

Even if it failed it would be worth the trial. But it cannot fail; it may develop into a greater movement for unity, which will be so much the better, but it cannot fail. Its appeal to liberal minds and hearts within the Church and to thousands of Christian-minded men outside the Church is too tremendous. Its need is too great. The failure of denominationalism is too apparent.

Christian unity must come. The words once used by the editor of this *Quarterly* have burned deeper and deeper into our soul, "On the unity of Christians depends the salvation of the world!" We know from practical experience that the community church is making a definite contribution to that unity.

CLIFF TITUS.

SONG

What care I for caste or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe,
Who is high, and who is low?
Mountain, valley, sky, and sea,
Are for all humanity.

What care I for robe or stole?
It is the soul, it is the soul;
What for crown, or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope.
It is the brain and eye to see
One God, and one humanity.

—Robert Loveman.

THE DECISIVE EVIDENCE FOR CHRISTIANITY *

BY REV. EDWARD M. NOYES, D.D.

Minister of the First Congregational Church, Newton Centre, Mass.

“THAT they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou didst send me.”—John 17:21.

On the night when Jesus was betrayed, He gathered his disciples about Him in the upper room. So long as Judas was present He could not say all that was in his heart. But when the traitor had gone out, He poured out his soul in loving farewell. Looking upon them with unutterable tenderness, oppressed with the thought that He was leaving them alone, as sheep without a shepherd, surrounded by foes, and that their only safety lay in their union and mutual affection, He cried: “Little children, yet a little while I am with you . . . A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

Incidentally, thus, He states the decisive evidence of Christian character. The proof that a man is a Christian is that he loves his fellow-Christians. The unity, concord, and mutual affection of the members of a church for each other and for all other Christian people is the convincing evidence that it is a Christian church.

Before they went out to cross the Kedron and enter the garden of Gethsemane, with the shadow of the Passion and the Cross enfolding Him, Jesus lifted up his soul in the prayer of intercession which is the Holy of Holies of the Gospel narrative. The same thought was uppermost in his mind. But He

* Sermon preached in the First Congregational Church, Newton Centre, Mass., on Sunday, March 27, 1927.

looks beyond the little group so dear to Him and sees the great world, in its sin and wretchedness, in such dire need of their message. How shall they withstand the shock of his death? How shall they be able to carry his Gospel to a needy world? He knew only too well their jealousies and rivalries. They had intruded even into the sacred atmosphere of the last supper. Anything is possible to a united Church. But separation into jealous cliques meant the failure of his mission, as well as their destruction. In agony of soul He prayed again and again for their unity and concord, until the climax is reached in the words: "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." The proof, then, that Jesus is the Christ, the appointed Saviour and Leader of the world, is to be found in the unity and brotherhood of his followers. That is the decisive evidence of the truth of the Gospel which He proclaimed, that God loves men with an everlasting love.

If we accept this record, then, in the judgment of the Master Himself, in the clear vision of his last hours, everything He held dearest hinges on the unity and brotherhood of his disciples. This is the decisive evidence both for the disciple and for his Lord. It is the final proof of Christian character and of the validity of the Master's claim to the leadership of the world. It is the application to Himself and to his Church of his own principle,—“By their fruits ye shall know them.”

I. It is the decisive evidence of Christian character.

You claim to be a Christian man: what proof have you of your right to bear the name of Christ? You set forth your profession of faith. Well and good. But I remember that “the devils also believe and tremble,” and that the Master said: “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven.” You protest your observance of the sacrament. But I recall that Judas sat at the table with the Lord, and that Jesus said: “He that eateth bread with me hath lifted up his heel against me.” You point to your name on the church rolls. But is there not a mystical warning concerning those whose names are blotted out even from the Book of Life?

You show with pride the record of your gifts, your services, and your sacrifices for the cause of Christ, and I look upon it with respect and admiration. But the refrain of an old, old song keeps ringing in my ears: "And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love it profiteth me nothing."

I have heard of a deacon's family in a Christian Church, who would not receive the sacrament from the hands of another deacon with whom they had quarreled. If you and I are to grade A, B, or even C, in the estimation of the world, or in the final examination by the Master, the standard by which we shall be judged is given here: "By this shall all men know that ye are my disciples, if ye have love one to another."

The New Testament is full of references which show how deeply these words sank into the minds of the disciples. Paul was not present when they were spoken, but his most familiar and beautiful chapter, the Hymn of Love, is the best commentary on them.

But John was there, and who can fail to hear the echo of Jesus' words throughout the first epistle of John. "He that loveth his brother abideth in the light." "He that loveth not, knoweth not God, for God is love." "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

And Peter was there, and the epistle bearing his name exhorts us: "Seeing that ye have purified your souls in obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

In the New Testament the only proof that a man is a Christian is that he has the spirit of Christ, and the spirit of Christ is the spirit of brotherly love.

The same standard must be applied to the Christian Church. Suppose that Jesus were to come to his Church to-day and examine its credentials; would He endorse its right to bear his name? Dr. Jefferson has called attention to the strange fact that the accepted definitions of the Church have no reference

in them to what the Head of the Church counted fundamental. Here is the Roman Catholic definition as stated by Cardinal Bellarmine: "The one and true Church is the congregation of men united by the profession of the same Christian faith and the communion of the same sacraments, under the rule of legitimate pastors, and especially the one vicar of Christ upon earth." There is no mention of brotherly love. Nor have Protestant definitions paid any more attention to the criterion of Christ. The Anglican definition, adopted by the Protestant Episcopal and Methodist Episcopal Churches reads thus: "The visible Church of Christ is a congregation of faithful men in the which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The Westminster Confession says: "The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all. The visible Church, which is also catholic or universal under the Gospel, consists of all those throughout the world, that profess the true religion, and their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." With minor variations these definitions have been adopted by other Protestant bodies. The emphasis has been upon the preaching of the Word and the observance of the sacraments. But these do not make a church, according to the New Testament. A church is a brotherhood bound together by their common love for Christ and their mutual love for each other, in order to worship and serve God and to promote his Kingdom on earth. How far has the Church universal departed from this ideal! Separated into hostile sects, divided by rivalries and jealousies, often in its history clashing in angry strife and bitter persecution — one often feels that the strongest argument for the truth of the Gospel and the continued presence of Christ among men is the fact that the Church has not perished from the earth, the victim

of its own internal strife. Yet, in spite of this external discord, there has always been the bond of brotherly love within the separate communions, and that spirit has repeatedly overflowed the barriers and included the whole Christian fellowship. For the last fifty years this spirit of tolerance and mutual respect and sympathy has been growing, especially in America, until the fundamental unity of all branches of the Christian Church is now universally recognized. One cannot help feeling that the growth of this spirit of brotherhood would be recognized by the Master as the true hall-mark of a Christian Church.

II. But the unity and brotherhood of all believers is the decisive evidence for Christianity, the proof of the validity of Christ's claim to world leadership.

If any place should be held sacred by all Christians it is the holy sepulchre at Jerusalem. But what a spectacle has it presented for years to the eyes of the world! Mohammedan guards have stood there night and day to keep Christians from cutting each other's throats in their frantic rivalry for the possession of the shrine! "That they may all be one . . . that the world may believe that thou didst send me." Is it strange that these Moslems are not convinced that Christianity is true?

There are two conditions laid down in the text. When they are fulfilled, the world will be convinced. The first of these is the union of the disciples with their Lord, and their evident possession of his spirit. The second is their union with one another in brotherly love. For the first few years of its history the Christian Church measurably fulfilled both these conditions, and its conquest of the world was amazingly rapid. But it paid the penalty of success, became rich and proud, and, while preserving its external unity, was rent by doctrinal strife and selfish ambition for place and power. A united Church, which had lost in large measure the simplicity of the Gospel and the loving spirit of the Master, was shorn of its strength for spiritual conquest. During the Middle Ages the Church retained its external unity and was able to render an immeasurable service to the world through the influence which only a united Church could exert. Suppose a man from the thirteenth

century were to return to earth and visit Newton Centre. The first question he would ask would be: "Where is your church?" For, if this were a thirteenth century community, there would be one great Church, probably located on Institution Hill, dominating the entire region. Connected with it would be the hospital and the school and all the life of the community, social as well as religious, would center in it. None of us would be willing to go back to the thirteenth century church; but, in spite of its evident evils, there were equally evident advantages in its undisputed sway. The problem of the twentieth century is to regain the advantages of unity without sacrificing those of a more democratic civilization. The Reformation, in its revolt from the tyranny of the Church and its insistence on the right of private judgment, opened the way for the numerous divisions of modern Protestantism. By its emphasis on the effort to regain the simplicity of the Gospel and the spirit of Jesus Christ, it restored one primary condition of a victorious Church. But it neglected the other necessary condition, the unity and co-operation of all believers. There are listed in the United States census reports more than a hundred and fifty Protestant denominations, if my memory serves. Many of these are branches of great churches, like the Methodist and the Presbyterian. Others are very small religious bodies, confined to a limited geographical area. Some of them you never heard of. The overwhelming majority of Protestant Christians in America belong to eight great denominations.

One of the encouraging signs of the times is the rapid and steady growth of the spirit of unity among these bodies of Christians. The modern Christian is impatient with the scandal and inefficiency of a divided Church, facing the united and aggressive forces of evil. He sees over-churched villages and towns, where several feeble and struggling churches are attempting, with slight success, to do what one strong, united Church could do far more efficiently. He realizes that the great force of a united Christian public opinion might powerfully influence for good the public policy in state and nation, if only the Church could speak with one voice. He knows more or less

definitely that the issues which divided the churches in the past, however vital and important they may have been then, are now for the most part dead, and ought to be buried and forgotten. They belong to the past and we are interested in the present and the future. Therefore, the Christian people of the nation have united in the Federation of Churches, which includes almost all the denominations, for united action, and the growing spirit of unity is ever seeking expression in new forms of united effort.

A significant movement in this direction is the World Conference on Faith and Order which is to meet in August at Lausanne, Switzerland. Let me read the message regarding it prepared for all New England pulpits to-day.

The World Conference on Faith and Order in Lausanne, Switzerland, this summer, will mark a turning point in Christian history.

Representatives of 87 churches or communions, of many Christian nations, are to discuss the possibility of Christian unity. They are to take counsel together to the end of mutual understanding, by means of "the clear statement and full consideration of the things in which we differ, as well as of those things in which we are at one."

The vision of the representatives of those 87 denominations, comprising in their membership more than 200 millions of Christian people of many tongues, fires the imagination, and forces us to have faith that God's speciality is the impossible!

This Conference is called in the profound conviction that the Christian communions are ready to set aside many denominational prejudices and barriers to united action; and to work together on the simple basis of Christian discipleship.

Have we faith to accept the challenge of that vision? Have we the courage to commit ourselves to it, and work to bring it to pass?

On a certain bridge over which troops passed was a sign saying that "troops crossing this bridge must *break step*." The impact of the rhythmic tread of troops keeping step would overstrain the bridge; whereas, the same number, *not in step*, would do no harm!

What a parable of the power of united action — of being in step! The Lausanne Conference is a call to the churches of the world to get into step!

The first thing to be noted in this Conference is that there will be a full and frank discussion of differences as well as agreements. Dr. Barton said the other day that twenty years

ago, when representatives of the Foreign Missionary Boards met to consider the possibility of united action, almost every denomination declined to have any discussion of its peculiar tenets, and the Episcopalians would not come into the conference at all. But now there are no reservations; all the facts are to be brought out into the open; and the Episcopalians are among the leaders in promoting the Conference.

The second thing to be noted is the immense gain of mutual acquaintance and understanding. There is a legendary story about Charles Lamb, that he once declined to be introduced to a man. Pressed for a reason, he said, in effect: "I don't want to know him because I hate him; and, of course, I can't hate him if I once know him." But here the dignitaries of the Eastern Orthodox Church and the Armenian patriarch will meet in friendly intercourse the bishops of the American and European Methodist and Episcopal Churches and the ministers and untitled laymen of many communions. These 500 delegates will dine together, and walk together, and sing together, and bow together in prayer, and it will be impossible for them to hate or to look down on one another. They will carry back to their various churches a new spirit of mutual understanding and sympathy, paving the way for more effective united action. Perhaps a united Church of Christ throughout the world might have prevented the World War. Certainly a united Church will help to create the mutual understanding and respect which will ultimately make war impossible. While the delegates to the Conference have no legislative authority and no immediate and startling results may be forthcoming, the fact that, for the first time since the Reformation, delegates from all the great churches, except the Roman Catholic, have met together to discuss church unity, will have a powerful effect upon future movements in this direction. One of the leaders in this Conference said to me not long ago that in twenty-five years there will be only two Protestant denominations in America and in fifty years there will be only one great united Protestant Christian Church. I am not so sanguine about the future, but the rising tide of church unity is sweeping away

many barriers of traditional prejudice. It is significant that the basis of the proposed union between the Congregationalists and the Universalists states that "religion is a way of life" rather than a system of belief. If the basis of union is to be discipleship of Jesus instead of doctrines about Him, the way will be opened for many such reunions in Christendom.

Certainly no more urgent or solemn duty lies before the Church of Christ in the world than to find the way to end her shameful and harmful divisions. How can we expect to win the world for Christ when we thus violate his plain conditions? Only when a united Church proclaims his Gospel with one mighty voice have we any right to anticipate the promised victory. The Master Himself has stated the conditions. When the Church is manifestly one in spirit, united with its Lord and united with all the varied members throughout the world in one true body of Christ, then may we look for the day when the world shall believe that Jesus Christ is its appointed Redeemer and King and the kingdoms of this world shall become the Kingdom of our Lord and of his Christ. May God speed the day and prosper every movement that promotes the unity and brotherhood of his Church on earth!

E. M. NOYES.

MORE LIGHT SHALL BREAK

More light shall break from out thy Word
 For Pilgrim followers of the Gleam,
 Till, led by thy free spirit, Lord,
 We see and share the Pilgrim dream!

What mighty hopes are in our care,
 What holy dreams of Brotherhood;
 God of our fathers, help us dare
 Their passion for the Common Good!

Wild roars the blast, the storm is high!
 Above the storm are shining still
 The lights by which we live and die;
 Our peace is ever in thy will.

—Selected.

THE FOUNDATION OF CHRISTIAN UNION

BY REV. J. ARTHUR M. RICHEY

Managing Editor of *The Antidote*, Garrison, N. Y.

IN venturing to make a contribution to *The Christian Union Quarterly*, the writer need offer no further apology than the note on its first page as to "Contributed Articles," together with the sincere confession that no single subject more attracts his thoughts nor more inspires his efforts than that of Christian unity. Contributors may be "Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour."

This is the first fundamental of Christian union — Christ! Christians are the followers of Christ "who accept Jesus as Lord and Saviour," who believe in his Divinity as the Eternal Son of God incarnate by the Holy Ghost of the Virgin Mary and made Man. If Christ is anything less than this, then Christian union ceases to be an important matter.

"What think ye of Christ?" That is the question which Christ Himself put to his disciples before they fully realized his mission as Lord and Saviour. It is the question on which all others hinge. St. Peter gave the answer to which every true Christian says Amen: "Thou art the Christ, the Son of the Living God."

In his prayer for unity our Blessed Lord prayed: "As Thou, Father, art in Me and I in Thee, that they also may be one in Us that the world may believe that Thou hast sent Me." This prayer, which set an example for his followers, declares his Divinity and reveals the motive for Christian union. Christ is God of one Substance with the Father who so loved the world that He sent his only Begotten Son into the world to take upon Himself our nature and reconcile the world unto Himself.

In this reconciliation there is the Party of the First Part and the party of the second part. It is not a slight matter but a very great undertaking. It involves both Divine and human co-operation. Human wills and dispositions must enter into the solution and play a manful part in the face of so great an issue. If we were created without being consulted yet can we not be saved without our own co-operation, for God demands a willing service and not one of constraint. Grace and Truth came by Jesus Christ and there is no other Name by which we may be saved. Therefore, what we think of Christ has everything to do with the whole matter. If Christ is not God and if Christ be not risen from the dead, then is our preaching vain and our faith is vain also; if we have only such a vanity on which to depend, any efforts in behalf of Christian union become altogether a matter of indifference. For people with Christian traditions cannot be stirred to recast a cult which offers nothing better than a compromise between Confucianism and Buddhism. We must first of all unite on Christ as God Incarnate.

That we have not done so, and are not thus far doing so, there is some indication of evidence. For example, in the last issue of *The Quarterly* (April 1927), appears an article, "Christian Unity — The Ideal of Youth for the Church," by Rev. Walter W. Van Kirk, being, as a foot-note tells us, the opening chapter of a book on *Youth and Christian Unity*.

This article is of more than casual importance because it is written by one who is the "Secretary of the Federal Council of Churches of Christ in America" and who, in more than a remote sense, is their spokesman. Here is a portion of the second paragraph which, doubtless, sounds the key-note of the volume; in any case it cannot be ignored:

When the question is raised as to why youth should be particularly interested in this problem of Christian unity the answer is immediately forthcoming that the man who on the way to the Garden of Gethsemane first prayed for the unity of the Church was a young man. That must never be forgotten. Jesus was not old enough to be practical. He was quite too young to be familiar with the things that couldn't be done. It was in the audacious faith of his early thirties that Jesus prayed for the religious unity of his followers. Other young men are now following in the footsteps

of their youthful Master. They, too, are praying for the Oneness of the Church of God.

But how can the Christian Church be the "Church of God" if Christ is not God? And how can Christ be God if on his way to Calvary He did not know what He was going there for—"was not old enough to be practical"—"was quite too young to be familiar with the things that couldn't be done"—was simply animated by "the audacious faith of his early thirties"?

It is a strange functioning of mind which traces the "Church of God" to Christ and then subtracts from Christ his Divinity. Until this foundation principle is settled by those who seek Christian union all else is a mere beating of the air. If Dr. Van Kirk is in any sense a spokesman for the Federal Council of Churches, then these churches, whether at Lausanne or elsewhere, need nothing more than to answer the question—"What think ye of Christ?"

Where did Dr. Van Kirk get the idea that Jesus Christ ever exercised an "audacious faith" or any other kind of faith? Faith is the absence of knowledge, the substance of hope without sensible evidence. As God, Jesus could not have or exercise faith, and there is not a line in the New Testament anywhere which attributes such faith to Him. He could deliver the Faith to his Church for its credence and guardianship, but He Himself could not exercise faith where He possessed complete knowledge. " * * * He knew all men, and needed not that any should testify of man: for he knew what was in man." This is not faith. It is part of the omniscience of Divine Being having "all power in Heaven and on earth." Then, how can it be said that "Jesus was not old enough to be practical"? or that "He was quite too young to be familiar with the things that couldn't be done"?

Here is the very foundation of Christian union compromised by a palpable denial of the Divinity of Christ through an official spokesman of the Federal Council of Churches. Until these churches settle this major question in unmistakable terms, no serious thought need be given to other questions which are merely contingent on it.

To his hearers Christ said: "You are from beneath, I am from above; you are of this world, I am not of this world." The words of the angel to Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God" are of the very essence of the Gospel. "When the Son of Man cometh shall He find faith on the earth?" He knows. But He asks the question for our sakes. We are they who need to exercise faith, without which it is impossible to please Him and without which He does not purpose to accomplish those things which He has made dependent on our co-operation as free moral agents.

Often, with blindness in part, if with good intentions, in matters of religion, as well as of science and philosophy, our age remains superficial. The letter killeth the truth because words have lost their meaning and breed confusion of thought. But there must be no confusion of thought as to the Divinity of Christ among those who seek Christian union. Jesus Christ is not a human person, but a Divine Person, who is true God and perfect Man by the hypostatic union of his two natures. In his humanity Jesus could "increase in wisdom and stature," while in his Divinity He was the God who made all things and "without whom was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." This is still so, and it is so even of some who profess to act as his ambassadors and teachers. It would be very much more honest, and very much more in the interest of true Christian unity, if those who do not sincerely believe in the true Divinity of Christ, would say so and unite with the Unitarians. As it is, they are not entering the Kingdom of Christ themselves, and those who would enter they are hindering.

The first requisite to union—as paradoxical as it may sound—is division. The Lausanne Conference may say that we have had too much of that already, but if they are not merely to play with the truth they must say, without equivocation, whether Christ is truly God or not, and those who cannot acknowledge this truth should not embarrass, by their unbelief,

those who believe. It is the old question of God or Baal—of the God-Man or the man-god fashioned by sleight of human sophistry. If the Lord be God, follow Him, but if He is not, why bother about Christian union? He can't be and *not be* God, so there must be a division between those who believe and those who do not. That is the first requisite to Christian union.

Let the denominations get back to Christ, and then it will be time to consider his Church, against which, He said, the gates of hell could not prevail. His Word being true, doubtless it will be possible then to find his Church, if we take a candle and search diligently as in a certain parable of his Kingdom He bids us do.

J. A. M. RICHEY.

Wherever men adore Thee
 Our souls with them would kneel;
 Wherever men implore thy help
 Their trouble we would feel;
 And where men do thy service
 Though knowing not thy sign,
 Our hand is with them in good work
 For they are also Thine.

Forgive us, Lord, the folly
 That quarrels with thy friends,
 And draws us nearer to thy heart,
 Where every discord ends;
 Thou art the crown of motherhood,
 And Thou of God the Son;
 O master of our many lives,
 In Thee our lives are one.

—*Henry van Dyke.*

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

Lausanne Prepares to Welcome World Conference

PREPARATIONS for the World Conference on Faith and Order to be held at Lausanne, Switzerland, August 3d to 21st, have begun at Lausanne by the formation of a local reception committee headed by Professor Fornerod of Lausanne University, according to a letter received by the secretariat of the Conference. This committee includes M. Rosset, syndic of the city of Lausanne, M. Chabloz-Comte, head of the Department of Education, M. Gustave Fleury, member of the synodal commission of the English National Church, Pastors Laufer and Schnetzler, members of the synodal commission of the English Free Church, the Rev. G. A. Bienemann of the Anglican Church in Lausanne, Pastor Gsell of the German Church, Archimandrite Valiadis of the Greek Church, the Rev. M. Nicholson, pastor of the Presbyterian Church of Scotland, Mr. Francis Guisan, director of the Bureau of the Society of Development, Pastor Bornand, editor of the *Semour Vaudois*, Pastor Gustave Secretan, and M. Rochat, director of Posts.

It has been decided that all sessions of the Lausanne Conference shall be open, unless the representatives should decide at any time to go into executive session. Unless the cost proves to be prohibitive, the proceedings of the Conference from day to day will be recorded in English, French, and German, and these reports will be distributed to all members at the opening of the following day's session.

Arrangements have been made to hold the opening service on August 3d in the Cathedral of Lausanne and the programme provides also for services in the Cathedral on Sunday and on Thursday evenings. The reception committee writes that, if other churches are desired for meetings in connection with the Conference, they will be at the disposal of the Conference. A postoffice with telephone and telegraph facilities will be opened in the Palais de Rumine, the university building where the Conference will hold its sessions. Space has been provided in the rooms of the university for meetings of the various committees and sections.

The secretariat announces that the Rt. Rev. K. Balakian, D.D., of Paris, apostolic delegate from the Armenian Catholics of Ethmiadzin to the Armenians of Europe, was elected a member of the continuation committee in place of Dr. Nazarian. Bishop Dr. Nicolea Balan was appointed a member of the continuation committee in place of the late Dr. Dragomir Demetrescu. The Rev. William P. Merrill, chairman of the World Alliance for International Friendship Through the Churches, Dr. W. J. Aalders, professor of Theology of the University of Groningen and a member of the executive committee of the General Synod of the Reformed Church of the Netherlands, and Herr Dr. Kapler of Berlin and D. Wilhelm Frhr. von Pechmann of Munich were co-opted as members of the Lausanne Conference.

The continuation committee, which is in general charge of arrangements for the conference, will meet at Lausanne beginning July 30th. The programme committee, under the chairmanship of the Rev. Alfred E. Garvie, D.D., of New College, London, has been requested to prepare the agenda for this meeting.

[From *The Living Church*, Milwaukee, Wis.]

How a Roman Catholic Views the World Conference on Faith and Order

I. THE ELEMENTS INVOLVED

ALL Catholics should be keen and sympathetic observers of the coming "Conference on Faith and Order," which will assemble next August at Lausanne, Switzerland. Here, at the invitation of the Protestant Episcopal Church in America, representatives of more than eighty Christian denominations will take their seats to discuss ways of bringing Christians closer together.

It is well to keep clearly in mind the purpose of this assembly. There is no question of mere federation for purposes of economy and efficient administration. Much less does the Conference summon its adherents to a fight of "self-defense against the Roman Church," as the Federal Council of Churches has done. Protestant Christianity has come to feel the need of closer alliance, more conformable to the will of Christ, of a corporate union which will break down differences of faith and weld a hundred churches into one.

Consequently, "the first step toward unity" will not take the form of discussion along denominational lines. The delegates will deal rather with those fundamental questions of faith and order which made a multiplicity of "churches" inevitable—those questions which are causing division not alone between religious bodies but *within* religious bodies. The present article is an attempt to picture in broad outline, these conflicting elements.

The Protestant sects, which have been multiplying themselves ever since the so-called Reformation, are all based on one fundamental principle. The one religious postulate which they possess in common points them to the Bible as the only ultimate rule of faith and morals; to be interpreted, however, not by a teaching body appointed by God, but by a Divine illumination assumed to be granted for the guidance of the individual soul. This private interpretation is the explanation of the many "churches." Their forms of government are essentially democratic; the ministry is supplied by candidates in whose choice the laity usually have a considerable part, and the spiritual efficacy of the minister's official acts proceeds wholly from his own personal piety, virtue, and ability.

This type of Christianity is not likely to have much influence at Lausanne. As a separate creed it is dying and its adherents are gradually being won over to the modernistic principles of religion.

Evangelical Protestantism, the religion of Luther, of Calvin, of Melancthon, and of Zwingli is dying everywhere, and in England, the old Evangelicals are rapidly dwindling away, as anybody in the new Church Assemblies can see for himself.—(Athelstan Riley, in the *Church Quarterly Review*, October, 1925.)

Modernism, which, for all practical purposes, includes Liberal Evangelicalism, (their principles are almost the same), professes a kind of religion on wheels, trailing along in the track of civilization and modern "enlightenment." Modernism is flexible and capable of extended growth. It is based on the principle that we know nothing of anything which falls outside the limits of our own inner experiences and the similar experiences of those about us. Therefore, revelation is not a manifestation of truth from God, as the Catholic Church teaches, but rather the natural manifestation of God within us, urging us to noble deeds and lofty aspirations. The tales of the Old Testament are myths culled from the annals of pagan legend and adapted to fit the needs of Jewish Monotheism. They had their day and it is past. Jesus of Nazareth was only a man who realized more

than anyone else this natural revelation of the Divine within Him. The New Testament is a record of these subjective manifestations.

Modernism explains its altered programme of Christianity by a pragmatistic account of history. For many centuries after Christ, we are informed, men *felt* that Christ was God, *felt* the need of a teaching Church, *felt* the need of an infallible dogma. And for these Christians Christ *was* God, there *was* a teaching Church and an infallible dogma, because the inner experience of each individual said there was. Many modern Christians have outgrown these experiences and no longer feel their need. Therefore, for them the Divinity of Christ and all the teachings of the Catholic Church, which follow so logically from that belief, are no longer true. An age of enlightenment has learned to discard them.

Understanding the fundamentals of Modernism we can readily comprehend the modernistic idea of the Church, which they hope will grow out of the discussions at Lausanne. Let one of their own adherents explain his idea of the "United Church." He dreams of a

Catholic Church which is ready to include all who sincerely wish to be comprehended in it, whether Quakers, Unitarians, Romanists, or Christian Scientists. . . . Such a Catholic Church is needed if we are to have organic unity; for Christian experience has proved, and is still proving, that while some Christians need dogmas, others find them detrimental to their spiritual life: and this is equally true of sacraments and regulations. . . . (Hence) the Catholic Church will neither demand dogmas nor sacraments as essential to membership. . . . She will substitute *amo* for *credo* in her formularies.—(Rev. Dr. Major in the *Modern Churchman*, January, 1925.)

Over against this Christless Christianity stands yet a third attitude which may be conveniently termed Traditionalism. As the name indicates, the followers of this theory insist upon the obligation of some essential residue of apostolic teaching, even though its exact content may be difficult to define. According to Anglican Traditionalists, the fundamental note or characteristic of the true Church is a valid succession of Holy Orders from the apostles. They are willing to grant to the pope of Rome a primacy of honour in the new church. His primacy of jurisdiction they will not admit. The bishops are the appointed source (at least in theory) of both jurisdiction and teaching, but only when they act in union and when their judgments do not conflict with apostolic tradition.

Against the Modernists, Traditionalists hold that that Christ is really God. They share with Roman Catholics many beliefs such as the doctrines of the Incarnation, the Fall, Re-

demption, and Satisfaction. In fact, they claim to be a branch of the Catholic Church, being united with her and with the Orthodox East by the bonds of an invisible unity. For, according to them, each of the three branches has a valid priesthood and, therefore, the grace conferred by true sacraments is common to the three separate divisions and avails to unite them in a real spiritual fellowship, which Christian societies lacking a true priesthood cannot share.

If at times (and it has happened many times) there occur public violations of traditionalistic standards within their organizations, these are put down to invincible ignorance on the part of individuals or even to abnormal conditions of the times.

The Protestant element in the Traditionalist's position lies in the right assumed by the individual to define the content of tradition itself, to interpret for himself the formularies of his church, and to measure the value of episcopal rulings and all other official decisions by a standard which he has thus erected for himself.

The chief exponents of Traditionalism at Lausanne will probably be representatives of about a dozen divisions of the "Orthodox," or schismatical Eastern Church, and of that Anglican school known as "Anglo-Catholics." To these may possibly be added representatives of the "Old Catholics," of a few Lutheran bodies, and of a very few Presbyterians. All of these prospective partakers in the Conference are, accordingly, included in the term "Traditionalists" as employed in the present series of articles.

These two forms of Christianity, Modernism and Traditionalism, and not the Protestant denominational churches as such, must be considered as opposed to one another at Lausanne. They are to one another as the rocks and the shifting sea, always at war, and it is hard to understand how such contradicting elements can ever unite in peaceful amity, much less weld themselves into one. It is the hope of the Modernist that they will *grow* together. That the Modernist may receive the grace to renounce his views and embrace theirs, is the prayer of the Traditionalist.

It might be well to remark here the seeming fitness of the Anglican Church to bring these contradictory elements together in conference. The Anglican Church embraces *both elements*. Doctor Middleton writes:

And this note of comprehensiveness, or, as some prefer to call it, compromise, was quite generally regarded as the great proof that the Protestant Episcopal Church of America (which is a branch of the Anglican commun-

ion) was indeed the *Via Media*, or Middle Way, by which the denominational churches—severed from the body of the Catholic Church at the Reformation—were to travel back to unity.—(*Unity and Rome*, p. 25.)

She is able to meet the Protestant with Protestantism, the Modernist with Modernism, and the Catholic with Catholicism. The words of De Maistre are often quoted by Anglican writers of to-day :

If ever there should be a movement toward reunion among Christian bodies, it seems likely that the Church of England should be the one to give it impulse. . . . The English Church which touches us (Catholics) with one hand, touches with the other those with whom we have no point of contact.

Thus it is said of the Anglican Church :

She requires of her ministers and people the profession of the Nicene and Apostles' Creeds when they assemble for public worship. Yet there are men exercising her ministry who boldly proclaim that they do not believe in the Virgin Birth, the Bodily Resurrection of Christ, the Holy Catholic Church, the Second Coming of our Lord, or the Resurrection of the Body.—(*American Church Monthly*, October, 1926.)

Judging from her success in thus far promoting the Conference, the "comprehensive element" of the Anglican Church has played the peacemaker exceptionally well. But what effect must it have on Anglicanism itself? How can the organization move as a body? It might be asked, what will the High Church Anglicans do if the Conference induces the other elements in Anglicanism to form a United Church on the modernistic principle of unity? The liberal Bishop Barnes shocked the Anglo-Catholic element of his church by declaring that a layman could celebrate the Holy Sacrifice of the Mass as validly as an archbishop. On the other hand, the Anglo-Catholic "Declaration of Faith" which was sent to the Eastern Orthodox Churches fomented a violent storm in the modernistic wing. And there are many other examples of their disunion. The world listens in on them every year.

The words of a prominent Birmingham clergyman relevant to this matter are very significant :

I believe that the disruption of the Church of England is not only inevitable . . . but also desirable. Both the positions, the Catholic and the Protestant, are strongly entrenched in the Church of England. . . . They are ultimately impossible of reconciliation. They are fundamentally opposed to one another.—(Reverend R. Langford-James, in a letter to the *Times* (London), January 23, 1926.)

If these elements are "ultimately impossible of reconciliation" within the Church of England, so too will they be at Lausanne. The question is, which will predominate.

II. THE ELEMENTS IN CONFLICT

Thus far has been traced in somewhat sketchy outline the chief doctrinal elements now active within those denominations whose purpose it is to take the "first step toward unity" at Lausanne next August. It was seen that the modernistic element would be content with a church held together by the loose bond of freedom in matters of faith, with a church embracing a variety of religious opinions. Modernists and Evangelicals alike are opposed by the Traditionalists, whose efforts move toward a united Church built on the foundation of tradition and apostolic revelation and whose members will be knitted together by a belief in an authoritative episcopacy, in a validly ordained ministry, and in the sacraments. It has also been pointed out that the certainty of a conflict between these elements need not be ascribed to the presence in conference of separate societies, since the Anglican body alone includes them all.

It was quite natural that those interested in a united Church should not wait until the actual convening of the World Conference to express their views on the nature of that Church and on what should be believed by her members. Many preliminary conventions have been held, not least of which were the Conference at Geneva and the Lambeth Conference, in 1920. As the time for the World Conference draws near, newspapers and periodicals have devoted more and more space to these questions of unity, until now it is quite possible to make a selection of opinions which must be reckoned with at Lausanne. The present article offers a very limited selection, to show the two elements, Modernism and Traditionalism, in irreconcilable conflict on points of vital importance in any consideration of a united Church.

At the Geneva Conference the question of the necessity of a creed and of the nature of the Church revealed an antagonism none the less essential because the opponents did not indulge in mutual controversy. The Traditionalists were well represented by the delegation from the Eastern Orthodox and from the Old Catholic Churches and by several delegates from the Anglican Church, Americans and Englishmen. These men declared very emphatically for a definite creed in the Church as opposed to the modernistic freedom of belief. "The only possible form of union among churches is dogmatic union, nay complete dogmatic union," said the Russian Archbishop of Kiev at Geneva. Complete dogmatic union supposes a definite creed which must embody the belief of all the members.

The Metropolitan of Nubia, writing from Geneva to the Patriarch of Alexandria, made some very interesting remarks. After expressing the need of dogmatic union in the united Church he goes on to say:

As concerns complete accord and dogmatic union with the Lutherans, Baptists, Methodists, Congregationalists, Quakers, and others of their kin, there can be no serious question, for they differ on very *essential and fundamental dogmas* and sacraments. [Italics mine.] Likewise all efforts must be characterized as labour lost for union with the reformed churches in Germany, Switzerland, and France, which have gone much further away from the ancient Faith, having fallen into Rationalism [Modernism] and reduced the Christian religion to a system of ethics, denying the truths of revelation and miracles.

What do Modernists say of dogma and creed? "We shall not make the creeds a test of membership in a reunited Church," says Dr. Selbie speaking in the *Continent*, New York. "The Catholic Church will neither demand dogmas nor sacraments as essential to membership." (Doctor Major in the *Modern Churchman*, January, 1925). "The churches cannot unite on principles," says Doctor Shawe in the *Christian Union Quarterly*, and I presume that by principles he means dogmas. "If they did they would be less than the Church of Christ." These and similar views might be summed up in the words of a bishop of Ripon who prophesied some twenty-five years ago that the "dogmas which have separated communion from communion will fall off as autumn leaves before the fresh winds of God." However, one may be pardoned for expecting that no ordinary breeze will detach the leaves of dogma from the "branches" of Traditionalism. The latter appear to consist entirely in their leaves.

A still greater bone of contention between the Modernists and Traditionalists is the question of episcopacy and Holy Orders. Anglicans have based their hope for union with the Orthodox Churches on their belief in an apostolic succession of bishops and on the validity of their Orders. Yet there are Anglican bishops who have openly expressed their disbelief in sacerdotalism, and the Modernists among them reject emphatically the idea of apostolic succession as understood by the Orthodox Church. Doctor Temple, the bishop of Manchester, writes: "I think that if a layman 'celebrates' with devout intention, he effects a real consecration and any who receive at his hand receive the Divine Gift." (*Christus Veritas*, p. 162.) Similar remarks were made by Bishop Barnes of Birmingham. Of course they may mean almost anything, these Modernists, by the words, "consecration" and "Divine Gift." But whether by

“consecration” they mean the changing of bread and wine into the Body and Blood of Jesus Christ, or whether they mean by the “Divine Gift” the receiving of Holy Communion in the Catholic sense, such doctrine ill serves the cause of unity as far as the Orthodox East is concerned. The delegates to the Lambeth Conference from the East made this very clear in their report. “. . . In the English Church, men differing from each other in Faith, not in things indifferent and non-essential, constitute one undivided whole. . . . We could not agree to views of such nature without abandoning the foundation on which our church is built.” (“Report of Delegation,” Off. tr. p. 11.)

The “Lambeth Appeal,” which came out of the Lambeth Conference of 1920, has provoked a number of statements connected with episcopacy and Orders which demonstrate very clearly how incompatible are the views on this important question. The first part of the Appeal is so moderate in attitude, that, with a little private interpretation, it might be acceptable to Protestants of many different types. But passing on to the sixth article we read:

We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of: the Holy Scriptures . . . the Divinely instituted sacraments of Baptism and Holy Communion . . . a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body.

The Appeal goes on to ask whether or not that body of ministers can be had outside of the episcopacy.

Protests against this sixth article blew in on every wind. From the Congregationalists:

We . . . feel the difficulty caused by an insistence upon a formulated creed as a condition of union. We hold firmly and loyally the Faith once for all delivered to the saints, but we believe that under the guidance of the Spirit, the expression of that Faith may and must vary from age to age. Our belief in that same freedom of the Spirit deepens also our difficulty in assenting to the necessity of the episcopate and renders it impossible for us to assent to any form of church establishment interfering, as we believe it does, with the church’s full spiritual liberty. (Congregational Union, Resolution of the Annual Assembly, May, 1921.)

The United Methodists, in response to the “Lambeth Appeal,” exclaim that “there are ideals and principles for which their church has always stood which they can in no case surrender, and that some of these are challenged in the Appeal itself.” They refer in part to the sixth article quoted above.

The followers of John Wesley put their case rather bluntly. “We feel it necessary to affirm the adherence of the Wesleyan

Methodist Church to the principles of the Protestant Reformation"; which principles, we need not add, are far from compatible with episcopacy and Holy Orders.

What has been quoted here about the nature of the Church, her creed, and her ministers might be indefinitely multiplied and made to extend to other and more particular questions which Lausanne must discuss. As the time for the Conference approaches men are taking for granted the need of co-operation and good-will and are focusing their attention on more particular topics which have to do with the practical side of Lausanne. Men are coming down to the points at issue. For instance, a recent number of the *Christian Union Quarterly* had no less than three articles dealing with the hopeless question of the ministry.

For indeed, the whole problem does seem to be a hopeless one. There is no force in heaven that can make these two streams of religious belief, Modernism and Traditionalism, flow in the same bed. They are contradictory. No amount of mutual understanding can make such cross currents produce anything but muddy water. For both these religious elements see the need of unity and sincerely desire it; but what is of greatest concern, *each has a definite plan for attaining it*. Unless one or the other gives up its plan there can be no unity.

Small wonder then, that the "Draft Agenda for the World Conference," drawn up by the continuation committee at Stockholm in 1925, should have been thrown out as impracticable because of "misunderstandings which had arisen in the wording."

If we go back to the original invitation issued by the committee of the Protestant Episcopal Church of America, we shall learn that they realized from the beginning a necessity of agreement on the *essentials* of a true Church. Without such an agreement there can be no corporate unity. The two main views on the essentials of a united Church, the one a loose organization composed of bodies thinking freely what they please, the other professing a belief in a fixed doctrine for all, are incompatible contradictories. If there is to be an agreement on essentials, one of these views must be sacrificed for the other. There is no half way between the two. There can be no fixed stationary religion which is always on the move to newer truths. So far there is no indication that either will predominate. Therefore, we can expect nothing from Lausanne unless it be mere federation.

III. "THE WAY TO UNITY"

In what has been said an attempt has been made to visualize Modernism and Traditionalism in their broader and more fundamental aspects and to point out their conflicting characteristics. The differences between them lie at the center of disunion. They have pushed the petty "denominational" questions into the background. To unite these elements in substantial combination is the problem which will challenge the ingenuity of the religious leaders at Lausanne. How do they propose to effect the change?

Protestantism has faced the difficulty squarely and several solutions have been forthcoming. It seems, from what has been printed thus far, that most of these solutions have been abandoned for the process which Mr. Ralph Brown, corresponding secretary of the World Conference, has called "concerted evolution." It is based on what they term "a constant *development* [Italics mine] of doctrine since the beginning, a development sometimes tending to obscure the deeper truth, but always in touch with the needs of the age and attempting to adjust itself to those needs." (Dr. E. L. Parsons in the *Christian Union Quarterly*, October, 1926.)

This development of doctrine supposes a constant manifestation of revelation from God, infusing itself now into one church, now into another. Consequently, no one church possesses the complete deposit of revelation but only a part. Indeed, the measure of God's revelation is boundless, and who, it is asked, can say that any single church encompasses it?

Therefore, as some conclude, each denomination is loyal to Christ and disloyal to Christ: Loyal, because each has held fast to the truths revealed to its members through the inner workings of the Holy Spirit; disloyal, because they have turned away from their fellow Christians and frustrated the prayer of Christ, "That they all may be one, as Thou Father, art in me and I in Thee" (John 17:21).

The "first step toward unity," therefore, must be to *understand* what others consider to be essential revelation. In the words of the Official Statement of the Joint Commission (Pamphlet No. 14), "to facilitate mutual understanding by a candid but loving comparison of positive beliefs on the questions which need to be considered in promoting the unity for which the Saviour prayed."

Hitherto, all attempts at understanding have been frustrated by a blind sense of loyalty to one's own beliefs and by

the noise of battle. Not so at Lausanne. Men are beginning, so we are assured, to see that others are just as loyal to Christ as they. Men will come to the Conference determined to understand each other and determined to find a place among their own beliefs for what others hold essential. Nay, they must do more. They must make themselves willing to modify their own beliefs, to do a little trimming. This is the hardest of all. Yet, for men who have been brought by hard facts to face reality, is not this possible? Who can ignore the logic of reality? Doctor Parsons, the Anglican Bishop of California, asks:

What must an Orthodox or Anglo-Catholic do when faced by the majestic spiritual achievements and profound Christian insights of Protestantism? . . . Precisely the same experience must stir the most extreme Protestant as he comes, under the spell of fellowship and seeking the guidance of the Holy Spirit, to face the vast wealth of Christian life, treasured and nourished and brought to fine fruit, in the ancient communions whose representatives sit beside him. . . . The search then begins for a place for the values of each group in the life of the whole. (*Christian Union Quarterly*, October, 1926.)

This weaving of doctrine with doctrine, until each finds its part in the finished web, is the "concerted evolution" of the process. The weaving may take a long time, but when it is done, Modernists, Traditionalists, and all other discordant elements will agree on essentials. Agreement on the *form* of the united Church will be an easy corollary.

This is the way in which the leaders of the unity movement hope to gather up the fragments of Christianity. Humanly speaking, theirs is a magnificent effort. They have faced facts squarely, admitted past wrongs manfully, and have set their hands bravely to a great task. But, after all, one might sincerely ask, is not this a mere human effort to handle a Divine undertaking? Is the fact that men are putting their shoulders to the building of a church a sufficient guarantee that Christ is the Architect? Suppose the foundation upon which this church is to be built is not a good foundation? Could it be possible that some *one* church, in existence now, does possess the complete deposit of revelation and that this church has nothing to learn from any other church because she has learned all from Christ? Surely, the Omnipotent Saviour, all-wise and all-seeing, could have formulated a doctrine sufficiently comprehensive to be "always in touch with the needs of the age."

Men who have thrown off all faith in Christianity confess that Christ taught moral truths which were pre-eminently sublime. Take what is best from the world's greatest reformers, gather their lessons together and let the holiest man and the

greatest minds of the age teach them to the people. What could they offer to compare with the Sermon on the Mount? The moral message of Christ has satisfied the needs of every age. In it will be found the specific for every suffering, the corrective for every vice. If the same Master formulated a "doctrine" and "method of worship," what should lead us to suppose that generations have outgrown them?

On the contrary, does not reason itself demand that morality be founded on doctrine? Can a man admit moral truths without laying down what he believes? A set of principles lies behind all right living, and wrong living for all of that. Political doctrine is the foundation of civil law, and men attack the law by showing the doctrine to be absurd. Is it not logical, then, to suppose that Christ founded a Church which would carry on the doctrine behind his moral laws, a Church which would teach *all* the doctrine for *all* the laws? And if the laws are for all time, would not the Church be for all time? The thought is certainly worthy of attention and investigation before going on to "concerted evolution."

Holy Scripture testifies that Christ did found a Church; and that Church exists to-day endowed with characteristics which manifestly designate it as the Church of Christ. If the Church shall not have lived to the consummation of all things, then the Gates of Hell have prevailed against her and there is no Christianity, for Hell has proved that Christ was wrong and, therefore, not God.

Even non-Catholic societies will not admit that the Church of Christ is dead. It lives, they confess, but is split into pieces, and our endeavours must all point toward putting the pieces together again. Christ's prayer for union among his apostles and among all those who "through their word shall believe in Him" (John 17:20), has been frustrated by the perverseness of men. Mutual love must bring them into one faith again to atone for that sin.

It is true that men may frustrate the will of Christ in many ways. He has told us so Himself. Not even the death of Christ on the Cross can save a man's soul if he does not will it. But no power on earth or in Hell can frustrate that prayer of Christ for unity among the members of his Church, because it constitutes an *imperishable* and *visible characteristic* of that Church. The answer to that prayer is the guaranty of Christ to the world that his mission is from the Father. "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; *that the world may believe that thou hast*

sent me." (John 17:21). If the Church, beginning from the time of Peter, John, and Andrew, has ever lost her unity, then that Church is no longer the Church of Christ, and the genuineness of Christ's mission from the Father is a myth.

In what does the bond of unity consist? Surely, in love, the union of the adopted sons of God and brothers in Christ. But love is not sufficient. Members of the Church must be one in their profession of faith in the doctrines which Christ has taught through his apostles. "Concerted evolution" supposes each separate communion the jealous guardian of some of God's revelation, and that no one church possesses it all. The process takes for granted that each communion and each element in that communion has something to learn from every other element, and that no one church can stand aside and say, "We have nothing to learn from any church because we have learned all from Jesus Christ." Could not a church, founded by Christ and commanded by Him to teach the nations "to observe all things whatsoever I have commanded you," could not such a church refuse to sit in council to learn from other churches?

We Catholics believe that the church which Christ founded has nothing to learn from any other church. She must teach all revelation and whatever else is necessary for salvation. If she does not, then the acceptance of her false message would be a condition of salvation and the rejection of her false message would be a guaranty of damnation. "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (Mark 16:16). If the message of the Church is a condition of salvation, that Church must be *one*, and that message must have visible notes so that men may find it and identify it.

To conclude, if there is any Christianity at all, the Church of Christ now exists and has always existed from the beginning. It teaches all the revelation which God has given his redeemed. It has never wavered in its teaching of that revelation and has never changed its doctrine. Membership in that Church and profession of faith in what she teaches is one of the conditions of salvation. The "first step toward unity," therefore, should be to find that Church. There is no other way conformable to the will of the Saviour.

[From Father Thomas Moore, S. J., in *America*, New York.]

Baptists at Lausanne

AMERICAN Baptists will be represented in the coming World Conference on Faith and Order at Lausanne. It is not conceivable that they will bring back any new formula of either faith or order wherewith to bind the free millions of American Baptists; but it is conceivable that the assembled denominations may discover ways of co-operation among themselves that will make possible a larger co-operation of Baptists with any and all of them. Have we as Baptists any definite contribution of our own to make to the cause of Christian unity? We have just one profound, creative, inevitable principle which is our peculiar heritage, namely, voluntariness throughout the whole range of faith and fellowship. If others cherish old traditions, we shall treat those traditions with respect. If they offer a creed, we shall hold ourselves free always to judge it by the values which we discover in it. If they insist upon holy orders and historical succession, we shall leave such factors of validity to those who see fit to employ them. We receive neither a valid church nor a valid ministry from human hands. Wherever we find believers in Christ doing the work of Christ in the spirit of Christ, there is our field of fellowship and sphere of co-operation. We neither impose nor accept any other conditions. In all else we claim and grant full freedom. This principle is our possible contribution toward Christian unity at Lausanne. If it is accepted, we ask no sacrifices, renunciations, or reforms in other matters. But wherever human authority begins to prescribe either the faith of the individual or the order of the Church, there, for us, co-operation ends. If this be clearly understood, it will simplify some problems at Lausanne.

[From *The Baptist*, Chicago.]

A Message From the Church in China

THE Church in China to-day is facing problems more intricate and urgent than at any previous period of its existence. The Anti-Christian Movement has concentrated attention upon some of the weaknesses of the Church, both here and in other lands, and has made the association between the Christian Church and foreign countries a distinct embarrassment to those who are seeking to guide the Christian forces in this land.

Quite apart from the definite movement, there is a growing national consciousness which may easily lead to an over-emphasis on the national side as contrasted with the international, and it is increasingly difficult to see how the Christian Church can win and use all that is best in the national spirit, and at the same time maintain its universal principle. The difficulties in China, caused through unsettlement in the country, the continuance of civil war, anti-foreign agitation, and economic pressure, are sufficiently familiar to you, and I need not go into them in detail.

It is in this situation that the National Council of China is called to go forward; our recent annual meeting has caused me to feel a great sense of hopefulness and a growing confidence that, by the grace of God, we may be able to meet even this difficult situation. "Man's extremity is still God's opportunity," and as we turned to Him in those memorable days we found that his Spirit did guide us and draw us together and fill us with fresh courage and hope. This complex situation can yield to nothing else but the Spirit of the living Christ. He is the one who can bring out of all the confusion and darkness a new, a beautiful, and a pure China. And we, therefore, as Chinese Christians, have confidence that if we can but be faithful to Him and follow his way more perfectly, we shall be able to bring to our country that which she needs more than anything else.

It was because of the spirit of prayer permeating all our discussions that we were able to reach a common mind in regard to the main lines of emphasis in what is now known as the *Call to all who seek Christ's Way of Life*. This Call grew out of hours spent in group discussion and the concentrated thinking of the members as a whole. It is to be thought of not primarily as a programme, although it contains specific suggestions for action, but rather as giving a new emphasis which we trust may be worked out in all the various programmes of the different churches and missions.

A further and striking illustration of the power of reaching a common mind is to be found in the way in which we faced the international problem. Here, again, through a patient effort to understand one another and through a steady conviction that we might be able to discover the Divine will for us at this time, we came through to a resolution which was not the work of the majority which voted down a minority, but rather the agreed opinion of the Council as a whole. This resolution was for us a religious experience, giving us fresh

confidence that God can lead those who trust Him, even where the most marked differences of opinion exist.

To me it seems clear that the Council indicates a definite advance in the *Church's undertaking responsibility for its own work*, and in the power of the Chinese Church to think together and to act together. But we wish you to be assured that we still need your co-operation; in fact that such co-operation is essential to the success of this movement toward larger Chinese leadership. We have not yet nearly reached the position when we can carry forward, independently of you, the great work that has been begun through the work of the missions you represent.

[From Dr. C. Y. Cheng, General Secretary of the National Christian Council of China, in the *Federal Council Bulletin*, New York.]

The National Christian Council of India

THE National Christian Council held its last meeting in Calcutta. It was convened for Jabalpur, but plague broke out there, and a few days before the meeting it was considered best to transfer it to another center. There is only one place which can accommodate a conference of about fifty people at a week's notice, and that is Calcutta; and there is only one house which can provide meals, meeting place, and lodging for a large number of guests without seeming to dislocate its ordinary routine, and that is the house of its president — the metropolitan bishop of Calcutta.

The National Christian Council began its present career as the National Missionary Council, some fifteen years ago, as a consequence of Dr. John Mott's tour in India. It had become increasingly evident that much overlapping was caused because missions were working so much in watertight compartments. Mutual consultation and agreement was necessary on many subjects. Already educational committees were doing good work by making known the needs of missionary institutions to government in various provinces, and some provinces (notably Madras) had permanent conferences of the various missionary societies. Then there were quinquennial conferences and decennial conferences which met and talked and dispersed but had no permanent secretariat to carry on their labours.

It was Dr. Mott who formulated the plan for regular conferences in every province and one national conference; and he helped, by rousing interest in America and England, to provide funds for meetings and for a permanent part-time secretary. The Rev. Herbert Anderson of the Baptist Mission in Calcutta did yeoman service to the National Missionary Council, and under his guidance it gained much in usefulness and in experience.

But the need of a full-time secretariat was much felt. Many subjects would be dealt with: committees (of overburdened workers) would be formed; reports would be produced; but too often they failed in their object because there was no one with sufficient leisure to carry out an exhaustive investigation and no one who knew authoritatively whether a problem had been tackled in some other part of India, and what the results had been.

It was Mr. J. H. Oldham who carried out the next step in the evolution of the National Christian Council. The old Missionary Council had been a council of missionary societies. No church in India was represented as a church, though some missions made no distinction in their organization between church and mission. Consequently, the Indian membership was only small. The new scheme made it obligatory that half the membership should be Indian: and churches, church councils, or whatever organization represented the congregations of different areas, became constituencies sending delegates to the provincial councils, which, in turn, sent members to the National Council. It was also decided to have a whole-time secretariat to promote the study of questions affecting the work and to correlate the activities of the different councils. The Rev. W. Paton was chosen as the first secretary, but after a year it was found necessary to add to the staff an Indian secretary and to enlist also the services of Miss Gordon, kindly lent by her mission, especially to deal with the subject of village education.

The work accomplished by the new councils has been of considerable value. The Indian Literature Fund organizes the supply of literature throughout India, giving grants for the payment of permanent or half-time editors, and for the publication of particular books. It deals with all the chief languages of India and has also made it possible for the Council to secure Dr. Appasamy as its English editor. He is known in England as joint author with Canon Streeter of the book on Sadhu Sundar Singh, and he has published an illuminating study of

St. John under the title of *Christianity as Bhakti Marga*, besides enlisting a large number of writers in different series of books, some of which have already appeared.

Another important piece of work was the study of the opium question on which a valuable (and reliable) pamphlet was issued by Mr. Paton. One of the greatest hindrances to reforms is the issue of generalizations or denunciations based on information which will not stand the test of expert investigation. Too often the facts accepted as the basis for the advocacy of reforms are not sufficiently verified. And it is a most important part of the work of the secretariat to verify and gather reliable data on which to base our policy.

The matter of village education has received expert investigation by Miss Gordon. Anyone who has read Mayhew's book, *The Education of India*, has gathered some idea of the complexity of the problem of the education of the village child. Mr. McKee of Moga (Punjab), with an enthusiastic band of helpers, has been working at methods for the improvement of primary education; and Miss Gordon has been able to bring information of the success of these methods and of directions in which they need improvement into many different areas.

These are not the only subjects which have engaged the attention of the Council in the last few years, but they may serve as samples.

The agenda paper of 1926 may furnish an idea of the range of subjects: it included "The Christian Church and the problem of intercommunal rivalry"; the devolution of responsibility from the missions to churches; religious education, rural education; industrial conditions in India; public questions: *e.g.* the Marriage Act; betting and gambling; censorship of cinema films; opium traffic; medical missionary work; work among Moslems; the German missions; Christian literature, and so on.

This is a most varied programme, and represented a colossal amount of preparation on the part of the secretaries, if the debate was not to consist of what one speaker called "unprepared fireworks."

It was not, of course, possible to spend an equal amount of time on all these questions, and this Council had a special problem which took up a great deal of its time — the choice of a successor to Mr. Paton, who had been summoned to work at Edinburgh House and relieve Mr. J. H. Oldham. The Council, with a heavy heart, decided to let him go, believing that the public and private circumstances left them little choice in the matter.

The problem of intercommunal rivalry and the responsibility of the Christian Church in the matter engaged the serious attention of the Council. Authoritative figures of communal riots, deaths, and injuries received in the last eighteen months were presented, and the total was appalling. The rivalry of Hindu and Muhammadan, caste and caste, seems to be growing in intensity. What to do was not apparent. The causes are various: the economic cause is at the root; it is a struggle of "haves" and "have-nots." But it has been intensified under the new reforms. Communal representation on legislative councils, municipalities, and public bodies has led to communal representation in all employments as far as it could be wrung from the employers. Minority communities, like Europeans, Anglo-Indians, Indian Christians, demand and receive separate political representation as well as the large bodies. In Madras the non-Brahmins, a huge majority, asked for communal representation! The result is that society is split into fragments and every disagreement tends to become a communal matter. The Christian community is not influential enough to appear as mediator, and it has, in one province anyhow, secured separate representation for itself. It was not apparent that much could be done. The idea that there was any gain to any small community from this chaos could be repudiated: ideals could be again emphasized, but deep down one realized that there is no force sufficient to unite warring factions except the peace of God.

The debate on devolution of responsibility by missions to churches did not reach a high level. It consisted largely of narratives of progress achieved, or less frequently of "hair-raising" accounts of what had not been done. Practically all missions are now convinced and are trying in different ways to devolve responsibility. Some because of their organization, or the size of their churches, or the progress of their members, have advanced further than others. It is to a certain extent a social and economic problem, and there is no clear-cut pattern of devolution with which to compare, but progress has been substantial and real in many places.

Rural education was a subject presented in a masterly survey which called forth universal admiration and will prove most useful.

The study of industrial conditions in India is still in its infancy. The Madras Council has done some useful and thorough work in the matter, and further investigations are to be made. India is at the beginning of an industrial develop-

ment. The conditions are different to those of Europe. The labourers in mills, for instance, return to their village life at frequent intervals. They are only lodgers in the towns. But the poverty of the country and the simplicity of life can easily make the conditions under which they live degenerate into appalling slums, and the moral degeneration which will ensue cannot be contemplated with equanimity. The subject is engaging the serious attention of the State, and the Church should not neglect it.

The interesting suggestion was made that, while the progress of devolution of responsibility from missions to churches was surveyed, the indigenous missionary efforts of the Church should also be surveyed. People do not realize how much work is being done by the churches themselves, and this survey will be very encouraging, and will, it is hoped, stimulate further effort.

Enough has now been said to indicate the kind of work which the Council accomplishes. There are, of course, gaps in its work, and there are also inevitable weaknesses. One great difficulty is that the Council, by its very nature, can pass no mandatory resolution. A course of action or a policy can be examined and commended. But it rests with the mission or church to put it into action. And when a mission is hard-pressed for money and workers, or is committed to some old method, it is not easy to change; so the Council necessarily goes a long way ahead of the missions, and desire outruns performance. The understaffing of missions is a serious obstacle to the work of the Council. When a missionary is trying to overtake three people's work, he has neither the strength nor the freshness to review the work and try anything new. He reads the report (perhaps) and thinks it very interesting, but he simply cannot revise all his plans and methods. Workers, whether missionary or church, are very apt to get into ruts: there is the daily routine to be done, and the importance of thought and planning is discounted. Every worker diverted to this sort of planning is a worker "lost," whose work has to be made good: that is one point of view. On the other hand, there is the danger that there may be too much planning of methods and too little actual contact with the people. So far it would be true to say that the balance has been maintained by the Council. But the balance depends on the work being properly supported by the societies with funds and workers. And when, as seems likely, the workers remain too few, it is

of paramount importance to make the work really effective by using all the experience and knowledge so laboriously collected for us by the secretariat of the National Christian Council.

[From the Rt. Rev. E. H. W. Waller, Bishop of Madras, in *The East and the West*, London.]

“Christianity Becomes Dangerous”

THANK God for the announcement on the floor of Congress that Christianity, as represented by the Federal Council of the Churches, has become dangerous!

Dare we hope that we are coming into a time when the principles of Jesus, incarnate in his Church, are to exchange challenges with the forces of greed, injustice, and violence? The outburst of Representative Free in the House of Representatives, calling for an investigation of the propagandist activities of the Federal Council of the Churches, makes articulate this increasing realization that Christianity is to be taken seriously as an influence in molding civilization. It has been said that the adoption of the Eighteenth Amendment and the passage of the Volstead Act were the work of the Protestant churches. It has been said the unanimous vote of the Senate in favour of arbitration with Mexico was the result of pressure from the churches. The Washington Conference on Limitation of Armament is credited to or blamed upon the churches, and the President's recent appeal for a further five-power agreement for limitation of naval armament — which may turn out to be only a three-power agreement or perhaps no agreement at all — is said to be the result of pressure brought to bear by a public sentiment originating with the churches. Those who are interested in the increase of military appropriations, in the perpetuation of compulsory military training in schools and colleges, and in the promotion of what the Army still thinks of as “Mobilization Day,” realize that the churches are a factor to be reckoned with, and those who, from either side, are concerned about the relations of capital and labour, realize that the churches are no longer a negligible factor in the forming of public opinion and the determination of policies.

So long has the Church limited its influence to a narrow range of otherworldly interests, or, at best, to the field of individual morality, and so seriously have its divisions weakened its power even in these fields, that the voice of a Church even

partly united and speaking upon problems of world-wide significance, sounds to the purely political ear like a menace, and visions begin to arise of the return of the days when the emperor received the crown from the pope and when kings did homage for their kingdoms. It is a foolish fear, but we cannot wholly regret that it has arisen. For it is a welcome acknowledgment of the fact that the united consciences of Christian people are beginning to exercise a power which has too long been denied to them.

[From *The Christian Century*, Chicago.]

The Freedom of the Free Churches—What Do They Stand For? Are They Still Needed?

RECENT discussions on reunion, and certain events like the passing of the Enabling Act in the Anglican Church and the Disestablishment of the Church in Wales, have raised once more the question, What do the Free Churches stand for, and are they still needed? It may be frankly admitted that time and the grace of God have done much to diminish the need for their original witness. The claim of the State to exercise authority over the Church is by no means what it was in the reign of Elizabeth or even of Anne. Congregationalists have no longer any monopoly in the belief in "gathered" churches and in the spiritual autonomy of God's people, nor are Methodists distinguished above all others for evangelistic zeal. The fact that those principles for which the first Nonconformists stood and suffered have now been almost universally recognized and accepted is certainly something to be thankful for. But it does not, for one moment, justify the assumption that these principles are now obsolete and may be disregarded. That such an assumption is often unconsciously entertained makes it all the more necessary that the Free Churches should know where they are and should look unto "the hole of the pit whence they were digged." No doubt circumstances have greatly changed since they first made their protest and took their stand. They need to-day a new emphasis and a new perspective, but they need even more that living faith in the freedom of the gospel which characterized their fathers and the courage to reassert it fearlessly under the needs and conditions of the present time.

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It is proposed, therefore, in a short series of articles to attempt some restatement of the Free Church position as it is now necessary and relevant. The so-called "Catholic" reaction, in the midst of which we find ourselves, is a direct challenge to all that we Free Churchmen stand for and count precious. We cannot meet it by mere negations, but only by a positive reassertion, both in theory and practice, of those spiritual values which we have inherited and which alone constitute our *raison d'être*.

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The first thing we have to do is to be sure that we really believe in the liberty wherein we stand and are prepared to take the consequences of it. Our churches, as a rule, show themselves tolerably independent of outside authority. They recognize the force of tradition, public opinion, and the like, but in no case would they be willing blindly to obey them. Even connexional churches like the Presbyterian and Methodist allow a large measure of freedom to the individual church and are careful to consult rather than coerce. These churches are always jealous for the crown rights of Jesus Christ. They recognize Him as the sole Head of the Church, and in the gift of the Holy Spirit they find the power that animates, sustains, and guides them. What they need, however, is to live up to the full measure of their belief. They are far too prone to follow traditional lines both in thought and action merely because they are traditional. Many of the older folk among them seem content to take "safety first" for their motto, and fear to launch out into new ways or risk any adventurous action. In spite of their boasted freedom they are often as hidebound and conservative as those churches which have none of their advantages. The stiffness and conventionality of the forms of worship in many Free Churches are a real hindrance to progress, and suggest to the outsider an air of unreality which is not attractive. Our freedom in this respect is at least as much of a responsibility as a privilege. We depend not on stately ritual or time-honoured forms, but on the living presence and inspiration of the Spirit of God. Where this is not consciously realized both by minister and people, prayer and praise become jejune and meaningless, and worship loses all its power and savour. On the other hand, nothing could be more helpful and beautiful than the spontaneous outpouring of man's gratitude and need in the presence of God and the living communion with Him which such worship involves. The Free Churches have an

unexampled opportunity of making the public worship of the sanctuary a thing so real and vital that men and women will not need to be drawn to it more or less reluctantly, but will gladly welcome it as an indispensable means of grace and life. To this end they will need to cultivate reality and adaptability above all other things.

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The same is true with regard to the general work of the churches. It is an astonishing fact that there are ministers and church members who are opposed to modern methods of Sunday-school teaching and administration, and that simply on the ground that they are a departure from use and precedent. Many churches are certainly not alive to the first-class importance of this work among the young, and to the necessity for overhauling the whole system of religious teaching from top to bottom. Unless they are prepared to make some radical new departures and to use to the full their liberty in this direction, they may as well recognize that "their doom is writ."

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And what are we to say of our theological freedom? Here again, our churches are in grave danger of being entangled in a yoke of bondage. While they pay lip service to liberty, they are apt to be very suspicious of freedom of thought in the pulpit. It is hardly yet realized that the restatement of Christian doctrine in modern terms is a matter of life and death for our churches. Many young ministers who are thoroughly evangelical in spirit find their work hampered and their motives suspected by those who cannot tolerate any departure from time-honoured forms and phrases. It is to be feared that some of our congregations do not want to be taught, and are hardly aware that they have anything to learn. They shrink from untried ways and ideas as from something dangerous. They like their ministers to play for safety by the soothing repetition of what they have heard a thousand times before. The result is that young people with alert and inquiring minds can hardly escape the feeling that the pulpit does not always tell them all the truth, and so are still further estranged, not merely from the Church, but from all that the Church stands for. One can understand a situation like this in churches which are creed-bound and dogma-ridden. But it ought not to be possible with us. We believe in the guidance of the Spirit of God who will lead us into all the truth. We also believe that God has yet

more light and truth to break forth from his Word, and we ought to hold ourselves free to receive the new light and pass it on to others.

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For it must always be remembered that it is essential to our Free Church position to find our only authority in God Himself through his Holy Spirit. Scriptures, creeds, councils, traditions, and organizations are all fallible and temporary. They have their uses and are invaluable in their place. But they cannot bind either the hearts or consciences of men. That we are made for God, and restless until we find Him, is evidenced by the fact that in the long last we will obey what we believe to be the will of God at all costs and before all others. Free Churchmen are not masterless men, nor do they indulge in licence under the cloak of liberty. But they bring all authorities to the test of the will and truth of God as revealed in Jesus Christ, and as confirmed in Christian experience. They put religion before churches and faith before doctrines, and they hold themselves free to follow new ways both of thought and action at the bidding of the living word of God. This freedom they regard as a priceless heritage from the past, and their whole future depends on the extent to which they honour and maintain it.

[From Dr. W. B. Selbie in *The Christian World*, London.]

Conference on Mutual Understanding and Co-operation in Wales

A MOST interesting conference of delegates, officially appointed by the Christian Bodies in Wales, was held recently at Shrewsbury. The following churches were represented: the Church in Wales, Independents, Baptists, Presbyterian Church of Wales, and Wesleyan Methodist Church of Wales. Archdeacon D. L. Prosser was elected chairman of the conference, and the Rev. E. O. Davios and the Rev. Professor D. Miall Edwards were appointed secretaries.

The conference passed the following resolutions:

I. That we are convinced of the necessity and value of mutual understanding between the Christian Bodies in Wales, and also of co-operation (so far as may be consistent with the principles of each of them).

II. That the sphere of such mutual understanding and co-operation should be questions relating to social, moral, and spiritual matters, especially those in which Wales is concerned.

III. That we recommend, with a view to securing such mutual understanding and co-operation, the formation of a general committee, made up of six members appointed officially by each of the Christian Bodies in Wales represented at this Conference.

IV. That the general committee should meet at least once a year, and should report annually to the appointing Bodies, and to them only, on matters bearing on mutual understanding and co-operation.

V. That the general committee should appoint its officers from among its members.

VI. That we recommend that such mutual co-operation should include, not only deliberation by the above-mentioned general committee, but also local activities, such as (*a*) the formation of circles for the common study of religious, biblical, and social questions, (*b*) the observance of a common day of prayer for our common objects, and (*c*) the promotion of common social service.

VII. That the indispensable condition of promoting the objects that we have at heart lies in the general deepening of the spiritual life throughout Wales, for it is beyond all dispute that the Christian Bodies can only come nearer to one another by coming nearer to their one Lord and Saviour Jesus Christ.

Congregationalists and Christians Seek Union

OVERTURES looking toward closer fellowship and ultimate union between the Congregationalists and the denomination known as the Christian Church were initiated last year by the appointment of commissions representing the two bodies. These commissions have prepared a joint report.

An advisory ecclesiastical council in the interest of this close affiliation and common fellowship was held at the United Christian Church, Raleigh, N. C., May 5, 1927, in connection with the annual meeting of the conference of the Congregational churches in the Carolinas.

HOPE FOR CLOSER RELATIONS.

The council was called in the belief that "it may bring into closer relations in the movement toward Christian unity,

churches and individuals that are 'one in faith and doctrine, one in charity.'" The hope was expressed that the public meeting following the council sessions would "have a marked effect upon the local community and upon the cause of Christian unity."

A national movement for closer affiliations between Congregational and Christian Churches is recommended in the joint report which has been adopted by the commission on inter-church relations of the National Congregational Council and the permanent commission on Christian unity of the general convention of the Christian Church. This joint report will be presented to the National Congregational Council at its biennial meeting to be held in Omaha, Nebr., May 25 to June 1, 1927. It was ratified unanimously by the general convention of the Christian Church at its quadrennial meeting last October.

The National Congregational Council represents 5,600 churches and the General Christian Convention represents 1,208 churches.

The findings and recommendations of the joint report include the following items:

"1. Each church has the congregational form of government.

"2. In each, the individual church is the unit of authority.

"3. Each church accepts and practices representative government with regard to matters of common concern to the churches.

"4. Each church accepts the Bible as the rule of faith and practice, recognizing the right of free individual interpretation.

"5. Neither church holds to a creed which is binding upon individuals or upon churches.

"6. Each is agreed upon the general foundational tenets of our common Christianity.

"7. The Congregational statement of 1913 and the Principles of the Christian Church we find essentially in accord in evangelical temper and inclusive in their scope.

"In view of the above findings and the added fact that it is our unanimous conviction that all Christian believers should now be brought into the closest possible fellowship and co-operation, we submit the following recommendations:

RECOMMENDATIONS OF REPORT

"In view of the similarities in organization, belief, observance of ordinances, and general practices between the Christian

and Congregational Churches, and to the end that they may know each other better and enter definitely into a common fellowship, it is recommended that in states, districts, and towns, where churches of both denominations exist side by side, they be urged to take steps toward close co-operation as an expression of the unity that ought to exist."

At the fellowship supper which preceded the council, Dr. W. A. Harper, president of Elon college, said: "Christian union is the Church's primary need. Why are we kept apart anyway in our Christian effort? It seems to me that there are three simple reasons:

"1st. Pride in our religious pedigree. If we knew less church history, we could more readily agree.

"2nd. Insistence on distinctive things, the things for which we peculiarly stand, rather than the magnifying of things on which we are agreed. Theology is a voluminous science. It is not always luminous.

"3rd. Property rights and official positions. The only man who turned away from Christ sorrowful was the rich young ruler. He had property and held an office. If the Church were over-night bereft of all property and all officers, it would unite before six o'clock in the morning.

"The final step in the realization of a reform measure is organized effort. First, there must be consecration to the cause and then a genuine fellowship of prophetic souls and, finally, organized effort to make effective the Christian purpose of the prophets of the new day. It therefore remains for churches like the Congregational and the Christian, one already in spirit and purpose, to become one in effective organization and then to attract to themselves still other Christian agencies, so that in the course of time, in fulfilment of the prayer of Christ, the Christian world may be a whole and, as a whole, may achieve victory for Christ throughout the whole wide world."

[From *The Christian Century*, Chicago.]

The Purpose and Character of the Community Church

THE multiplicity of denominations lessens Christian efficiency.

It is the purpose of a community church to demonstrate the possibility that people of the different sects of Protestantism can worship and work together. In a small community it is

unwise and almost suicidal for two or three denominations to enter the field. They divide the Christian forces, become rivals, and engender an unbrotherly spirit. Instead of spreading the gospel of love there ensues an attitude of antagonism and ill-will toward each other; the strength of parties is devoted to the upbuilding of each society and the Kingdom of God suffers. In a community church, Baptists, Methodists, Presbyterians, Congregationalists, and others can unite and labour together to evangelize the neighbourhood.

What a local church stands for depends entirely upon the character of its members. It may not stand for anything high or holy; it may be a collection of narrow-minded, bigoted zealots borrowing the name of Jesus to propagate their religious whims and fancies. Such a church may be a detriment to the community.

But a true church is an organized body of men and women who have caught the spirit of Jesus and seek to express it in their collective world. It stands for Jesus' way.

In the case of a community church it must be laid out on broad lines, emphasizing only the foundation principles which each denomination has in common with others. It must exercise a wide ministry with large sympathies enabling the cool-headed scientist and the warm-hearted emotionalist, the fundamentalist and the modernist, the Baptist and Quaker, and other diverse ecclesiastical minds to be at home in it. This can be and is being done in real community churches where the law of love rules. This is the Church of the future, for there is a growing discontent with wrangling sects and religious fire-eaters who try in vain to convince people that their way is the only way.

No better definition of the Church has been made than that given by Paul, who called it the Body of Christ. The true Church has superseded the physical body of Jesus. Just as He expressed Himself on earth through his body, so now He becomes incarnate in and through the Church. Thus the Church becomes the instrument of Christ's ministry among men. He, the head, gets his will done through it, as the spirit manifests itself through hands and feet, eyes and lips.

The real purpose of the Church of Christ is, first to give God to the world. Men need God. Humans are incurably religious. They have a heart hunger, it is the call of need for one stronger and better than themselves, it is God coming to men, and the Church must interpret this Divine urge. Its duty and privilege is to reveal a God who can be used, a God who can be called upon in time of need, a God who can be known

and loved, a fatherly — not grandfatherly — God, a God of infinite compassion, one who shares with man his joys as well as his sorrows — in other words, the God that Jesus knew and revealed.

Further, such a Church must carry on a ministry of reconciliation of man to God, and man to man. God needs no reconciliation, but man has his enmities and hatreds. These he must shed and be brought to love Him who was in Christ Jesus reconciling the world unto Himself. The hateful spirit that put Jesus on the cross must be changed to that of the victim whose last words were, "Father, forgive them, for they know not what they do."

Divisions in the Church must cease, labour and capital must be reconciled, the enmities of nations must stop; the Church must exercise such a loving, healing influence that co-operation, not competition, shall become the basis of religious, political, social, and international life. The appeal of Whittier is the appeal of the Church—

Oh, brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

The one thing that remains for man to learn and accomplish is how to adjust his relations to his fellow man. There never will be — there never can be — peace until men learn the high art of living together. The Church must lead the way.

The community church stresses service, not denominationism. It is in the midst as one which serves. It reincarnates the spirit of the Master, who went about doing good. Its object is to build a brotherhood, not an institution, to help the weak, to put heart and hope into the sad and dejected, to engender an ambition in the minds of youth, and to befriend and foster every good enterprise in the community.

Such a church must preach the doctrine of immortality. It must unequivocally declare that man was not born to die, that every man is worth something to God, that he possesses survival values which cannot be cheated of unending life. The Church must repeat and reiterate—

Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

This teaching gives dignity and value and sacredness to human life. Here we are not dealing with things ephemeral, but with men made in the likeness of God and capable of sharing his destiny.

The community church may stand for many other things, but without love, good-will, brotherliness, toleration, religious unselfishness, and devoted service, it cannot be a Christian Church.

[From J. Horace Mallows in *The Community Churchman*, Park Ridge, Ill.]

Not Christian Enough for Union

IN a group of ministers, representing several denominations, the writer was asked the question, "Can you give one single good reason why the various Presbyterian groups are not united in one church?" The reply was something like this: "Yes. After advocating such union for years without seeing one sound reason against it, the conclusion has been reached that we are not yet sufficiently good Christians to admit of union."

The experience of years, the careful observation of certain fields,—Kentucky, for instance,—where Presbyterian denominations overlap and compete, and the study of "arguments," presented by contemporaries in discussing this question, have together led to the conviction that the only reason that could have any standing in a court of wise men devoted to the interests of the Kingdom of God is the reason given above. It seems time for us to confess that, on the whole, the members of the Presbyterian ecclesiastical family are not yet sufficiently Christian to overcome the selfish and sectarian ambitions which keep us apart.

It has been interesting to read during recent months the editorial comments in certain contemporaries relating to the proposed union between the Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church. According to a Pittsburgh contemporary, *The United Presbyterian*, the principal obstacle to church union is "a disposition among the churches for each denomination to become wholly absorbed in its own affairs." That judgment seems well founded, and can we deny that such a disposition arises (even if unconsciously) from selfish and sectarian influences rather than from what our contemporary refers to as "a great moral passion" which puts in the forefront the Kingdom of God and his righteousness?

A Southern Presbyterian paper discourages the movement toward union mainly on the ground of a lack of homogeneity. This argument is made: "The one group will be of the South with Southern temperament, with the Southern way of looking at things and doing things; the other will be of the North with the way of looking at things and doing things which belongs to that section." Such sectional temperaments and viewpoints are used as arguments against union. Another contemporary of the Southern Church argues as follows: "If we unite with the United Presbyterian Church it should be done upon the assurance that the two churches are so closely alike in all essential matters that there shall be no ground for differences of opinion that will cause trouble. If there are differences they ought to be discovered before the marriage takes place." That is tantamount to saying there should be no union, for, of course, there are differences. It is these very differences which lead to that sectarian competition which has been and still is very much of a disgrace to Protestantism in the eyes of fair-minded men.

The reference to marriage is unfortunate. Would there ever be a marriage if no step in that direction were taken until no differences of opinion existed between the man and the woman? True marriage must always be based upon an entirely different spirit — upon the spirit which recognizes differences and which proposes that, in spite of such differences, two shall walk together as one in furthering a common purpose in a spirit of love and co-operation. As *The United Presbyterian* pertinently remarks, "It has been known that a man with black eyes and a rather determined disposition has been joined in marriage with a woman who has red hair and a quickly inflammable temper; yet there has been peace and real unity in that home because both have learned to exercise that sweet reasonableness which Paul so highly commends." It continues by expressing the truth that wherever there is real desire for that unity for which Christ prayed, "sectional differences will sink out of sight as they (the churches) come together in a spirit of love and forbearance." In short, whenever we become Christian enough in spirit, it will not be long before union may be consummated.

The story of an approach toward church union which is based upon oneness of spirit in Christ and the frank recognition of differences of opinion is illustrated by the approaches of the Congregationalists and Universalists. It is safe to say that, if the two official bodies are swayed by the same Christian

spirit which has influenced their commissions, these two denominations will become one. This proposed union proceeds on the assumption expressed by *The Christian Leader* that "a primary loyalty to the Master once affirmed, unity need not be broken by differences of theological opinion. Differences even may enrich the content of faith and experience. . . . Too long we have been at the impossible task of whittling down this man's creed and that man's creed to find an irreducible minimum which each might accept. The commissions turn their backs on all that sort of thing. Move on, they say in substance, into a different atmosphere. The thing the world needs is deep and abiding faith."

There can be no doubt that *The Christian Leader* correctly interprets the basis of union as proposed by these two commissions, for in that basis are to be found the following sentences: "We believe that the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life. . . . What appeals to us is the challenge of a great adventure to prove that a common purpose to share the faith of Christ is a power strong enough to break the fetters of custom and timidity and sectarian jealousy that hitherto have put asunder Christian brethren who at heart are one, and who can better serve the Kingdom of God together than apart. . . . These communions . . . have been led to a common faith in the Christian way of life as their supreme concern. They would travel it not only as friends but as allies, with a spirit as inclusive as the mind of the Master."

It is respectfully suggested that when the rest of us, particularly the various groups of the Presbyterian family, can reach the place where we are willing to make the Christian way of life our "supreme concern," then we will be ashamed to perpetuate those divisions and rivalries which interfere with the progress of the supreme concern.

[From *The Presbyterian Advance*, Nashville, Tenn.]

The Community, Not the Denomination, the Center of Loyalty

UNDOUBTEDLY one of the first questions a visitor from Mars would ask, if he visited almost any community, is why these folks, who live together and work together and visit together and go to school together all week long, split up and worship together in little groups when Sunday comes. And we would

have some job explaining. The difficulty of making such a situation seem rational will increase as more and more the lines of difference disappear among the churches in the community, as year by year they are doing. The old theological controversies, which gave rise to the denominations and furnished an excuse for them to split up the community religiously, have disappeared or are rapidly disappearing in almost every community. This makes more acute the question why the people in the community, who live and work together as friends and neighbours in everything else, should divide up on Sunday into struggling little groups of worshipers. Unquestionably the rising idea of community life and the community as the center of life will still further intensify the question why people should not regulate their church activities for the sake of their own local community rather than to perpetuate denominational differences that are far removed from their own local welfare. In an address before a Boston ministerial meeting the other day, Dr. John Haynes Holmes, pastor of the Community Church, New York City, gave his experience as follows, as reported by *The Christian Leader*:

When I went to New York twenty years ago, I found a community altogether different from anything I had ever known, an aggregation of foreign cities, a majority of the people speaking some other language than English. At the Church of the Messiah I found a group of respectable, self-satisfied people, aloof from what was going on around them. I had an idea that a church ought to have some connection with the community in which it was planted, that it ought, in fact, to be a reflection of that community. Presently I found that the people from the community who found their way into my church were utterly indifferent to the denomination, they were simply interested in things that belonged to New York City. . . . Churches in the same community ought to work together. There is the real fellowship, whereas denominational fellowship is purely artificial. Community relationship is the realest thing in the world.

I have come to feel more and more that the church of the future has got to be something very different. The specifically denominational church is dying. Just to the extent that churches are identifying themselves with the work of the community do they seem to be real and vital things.

I am not preaching the gospel of revolution. Nothing can be gained by destructive methods. The thing we have got to do is to place before ourselves the vision to be sought and then set ourselves to a process of evolution which will ultimately transform the whole landscape of religious life. I am perfectly sure that the church of the future will be an undenominational church. Names will survive for a while, of course; they typify sentimental associations, but the churches that are going to be revived will know primarily a community allegiance and a loyalty simple to the social group. Denominationalism constitutes part of the impediments which have come down to us out of the past. If the memory of this past could be wiped out we would never organize churches as they are to-day; the divisions between them are part of an historical map which shows our derivation.

Religion, from my point of view, is an influence which should unite men. It should tie us together, and yet, as a matter of history, we find

that religion has divided men more often than it has united them. Men and women are bound to recognize an essential kinship among themselves as members of the same community. Through the week they have their clubs, their work, their homes, all of which bring them together on one basis or another. Then Sunday morning dawns and the spectacle is one to make devils laugh and angels weep. There is a magnificent dividing up of that community until the people go out of the churches again to resume their community lives.

[From *The Herald of Gospel Liberty*, Dayton, Ohio.]

Church of the Wider Fellowship

THE Church of Wide Fellowship is situated at Southern Pines, North Carolina; where there is a constantly moving population, as well as a winter one and a summer one. When Elmer Willis Serl and Mrs. Serl came here seven years ago, the church, which belongs to the Congregational group, was a strictly denominational one, but, because he saw the need for broadening the work and because his trustees felt as he did, the church has become, as its name implies, one of wide fellowship. One year the board of trustees was of seven different denominations. One year the president of the Ladies' Aid Society was a member of the Christian Church, another year she was a Lutheran. In the height of the season the Sunday-school teachers are from all denominations. During seven months of the year, from November until June, Mr. and Mrs. Serl serve the church, and people from every state in the union and from foreign countries, are found in the congregation, as this town is a winter resort, an all year round North Carolina town, and a good stopping place for tourists from North to South. On "this Jerusalem to Jerico road" the traveler will most certainly meet with kindness should he enter the open door of "The Church of Good Fellowship."

[From *The Community Churchman*, Park Ridge, Ill.]

BOOK REVIEWS

THE STOCKHOLM CONFERENCE 1925. The Official Report of the Universal Christian Conference on Life and Work held in Stockholm, 19-30 August, 1925. Edited by G. K. A. Bell, Dean of Canterbury. Oxford University Press, London: Humphrey Milford; 791 pages.

No finer volume on the mind and attitude of modern Christendom has been published than this monumental volume of the proceedings of the Universal Christian Conference on Life and Work, which was held at Stockholm in 1925. The fact that a majority of Christendom was represented there from most of the communions from all parts of the world, dealing with the Christian attitude toward economic, industrial, social, moral, international, educational, and co-operative problems, was of itself an achievement in the realm of Christian co-operation that bulks large in the future possibilities of the Church. It was a distinct note for the unity of Christendom that present day Christianity and the world sadly needed.

Several volumes as large as this one would have been required to have published the entire proceedings; but in its editorship the task of exclusion was necessary in order to compress its general thought into one volume. Dr. Adolf Deissmann has prepared a similar volume in German. The original texts of all the messages are deposited in the Ekumeniska Arkivet of Upsala.

This conference had its origin largely with the Archbishop of Upsala. In 1914, on the outbreak of the World War, an appeal for peace and Christian fellowship was sent out by churchmen of the several neutral countries, being signed by representatives of the Federal Council of the Churches of Christ in America, the primates of Sweden, Norway, and Denmark, as well as by the leading churchmen and organizations in Holland and Switzerland, and also by two subjects of belligerent states, the Archbishop of Abo (Finland) and Bishop Farancz of Siebenbürgen. At the quadrennial meeting of the Federal Council of the Churches of Christ in America in 1916, proposals were made for some sort of ecumenical gathering and, without previous mutual consultation, the Swiss Church Federation and Christians in Hungary, Great Britain, Scandinavia, and other countries made similar proposals. In 1917 the Scandinavian primates, with the Archbishop of Upsala as their leader, together with the church leaders in Holland and Switzerland, issued an appeal in which they declared themselves "prepared to serve as intermediaries for keeping up or restoring communications, especially in religious and church matters, disturbed by the war." This was

followed later in the year by an invitation to Christians in all countries to meet in conference. The preparatory conference was held at Geneva in 1920 and was attended by ninety members from fifteen countries and was visited by a commission from the Eastern Orthodox Church. Other preparatory meetings followed and, in August, 1925, the conference became a fact in church history with its far-reaching results.

Much of this volume appeared in *The Christian Union Quarterly*, following the meeting at Stockholm; but, at the same time, much is included here that *The Quarterly* could not give space to. A wide range of themes is presented which gives quite generally where the Church has arrived in its thinking upon the great questions which are pressing for solution in these days, such as the purpose of God for humanity and the duty of the Church, economic and industrial problems, social and moral problems, international relations, Christian education, and methods of co-operative and federative efforts by Christian communions. Some great utterances were made, but, as a conference, it was cautious, perhaps too cautious, for there has got to be some breaking down of old standards if better and more Christian standards are to have the right of way in these times, as, for instance, the Church has got to take her stand uncompromisingly on the outlawry of war and its complete abolition and against all inhumanities, irrespective of cost. The Stockholm Conference helped toward this, and the volume edited by Dean Bell is admirably done.

THE HISTORICAL LIFE OF CHRIST. By J. Warschauer, M. A., D. Phil. With a Preface by F. C. Burkitt, D. D., F. B. A. London: T. Fisher Unwin, Ltd., 154 Fleet St.; 368 pages; price, \$3.75.

Schweitzer's *Quest of the Historical Jesus* may be said to have opened the way to Dr. Warschauer's contribution of the Modernist's attitude toward this study of the historical Jesus. It is not merely a liberal's point of view in that galaxy of liberal scholars, but claims to find its principle of interpretation in an historical element of the Gospels, "which until recently has been habitually ignored or had its significance minimized by traditionalist and liberal alike." The author does not demur from calling it an *eschatological* and *therefore* historical life of Christ. It is the result, says Dr. Burkitt, of a humble and reverent study of the Gospel narratives by one who has studied them long and diligently from a modern point of view. Many will doubtless dissent from some of the conclusions; some may consider the whole volume too ruthless; but, for those who are seeking foundations beyond traditionalism, it will furnish a pathway to such inquiry as will make more real the life of Him "in whom we have seen God manifest in the flesh, even the power of God unto salvation." All methods lose their force in our larger understanding of Christ, by whose spirit arose Chris-

tianity and by the same spirit Christianity has made its wonderful and extraordinary development.

No study of Jesus can come with too many questions. It was his attitude toward Himself when He invited the inquirer to "Come and see." With all the penetrating inquiry of this volume—and it courageously sweeps over the entire life of Jesus in his flesh—He stands out in that same extraordinary manifestation of God in the flesh, calling forth faith and worship and compelling that homage which finds expression in following Him, who is the Way, the Truth, and the Life. It is a volume through which the student will roam with profit.

WHAT IS A CHRISTIAN? By James E. Clarke, D.D., Editor *The Presbyterian Advance*, Author of *The Coming of the King*, *Education for Successful Living*, etc.

Here is a book to be put in the hands of those Christians who are disturbed because they appear to fall short of the ideal Christian life, failing to see that the Christian life involves struggle and growth. Other Christians are distressed because they cannot accept some of the views held by fellow Christians, or their experience is below that of others. This book, for its simplicity of statement and the focusing of light from various angles upon some essential truth, is a volume of tremendous force in heartening Christians toward a closer relationship with Christ.

The seventeen chapters, dealing with attitudes, purposes, growth, etc., make very interesting reading, especially for one who is in the process of becoming more Christian than he is. It is a book that pastors could use with great advantage among their young people or among any who are disturbed in mind relative to their own experience or the common doubts of the day.

THE LIFE OF PRAYER IN A WORLD OF SCIENCE. By William Adams Brown, Ph.D., D.D., Author of *Christian Theology in Outline*, *The Church in America*, etc. New York: Charles Scribner's Sons; 194 pages; price, \$2.25.

Last year Dr. Brown brought out a beautiful little book entitled *The Quiet Hour*; now he has given us another devotional book in which he shows that prayer is the name we give to the practice of the presence of God. The decline of the practice of prayer in this generation is one of the discouraging features of these times, but there have been more books on prayer published in the last ten years than in the previous one hundred years. This indicates that over against the general decline there is a rising tide that is destined to bring in a finer interpretation of prayer. Among the prophets

of a better day is Dr. Brown, who knows the difficulties in the way of the practice of prayer and tells in this thoughtful volume what he has found helpful in overcoming difficulties in a world where science has so enlarged and transformed as to raise the question whether prayer is not unnecessary and impossible.

The material which he presents has been tested in various ways, partly by his own students in Union Theological Seminary and partly by studies with groups of ministers. He finds the guiding principle of doing away once for all with the idea that prayer is a duty and puts it on the basis of an unspeakable privilege; and, further, each must approach God for himself and remember that God is inexhaustable. He takes these principles as guides for the study of prayer as an appreciation, as a fellowship, as creativity, and as discipline, closing with an elaborate bibliography. Of all the valuable books Dr. Brown has written this is one of his best.

YOUTH AND TRUTH. By W. A. Harper, President of Elon College, North Carolina. New York and London: The Century Company; 225 pages; price, \$1.50.

In much of the talk to-day of youth and the youth movement there is frequently a failure to recognize that youth is deeply religious. Dr. Harper, however, makes this clear and, therefore, opens a delightful and profitable study of youth's crusade for the discovery of truth. In the ten chapters he presents the spirit and expectancy of youth in search for the understanding of Jesus that sets the reader enthusiastically hopeful as he reaches the last chapter on "A Growing Faith." It is a remarkably healthy presentation of a subject that has been so unnecessarily beclouded.

A HISTORY OF THE JEWISH PEOPLE. By Max L. Margolis and Alexander Marx. Philadelphia: The Jewish Publication Society of America; 823 pages; price \$4.00.

Since the appearance of Graetz's *History of the Jews*, there is no work that has so nearly compared with it as this work of two authors, one writing most of it during his year's sojourn in Palestine and the other being a special student in the history of the talmudic and mediæval periods. There is not a history of any people that compares with that of the Jews. It reaches back to the dawn of history and is interwoven with universal history. The treatment of this volume is under five divisions: I In Palestine from the beginning to the extinction of the patriarchate (2,000 before - 425 after the Christian era), II The Eastern center until the extinction of the Gaonate (175 - 1038), III The West-European centers to the expulsion from Spain (139 before - 1492 after the Christian era), IV The emergence

of new centers to the eve of the French Revolution (1492 - 1786), and V The age of emancipation (1787 - 1925).

This is a book for Christians to read in order to find a better understanding of the Jews with their victories and defeats, deportations and restorations, their friendly intercourse with other peoples and their persecutions by others, achieving the rights of citizenship and the reaction expressing itself in German anti-Semitism and Russian pogroms. The story of their economic and social life, the rise among them of strong personalities, and the forces shaping their future are told for the layman and the student with a clarity and fascination that would give this volume a place in any library. It is a question whether one has a complete library unless he has this volume or one similar to it, for no one who gives himself to reading at all should exclude from his reading some good, reliable history of the Jewish people. This volume with its charts and maps and index gives to one a first-hand knowledge of one of the most remarkable races in the history of mankind.

BEYOND THE SUNSET. Forecasts of the Future Life. By Herbert Booth Smith, D.D., Pastor Immanuel Presbyterian Church, Los Angeles, California. New York: Fleming H. Revell Company; 189 pages; price \$1.50.

This is a volume of eleven sermons, picked at random from the pulpit utterances of Dr. Smith. Some of the subjects are "What Is Eternal Life?" "What Lies Beyond the Sunset?" "Where Are the Dead," "Shall We Recognize Our Loved Ones in Heaven?" They are simple, straight-forward messages designed to comfort those whose dear ones have passed beyond the sunset. It will be read with interest by those who are looking for comfort in their sorrow.

SAINTS IN SUSSEX. Poems and Plays. By Sheila Kaye-Smith. New York: E. P. Dutton & Company; 136 pages; price, \$2.50.

These lyric poems reveal fine religious love for the fields and flowers and the people of Sussex. The plays center around the nativity, the crucifixion, and the ascension. There is a remarkable play of thought in dramatizing the religious spirit of Sussex. It is a beautiful little book.

NOTE.—We are having many calls for back numbers of *The Christian Union Quarterly* to complete the files in various libraries in this country and abroad. It is possible that some of our readers are not having the copies bound and would be willing to spare their copies for this library service. In that event we have an immediate call for the following: April 1915, July 1915, January 1916, January 1917, April 1918, October 1924, January 1926.

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. Levi G. Batman, Youngstown, Ohio; Secretary, Rev. H. C. Armstrong, 230 N. Fulton Ave., 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. Linley V. Gordon, 70 Fifth Ave., New York City. 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; Secretariat, P. O. Box 226, Boston, Mass, 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. S. Parkes Cadman; Secretary, Rev. Charles S. Macfarland, 105 E. 22nd 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.

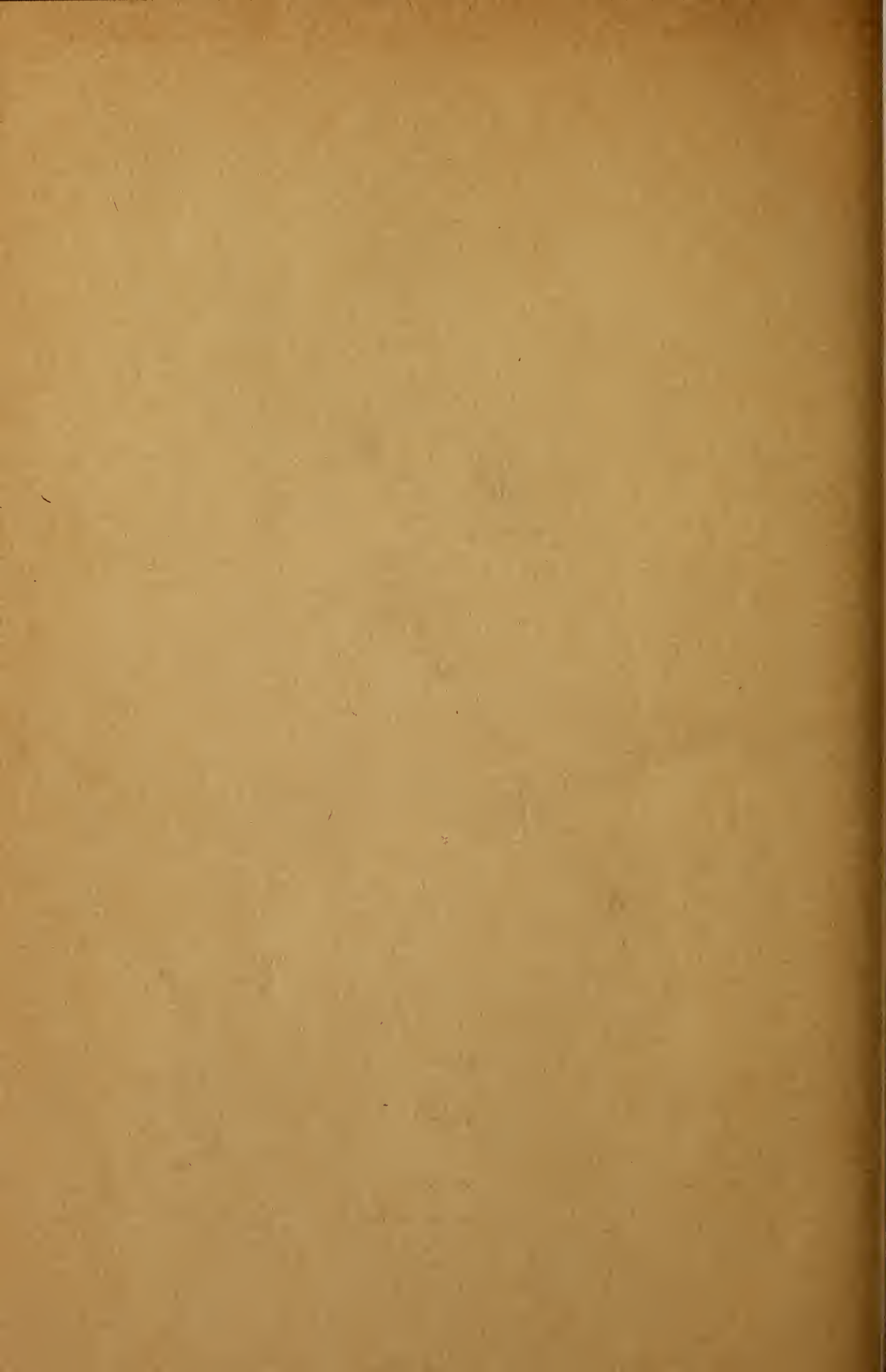
FREE CHURCH FELLOWSHIP, 1911. Rev. Malcolm Spencer, Bryn Melyn, Harrow Weald, Middlesex. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CRURCHES OF ENGLAND, 1895. President, Rev. H. Elvet Lewis, M. A., 37 Highbury, New Park, N. 5, London. Secretary, Rev. Thomas Nightingale, Memorial Hall, Farringdon Street, E. C. 4, 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.

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"God gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

INTERDENOMINATIONAL AND INTERNATIONAL

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SPECIAL OFFER

The Christian Union Quarterly takes pleasure in announcing that all who subscribe before January, 1928, may receive *The Quarterly* for a year for \$1.00. This applies to old and new subscribers alike. Some of the old subscribers may call the attention of their friends to this unusual offer or may present a year's subscription to some friends as Christmas gifts. Address:

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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 their Equality before God is the paramount issue of modern times.

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

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

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

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

The Christian Union Quarterly

Edited by Peter Ainslie, D. D.

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THE CONFERENCE AT LAUSANNE EVINCED THE FACT THAT WE CAN ACHIEVE UNITY ONLY BY PRACTICING UNITY. CHRISTIAN UNITY IS SIMPLY FELLOWSHIP WITH GOD, AND FELLOWSHIP WITH ONE ANOTHER IN GOD, AS REVEALED IN CHRIST. IT BEGINS AND ENDS IN MIND TOUCHING MIND, IN SOUL TOUCHING SOUL, IN PERSON TOUCHING PERSON. OUR FOREMOST DUTY IS TO APPROACH ONE ANOTHER ON ABSOLUTELY EQUAL TERMS, FEARING OUR OWN IGNORANCE AND PREJUDICES AS WE FEAR THOSE OF OTHERS, LOOKING ON ALL THOSE CHERISHED BELIEFS OF OTHERS AS WE LOOK UPON OUR OWN. WE CANNOT PICK AND CHOOSE, SELECTING THAT WHICH WE VALUE AS IMPORTANT AND IGNORING THAT WHICH OTHERS VIEW AS IMPORTANT. THE TRUTH IN CHRIST IS AS MANY HUED AS THAT WHITE LIGHT IN WHICH ALL COLOURS COMBINE AND BLEND.

UNITY BEGINS IN AN INNER ATTITUDE OF MIND AND SOUL WHICH ULTIMATELY MOUNTS INTO THE FORMATION OF A NEW CHARACTER OR DISPOSITION. WITHOUT THIS ORGANIZATION WILL BE AS TEMPORARY SCAFFOLDING, AND VOCAL CREEDS AS A ROPE OF SAND.

THE LAUSANNE CONFERENCE WAS BASED ON THE FOREGOING PRINCIPLES. NOW IT IS FOR THE CHURCHES, IN CITIES AND HAMLETS ALIKE, TO HEED THE SPIRIT OF LAUSANNE AND TO STUDY, WITH MINDS STEEPED IN THE LOVE OF GOD AS MADE KNOWN IN JESUS CHRIST, THE REPORTS PRESENTED FOR THEIR CONSIDERATION. OTHERWISE THE WORLD CONFERENCE ON FAITH AND ORDER WILL BE AS VALUELESS AS CLOUDS WITHOUT WATER AND WILL FADE OUT INTO NOTHINGNESS.

NOW IS THE ACCEPTED TIME. LET US SEEK VISIBLE PEACE AND UNITY IN CHRIST, RATIONALLY AND DELIBERATELY, WHILE WE CAN DO SO IN CONDITIONS FAVOURABLE TO VOLUNTARY EFFORT, AND NOT WAIT UNTIL SOME VIOLENT TEMPEST IN HUMAN AFFAIRS, WHICH WHATEVER WE DO IS BOUND TO COME, DRIVES US TOGETHER LIKE HUDDLED CATTLE BEFORE A RAGING STORM.

CHARLES H. BRENT,

President of the Lausanne World Conference on Faith and Order.

THE CHRISTIAN UNION QUARTERLY

OCTOBER, 1927

THE EDITOR'S NOTES

The Lausanne Conference

THIS entire issue of *The Christian Union Quarterly* is devoted to the World Conference on Faith and Order, held at Lausanne, Switzerland, August 3-21, 1927. It had back of it seventeen years of preparation, the Protestant Episcopal Church in America having appointed a commission for this purpose at their General Convention in 1910. An interdenominational commission was formed. Deputations were sent to the Church of England, to the Nonconformists of Great Britain, and to the churches of the continent. The various communions in America and elsewhere were approached. Favourable responses came from most of them. It was especially regretted that the Roman Catholic Church declined the invitation, although the pope expressed friendly interest. Many small conferences were held and a general preliminary conference was held at Geneva in 1920. Large quantities of literature were sent out. Prayers were offered and there was an eager expectation on the part of many.

The passing in 1924 of Mr. Robert H. Gardiner, the general secretary, was keenly felt as a great loss. He had been its guiding spirit from the start—a man of unusual spiritual grace; but Bishop Charles H. Brent—another man of extraordinary spiritual grace—took upon his shoulders the responsibility of carrying forward the work. No one could have done it better. Sympathetic interests supported him and it was in the minds of many that the work was of God, to whom many sought to be servants.

People came to Lausanne from all parts of the world—most of them officially appointed delegates. It might be questioned if it were definitely affirmed that a majority of Christendom was represented there since the Roman Catholic Church was not represented, but it is a debatable question whether the Roman Catholic's claim of having the majority of Christendom among its adherents can be maintained. It is sufficient to say, however, that the most ancient of the churches—the Eastern Orthodox Churches—down to the most modern

of Protestant bodies sat together for nearly three weeks in friendly counsel, discussing possible approaches for the unity of Christendom.

The method was wise — spending several days in public discussion on special subjects, then dividing the whole Conference into small groups for more intimate discussion, whereby definite findings were presented to the Conference, which received them in order to send them to the churches represented for their conclusions. On receiving the advice of these churches the continuation committee will take up the task of another conference, perhaps ten years hence. Lausanne is only the beginning. As to how many more conferences will be necessary depends on how fast the churches travel toward unity.

Lausanne made a notable contribution. Unlike the Universal Christian Conference on Life and Work at Stockholm in 1925, which dealt with ethical problems, the World Conference on Faith and Order dealt with theological problems — faith, having to do with creeds or a personal confession of one's faith in Christ, and order, having to do with an episcopally ordained ministry or a non-episcopally ordained ministry. These are sensitive points. There being so many different interpretations, people lose their tempers quickly in discussing them, which is due largely to their not being sure of themselves. There were a few instances of that kind, but not many. On the other hand, Lausanne will remain as an instance where the most delicate theological problems were frankly discussed both in public speeches and in group conferences with tolerance and grace. This was a decidedly advanced step. The wise steering of Bishop Brent and Dr. A. E. Garvie, deputy chairman, who did most of the presiding, contributed greatly to this. The spirit of the Conference was fine and the fellowship among the delegates was friendly and spiritual. Taking all in all no finer group of Christians have sat together in modern times to discuss the pressing problems of the Church.

But the Conference did not go very far. It could not go very far. The denominational delegations were too conservative. There were too many delegates from the middle of the road, and no prophet ever came from the middle of the road. Bishop Brent gave the prophet's call in his opening sermon at the cathedral; but, out of several hundred speeches, not more than two dozen followed him. The majority of the speeches and, therefore, the findings had in their background a marked concern for keeping up the denominational fences and saving the denominational past—God forgive our past with its bigotry, intolerance, and histories that might as well be forgotten as

those causes that lie unknown in the divisions of the Corinthian Church. Unless Christ belongs with the gods and goddesses of mythology, it would be most difficult to think of His being concerned at all in safeguarding the peculiarities of the divisions in His Church. These are the things that are to be put in the rear. That which gives vitality to every Christian communion is that which is common to all. Too frequently, on the rise of a party issue, one could hear asked in the corridors, "Would our people endorse this?" until those excursions into the past, rummaging among the papers of dead hands, became wearisome. There are but two questions: What does Christ say? And be sure that He says it. Then, what of the need of to-day and to-morrow? And to find that need in the humble and suffering spirit of Christ.

Our divided Church has not yet seen that our divisions have obscured Christ. Denominational loyalty is a foreign phrase in these days of an agonizing world. Christ is supreme and to Him our loyalties belong—above Eastern Orthodox, above Roman Catholicism, above Anglicanism, above Protestantism. My denomination is to grow less in my eyes if I am to grow more toward Christ. This may not be my choice; it is my necessity. I am willing that my denomination shall be forgotten if thereby may be hastened the unity of the Church of Christ. That denomination is most prophetic that is willing to disappear for Christ's sake—to go to its disappearance as deliberately as Christ went to His crucifixion. The day of penitence for our denominationalism is more sacramental than the day of denominational defenses.

Let the denominations go. They must go if Christ is to possess His Church. The present is here with its tragedy. To it and the future we owe obligations. To escape from the wreckage of the past we must find such paths of reconciliation as will make it possible for another Lausanne Conference to give reality to its thinking by observing together the Lord's Supper, forming definite alliances of Christian fellowship and experiencing together the growing oneness of the Church in order that the multitudes of the world, which have been turning away in dissatisfaction from the Church, may turn toward the Church, believing that Jesus is the Christ. A divided Church cannot accomplish this; only a united Church can. But growth into unity will come slowly. Lausanne kindled the fires of unity; we must keep them burning.

PETER AINSLIE.

THE CALL TO UNITY *

BY RT. REV. CHARLES H. BRENT, D.D., LL.D.
Protestant Episcopal Bishop of Western New York, Buffalo, N. Y.

NEITHER pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—John 17:20-23.

We are here at the urgent behest of Jesus Christ. We have come with willing feet. All the prayers and desires and labours of seventeen years meet in this hour.

The call to unity is primarily from God to man. It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal Him to the whole human race. It stands as the unalterable condition on which He can fulfil His mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Saviour.

Like all God's calls it is an invitation to co-operate with Him. His will is part of His nature and is set once for all time. He lays no compulsion on us. He awaits our co-operative response which will lay hold of His will and make it our own. If unity has slipped away from our grasp it is the common fault of the Christian world. If it is to be regained it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it.

* The subjects committee of the World Conference on Faith and Order suggested the following subjects for the consideration of the Conference: Subject I. The Call to Unity; Subject II. The Church's Message to the World — the Gospel; Subject III. The Nature of the Church; Subject IV. The Church's Common Confession of Faith; Subject V. The Church's Ministry; Subject VI. The Sacraments; Subject VII. The Unity of Christendom and the Relation thereto of Existing Churches. Subject I. The Call to Unity is expressed in the sermon delivered at the opening session in the Lausanne cathedral by Bishop Charles H. Brent, Protestant Episcopal bishop of Western New York, Buffalo, and president of the World Conference on Faith and Order. The other subjects were introduced by two thirty-minute addresses, which are published in their order in this issue of *The Christian Union Quarterly*, with the findings on each subject at the close.

The call to unity is like the flow of a river. It never ceases. It has been sounding, with varying accent, through the successive generations since the beginning. To us it has of late come with new force through the voice of God's Spirit speaking to the many divided communions of our day, as the call of a shepherd to his scattered flock. We have responded to His call. We are gathered here at His bidding. He presides over us. In proportion to our obedience to His guidance we shall be able to promote His will and embrace it as our own. He appeals to us to hush our prejudices, to sit lightly to our opinions, to look on the things of others as though they were our very own — all this without slighting the convictions of our hearts or our loyalty to God. It can be done. It must be done.

It is for conference, not controversy, that we are called. As God appeals to us sinners to reason together with Him, so we Christians mutually appeal to one another for a like fellowship. Conference is a measure of peace; controversy, a weapon of war. Conference is self-abasing; controversy exalts self. Conference, in all lowliness, strives to understand the viewpoint of others; controversy, to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a co-operative method for conflict; controversy, a divisive method. I do not say there may not be occasions where controversy may be necessary. This is not one of them. This is a Conference on Faith and Order. We are pledged to it by our presence. Let us play true to our trust.

It is the call of Christ which arrests us. What He said then with human voice He repeats now through His indwelling Spirit. The general need of unity is set down by Him in a proverbial saying — "Every Kingdom divided against itself is brought to desolation; every city or house divided against itself shall not stand." This is as true to-day as when it was first uttered. It has been accepted by the world of men as applying to every department of life in its separate groupings—political, intellectual, scientific, social. In increasingly wide circles men are striving for unity. Lying at the center of all and providing the only enduring cement is religious unity.

The Gospel provides for intimate relationship with Christ. Our Lord speaks as He thinks. He thinks in terms of reality. All life is a symbol. He declares that of which it is symbolic. So He says not "I am like the vine, ye are like the branches" but "Abide in me and I in you . . . I *am* the vine, ye *are* the branches." Nature in its simplest manifestations preaches its eternal sermon, points to Him for whom it exists.

Again, have you not noted how to the very end of His ministry Jesus Christ presents Himself and those whom He commissions in pastoral terms? It is not "I am like the good shepherd." He is the reality of which the men who watched their flocks were the shadow. It is "I *am* the good shepherd . . . Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd." The Shepherd can fold His flock only if He lays down His life in bringing them together. "Therefore," He says, "doth the Father love me." He lays His life on His aim and is unafraid.

All this was counted as axiomatic even before the Gospels were written. St. Paul, writing when the Gospel was oral, strikes sectarianism of all ages between the eyes by calling divisions "carnal" — "for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal? . . . For other foundation can no man lay than that is laid, which is Jesus Christ." Division in the eyes of this intense man is fatal to the life of the Church.

What I am about to quote is as familiar to you as anything in Scripture, but I repeat it as signifying at the earliest beginning of Christianity the mind of Christ on the indispensability of unity as read by His great apostle. Now it is the human body that is the symbol of which Christ and His Church represent the reality. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many . . . Now ye are the body of Christ and members in particular." In relation to the Holy Communion, "We, who are many, are one bread, one body." Again it is as of a household that the Church is spoken "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone," or as a temple, or as the holy city, the heavenly Jerusalem. In every instance the symbol has unity as essential to its existence as light and heat are to the sun. So inherent is unity that it can admit of no racial, sex, or social distinctions, but all are "one man in Christ Jesus."

But there are still greater heights toward which we must rise. Either in the words of our Lord Himself, or of the Spirit of our Lord speaking through a disciple in the early second century — it is all one — the kind of unity which the Church

must exhibit is that which unites the Father to the Son. Earthly imagery is inadequate and heaven is called to bear its witness. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." If our Lord counts unity a necessity, how absolute must that necessity be! Upon it depends our ability to know Jesus Christ in His full splendour, to do His works, to evangelize the nations. It is a tribute to the greatness of man that it needs the full weight of the whole Gospel for the miracle of a single conversion. The missionary quality of Christ's prayer is passionate — "that the world may believe that thou hast sent me . . . that the world may know that thou hast sent me." What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the Gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China to-day are as suicidal for Christianity as the civil divisions are to her national peace and prosperity. The Christian orient to-day is in just revolt not against Christianity but against divided Christianity, not against foreigners, either in politics or religion, but against the domination of foreigners.

Jesus Christ revealed by His life on earth exactly what the unity was between Himself and His Father. It is not so mystical as to be unintelligible to the simple-hearted. We are not left as workmen without a pattern for their task. The kind of oneness exhibited by Christ with His Father on earth is clear beyond dispute — a paternal and filial relationship, and a liberty reached through absolute dependence consummated by supreme sacrifice. If individuals and groups were to practice these two principles, disunion would fade away like snow before a summer sun. When all Christians recognize God as Father and look on the things of others as of brothers in Christ, the family of God will be complete, a glorious Church without spot or wrinkle.

God calls man to unity — His ideal. Man calls to God for unity — his need. Unity is not only a thing of beauty but a matter of practical necessity. There are patches of unity already, it is true, in an underlying loyalty to Christ. But not

enough to make Christianity effective as a peace maker, a liberator, a universal power, or to satisfy the mind of God.

Some countries have a minimum of division at home, especially where there is a state church. But purely national churches of whatever sort add to the rival denominations which split Christ in the mission field, and make Christianity contradict itself as a world religion. In other countries, as in America, churches of every sort and every name obtain. The evil effect is most evident in rural districts where the church-going population is divided into impoverished rival groups without moral and spiritual potency. The Christian religion is often degraded into a weak philosophy, incompetent and futile. Some churches claim exclusive possession of the truth as found in Christ and damn those who find other interpretations of His life and teaching. The result is that not fifty per cent of the population even profess to be followers of Jesus Christ, many of them because they are sadly perplexed and mystified by jangling claims and voices. Churches which have no real reason for holding apart still adhere to their shibboleths. Federative effort continues where organic unity is the only logical step. There is no one voice coming with force from every pulpit in every country, as there should be, on such great fundamental questions as peace and war, what constitutes Christian marriage, the social claims of Christ, the supra-national character of the Church. The catholic mind is rare. In our hearts most of us are devotees of the cult of the incomplete—sectarianism. The Christ in one church often categorically denies the Christ in a neighbouring church. It would be ludicrous were it not tragic. The situation is suicidal and we are here as a solemn protest against it. We try to get together in matters of practical import but as often as not we find ourselves thrown back on our conception of Christ, the nature of the Church, God's mode of governing His Church, the substance of the Gospel message. Christology may not be slighted. The value of theology must be admitted. The history of Christianity must be studied, if we are to get anywhere.

Were there no call to man from God to unity, our need would none the less make its high protest to God in heaven for unity. But we would be hopeless and helpless in the organized confusion to which we are party. It is God who takes the lead. His will that they may all be one must eventually be man's will if to do God's will becomes the passion of the human heart. When Christians accept Christ as supreme, they cannot but walk as companions and friends. His life as portrayed in the Gospels is His reliable teaching. His words

as interpreted by His life are final and our duty to obey becomes our privilege, our joy. It is to encourage such faith in God made manifest in the flesh that we are in conference. That is the meaning of faith rather than a form of sound words, however important they may be. To quote the words of Zinzendorf — "I have but one passion. It is He! even He!" Men like Sadhu Sundar Singh, Mahatma Gandhi, and Stanley Jones are helping us to realize this more and more. In proportion as we rally around the living Christ during these days shall we banish our prejudices, enlighten our understanding, and correct our mistakes.

Again as to the means of establishing intimate relationship with Jesus Christ, for that is our chief quest and goal, is it not? We dare not be exclusive in sacramental, in mystical, or in intellectual modes of approach. Christ's agile feet journey to the human heart along many and diverse paths. That He comes by these and innumerable other routes who will deny?

After all it is not those central principles that should give us great difficulty. Rather is it that which lies at the circumference — the government of the Church, or order. Personally I should be well content were we to let this last vexed subject lie for the present rather than give it hasty consideration. We cannot pretend that it is unimportant. By means of it the Church is held together in the fulness of organic life, world-wide and all embracing. But we cannot in our brief conference cover the whole vast field. Moreover, in that conciliar action did not break unity, conciliar action cannot mend it. May it not be that, all other things being settled, we will grow into it as did the early Church?

But I must close. We are living in a world that has lost its way. Religion as summed up in Jesus Christ and His Kingdom can alone hope to rescue it. It must be, as God's voice has warned us from the beginning, and our own experience has tragically confirmed, unified religion. God has used, beyond anything we had a right to expect, our divided Christendom. But now that we know the sin and disaster of sectarianism we cannot hope that He will use it much longer. Though all time lies before us we may not rest on our oars. We must move without haste and without rest. Let us keep the purpose of unity firm in our hearts and look on all Christians of whatever name as brothers beloved. It is thus that, by practicing unity, we shall gain unity.

God's Spirit is presiding over us to make us will and do His good pleasure. It is He that will change for us, in His own way and in His own time, the impossible into the possible,

and bring about that consummation of Christian hope in a Church that will be one flock under one Shepherd. To that end I make my own the impassioned appeal of St. Paul, which is as applicable to this gathering of men of many nations as to the Ephesians, to whom it was originally addressed: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called." — note the moral qualities essential for unity — "with all lowliness and meekness, with long suffering, forbearing one another in love: giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

CHARLES H. BRENT.

SUBJECT II

THE CHURCH'S MESSAGE TO THE WORLD—THE GOSPEL

BY PROFESSOR DR. ADOLF DEISSMANN

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“THE Church's Message to the World — the Gospel!” This theme compresses into a single line four tremendous ideas packed with meaning. It speaks of the Church and of the world; it asserts that the Church has a message for the world, and it calls this message “Gospel.”

Church and world! On the eastern limit of the Roman Empire, on the distant boundary of the organized civilization of the ancient Mediterranean world, in the troublous times of the early Caesars, a prophet grew up. He came forth from the creative depths of those who labour and are heavy laden. A prophet indeed, but more than a prophet. From childhood onward breathing the lifegiving breath of prayer, early strengthened through a surrender of will to the living God, nourished and sanctified by the Divine revelation working in the sacred history of His people, Jesus of Nazareth the youthful Galilean carpenter was first drawn along into the movement initiated by the Baptist under the influence of the resounding call of “Elias which was for to come,” and then was Himself called out to work on the threshing-floor of the Messianic harvest, the harvest of the last day.

By His baptism in the Jordan, the conviction of His own mission, which had long ago come to Him, was concentrated, strengthened, and raised for the first time to the level of Messianic consciousness. These two, mission and anointing, constituted the authority for His adoption of John's call to repentance as His own Messianic message, after the imprisonment of the Baptist. He spread this message abroad, both by His own mouth and by means of a multitude of followers, like a burning brand amid the people, while He humbly struggled with His ever-clearer consciousness of Messiahship, and obediently bowed to the necessity of a martyr's death. The glowing words, “Repent, for the Kingdom of God is at hand!”¹ have

1. Matt. 4:17, cf. Mk. 1:15.

this meaning: turn yourselves to the living God, for His day is here, His Kingdom is about to dawn, He Himself stands at the door, He Himself will come to you, to set up His rule over you as your judge and your king. Watch and pray! Perchance He comes even to-morrow, or this very day, while you listen to my voice!

This is the message, which, viewed from the point of view of world-history, indicates the beginning of the greatest of all the spiritual movements of mankind — the beginning of Christianity. Once spoken quietly into trembling human hearts and proclaimed aloud throughout the land and to the ends of the earth, the waves of this message have now vibrated and expanded in circles with an eternal energy through two millenia of human development. Undiscerned, or discerned but dimly by millions; weakened, rendered trivial and no longer understood in its Divine gravity by many, and that even by some who are themselves committed to spreading it, this message is yet indestructible in its primitive evangelcal force, and from this primal source of strength it continually regains its ancient victorious Messianic passion.

Jesus entrusted this message to a little company of apostolic followers, who, without knowing it, formed the primitive germ-cell of the Church. By them the message was rightly understood, and, so understood, was passed on to others; and thus it was that a cult-community of the glorified Master, exalted now as Lord, gathered together in the mysteries of its Easter vision, awaiting His speedy coming with the prayer *Marana tha*.

That the Church which historically first appeared in the form of this cult-community, felt herself to be the messenger of God to the world in the stead of Jesus Christ, is expressed with the utmost clarity by her greatest spokesman, the tent-maker of Tarsus: "We are ambassadors therefore on behalf of Christ."² And that this apostolic message was directed not only to individual souls but also to the "world," that is to mankind in general, is also definitely known through the testimony of Paul. The apostolic message of the group of disciples, now become a Church, was nothing more than the true development of what already present as ecumenical germ in the message of Jesus itself.

Thus the apostolic Church had already brought together in thought those great primitive words which we in Lausanne in 1927 compress into the theme, "The Church's Message to the

2. Cor. 5:20.

World—the Gospel.” The Church has a message, and this message, the Gospel, is directed to the world.

Now we must gain clarity about the meaning and essence of this message. In one of the greatest creations of the spirit of the Greek language, primitive Christianity itself brought to expression the meaning and essence of its message; in the word *εὐαγγέλιον* — *evangelium*. Not that the apostles invented or coined this word. They found it already in use, in the world about them, in a variety of senses. The glittering language of the Caesar-cult shows the closest analogies: people were fond of using the word *εὐαγγέλιον* when some favourable news from the emperor or the imperial house penetrated into the provinces.

This meaning “cheerful news,” “joyful message” was also conveyed by the word *εὐαγγέλιον* in the usage of the primitive apostolic Church. But in this instance it became such an independent word, with a character and vividness so uniquely its own, that it can with difficulty be translated into other languages. The Latin Bible, therefore, took it over untranslated in the form *evangelium*, similarly, the Gothic Bible in the form *aivaggeljo*; both, by the way, by means of this transcription confirming the fact that the pronunciation of the original Greek word, even in very ancient times, was not *euangelion*, but began with *ev*, being pronounced *evangelion* in the popular Greek received by the Romance peoples, as also in late and in modern Greek.

Only one language has succeeded in finding an entirely true translation of this watchword and in creating for it a popular equivalent which was to experience a rich history of its own — the English language. The possession of the word “gospel” is one of the greatest spiritual treasures that are entrusted to English-speaking Christendom. The word “gospel” reflects indeed in its own history a considerable part of the history of missions in the West. For us it emerges for the first time in the Lindisfarne Gospels about the year 950 in the form “godspell,” and there is no doubt that “godspell” is simply “good spell,” that is “good tidings,” *gute Zeitung*, as Luther occasionally translates the word *evangelium*. Popular etymology was fond, indeed, in early times, of connecting “Godspell” with “God,” and so understanding it to mean “God-tidings” — *Gotteszeitung*. In this misunderstood form “godspell” was carried over by British missionaries out of the Old English into the Germanic languages, in Old Saxon in the form *gotspell*.

It is, perhaps, a pity that German Christendom of the early middle ages did not finally appropriate the Germanic word “gospel.” But German Christians have always understood

the true meaning of the word *evangelium*. Luther, in particular, gives several excellent renderings: *gute Mär* (the good tale), and, as already mentioned, *gute Zeitung*. And it has never been entirely forgotten that the subject of the Gospel is the good news of the Kingdom of God. The great American Congregationalist, Cotton Mather of Boston, wrote in 1715 an essay about August Herman Francke, the bicentenary of whose death in 1727 has been celebrated by German Christendom this summer. When Cotton Mather gave this essay the title: "*Nuncia Bona e Terra Longinqua. A Brief Account of some Good and Great Things Adoing for the Kingdom of God in the Midst of Europe*" — the expression "*Nuncia Bona*" applied by him to the account of religious facts of his own day, shows that he understood the Gospel to be inherently concerned with a joyful message of the Kingdom of God.

To this truth we, in our Conference, must attach supreme value; the Christian watchword *evangelium* in its original significance, means the joyful message of Jesus of Nazareth that the Kingdom of God is at hand, that the kingly rule of the living God is about to come into this world. This includes both judgment and redemption. And this message is inseparably united with the inexorable demand for the inner transformation of each individual.

Thus the Gospel has a dual character. It is filled with the weighty moral seriousness that drives men to repentance in expectation of the judgment, and in spite of this it is finally the glad message of redemption.

A great misunderstanding in the sphere of spiritual history must here be averted. The Gospel of Jesus was not and is not the theological principle of a new school, not an idea in the philosophy of history, not the programme of a theoretical outlook upon the world. In the course of the spiritual history of Christianity, indeed, the Gospel of Jesus has exercised a profound influence on theology, on the philosophy of history, on law, and on men's outlook upon the world. In the spring of 1927 at a conference held in Canterbury under the guidance of the dean of Canterbury, twelve British and German theologians had for a week a wonderful and inspiring exchange of views on these matters. And truly, what a treasure of spiritual values would remain unexplored, if we were debarred from following up, as we did then, the less immediate implications of the Gospel! But directly, and in its original meaning, the Gospel has nothing to do with these theoretical questionings. Rather the Gospel of Jesus is a religious message, a trumpet blast of the archangel, a moving call to repentance, a word of blessing

and comfort, always a practical call, something whose aim is not to instruct people, but to change them and turn them to the living God.

To anyone who looks for theoretical teaching the Gospel must needs appear as foolishness. And it is in fact "foolishness,"³ certainly a "foolishness of God" to which the understanding of the wise can never attain, a tale which, though a thousand times laughed to scorn, still simply means *the* truth.

Ultimately it is this foolishness of the Gospel which is emphasized when people insist on using the overworked, pedantic word "eschatology," and describe the Gospel of Jesus as an eschatological proclamation. For the last thirty years or so the discernment of the eschatological character of the Gospel of Jesus has more and more come to the front in international Christian theology. I regard this as one of the greatest steps forward that theological inquiry has ever achieved. But to many, who before this had constructed for themselves a comfortable arm-chair gospel for the study, whether it were an Aristotelian, a Neoplatonic, a Thomist or a Kantian gospel, the discovery of the eschatological gospel came as a terrible disappointment, and as an occasion for indignant protests against "fanaticism" ("*Schwärmerei*"); we were confronted incessantly with the rival claims of a retrospective gospel, to be accepted as a new and ready-made system of soteriology.

Over against this we must insist not only that the Gospel, looked at historically, cannot be grasped by such doctrinaire methods, but also that we to-day in 1927 must lay the strongest possible stress upon the eschatological character of that Gospel which it is the practical business of the Church to proclaim; namely, that we must daily focus our minds upon the fact that the Kingdom of God is near, that God with His unconditioned sovereignty comes to us through judgment and redemption, and that we have to prepare ourselves inwardly for this coming of God by *μετάνοια*, by inner return. That is an eschatology which does not paralyze, but rather fortifies the *ethos* of the individual and of society in its contact with things temporal.

And as in the age of the Roman emperors the watchword *evangelium* — "joyful news" — revealed the inner form of contemporary human experience, in that it showed redemption as Divine joy breaking in upon joyless, anxious mankind laden with guilt and wretchedness, so we too to-day, if the Church of Jesus Christ is to proclaim to the individual and to the world the ancient message of the Master, must ever and again let the

3. I Cor. 1:18 and 21. cf. Matt. 11:25.

morning light of Divine joy shine in upon a world which bleeds from a thousand wounds, a world stricken with individual and corporate guilt and unheard of misery: "Lift up your heads, behold your redemption draweth nigh!"⁴

The Gospel of the Master preserved for itself its fundamental tendency, combining severity and joy as it were in a parallelogram of forces, even when it became the message of the apostles. The apostolic preaching remained eschatological, even when Paul and John succeeded in their profound attempt to combine the eschatology of the Kingdom with Christ-mysticism — when the ancient Biblical cry of exultation "the Lord is near"⁵ came to mean alike "the parousia, the advent of the Saviour is at hand," and "the Saviour is near, because He dwells in us as the spiritual Lord who deigns to bestow His gracious presence upon us." The apostolical preaching of the Gospel was never reduced to a merely retrospective doctrine. It always contemplated the present marvelous world of the gracious God and His Anointed as an existing reality, and always directed its eyes forward to the still greater marvel⁶ of redemption yet to come.

Only in its whole content did the Gospel preaching of the apostles possess a new fulness in comparison with the monumental simplicity and Divine momentum of the message of Jesus. Without giving up the preaching of the Kingdom it concentrated increasingly on the preaching of Christ. The formulation given by the subjects committee and approved by the continuation committee of our Lausanne Conference to Subject II, sentence two, does full justice to this fact:

"In the center of the Gospel stands Jesus Christ Himself, Son of God and Son of Man, who through His life, His death, and His resurrection, has redeemed mankind and brought eternal life to light."

Only, perhaps, in order to reproduce the thought of Paul and John with complete accuracy, we should add to the words "has redeemed" the words "and redeems." For with the apostles redemption is thought of at least as much in the present and future as in the past. By means of the addition "and redeems" more justice is done to the mystical and eschatological feeling of the apostolical preaching.

Are we then compelled, we must now ask, to interpret the two stages above mentioned, the Gospel of Jesus about the Kingdom of God and the Gospel of the apostles about Jesus

4. Luke 21:28.

5. Psa. 34:18; 145:18. Phil. 4:5.

6. Cp. John 1:50; 5:20.

Christ, as a "twofold Gospel"? The honoured senior member of our Berlin theological faculty, Adolf von Harnack, from whom we must all, either directly or indirectly, have learnt, sought to clarify the great problem of the inner development of primitive Christianity with this formula. Nevertheless I cannot quite bring myself to adopt the formula of the "twofold Gospel"; for it does not exclude at least two misunderstandings.

First, the misunderstanding lying in the idea that in primitive times there were two different types of Gospel. Now this is not the case: because in speaking of the Gospel of Jesus and the Gospel of the apostles, we are dealing not with two types, one following upon and taking the place of the other, but with two expressions of the one Gospel which grew up in inseparable combination.

Secondly, the formula "twofold Gospel" lies open to the misunderstanding that the inner history of primitive Christianity was the unfolding of a gradually developing doctrinal idea: Chapter I, the teaching of Jesus concerning the Kingdom of God; Chapter II, The teaching of the apostles concerning Jesus Christ.

Over against that, it must be emphasized that what actually happened, as a matter of historical sequence, was that in this successive appearance of the Gospel preaching of Jesus and the Gospel preaching of the apostles, there was a progress from the Gospel of Jesus to the Christ-cult of the apostles, and that thus the later and enriched Gospel of the apostles was actually a cult Gospel; it was that cult form of the primitive Gospel which worship and propaganda required.

Looked at in this way, the apostolic Gospel appears not only as a quantitative enrichment, but also as the essential precondition for the future development of the mother Church in Jerusalem into the ecumenical Church, the Church for all nations and all times.

Formulated in academic phrase, we may put this thought as follows: The ancient eschatology of the Kingdom as preached by Jesus acquired a personal concentration, and, therewith, a new capacity for gripping the popular mind, through the apostolic cult of the present and expected Lord (*Kyrios*), who was none other than the crucified. Using New Testament language, we can express this thus: The petition of the Lord's Prayer, "Thy kingdom come"⁷ uttered whenever two or three came together in His name, received a new enthusiastic intimacy and a new illumination by means of the prayer at the Lord's Supper, "*Marana tha!*"⁸ "Come Lord Jesus!"

7. Matt. 6:10; Lk. 11:2.

8. I Cor. 16:22; Didaché 10:6; Rev. 21:20.

Yet the moving seriousness of the original call to repentance, and along with it the original exultant joy which the Gospel of Jesus produced and still produces in the hearts of men, did not pass away when the Crucified, as the exalted Lord, had taken the central place in the proclamation of the apostles; it was still the heritage of the elect, who in Christ could confess alike that they were a new creation⁹ and that they were reconciled children of God.¹⁰

In the providential ordering of history over a period of nearly two thousand years, the little Jerusalem community whose watchword was *Marana tha* has grown, as the cult-community of Jesus Christ, into a world-wide, an ecumenical Church, and behind every single expression of its life there lies its *character indelebilis* as the cult-community of the crucified and living Lord Jesus Christ.

To-day, therefore, when in Lausanne, in the year of grace, 1927, we discuss the Gospel as the Church's message to the world, there still stands behind our thoughts and resolutions the living Christ, before whom we His followers bow as fellow-worshippers, adoring Him as our crucified Redeemer and gloriously exalted Lord. From Him comes also our personal mission, the mission of the churches and the mission of our Conference, "Go ye into all the world and preach the Gospel to every creature!"¹¹ — that Gospel of the Kingdom of God soon to come, and yet near us, because the Lord is near us, — the Kingdom for which we ask in the prayer, "Thy Kingdom come," and whose bright dawn we behold when we pray "*Marana tha!*" For when the believing Church of Jesus Christ prays her *Marana tha*, her prayer is always heard: The Lord *is* near: "where two or three are gathered together in His name, there He is in the midst of them."¹²

But it is for us, in the gracious presence of the Lord, to transform the conviction of our own mission into active work for a great new evangelization. This new evangelization must be a self-evangelization of the individual and self-evangelization of the churches, and through these simultaneous processes must come the evangelization of national and social groups and associations, and finally the evangelization of mankind.

Both in content and expression this must be not so much a retrospective and dogmatic teaching of the intellect, as a prophetic and authoritative shaking of the conscience and will. It must not dictate paragraphs: it must sound the trumpet. It

9. II Cor. 5:17; Gal. 6:15.
 10. II Cor. 5:18; Rom. 5:10.
 11. Matt. 28:19.
 12. Matt. 18:20.

must not set forth the Kingdom of God as an institution long present in our midst; rather, before the eyes of those who have been awakened to be fellow-labourers in God's harvest, it must present the Kingdom with moving seriousness as the *unum necessarium*, the one thing needful, as the great and unattained goal of all things, as judgment to come, and as redemption to come. And all this must be done with apostolical fervour and warmth, through concentration of the heart upon the living Master.

The Church must give up the attempt to demonstrate the rationality of the Kingdom of God to the healthy intelligence of mankind. It must have courage and joyfulness to proclaim paradox to the world and to expect paradox from the world: the paradox that by reason of the nearness of God and of His Anointed we must be new men, and that in following God's Anointed, we must be the salt of the earth and the light of the world! It must preach the fearfulness of sin and the glory of grace. It must, however, because grace is greater than sin, ever have a *joyful* news, the Gospel, as its final message.

If the Christian churches seriously accept the task of the new evangelization, they will be compelled more urgently than ever to recognize the necessity of their unity. Not their uniformity. In their theology, in the details of their liturgy, in their methods of education and of practical work, in the productions of their art, of their poetry and music, the churches may rightly continue to work out the manifold gifts entrusted to them in manifold ways. But, in their message to the world, they must be at one, they must form a united front. The unseen waves of the Divine message of the Gospel which vibrate over the globe ought not to be destroyed and confused by contrary waves from those who are broadcasting a competition of ill-will. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"¹³

Therefore, our special theme, the Church's message to the world, is most closely connected with the fundamental idea of our World Conference: the necessity of the unity of the churches. Our Conference, in so far as it concerns itself with the mission of the Church to the world, like the Zion of the second Isaiah,¹⁴ is called to preach "O Zion . . . get thee up into a high mountain," to "lift up its voice with strength" and to proclaim to the world, "Behold your God!"

So long as the Church preaches the Gospel from the narrow valleys and deep abysses of mutual suspicion and isolation, her

13. I Cor. 14:8.

14. Isa. 40:9.

message does not penetrate to the world; it dies away piteously on the hard rocky walls, it fades away in the shadow and cold mist of the valley bottoms. But if the united churches together mount, as the Zion of to-day, to the topmost heights of the holy mountain, and call aloud from there to the world as ambassadors on behalf of Christ, "Repent ye, for the Kingdom of God is at hand,"¹⁵ "Be ye reconciled to God,"¹⁶ then indeed that Gospel, which, in the age of the Roman Caesars, gave a new direction to men's lives and even to the Mediterranean world as a whole, will do to-day, for a world grown vaster, that for which, in the misery of its pride and bestiality, of its hatred, its guilt and its perplexity, it is hungry and athirst.

ADOLF DEISSMANN.

15. Matt. 4:17.
16. II Cor. 5:20.

SUBJECT II

THE CHURCH'S MESSAGE TO THE
WORLD—THE GOSPEL

BY BISHOP FRANCIS J. McCONNELL, D.D.

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PROBABLY there has not been a period in the history of the Church when we could say more positively that the Gospel in itself is good news than to-day. The Church has always maintained that the revelation in Christ is good news, but there has never been a day when the essentials of the message have been clearer than now. Differ as we may about some features of New Testament criticism, it is to-day manifest that even criticism has established anew at the center of the Christian movement the personality of Jesus. Every attempt to explain away Jesus has ended in leaving Him more of a power than before. For example, the critic who would strip the life story of Jesus of every detail suggestive of the miraculous is faced at the end with the consideration that the followers of Jesus at least believed that He wrought miracles. How could they believe this? The critic answers that Jesus was so forceful a character that the belief in miracles is a result of their belief in the sheer abundance of His power. Let this be granted. We have then a personality of such force that legends of miracle grew up easily and naturally. The sheer massiveness of this force, however, is not the chief problem for the critic,—but rather the quality of the power. It is not incredible that stories of a mere wonder-making power should have got abroad concerning one who impressed his time as did Jesus, but when we see the stories elaborating kindly and benevolent purposes in the use of power our amazement increases. The marvel in the narratives of the miraculous in Christ is the use of such power for good will. A distinguished satirist has told us that if we wish to see what Christians would themselves do with extraordinary power, we have only to remind ourselves of what the New Testament tells us of the announcement of doom by Peter upon Ananias and Sapphira, and of the request of James and John that fire be called down upon the Samaritan village.

I refer thus to the stories of the miraculous in the life of Jesus, purely for purpose of illustration; not because I

object to the explanations of these narratives by modern critical theory, but because the problem of the grace and power of Jesus remains with us even after the explanations. Again, it may be entirely possible to separate the New Testament narratives into separate strands, or layers. It may be that back of Mark there were other documents, — that the so-called second source was a composite of many sources, — that Matthew and Luke each had access to facts and traditions whose origins we cannot now trace, — that the needs of different congregations were determining forces in sifting out the important from the non-important in the story of Jesus. Nevertheless, the conclusion is always urging itself upon us that the organizing force back of this literary movement — the center which marshalled the traditional material into order — was the conviction as to the enduring power and grace of the Lord Jesus, set forth in a manysided portrait self-consistent enough to make Paul's word entirely intelligible to all the churches: "Let this mind be in you which was also in Christ Jesus." We do not know much — speaking in quantitative terms — of the life of Jesus. We know enough to generate the belief that, if it had been possible for God to live on earth in human form, the life of Jesus, as set before us in the New Testament, would have satisfied our every expectation as to what such a Divine life should be. More and more even those who do not believe in God admit that if there were a God, and if He could make a revelation of Himself to men, they could not suggest any qualitative improvement in the story of Jesus as given us in the Gospel. Modern criticism has made all this clear — or clearer than it once was. It is a part of the good news of the Gospel.

The fact of a mighty personality, so full of grace and truth that we can believe Him Divine, is, then, an essential of the good news of the Gospel.

Carrying along the thought of a moment ago, let us imagine, if philosophy will be patient for a moment, that God could live on earth as a man. What should we desire most in God living under human conditions? When we had brought ourselves to ask the question most worth while, what could we ask except as to a revelation of the spirit in which the universe is carried forward? What does it all mean? At what does it all aim? Does the moral spirit count? Is such spirit the chief fact about the universe?

I have read many protests against the claims for the divinity of Christ. I have read very few based on the assumption that we do not have in Christ a revelation of a spirit and temper which we should like to see established as holding good for

God. Can we think of any spirit which we should rather see at the heart of the universe than that of Christ? Can we think of any purpose which we should more readily believe to be the purpose of God than the righteous love revealed in Christ?

The central spirit — the moral quality of the life of Christ — is evident, no matter whether we can find in the Gospel a detailed guide for moral conduct or not. We must not allow ourselves to be diverted here. I admit the uselessness of asking what Jesus would do as suggesting specific commands as to what we should do. It is not possible to make the Gospel a set of ethical regulations. All we can do is to catch the spirit of Jesus and strive to live in that spirit. The only answer there can be as to what Jesus would do on earth, is that Jesus would do whatever we ought to do, if He were put in our place.

In a word, the Church is concerned not merely to maintain the Godlikeness of Christ but also the Christlikeness of God. This may seem to be a fine distinction; but fine as it may be, it is significant just now as marking a shift in emphasis in theological accent from that which we used to hear a quarter-century ago — a shift characteristic of a Christianity thinking in world terms. The former debate spoke in terms of the divinity, or deity, of Christ. The present emphasis is more on the Christlikeness of deity. The movement at bottom is in line with all the great theology of the centuries. The aim in all important epochs of the history of the Church has been, and is, to interpret God in terms of Christ. The various theological formulas have been so many instruments of such interpretation. All the elaborately contrived doctrines of miracle, of incarnation, of trinity, of atonement, no matter how difficult to understand intellectually, are intelligible enough in their central intent, namely, to show God in Christ. Understand, I do not for a moment maintain that the soundness of the aim necessarily makes the methods intellectually sound. Back in the early ages of the Church there were some — probably only a few — thinkers who taught that Satan had a claim on the souls of men which only the death of the Son of God could satisfy, and that God met the obligation by sending the Son to the cross. As an intellectual construction this theory arouses only amused pity to-day, but its aim is as self-evident as that of any theory of atonement ever built, — namely, to declare that God Himself will do whatever is necessary for the salvation of men. All our formal theological creeds may be likewise inadequate as creeds, but all that are central aim at enforcing the belief that not only in Christ do we see God, but in God we see Christ.

It seems evident that if Christianity is to carry its Gospel to the whole world the stress must be kept on this Godward reference in Christianity. For the question as to the fundamental powers at work in the universe is the one most insistently being asked to-day. How are we to conceive of the world and of life? Do our natures supply any clue to the Divine nature? Is there a purpose back of the universe? There may indeed be a turning from customary terms in the discussion of all such problems, but the problems, nevertheless, are being discussed. Probably there has not been in half-a-century such earnest questioning as to basic realities as to-day. When any such discussion as this begins in earnest and becomes widespread, much crudity forthwith appears, but it is the widespread character of the discussion to which I call attention. We do not have to arouse interest in religion. Taken the world over, the race is and always has been religious. To a greater extent even in non-Christian than in Christian lands does religion touch the daily life, — as in the conceptions of ancestor worship in China, of the sacredness of animal life in India, as in dependence on medicine-men and in fear of witchcraft in Africa. It is this wide-spread interest about underlying world realities that Christianity must meet, especially since men are asking to-day with new insistence as to the validity and worth of any and all religion.

A query confronts us here. One asks us why we may not take the life of Jesus for what it is — the noblest realization of the human ideal — and follow that. Why trouble ourselves as to the cosmic realities? Is not Christ, considered as a human ideal, enough? The answer is that if we begin really to follow Christ we must follow Him to God. If the revelation in Christ is merely the setting on high of a human ideal, without especial question as to whether such an ideal expresses anything essential for the universe itself, we sadly remind ourselves that we have in Christ just one more pathetic figure living a noble life, — but in a universe unfriendly or indifferent. If we can believe that in the grace and truth and righteousness and love of Jesus we are on the path to the life of a God who is Himself Christlike, we have an answer which we can at least claim the right to put before all men. If we are to have a gospel for the world it must be a gospel for all the world, — that is to say, with a message about the total system of things which we call the universe.

The Gospel for the world must be for all men. We may have misgivings as to the use of the word “absolute” as applied to God, but a message for all men must maintain that there is

a value in men which we must, in the light of Christianity, treat as absolute.

All Christian theories must base themselves on regard for the inalienable sacredness of every person. If we could once get social, national, and international groups to a basis of mutual appreciative respect, many of our Christian problems would solve themselves. It seems hopelessly trite and commonplace to say that in the light of Christianity men should always be approached as men, but events the world over are likely soon to make that trite and commonplace observation take on the force of a new discovery, significant enough fairly to stagger us into a realization of the enormity of some social processes. Ought men be asked to run the risk of disease and degradation in inhuman living conditions? Ought men be ordered into dug-outs or poisoned with deadly gas or blown to bits for the sake of the capture of sources of raw material? Ought men of lower development in tropical lands live under systems of compulsory labour imposed by men of professedly higher development? Simple Christian questions like these, insistently put, may change or finally overthrow whole economic and social systems.

The Christian must start with a man's worth on his own account. Let me, as illustration, suggest that some things must not be done to men, no matter what the character of the men themselves. Suppose an offender against society has acted in a peculiarly animal fashion. Would it be tolerated if we were to advise that such an offender should be so punished as to suggest his animalism? Should we not regard it as an outrage if such a man were so harnessed as to symbolize that he should be treated as a beast of draft or of burden? In what would the outrage consist? The man might not be hurt. No blows might be struck. Why, then, speak of outrage? Because a human ideal would be sinned against. A man would be treated in a way in which no man ever should be treated, no matter what he has done, for even the punishments of men should conform to the regards of essential humanity. Respect for humanity in myself and in others is the first requisite for preaching a gospel of a Christlike God. A particular individual may not be himself especially respectable, — and it is admittedly hard to give respect long to what is not inherently respectable. The question is not, however, wholly one of the personal desert of the individual. The individual is made in fashion as a man, and since he is a man he must be treated as a man. He has an inalienable title to our Christian respect, no matter who he is, or what he is, or whether he does or does not care anything about such matters himself. While we cannot in detail tell

how to state the claim of humanity on all occasions, in general Christianity must seek for a new society on the basis that these claims are absolute. Fundamentally all men stand alike on the one plane of their humanity. Even the punishments of wrongdoers, we repeat, must not lose sight of that humanity.

Now, let us move to another point of view and speak in phrases which may seem to contradict what we have just been saying. If there is something which we hold as absolute in the claim of a man because he is a man, there is something also relative in the same claim, which is for the cynic excuse for bitter sport, and for the Christian the ground for the largest charity. While men are all alike men, it is also true that even the best men and the best groups may be in process of continual improvement. It has been said that the loftiest characteristic of man is his capability for being endlessly improved. We are not dealing with finished creations when we are dealing with men. We have not to do with animals on the one hand, nor with angels on the other, but with beings capable of passing out of animalism into a state better than that of any angels which have ever been described to us. All men are men, with the differences between them slight and insignificant as compared with the difference between man and anything below him in the scale of being. Still, the differences between men, and the differences between social groups and nations and races do count. It is a plain duty to recognize that these differences between groups come out of the differing rates of progress of the groups, and some differences may have a deep root pointing to something distinctive in the group. The absoluteness of man as man and the relativity of men as men are alike real. This recognition of the aspect of relativity is a warrant for conceding a measure of sacredness to the various types of group life in which men live — racial, national, social. We have come to see that no organization has right of way over the welfare of the individuals that compose the organization, but the group exists for the individuals and not the individuals for the group. In so far as group distinctions further the welfare of the individuals, the Gospel must recognize their worth, respect their instrumental sacredness, and work through them.

In other words, the Gospel must reach all phases of life, all group activities, as well as individual activities. Religion has long been regarded as the province of the individual soul in its relation to God. This has been preached so persistently and so long that the responsibility for making all the group relations Christian has been thrust to one side. Suppose that all men everywhere, in what we call the individual relation to

God, could be converted to the service of God. Would that solve all our problems? It would not. If the more social obligations, of the kind I now have in mind, could be accepted by everybody as of sole importance, would all our problems be solved? Certainly not. As historic fact, however, the emphasis has been laid so exclusively on the inner, subjective, individual phases of religion that all civilization is now in peril because of the unchristian contacts between groups. So well have the teachers of the limitation of religion to the personal wrought, that one who tries to get any emphasis on the larger duties between men is often charged with preaching a so-called social gospel of doubtful standing, emphasizing "environmental" rather than spiritual factors.

If we are to have a God at all, we may as well have one of the widest interests. The idea that the Holy Spirit wells up in the individual consciousness, doing the essential work there, and then as by an after-thought tying individuals together, has incredibly slight basis. Society exists only in the persons that compose it; but, for the sake of the persons themselves, the movement must be from a circumference toward the center, as well as from within outward. The most is made of the individual when we think of him as essential in a system. Men arrive at their best as individuals through the social contacts. So that the time has come to preach the conversion of the wider relationships between men, or, if that sounds impersonal, the conversion of individuals in their group relationships of the wider order, all for the welfare of the individuals themselves.

It may be well for the ardent Protestant in particular to ask himself if the task of Christianity is now conceived in as wide terms as before the Reformation. Protestantism has not yet supplied effective substitutes for some agencies it cast aside. In those Middle Ages, which we now see were not Dark Ages by any means, the Church brought all human group relations under its sway. The Church intervened between warring nations and quarreling nobles, between feudal lords and serfs, between employers and employed, between wrangling individuals. That the Church was herself at times part and parcel of an oppressive rule, that she fell far, far short of her opportunities, no one doubts; but, nevertheless, the ideal of the Church was evident. It was to touch all phases of life with a redeeming impulse. Protestantism was a justified revolt against an ecclesiasticism which tried to redeem men by fiat, by arbitrary official authority, by force. When Protestantism, however, laid stress exclusively on justification by faith, it opened the door to an extreme individualism which slighted the group

contacts. While the Protestant leaders have tried to correct this tendency in the name of infallibilities of one sort or another, quite as rigorous as the infallibility of the Church, the tendency still persists to the abandonment of vast spaces of group life to secularism, not to say paganism. The field of international contacts, for example, has become secularized to such an extent that only by the accident of a Christian's now and again seeking on his own account as a statesman to guide a nation toward justice, have there been any notable attempts to make international dealings Christian. Only recently has there been any strenuous effort to create an international public opinion definitely and avowedly based on Christian principles.

Once more, the path to the knowledge of God must be one open to all men if the Gospel is to meet the needs of the world. That means that the path must be one not exclusively intellectual, if all men are to find it possible to walk in it. We rightly honour the scientific method of to-day as a path to God. In spite of all we say about the conflict of science and religion, there is a reconciliation in tasks undertaken by science and religion together for a Christly purpose. Still, we could not hold up science itself as the chief path to the knowledge of God, — if we are to think in world-wide terms.

Mysticism, then, must be the path, says one who is impressed by the mystic seers who have appeared in all religions and by the large demand for a return to mysticism to-day. The mystic vision seems to such a one to be the common element in religious experience. What, however, does Christian mysticism imply? It implies the vision of practiced insight — the insight coming out of the persistent doing of the will of God. This insight is at least to a degree possible to any who will do the will of God. One's will is enough under one's control to make it possible for one to set one's face toward righteousness, — turning away from sin to seek the new life and that goes with new life. The visions of the Old Testament prophets lent reinforcement to definite moral purposes and ideals. One of the noticeable features of Old Testament history is the stress laid upon the necessity of moral preparation for, and moral content in, any experience that claimed to bring a message from the Lord of Israel. Isaiah's vision of the glory of the Lord which like smoke filled the Temple, Amos' basket of summer fruit, even the stupendous dramas which rose before the gaze of Ezekiel, all had a moral meaning. They issued in messages of a righteousness to be worked into conduct in market-places and temple courts and council chambers.

Let now some student of non-Christian religion discourse to us of visions and trances of non-Christian saints, and we forthwith grant the validity of the experiences as testifying to deep and genuine religious instinct. We do not doubt or disparage. When, however, the student proceeds to inform us that such mysticism belongs in the same grade of religious importance and significance as the Christian mystic, we demur. I once heard an expert in Oriental religion dilating on the worth of some utterances of mystic ecstasy which were calculated to convey a fresh sense of the awful majesty of the physical universe, of the immensity of the void. If a sense of the awfulness of spatial distances were religiously important, a gaze at the stars, or a perusal of a treatise on astronomy, ought to be fully as effective. In this glad day of desire for better understanding among the followers of all varieties of religions, one voices a criticism of a non-Christian belief at one's peril. It is at considerable risk, then, that I ask as to the value of Oriental mysticism. I urge the question with all proper hesitancy, because I think I am aware of the danger of judging Hindu mysticism, for example, by superficial appearances. Still, what does the mysticism amount to, in terms of the enlargement and betterment of human life? To stare at the sun, or at one's own navel, till all rational thought sinks toward unconsciousness — what does it amount to? What ideas, or ideals, come out of all this? To raise the question at all is to the Hindu, of course, a complete missing of the point. He replies to us that the absence of ideas and ideals, and of all specifically intellectual content, is itself the justification of the experience. Mysticism, in its very sinking toward the void, gives a hint of the process by which the soul which has let go of earth falls into the bosom of the infinite being characterized as plenitude, but practically treated as emptiness.

Again, what of it? He would, indeed, be hasty who would deny that Western life would gain something from the reposefulness of the Hindu, for much Western life is forced and distorted. Any relaxation would to some souls be relief, but I doubt if Hindu or other non-Christian mysticism can be rated anywhere near Christian mysticism as tending to the welfare of human life. Let us not forget that Christianity judges everything by the outcome for larger and better humanity, that humanity being of distinctive worth on its own account and not for absorption into anything else,—and finds its central strength in moral purpose.

Christian mysticism at its best appears to be that keen awareness of Divine realities which comes out of persistent

doing of the Divine will — it is the awareness of the practiced soul. Just as training of any faculty brings at last to that faculty a directness of perception and of execution which seems altogether mysterious to an uninstructed onlooker, so constant exercise of the whole life in righteousness brings an awareness of spiritual values, keener than eyesight, swifter than formal reasoning, and more instantaneous than deliberate resolution. Obedience leads to spiritual adjustment, and out of the adjustment arise those moral insights which are the best of Christianity — and obedience is possible to all men.

We are not quite through with mysticism, however. The mystics have, perhaps, too often and too readily assumed that what they call the direct gaze upon God, or direct communion with God, is the essential. If mysticism is communion in friendship, we may well ask whether communion is at its noblest in such direct gaze. Does not friendship, as we know it, come to its finest as each party to the friendship loses himself in a cause to which both are devoted? Which is better, to look directly at God, or at the objects to which God is devoted? If we could but learn the object of the Divine thought, the sure road to friendship would necessarily be the contemplation of that object. Now, the Christ-revelation leaves us in no doubt as to the object of Divine contemplation and effort, namely, a race of men, an organized humanity, redeemed into likeness to Christ. If by some ineffable transport of emotion we could be swept up into a vision of all things in God, the surest testimony that we had actually been with God would be that we had not only seen God more clearly, but had seen the object of His thought and love more clearly. In the friendships which mean most, each party to the friendship finds the other most completely in losing himself in the purposes to which that other is giving himself. So that there is a world of significance for friendship with the Divine in the organic bond which links together in Jesus' word the second commandment with the first as "like unto the first." In service for men we attain to the vision of God. We see God by looking in the direction in which God fixes His gaze. We meet Him at the far end of His sweep of vision. The door of service is open to all men.

It remains to say a word about the dynamic of Christianity available for all men. The most depressing question which is likely to arise in the thought of the ordinary man the world over is: What is the use? What better source of power for such moods do we need than the conviction that when all is said, God is like unto Christ? What better Gospel, — good news — can there be than the Christlikeness of God?

Believing such a Gospel, the moral struggle is seen to be worth while. We are helped, not by some strength that seizes us and carries us along by compulsion, but by the assurance itself that we are on the right track and that we shall finally arrive. The re-enforcement of the soul comes through spiritual channels, through the admission that the goal is, indeed, now far out of reach, but that our paths lead toward it, that others are traveling thither, that all is in the hands of a God like unto Christ, who takes intentions for deeds, who helps not by miraculous wonders, but by opening up the best in human life through spiritual contacts. The struggle is stern enough at the best, but the sternness itself is joy, once the worthwhileness of the moral attempt becomes clear. If God is like Christ, the attempt is surely worth while.

To sum up — the strength of the Christian Gospel is in the good news as to the absolute worth of man, — as to the worth, limited but real, of the social organisms which bind men together, — as to the possibility of redeeming all phases of human life, redemption conceived as the highest human welfare, — as to the possibility of every man's attaining to knowledge of God through obedience to the Divine will, — as to the power available to men when once they can believe that the God back of the universe is in moral character like unto Christ.

FRANCIS J. MCCONNELL.

[Immediately following the two preceding addresses, Dr. Nicholas Glubokowsky of Bulgaria, Dr. William Adams Brown of New York, Bishop Harald Ostenfeld of Denmark, and Prof. Wilfred Monod of Paris delivered fifteen-minute addresses on the same subject, and Dr. Adolf Keller of Zurich and Prof. Dr. William Hadorn of Bern delivered ten-minute addresses. These were followed by general discussion throughout the afternoon session.]

SUBJECT III

THE NATURE OF THE CHURCH

BY METROPOLITAN CHRYSOSTOM

Archbishop of Athens, Greece

THE church of Greece, gladly accepting the call to unity, extends to all the representatives of the several churches and nations here present, a hearty greeting; desiring, from the bottom of her heart, that the day may soon come when differences as to the faith will no longer bar the way to Christian fellowship and mutual good-will.

The assignment of a first place in our discussions to the nature of the Church is, in my judgment, wise and right; for upon this the possibility of an understanding entirely depends: it is fundamental to unity. I have, therefore, gladly consented to give a brief explanation of the teaching of the Orthodox Church upon this subject, a doctrine which, as we believe, is in entire accord — to use a current expression — with that of the ancient and undivided Church.

In speaking of the nature of the Church, we must first consider certain general characteristics of that holy fellowship called *Ekklēsia*, and, after this, we must elucidate the particular marks which were attributed to the Church by the fathers in the Nicene Creed, and which still represent the unchanging doctrine of the Greek Orthodox Church.

1. *The Church as the divinely-instituted body of the faithful.* The founder of any society must of necessity be its original lawgiver. It is he who determines alike the aim of which the society is to exist and the means by which that aim is to be attained: it is he who gathers its members into a unity for the accomplishment of that purpose. So we see in the New Testament that Jesus Christ, after choosing the twelve apostles, delivers to them those laws and means and ordinances upon which the Church, having as its aim the salvation of the faithful, was to be built up. Receiving these instructions from Jesus Christ, the apostles took the Christian religion out into the world by founding churches in every place; and they made it plain in doing this that they were acting in His name and under the instructions received from Him. From the first century onward the Church was regarded as a divinely-instituted society, and this was recognized by heretics, Jews, and Gentiles, as well as by the fathers of the Church. The early heretics, as

is well known, claimed in self-defense that *their* churches were founded by Christ: and it is to Christ that non-Christian writers, such as Celsus, Porphyry, and Pliny, ascribed the foundation of the Church. Let us add that the prophecies of the Old Testament point forward to the establishment by the Messiah of a world-wide Kingdom, in which He Himself will teach the truth and bring about the salvation of mankind. There can be no doubt, as soon as we admit the Church to have taken its beginning from Jesus Christ, the Son of God, and very God, that the Church is a divinely-instituted society or foundation.

2. *The Church founded by Jesus Christ is both visible and invisible.* The prophetic pictures of the Church in the Old Testament depict the Church as a visible society. The church of the Old Testament which prefigured the Church of Christ, was itself a visible society. It is clear, from the calling of the disciples, and the sending of them forth to proclaim the Kingdom of God, from the provision made for the preaching of the Gospel, and from the institution of the Sacraments, that it was the intention of Jesus Christ to constitute the Church as a visible communion or society. The fact that the Church is the instrument through which the faithful are to attain salvation implies directly the visibility of the Church. If the Church is to be a fellowship of human beings, it must of necessity be a visible fellowship; it can have no existence as a community unless it has external marks by which it can be recognized. The primitive practice, dating from the first century, according to which heretics and schismatics were excluded from the Church, is in itself a proof of its visible character; for exclusion from an invisible fellowship is impossible and meaningless, and, in such a context, the word "schism" has no significance. Further, the fact that the Church has among its members both bad men and good, is a clear proof of its visibility. Thus, before his excommunication, the offender at Corinth was a member of the Church; and, before receiving Holy Communion we are bidden to examine ourselves, because to partake unworthily of the body and blood of the Lord is to eat and drink judgment to ourselves: there are, therefore, in the Church, some who eat and drink unworthily. And the Sacrament of Confession also makes it plain that the Church includes sinful men among its members, — a fact which is signified to us by the parables of the wheat and tares and of the fishing net.

The Church is, of course, invisible as well as visible. All its members are united in one body by grace, as St. Paul says (I Cor. 12:12; Eph. 4:1; Rom. 12:3-8), and this bond of grace is invisible. The faithful are also united by a common belief and by the Sacraments: and these belong, in part, to the sphere

of the unseen; so that in this aspect, again, the Church has an invisible character. And this twofold nature of the Church, seen and unseen, can be inferred from the Bible and the Fathers, which teach us to regard the Church as symbolizing the two natures, Divine and human, in the one Person of the Lord, whose work the Church continues. Like Him, therefore, the Church must be at one and the same time outward and inward, human and Divine, in virtue of its correspondence with the Divine and human natures of its Founder: visible, therefore, and at the same time invisible.

3. *The Church founded by Christ as a visible community is infallible.* The promise of Christ that He will be with the disciples till the end of all the ages (Matt. 28:20) and that He will send His Holy Spirit to abide with them for ever (John 14:16), reveals to us that Christ and the Holy Spirit remain continuously in the Church and preserve it from every error. Christ, as the Head of the Church, which is His body, gives life to her continually, and guides her: so that, inasmuch as Christ is the very truth (John 14:6), it is impossible for her ever to fall into error. So it is that the Scripture calls the Church "the pillar and ground of the truth" (I Tim. 3:15) and declares plainly that "the gates of hell shall not prevail against her (Mt. 16:18). It is evident that, in that verse of the Epistle to Timothy, Paul is not referring to the Church of Ephesus but to the Church catholic: also that he is not speaking of partial truth, or some special kind of truth, but of the truth as a whole; so that the whole Christian Church is regarded as the pillar and ground of the whole Christian truth, and, therefore, as infallible. And, in the quotation from St. Matthew, the invincibility of the Church involves her unerring infallibility.

Jesus Christ, the Founder of the Church, gave to her apostles and prophets, evangelists, pastors and teachers . . . that we may be no more children, tossed to and fro, and carried about with every wind of doctrine (Eph. 4:11). Individually, of course, bishops or local churches may err (Acts 20:30; Rev. 2:5 ff.), but the Church as a whole is infallible. Tertullian (*de præscr.* 28), referring to the action of the apostles under the inspiration of the Holy Spirit at the apostolic council (it seemed good to the Holy Ghost and to us, Acts 15:28), teaches with emphasis that the unity and unchangingness of the Church's faith is based upon the unique authority of the Church and the guidance given to it by the Holy Spirit.

4. *The aim and purpose of the Church.* The aim of the Church is the sanctification of men and the building up of the Kingdom of God (Matt. 6:33), that is to say, the uniting of man with God, who is the fountain of life and blessedness.

Through the Church a share in the saving work of Christ is made possible for everyone who believes on Him (Eph. 5:25; Tit. 2:14), through grace, unto life everlasting (John 17:3).

Thus understood, the Church is a divinely-instituted fellowship of men united one with another by the same faith, sanctified by the same mysteries, and governed by those pastors and teachers whose office originated in the apostles. This Church, according to the definitions attached to her by the ancient creeds, possesses the following marks:

5. *The Church of Christ is one.* Jesus Christ speaks of His Church as one (Matt. 16:15), and, therefore, there is only one Church, although its members are innumerable, dispersed throughout the whole world severed in time and in space, and although the local churches are many. Our Lord teaches the unity of the Church in His parables, as clearly as He speaks of one fold and one Shepherd (John 10:16). The apostles also spoke of one Church (Eph. 5:25), in which the unity of the faithful is derived from the oneness of the body of the Church (Rom. 12:5): "for by one Spirit are we all baptized into one body" (I Cor. 12:13); "there is one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:6; cf. I Cor. 10:17; 12:14-27). The Church is one in her internal life, and this unity is based upon the one Christ, who, abiding with her, gives life to her through the Holy Spirit, uniting the faithful, the members of the one body, with Himself as its Head. This mysterious oneness of the members of the Church finds its special manifestation in the Sacrament of Holy Communion. Thus united, through the Holy Spirit, in Christ, the faithful are bidden to live one and the same life, the Christ-life. This unity is not affected by the use of varying languages in worship, nor by the external varieties of organization in local churches. But the Church, according to St. Cyprian, is "*una et sola a Domino constituta*"; religious communions divided from her, whether by heresy or by schism, cease to be members of the one Church (John 2:19); and their existence, therefore, does not destroy the unity of the Church. And the unity of the Church is not only to be thought of as a unity of the Church on earth, but as including also the Church in heaven, a unity transcending time and place, since the Church, with Christ as its Head, lives with His life eternally. The maintenance of the Church's unity on the part of man depends upon fidelity to faith in Jesus Christ as the Church's Head. By the power of a living faith the faithful have their share in the unity of the Church, and by the grace of God they form one spiritual community, the same in all ages.

6. *As the body of Christ, receiving its life by the agency of*

the Holy Spirit, the Church is holy. It is as a holy Church that the Saviour "presents" her (Eph. 5:25-27), having founded her through His blood. She is made holy by the Holy Spirit, sanctifying and enlightening her members, who, therefore, are called a "royal priesthood" (I Pet. 2:9-10), "fellow-citizens of the saints and of the household of God" (Eph. 2:19), "children of light" (Eph. 5:8; I Thess. 5:5), "saints" (Rom. 1:2; I Cor. 1:2; Eph. 4:12; I Tim. 5:10; Heb. 3:1), "temples of God" and "temples of the Holy Spirit" (I Cor. 3:16-17; 6:19; II Cor. 6:16). Not that the members of the Church individually are all holy; it is the Church that is holy, and this does not mean that it has none but holy members. Our Lord compared the Church to a field in which wheat and tares grow together (Matt. 13:24-30), to a net gathering of every kind (*ib.* 47), and to a supper at which there are worthy and unworthy guests (Matt. 22:2-13). He taught that in the Church there are good and wicked servants (Matt. 18:23 ff.; 25:14 ff.), sheep and goats (25:33 ff.). It was for this reason that He founded the Sacrament of Confession in the Church, for the forgiveness of sins (John 20:22 ff.), and taught His disciples to pray for the forgiveness of their sins (Matt. 6:12). Perfect holiness belongs to the condition of the life everlasting, but in this present life none is free from sin (I John 1:8). In the days of the apostles Ananias and Sapphira were members of the Church of Jerusalem, as the offender excommunicated by St. Paul was of the Church of Corinth. The holiness of her members is the aim which the Church aspires to reach through the means afforded to her. The inclusion of members who are not holy does not destroy the holiness of the Church, nor prevent it from making spiritual progress. A tree may have some withered branches, and yet go on growing, as long as its roots are strong and healthy. Deriving her sanctity from her Head, the Church ever seeks the betterment of her weak members, and only casts out from her fellowship those who cannot be made better — like the branches which, because they bear no fruit, are cast into the fire and burned (John 15:1 ff.).

7. *The Church, one and holy, is also catholic.* The Christian Church knows no local limitations. It is ecumenical and world-wide, as that Kingdom of God which Jesus proclaimed (Matt. 8:11). It was not foreordained for one place or for one people. When our Lord was yet on earth the Church needed but a little fold to contain it, but the Lord foretold that to this little flock His Father would give the Kingdom (Lk. 12:32). Through the sending out of the apostles to the whole world (Matt. 28:19), and to the uttermost part of the world (Acts 1:8), the Lord foreshowed the catholicity of the Church; this catholicity was

made strikingly manifest at the moment of the Church's definite entry upon the world, on the day of Pentecost, when the apostles were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:4). Then came the founding of local churches, particularly through the preaching of St. Paul: yet the local churches in their totality constituted the one "Catholic Church of Christ." In every Christian community in which there were believers in Christ, "brethren," a church was constituted; yet all the churches of Achaia, Galatia, Macedonia, and the rest, formed together the Church of the churches, the Catholic Church. This Church, as contrasted with the heretical communities severed from it, was the one and only true Church, and stood alone in the possession of the true faith. Though scattered over the world, it existed as one whole through the identity of its faith in our Lord Jesus Christ. Thus, catholicity, and the right and true faith of the Church, were one and the same thing; and so the term "Catholic Church" meant "the church which possesses the true and right faith." And for the same reason the name "Catholic" was applied, not only to the whole body, but also to each local church. The "Martyrdom of Polycarp" which is addressed in the form of a letter from the Church of God in Smyrna to the Church of God in Philomelium and to all local communities of the holy Catholic Church, speaks of Polycarp as praying for the "whole Catholic Church in the world": and it also describes him as "an apostolic and prophetic teacher, and bishop of the Catholic Church in Smyrna." In this sense of the word, at the time of the first and second ecumenical councils, the bishops of the several cities and places were called Catholic bishops of those cities (as, for instance, Meletius, bishop of the Catholic Church in Antioch).

8. *The Church is also apostolic.* As God has sent His Son (Gal. 4:4), the "Apostle and High-priest of our confession" (Heb. 3:1), and the Son sent His disciples, whom He also named apostles, so also the Church, founded in the world, sends out her own apostles, to bring the world to Christ. But in order that the Church may be able to accomplish this aim, it must keep unspotted the apostolic doctrine and tradition, exactly as these existed in the time of the apostles. Through them whom the Lord chose and the Holy Spirit inspired, the Church was spread throughout the whole world: through them their successors were appointed, by the grace of the Holy Spirit, to continue without interruption the work of the salvation of believers — "being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom each several building, fitly framed together, groweth into

a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:20 ff.). The apostolic doctrine and tradition, with the apostolic succession, are the elements in which the apostolicity of the Church consists. Only that church can be apostolic which has and retains from the apostles themselves the true doctrine and the gifts of the Holy Spirit. Through the divinely-constituted hierarchy, and so alone, this church is connected by unbroken succession with the apostles, and keeps the deposit committed unto it by them.

When in the second century the Gnostics attempted through their bishops to corrupt the faith of Christ which the Catholic Church throughout the world was teaching, Irenæus, bishop of Lugdunum, wrote against them thus:—"This teaching and this faith the Church has received: and, though scattered over the whole world, she preserves it as though it were dwelling in one house. And, accordingly, she preaches and hands on this faith as though with one mouth. For although in the world there are divers languages, yet the power and meaning of the tradition is everywhere one and the same: neither do the churches founded in Germany, or in Iberia, or among the Celts, nor those of the East or of Egypt or in Libya or anywhere else in the world, teach or believe otherwise. But as the sun which God created is one and the same for the whole world, so also the preaching of the truth everywhere enlightens every man who desires to come to the knowledge of the truth. And neither will those among the Church's rulers who are mighty in speech teach otherwise than this (for the disciple is not above his Master), nor will those who are less powerful diminish the content of the tradition. For in that the faith is only one, he who is mighty in speech cannot add to its greatness, nor can he who is less powerful diminish it. For where the Church is, there is the Spirit of God also, and where the Spirit of God is, there is the Church and the grace of the Lord. *'Ubi ecclesia, ibi et spiritus Dei, et ubi Spiritus Dei, illic ecclesia et Domini gratia.'*"

spiritus Dei, et ubi Spiritus Dei, illic ecclesia et Domini gratia."

This, in a very brief compass, is our conception of the nature of the Church. Holding to this conception we are by no means far removed from that view of the Church's nature which was held in the ancient and undivided Church. And if, as we wish from the bottom of our hearts, all Christian bodies could find themselves united on this basis, which avoids both the extravagances of Romanism and the extremes of the theories most opposed to Romanism in the Western world, the Orthodox Church would be the first to rejoice over so great a blessing from God.

SUBJECT III

THE NATURE OF THE CHURCH

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THE gist of my contribution to the Conference is irenic. It is animated by the conviction that the Christian Church is the most characteristic creation of our common faith, interpreting its realities to the world, which too often judges them by the Church rather than the Church by them. The examination of the several theories of her nature and polity is best left to brethren of piety and learning who are qualified to judge them impartially. It is, therefore, not necessary for me to do more than trace in barest outline the genesis and development of the Church as God's living organism for the world's redemption. She has produced historic councils and synods; powerful states and civilizations; but her chief glory consists of regenerated souls who are the living stones built into her spiritual fabric.

I am cognizant of the definite differences of Christendom concerning the conception and constitution of the Church. These differences are not to be glossed over as useless impedimenta, but discussed in a fraternal spirit, and in the light of the totality of Christian experience and Christian history. Whether these relate us to Jerusalem, Alexandria, Constantinople, Rome, Wittenberg, Geneva, or Canterbury, surely as believers in Christ we visualize the diversified wealth of our heritage, and as churchmen we should feel at home in them all. Nor can the significance of our respective confessions and communions be sufficiently appreciated by those who refuse to recognize them as indispensable parts of an organic whole in the Kingdom of the Holy Spirit. The fuller knowledge of their evolution should deliver Christians everywhere from the confusions of sectarian strife, and reveal to them the catholicity which includes the historic churches in the manifold wisdom and purpose of God. All are branches of the one Vine, and His life runs through every part.

The Reformed communions, whether of Anglican, Lutheran, Zwinglian, or Genevan roots, may learn that the Roman Catholic communion has stood for nobler ideals than Protestantism

is wont to concede. Roman Catholicism, on the other hand, might profit by recognizing that Protestantism chartered a new freedom for Christian faith and progress. As I interpret the past of the Church universal, few, if any, of her priesthoods or prophetic orders, her sacramental or evangelical theologies, her various concepts of holiness or oneness, have failed to confer lasting religious benefits on mankind. If that past has any lessons of unity or plans for its advancement to unfold to us, we shall do well to embrace them for the furtherance of the Gospel.

The saints, who are Christianity's principal achievement, and also the ideals by which they have woven together the nations, sprang from our common mother, the Church. Her life and doctrines were embodied in them, and they furnish satisfactory evidence of a Divine design in her structure and development. Her numerous divisions did not drop out of space, but emerged in their succession from her pre-existent being. The Reformers, who either demanded a return to beaten paths, or struck out into others which seemed perilous to traditionalists, did not imagine themselves alien from the Church, but defenders of her integrity and purifiers of her profession. Neither Greek, Roman, nor Protestant were consciously lacking in loyalty and affection for the original *Ecclesia* to which they alike appealed for the teachings they championed. The Bible she had bestowed on them was their common possession. I dare to suggest that few, if any, real values have ceased to be, in the prolonged process of ecclesiastical evolution which confronts us to-day. Whatever transmutations time has imposed on the body of Christ, its ideal has been preserved for our further realization. The false perspectives of unlicensed power, the pursuit of minor or unreal ends, the disposition of huge impersonal organizations to annul the rights of individuals or minority groups of believers, could not obliterate that ideal. The conception of the Church as forever one, holy, and indivisible; God's new creation in Christ Jesus her Lord; has survived the perilous patronage of the great and noble. It still thrives in many hearts unwithered by the glare of sectional prejudice or national arrogance.

Her New Testament name *Ecclesia* signified (a) the whole number of the elect who have been, are being, or shall be gathered into one commonwealth, (b) the entire body of those who throughout the world professed the evangel of their Redeemer, as the Church catholic and visible, (c) the sum total of congregations in a given area, (d) the individual congregation, and (e), in at least one instance, the local church as

represented by its office-bearers. Her institutional forms first found shape in distinct, isolated assemblies, attracted by their common life in Christ, and related one to another by the personal influence and authority of His apostles and their messengers. They were not yet bound into a harmonious whole by any permanent organization.

From these little groups of worshipers, with their local forms of government, due to different circumstances, arose the conception of the all-inclusive federation of the Church catholic and visible of the apostolic age. In a phrase reminiscent of her affiliation with the Jewish *Ecclesia*, St. Paul entitled her the "Israel of God" (Galatians 6:16). St. Peter, in his first Epistle, referred to her members as "an elect race, a royal priesthood, a holy nation, a people of God's own possession" (2:9).

The terminology of the Hebrew Scriptures enlarged the Church consciousness of those early Christians of whom the New Testament spoke in realistic and idealistic senses as the fellowship, the family of God, the body of Christ, and His future bride. The prestige imparted to the infant society was nurtured by the noblest teachings of the Old Testament. Its sanctions explain in part why primitive Christianity was impregnable to the current legalism of Judaism, and also to the pessimistic vagaries of decadent paganism. The indwelling life of her Lord enabled her to overcome polemical criticisms within and beyond her borders, and to advance His conquests in every direction.

A comparison of St. Paul's Epistles with the letters of St. Ignatius reveals the magnitude of the changes effected during the intervening period in the polity if not in the nature of the Church. For apostle and Father alike she was the greatest of all societies, charged with the highest and most honourable of missions; to interpret God to man, and to reconcile man to God. But St. Ignatius also embodied those ecclesiastical developments whose actual origins are still a matter of debate. His determined spirit was intent on the three ruling ideas of contemporary Christian thought; the glory of martyrdom, the paramountcy of the territorial episcopacy, and the extermination of schism and heresy. "Do nothing," he peremptorily wrote to the Magnesians, "without the presbyters and bishops." The threefold order of the ministry was invoked by him, and later by St. Cyprian, not in behalf of subsequent theories of apostolic succession or sacerdotal prerogative, but for the unity of the Church and the defense of her doctrinal purity. St. Cyprian's "high providential theory" that the Church is founded upon St. Peter, and her tangible bond one united episcopate,

was set forth by the first martyred bishop of Africa to confute the Novatian heresy.

The original oneness of the apostolic Church, both as regards its community in the Spirit and the later communion of all believers in a visible society, was now attached to the episcopate to safeguard her against those centrifugal forces which became active after the death of the apostles. Sectional tendencies were rife; the heretical views of Docetists, Gnostics, and Montanists sharply challenged current orthodoxy. The sole available remedy for these evils lay in the enlargement and vigorous assertion of episcopal control. Opposition to it was equally determined. Yet he ill understands Christian history's unveiling of the progressive nature of the Church who thinks that she was most honoured when least questioned. Dutiful and wise according to their lights, and encompassed by defenses which a providential guidance supplied, these servants of God whom I have mentioned and their fellow-labourers heralded throughout the Greco-Roman Empire the Gospel of inwardness and power which our Lord had first announced in Galilee.

Moreover, from its beginnings, Christianity was deemed by its followers an independent, catholic, self-sufficient religion, universal in scope, and absolutely separated from the pagan systems which ministered to the ambition of Rome as an imperial world-state. Hence the persecution of the Church was but a matter of time, to be succeeded by an era of toleration, and finally by the edict which ended her humiliation and elevated her to the doubtful dignity of a state religion. It was at best a Pyrrhic victory. Nevertheless, it meant that the empire pledged itself to conduct its secular affairs in association with the officialism of the Church. If Constantine imagined she would reciprocate by becoming the willing instrument of imperial absolutism, he was doomed to disappointment. As a matter of fact, she became its formidable and subtle foe.

Ever and anon she demonstrated that civilization was the heiress not only of Hellenism but of Hebraism, and still more of the Christian evangel. The conviction that our Lord had founded and had intended to found a visible Church was fixed in the contemporary mind. She survived while imperial Rome perished, and at the dissolution of the old order she became the living center around which the new order crystallized. The sequel justified the methods used for its success to a far larger extent than some who sit in judgment upon those troubled eras can conscientiously concede. We need not render their guides blind homage, but we may consistently reverence their love for

the Church which as an institution, and, acting under pressure, they transformed into a fortress.

Degeneration of methods did not blot out her sanctuaried life. However lamentably her leaders distrusted her Divine origin in their efforts to constitute her a super-state, she continued to produce saints, theologians, pastors, and missionaries whom it would be superfluous to eulogize here. Part of her past lives in all the present because she has been from the first a vital growth conditioned by environment. Every period of her history is the inalienable heritage of the Church as a whole, and is, therefore, organically related to what we consider in this Conference. The operations of God in her frequently used earthly agencies for ends far beyond themselves. But they confirmed the main contention that, as His organic creation in Christ, the Church universal may share every human fate, yet remain in essence Divine. For the Spirit and the truth which were before her have been within her from the beginning, and shall be within her to the end.

Time does not permit more than a passing reference to the mediæval Church, or the sixteenth century revolt which compelled the holy see to set its house in order, and sharply defined the doctrinal system of modern Catholicism as against Protestantism. The European chaos that followed was a tribute to the notable service of the papacy as a cohesive and federating institution. "For nearly eight hundred years," says Dr. Herbert B. Workman, "Rome had stood, not merely for righteousness, but solidarity. Her bishops were not only the vicars of God; they were the symbols and source of a brotherhood that would otherwise have perished. Men remembered their services in the past; how they had tamed the barbarians, enforced law upon the lawless, preached the subordination of the individual to society, curbed the lust and despotism of kings, held up ideals of purity and truth in the darkest ages, saved the Church from the triumph of the Cathari, maintained a unity of faith and hope in the days when all creed was in danger of disintegration."

Before 1564, the date of the canons of the council of Trent, the conception of the Church as catholic, not only in her faith but in her organization, prevailed over the long-standing schism between East and West, and also against recurrent heresies. Nor did the continental Reformers anticipate the dissolution of this catholicity. On the contrary, they endeavoured to perpetuate it by their attempts to free the Church from mediæval accretions, and to restore her apostolic simplicity in the light of the new learning. The present condition of rival and co-existent denominations, differing in certain fundamental doctrines and

principles of organization, would have been as obnoxious to the partisans of Luther and Calvin as to their most rigid opponents. But the conflict between them involved the state, and fostered its nationalistic tendencies in Catholic and Protestant countries. What was taken from priests was too freely given to princes. the Divine right of the civil power was invoked against that of the holy see, and in the outcome Protestant Christianity frequently submitted itself to the jurisdiction of the temporal sovereignty.

Rome, as we know, became one of the divisions of western Christendom. The splendid project of Hildebrand, for the moment successful and in part deserving success, to enforce in the monarchs and peoples of Europe a higher morality, respect for the spiritual mission of the Church, and a sense of their common civilization, was foredoomed for lack of elasticity. It was ultimately defeated by the expanding life of nations which the mediæval Church knew better how to create than to control. Beneath the treacheries, grievances, complaints, and conflicts of her Babylonian captivity and its consequences, lay the fundamental error of her rulers, who could not or would not perceive that feudalism was no longer possible as an organic system. The outcome was far too complex and extensive to be characterized in a phrase. But it may be said that northern Europe's release from Roman supremacy was counterbalanced by its loss of religious catholicity. The wounds inflicted then and later have not been healed. The universality and unity originally shattered under Boniface VIII and Clement V have not been repaired. Nor has the papacy resumed the spiritual lordship which it claims as the sole inheritor of the tradition of the pre-Reformation Church.

In Protestantism the necessity of a logical basis for conscientious dissidents from established churches, and for large bodies of Christians living in lands that forbade the union of Church and state, led to the formation of a theory of the Church contrary to that of the early Reformers and deplored by the traditional communions. According to this sixteenth century idea,¹ the Church universal is not a visible organization, but the sum total of all faithful souls who group themselves in fellowships fashioned for their needs and convictions, and who obey what they hold to be the precedents of Holy Scripture. An historical survey of the post-Reformation Church, considered as a definite and Catholic organization, is beyond our

1. This date is accurate because, although the idea prevailed before this time, the Elizabethan Congregationalists were the first to give it emphatic expression. Their watchword was "Reformation without tarrying for any."

present scope. The stream of her continuity has been diverted into many channels requiring specific exploration. Yet I venture the assertion that all Christian fellowships have their synthesis in their mutual vitality, and that its fuller realization is responsible for this Conference.

Principal A. E. Garvie observes that "never before was the desire so keen and the endeavour so steadfast for the reunion of divided Christendom." He speaks authoritatively for the Congregational Church, which I have the honour to represent. We accept, without hesitation, as our brethren all disciples of the Lord, and acknowledge the validity of the faith and order of all Christian bodies. It is our conviction that believers of every persuasion are one organism animated by a common religious life, knit together by the unity of one spiritual discipline, and held by the tie of a united hope. The recent reorganization of the British Commonwealth of Nations upon the basis of absolutely free and equal self-governing states, between which there is no question of superior or inferior status, though all gladly recognize in the motherland the *primus inter pares*, exemplifies the theory of Congregationalists that the Church is best united by flexible ties, unhampered by onerous restrictions, and having the pliability of life as against the rigidity of uniformity, combined with hearty acknowledgment of the historic past. The adaptation of her branches to their respective necessities is thus secured, and their contributions to the aggregate of human good facilitated.

We do not maintain that this form of organization, or for that matter any other, can claim exclusive Scriptural or apostolic sanction. Yet it may be urged that the test of the true Church is not conformity to type, but effectiveness in fulfilling the will of her Lord, and, therefore, that organization need not be of a single type. In the sequence the Congregational position thus stated leaves us free to find, if possible, a *modus vivendi* which assumptions of finality in organization would seem to exclude. If the principle of inclusion could predominate in our counsels, and some existing conditions of fellowship unknown to Christ or to His apostles were submitted to the control of that principle, many of the barriers between us would fall like the walls of Jericho. The sense of unity that prevailed in the earliest churches is the lost secret which may be rediscovered by this Conference of modern churchmen.

Christians cannot afford to hold lightly or neglect any aids and expedients for the welfare of the Church catholic and of humanity. But aids and expedients should not be elevated as part of the essence of God's message to man in the Gospel, nor

allowed to obscure the ideal of Christ for His *Ecclesia*. The exaltation of means into ends and the ascription of changeless merits to subordinate things are the gravest obstacles to unity we encounter.

Nevertheless, one is aware that while as individuals all Christians are alike priests, yet as members of a spiritual corporation they have their several and distinct offices. What the final organization of the Church as a living, growing organism shall be is, perhaps, not within our power to state. Neither our hopes nor fears, nor even the prophetic soul within her decree her destiny. This is in the sole keeping of her living Head. Moreover, her more heroic past has so often proved too hard for the earth. Yet the nobler eloquence of her message of peace and good-will cannot be hushed nor the formative powers she possesses abrogated. In their operation they resemble those physical forces which have raised man from the dust. They testify to the enduring tranquility and strength at the heart of her ceaseless agitation. But for God's life in her how could she face the gigantic task of infusing order into chaos and discipline into freedom, which is the acid test, not of the Divine society alone, but of every undertaking and economy of man? Surely they should enable us to understand that the art of Christian statesmanship is to know how to work with things as they are in order to make them what they ought to be.

Neither rampant individualism nor negative sectarianism can forever set aside the corrective witness of the Church universal. In her we may see the entire assembly of God's faithful people held by a nexus stronger than that of race or speech, and fused into spiritual homogeneity by her living Lord. An informed consciousness of her catholicity will not confine it to sacramentarians, legalists, or evangelicals. Are not her past, present, and prospective alignments one story, one strife, one defeat, one victory, and one undivided life expressed in diverse forms, pursuant to a foreordained plan slowly emergent from the wear and tear of human agencies?

In behalf of her higher unity and loyalty, the wisdom of this Conference, under the Holy Spirit's inspiration, may bridge the gulf between freedom and authority. If when clearly apprehended and defined these are complementary, why should not the very nature of the Church and of her sacred ordinances imply an order which begins and ends with freedom, passing from that freedom which obeys lawful authority to the larger freedom to which such obedience leads? At this juncture, however, her dogmas intervene with their Roman Catholic assertion of infallibility for an office and their Protestant assertion of

infallibility for a book. The strongest arguments against these outpacings of God's purpose in relation to Church or Bible are derived from moral sources. If we are ready to admit that both are essentially vital and progressive and subject to the conditions imposed upon their revelation by human elements, we have at our command those ethical weapons that cut through the tangle of scholastic reasonings.

The Church as the extension of her Lord's Incarnation has been and must always be the companion of earthly circumstances. She has followed their lead, not always to her spiritual advantage, but because, in the main, they offered her the best available guidance for the shaping of her course. If this is a correct statement of her historic policy, I see no reason why we should have to appeal to precedents, however venerable, for the solution of every problem. We are not prepared to say that we do not in the least care about what happened in the past except as it enables us to see our way through that which is happening now. Quite otherwise, the stress upon origins in creed or organization, whether conforming or non-conforming, is illuminating. But I know no theory of the Church, her doctrine, her ministry, or her Sacraments, which contains their measureless significance for the transmission of God's saving grace. In Göethe's words :

"All theory, my friend, is gray,
But green is life's bright golden tree."

Our finest conceptions of the Church are, therefore, tentative and predictive rather than absolute and final. None has so wholly embodied the holy mysteries of redemption as to be immune to the ameliorating, expanding influence of time and the Lord. Hence institutions should be studied, not in the abstract alone, but in the concrete; in their incessant contacts with those whose hearts their ordinances have purified and ennobled. Their primal energies were not hierarchical, nor born of organization, nor marshalled by officialism. They were begotten by the Spirit of God in the spirit of man, and whatever draperies they wear, they are by nature ethical and religious. Likewise, the nature of the Church is not regulated by her history, but by the Divine life within her as the maker of that history. And her authority consists in her ability to freely communicate that life for the regeneration of human society.

I do not presume to discuss at length the contentions crystallizing around the affirmation or denial of Catholic doctrine as the inevitable outcome of New Testament teaching. Yet it

seems clear that no historic or local communion has hitherto borne an exclusive witness to the saving truths of God. This witness is to be found in the joint consent and fidelity of all the churches as guardians of the universal tradition of the Gospel. The principle of development, congenital to the living organism of the Church, explains the evolution of her doctrinal and sacramental systems. From the first, believing men made trial of new theories for their faith, formulated the doctrine of the Trinity, allowed some to maintain, without expulsion from the Church, the "adoptionist" conception of our Lord's Sonship for seven hundred years, and arrived at other decisions of lasting significance. In brief, Christian theology was treated as a vital science in which no article was so perfect in its primary stages that it required nothing in addition. The apostles and their successors received from our Lord the seed of faith, and the nucleus of a coherent system of belief; a vital seed, a vital nucleus, to be developed according to their potentialities under the Holy Spirit's illumination.

We reverently believe that He has brought us to this place for the furtherance of His will. We would not, therefore, needlessly restrict our conciliar activity. In truth, it is already narrow enough, and the avenues leading toward federation all too few, without being hampered by avoidable embarrassments. The reciprocal gifts of the Conference should confirm the truth that the Church has wrought successfully under diverse forms and policies. It should teach us that those who refuse to consider any other system than their own, labour under the mistaken impression that the Spirit abandoned His mission when their particular system was evolved. It should show us that catholicity becomes sectarian when imprisoned within the frontiers of any single form of church development. It should enforce afresh the lesson that God has been pleased to reveal Himself in sundry times and divers manners, ever old and ever new, the new being but an expansion of the old, and both a continuance of His redemptive purpose. It should lead us to those serener heights where hard and fast lines of system melt without change of creed, while spirituality and charity attain their native universality.

In firm reliance upon Him who has called us to do His work in the world, we may better understand whether the Church is an absolute or a relative institution; the episcopacy as an ancient and essential center of Christian history, doctrine, and work; and conceive of the holy Sacraments in sympathetic and inclusive ways as against those which are separative. The connection of an absolute external authority over the Christian

life with the individual believer's experience of that life requires elucidating. How the doctrine of an indispensable sacerdotal mediation through the ordained priesthood can be adapted to the religious needs of a democratic age, is a matter upon which I for one crave light. I appeal to historic communions whose roots stretch back far and wide in the religious consciousness of the race to share with us any secrets of the Lord's presence in Church and Sacrament which He has vouchsafed to them. Above all else, some of us would fain know if there is a possible agreement between those who seek God in man as the reason within his reason, the conscience within his conscience; and others who, while assenting to man's creation in the Divine image, confess the deity's eternal and transcendent being.

Indeed, the guidance of the Conference upon these and other momentous issues, which are implicated in the subjective and objective ideas of the faith, is earnestly solicited by many of us who approach them with eager and open minds. The cherished elements of all the creeds must focus in our Blessed Lord. Some of these are enriched by ageless memories of apostles and Fathers; others by the devotional enthusiasm of the Middle Ages; still others by the Reformation and Counter-Reformation Movements; and not a few by the Puritanism and Evangelicalism which have played a signal part in modern churchmanship, especially in Great Britain and America. All belong to the implicit or explicit catholicism which shall yet regain undiluted its original significance, because the Church is God's living organism who shall fulfil Christ's own promise that against her the gates of Hades cannot prevail, for hers is the deathless life of the Deity Himself.

S. PARKES CADMAN.

[Immediately following the two preceding addresses, Bishop Alexander Raffay of Budapest, the Bishop of Manchester, England, Prof. Ferdinand Ménégoz of Strasbourg, and Dr. H. B. Workman of London delivered fifteen-minute addresses on the same subject, and Dr. Friedrich Siegmund-Schultze of Berlin delivered a ten-minute address. These were followed by general discussion throughout the afternoon session.]

SUBJECT IV

THE CHURCH'S COMMON CON- FESSION OF FAITH

BY RT. REV. CHARLES GORE, D.D.
Bishop, Church of England, London

It is obvious that our conception of "The Church's Common Confession of Faith" is bound up with our conception of the meaning of the Gospel and of the Church.

I stand for the conception of "the Gospel" which we gain from the synoptics and especially from St. Mark. It is "the good tidings of the Kingdom of God" and that means the present arrival of that which the prophets had foreseen — the sovereignty of the good God realized in Israel among men. So the Church was by our Lord prepared, organized, and sent out into the world under the leadership of the apostles, as the new or true Israel, a visible, sacramental, institution, or society. It was not indeed yet the Kingdom in its full power and glory. For that to be made manifest the Church must wait for the "presence" of Christ or what we commonly call His second coming with the profound transformation which that is to bring; but the Church — as we see it in the Gospels, in process of being refounded and re-equipped with a rudimentary organization by our Lord, or as we see it later at work in the Acts and the Epistles, as the body and organ of the glorified Christ inspired by His Spirit — is the authoritative representative of the Kingdom of God in the present world. Holding this high commission, its cohesion, as a widely-dispersed society of all kinds of men, is found in certain links which we are going to discuss — the apostolic ministry and the Sacraments; but also and even more fundamentally in the fact of agreement in receiving as the Word of God a certain doctrine "to which" in St. Paul's expressive phrase "ye were delivered." This body of doctrine was in part what Jesus taught, but in part also a doctrine about Jesus, involved in the facts of His earthly ministry, death, resurrection from the dead, ascension to heaven, and the mission of the Spirit. First, it appears, as the doctrine that "Jesus is the Christ" or "the Christ is Jesus"; then that "Jesus is the Lord"; then that He is the only Son of the Father, or the Word of God, existing with the Father before all time, His

agent in His whole creative work, who, in the fulness of time, was born of a human mother and so "made flesh," and was therein crucified, raised and glorified, who again from the right hand of the Father has sent the Holy Spirit to constitute the Church His own body, to inspire it for its universal mission and to prepare it for its final perfection. This is the meaning of the name of the Father and of the Son and of the Holy Spirit. This is what "the name of the Lord" — the one God of the Jews — had become through the manifestation of the Christ and the mission of the Spirit.

Now, speaking generally, our modern critics are not disposed to deny that the New Testament, as it stands, presents us with this idea of the Church as a visible society, the home of the great salvation, grounded upon a positive Word of God, which it holds in common and which has the content which I have just described. It is very generally agreed that the doctrine of the Trinity and of the Incarnation is found implicit in the New Testament, as it stands, and that the doctrine of what we call "the Nicene Creed" is not more than the doctrine of St. Paul or St. John made explicit, with the one word *Homoousios* added to exclude the Arian interpretation of the Son as a demigod — a word in which it is not likely that St. Paul or St. John would have found, under the circumstances of its selection, anything to object to. So through church history the creed maintained its ground as the summary of the Scriptural and apostolic faith. And at the time of the great schism and the later schisms of the Reformation this doctrine of the Trinity and the Incarnation of the Eternal Son in the person of Jesus of Nazareth — the doctrine of the Nicene Creed — was the agreed point among all the divisions of Christendom — Catholic and Protestant.

But though modern rationalist criticism is not indisposed to concede the coherence and continuity between the doctrine of St. Paul or St. John and the creed of Nicæa, it is disposed to deny the continuity between St. Paul and Jesus of Nazareth. Paul, we are constantly told, was the creator of the idea of the Catholic Church and its Sacraments and its metaphysical creed. Jesus, whether we are to represent Him as an ethical prophet of wonderful personal magnetism and authority, as Renan and Harnack have represented Him, or as an apocalyptic enthusiast as Schweitzer, never (it is suggested) aimed at founding any sacramental Church or other institution and never proclaimed Himself the Son of God except in a sense in which Israel was the Son of God. The "metaphysical" ideas of the creed — the doctrine of the Trinity and the Incarnation — are the development (only in the minds of His disciples) of the belief that He

was the Christ exalted to the right hand of God. Thus there is a very widespread rebellion in the Protestant world against any "metaphysical" creed. More than that, though it cannot be denied that by St. Paul and St. John the Holy Spirit is thought of only as something or someone indwelling the Church, imparted as a new gift from the ascended Christ to His members, and though this new gift of the Spirit of truth is inextricably associated in their minds with the assurance of a Divine revelation, such as we have described, which the Church receives as the Word of God, the modern world has developed a quite different idea of the Spirit of God as the inspiration of humanity, universal and progressive, which is man's birth-right; and it quite repudiates the idea of an authoritative message once delivered. It puts the "religions of authority," which it rejects, into contrast with "the religion of the Spirit," which knows no bound and no finality, and owns no allegiance to any once-spoken word but only to the progressively realized truth.

Now we are brought here together to seek the path of reunion. Reunion in any large sense means the bringing together of Catholic and Protestant. Perhaps we are all agreed in feeling that the Catholic Church needs the contribution of the Protestant churches and movements, and the Protestant churches and movements need the strength and spirit of Catholicism. We must be very patient with one another after these long centuries of alienation. But, if we are to make any progress at all, we must start from some fundamental agreement on central ideas. Are we agreed that the Church, which is Christ's organ in the world, is meant to be a coherent body, based on a belief in a positive and final revelation of God, made in and through Jesus Christ, which it is its constant business to carry into all the world as the message of God for man's salvation? Again, are we agreed that the doctrine of St. Paul and St. John, given under the inspiration of the Spirit of Christ, is the true expression of His mind for men? If so, we belong to the religion of authority. If so, the Church stands before the world as professing a common creed which is accepted as the Word of God. It does not seem possible to believe that St. Paul or St. John would have taken exception to the idea of a binding creed. They seem to me to assert quite clearly the principle of such a creed, and to recognize as inevitable the conception of an orthodoxy (*orthodoxa*) which binds Christians into one. That is the answer which I desire to see given to the first question. The answer which I desire to see given to the second, I have already stated. I cannot perceive where the Apostles' and the Nicene creeds fail to find their justification, clause by clause, in the

New Testament. I cannot, moreover, see how there can be any hope of reaching agreement between Catholic and Protestant on any other basis. As to 3 (b) supposing that the whole reunited Church is officially committed to these creeds. I suppose that there is no obligation to use them in any particular way in the church services. But that is a minor matter for future discussion, if we can agree to accept baptism in the name of the Father and the Son and the Holy Ghost. As to (c) I should wish to leave this question till some substitute for the creed, in whole or in part, has been suggested which is at all likely to find general agreement. If here and now we are agreed in accepting the creeds as authoritative statements of the common faith, we can, perhaps, leave the abstract question of the necessary finality of the formulas for future discussion. We shall have accepted the principle that the thing to be expressed, in the future as in the present, must be not a different faith from the faith of the New Testament, but the same.

The question, then, for us to-day is whether we are prepared to accept the creeds as adequately representing the apostolic faith and that apostolic message as really the message of Jesus and "the Word." If so, we can go forward in our large enterprise. If not, we can go forward in certain large districts of the field. There could be reunion among large sections of the Protestant world or again, perhaps, reunion between the Orthodox and the Anglican churches. But any reunion between Catholic and Protestant in a large sense is inconceivable except on the basis of acceptance in common of the creeds as authoritative statements of the faith in Christ. If such acceptance is at present, in such a representative body as this, plainly impossible, I think we must abandon our present attempt (though only for a time) and devote ourselves to the more feasible task of consolidating all those who profess the name of Christ, without regard to doctrinal and sacramental differences, in an earnest pursuit of the moral and social aims of Christianity. If we can learn to act as one body on the moral and social field, we may become better fitted in another generation to approach doctrinal and sacramental questions afresh.

CHARLES GORE.

SUBJECT IV

THE CHURCH'S COMMON CON- FESSION OF FAITH

BY DR. WILHELM ZOELLNER

General Superintendent, Lutheran Church, Münster, Germany

I must, at the outset, lay down a principle relating to my subject, which is common ground for all Christian churches: namely, that the final criterion for all that claims to be acknowledged, believed, and preached as Christian, is to be found in Holy Scripture. In spite of all varieties of interpretative method, and of the very different ways in which the relation of Scripture to tradition is conceived, in this we are all at one. But to the Lutheran it is of special importance to emphasize this one supreme principle: for it is in this peculiar emphasis laid upon Holy Scripture, the Word of God, that the ecumenical character of Lutheranism consists.

The criteria to be employed in the discussion of this subject and of the questions it involves, must be deduced from Holy Scripture. The evidence of the New Testament forbids us to treat the word "Church" as though it meant merely a Christian "social contract." The Church is not an institutional coalition of Christians, resting on a foundation of sociological law, and determined in the last resort, as an existing structure or as one in course of construction, by their ideas. That conception is the product of those currents of thought, originating in Humanism, Deism, the Enlightenment and similar movements, which, during the last two centuries, have first isolated the individual, cutting him loose from divinely-ordered modes of fellowship, and have then reorganized him in man-made social constructions of every sort. This movement culminated, on the one side, in the doctrine of the "super-man," and, on the other, in a process of agglomeration in which we observe the super-man (like a twentieth century messiah), attempting to weld together the masses into one single will, in order to embody that will in himself; whether as its master or its servant, whether apart from God or in defiance of God, it is his aim to dominate the stream of circumstances, and to create a kingdom of happiness in which redemption has no place, to the honour and glory of the spirit of man. Call it individualism or socialism, as you will, we have here but two sides of one and the same tendency,

which, in both its forms, and in all that it asserts or denies, is set upon the destruction of all social order which rests upon the Divine will and ordinance.

It is no accident that in the Epistle to the Ephesians, the *magna charta* of the Church in the New Testament, St. Paul sets the mystery of the Church side by side with that of marriage — marriage as God ordains and wills it to be. For marriage is the prototype of human social life as God wills it to be, and the source from which other groupings — the family, the tribe, the nation, derive their origin; marriage, with the husband in his appointed sphere as the head, the wife as the soul, and children realizing as developing personalities their place within the order in which they find themselves. Here we have the joint action of past and future, talent and development, authority and freedom, with governance realized as service, and variety as the enrichment of unity; and all this ennobled by the fidelity of the individual to his appointed task, and by dependence upon God, in whose service perfect freedom is realized by the operation of His love.

True social fellowship is a mystery: it can only exist as between persons; and personality demands self-assertion, while fellowship involves self-surrender. But apart from God, self-surrender and self-assertion are mutually destructive: and here is the reason why no social fellowship apart from God ever endures. But just as God, holy and loving, asserts Himself man-ward in self-giving, so we also find ourselves in complete surrender to Him, and that is why, in human social fellowship, it is possible for us to make surrender of ourselves without loss, self-surrender being rather the way through which we come to ourselves, — “He who loveth his own life shall lose it: he who loseth . . . shall find.”

The breach of fellowship between God and man is the real and ultimate cause of the break-up of any other fellowship. Any social edifice which lacks the foundation of fellowship with God is built in vain, and can but lead to further confusion and incoherence.

For this reason the Church, the power-center of the Kingdom of God, is the highest form of fellowship, and gives strength and coherence to all other human associations in the forms which God has ordained for them. From Him, who is the Father, all fatherhood on earth, as St. Paul tells us, takes its name (Eph. 3:15).

It is in this sense that the Church is of God's founding, willed by Him in eternity, made manifest upon earth in time through Jesus Christ, and given substantial existence among

men through the Holy Spirit, that it may come to its fulness in eternity (Eph. 1:3-12).

When the fulness of the time came, and God sent His Son, when the Word was made flesh, then the Church came into being on earth; for the incarnate Son of God is virtually and potentially the Church. But if Christ is potentially and virtually the Church, then His word and work is the Church's confession, alike in its inexhaustible fulness and in its wonderful unity and simplicity: it is *the* truth.

From the Lord of the Church, dwelling on earth, a Church upon earth comes into being. Through Him, and from His word and work, faith takes its beginning, and the dawning faith of His disciples is the dawn of the Church on earth.

But this germinal faith is the germinal confession of the Church, the first outline of the way of truth and of that life which is the Lord Himself.

The confession of Peter is the first point of climax in the movement thus begun: "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that thou art the Christ, the Son of the living God"; a confession which the Lord takes up and ratifies — "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

It is to the Kingdom of God that our Lord applies the similitude of the grain of mustard-seed. The logic of the principles just stated justifies us in applying it also to the Church: and so far as the Lord is Himself virtually and potentially the Church, He is also the grain of mustard-seed.

What He says elsewhere of the corn of wheat has the same meaning: "Except a corn of wheat fall into the earth and die, it abideth alone, but if it die, it bringeth forth much fruit": words which He, crucified and risen for us, translated into action. St. John's Gospel (13-17) makes the significance of the picture clear, and St. Paul brings out its meaning in Eph. 2:14, where he says "Christ is our peace, who hath made both one, and hath broken down the middle wall of partition . . . in his flesh . . . , that he might reconcile both unto God in one body by the cross."

The germinal Church and its confession; — recall the disciples, seated at Emmaus, who say, "Did not our heart burn within us, while he talked with us by the way": or Thomas standing and saying, "My Lord and my God": or how our Lord, after that strange questioning by the lake of Tiberias, judging and gracious, true and loving, restores Peter to his office, and, in so doing, gives the Church its ministerial commission: "Feed

my lambs, feed my sheep"; recall the confession which followed, so utterly humble and so blessedly whole-hearted — "Thou knowest all things; thou knowest that I love thee."

Then comes the day of Pentecost; when the Father sends the Spirit through the Son, the moment of spring-time when the buds come into flower: when that which was hid comes to light, and, through a miracle, the Church stands out visibly in the world; the one holy Church, alike the fulfilment of all the promises and the promise of ever new fulfilment; the day when the discord of Babel is transformed into the one language of the children of God by the power of the Spirit.

But that day of the entry of the Church upon the world must needs be also the day of the Church's confession. Peter, the appointed mouth-piece of the Church, declares it. It is the great Amen of the New Testament to the Old — Jesus, the risen one, the Christ, Messiah, Anointed, the Lord (*Kyrios*). And Paul, to whom is committed the great mystery of the oneness of Jew and Greek in the Church, of the chosen people and the Gentiles, declares its fundamental import: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3 ff.).

And, in a wider sense, the first three Gospels come to us as the great confession of the primitive Church, owning Jesus as Christ and Lord. The apostolic letters take it up — "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16). The Apocalypse gives us a moment's vision of the worship of the Church triumphant, as it casts its crowns before the throne, and gives voice to the great confession — "Worthy is the Lamb that was slain," and the Spirit and the bride say, "Amen: even so, come Lord Jesus." And John the aged utters the final word — "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth . . . and of his fulness have all we received, and grace for grace."

There we have the Church's confession, in that first period which lays the foundation and establishes the standard; there we have the "foundation which is laid," the corner-stone Jesus Christ, the initial courses on which the whole building is to be reared.

It is with this preparation that the Church goes out into the world. — As its extension increases, the resistance which it

encounters demands a more intensive coherence. This is plainly seen in the Pastoral Epistles, with their increasing emphasis upon "sound doctrine," and upon that "good confession before many witnesses," which St. Paul's disciple is bidden to bear in mind. It becomes clear also in the necessity for a baptismal creed. The springs which rise in their purity from the rock of the primitive Church are merged into one stream: the creed is unified. The *militia Christiana*, the mortal conflict against apparently overwhelming odds, required a password (*symbolum*) and a banner round which the army could rally. It was thus that the Apostles' Creed, *symbolum apostolorum*, came into being. Who was its author? The same question is often asked with reference to our folk-songs, and the answer is — no one knows. It was a birth or a growth: a product of Christian "common-sense," the great inner unity of the brotherhood. Its content is that which God, the three in one, has done and revealed. It speaks in monumental accents of the great acts of God in creation, redemption, completion: in birth and re-birth: it moves from eternity into time and from time into eternity; past Christmas, Good Friday, Ascension, and Pentecost, on to the fulfilling of the day of the Lord, the coming-again of Jesus Christ; its last words lay stress upon the sphere of the Spirit's activity, the one holy Church, wherein, out of the depths of forgiveness and redemption, the great purpose is wrought out toward its end.

Side by side with the Apostles' Creed comes the Nicene: the one is the folk-song of the people of God, the other the product of the conscious art of its theologians. The latter took shape, as we know, through conciliar enactments, yet it was none the less significant, none the less truly a product of the Spirit. Let me note another difference as well — how that in the Apostles' Creed we have the Holy Spirit in a Latin guise, and in the Nicene the same Spirit uttering Himself in Greek: on the one side the language of the people of hard fact, a race which expresses itself in granite blocks and monumental phrases, and on the other the swift-moving stream, whose mighty waters catch and reflect the majestic beauty of the eternal sunlight.

Yet objective and subjective are here in close alliance. How massive are the initial words — *credo*, I believe! It is the *fides quæ creditur* and the *fides qua creditur* at the same time: alike the faith which is believed and the faith by which the act of belief is made. Objective and subjective are here at one: here we have the one holy Church, that fellowship which does no despite to personality and in no way obliterates its varieties,

but perfects them and welds them together in the great polyphonic chorus of the *πολυποίχιλος σοφία*, the manifold wisdom of the One, of whom and through whom and to whom are all things: to whom be glory for ever and ever.

These creeds, the Apostles' and the Nicene, are the common heritage of the severed churches. This is the weightiest general statement on which I must now lay stress. This is not the place for a descent from the heights which I have depicted, into the depths in which those severances came about. One point alone must be stressed. A German theologian, Prof. Dr. Ehlert, subsumes the entire development of the relation between Church and world under a law of *synthesis* and *diastasis*, to which the continuous process of inspiration and expiration in the human lungs affords a rough analogy. The first period is one of *diastasis*, a period in which the Church is concentrated upon its individual character and upon all that distinguishes it from its environment in the world: it is dominated and controlled by its sense of *difference*. Yet, inasmuch as the Church is necessarily a missionary Church (just because it is aware of its own uniqueness), this first period leads of necessity — accurate dating is obviously out of the question — to a second, a period of *synthesis*, in which the Church presses forward into the world. But the further the Church presses on into the world, to overcome it, the greater is the peril of its becoming overburdened by the world. Then comes an inevitable reaction: the world-church has gone too far in the direction of *synthesis*: the turn of *diastasis* must come: the desire to set the seal of authority upon one's own achievements is an ever-present peril: and thus there emerges an unavoidable cleavage between those who remain attached to the results of *synthesis*, and those who, in order to preserve the authentic essence of the Church, are compelled to insist upon its *diastasis* from the world. For an historical reinforcement of this contention, I need only refer to the movements of the fifteenth and sixteenth centuries.

However this may be, one thing is indubitable, that all Christian churches have in all essentials actually taken as their heritage the Apostles' and the Nicene creeds. Developments beyond this point were exposed to a twofold peril. I have already called attention to the close interaction between the objective and the subjective in the creed. The peril lay in the dissociation of the two elements thus combined. Such a dissociation left the objective element lifeless, and exposed to petrification: a relic, in itself only an historical specimen, and yet anxiously guarded. What was left of faith was little more than an external assent, devoid of life and power. Or, if on the

other side, the subjective element was overpressed, the objective was exposed to the danger of losing so much of its coherence and solidity, that the essential content of the Christian religion was mis-conceived as consisting in subjective emotions and conditions, opinions or views. It would be impossible to indicate more closely here all the forms, of the former or the latter type, with which history confronts us. Nor would I presume here to function as the critic of other churches, or to express a judgment on the question how far, in those churches, the danger of over-pressing the objective has tended in the direction of excessive rigidity. All I will say is that in Protestantism, over a large area, the second of the two dangers has become acute. And even upon this point I must not enter into further detail, especially as it has received further attention in the first speech upon this subject. I, therefore, content myself with a particular reference to German critical and idealistic theology. Yet I must observe with emphasis that, in spite of the considerable influence of that theology in our time, the Evangelical churches in Germany have held fast, through the whole period, to the Apostles' Creed. It has maintained its place unshaken in their liturgies and ordinances, in baptism and ordination. And while, quite recently, an extreme religious subjectivism, which is a law unto itself, has been striving hard to free itself from all that is specifically Christian, there is a very manifest movement of reaction against it, which perceives the abyss into which a one-sided subjectivity must fall, and is putting out all its strength for the recovery of the objective, recognizing, of course, that subjective and objective are one, and that the revealed grace of God must be accepted and grasped by the energy of a living faith.

From this point we have now to draw the inferences which are relevant for the purposes of this Conference. If our hearts are stirred by the question whether there is any road of return from the inward divisions of the churches, back toward unity, the first thing to be said is that no genuine road can evade the question of creedal confession. Its creed is the inmost expression which any church can give to its life: and, therefore, nothing can truly help us forward unless it grows out of what is thus most inward, and grows out of it through that power of the Spirit from above which leads us ever onward into the fundamental depths of the word of revelation. It follows from this, again, that no inward union can be really promoted by the construction of artificial formulæ. Such formulæ are like a piece of paper stuck over a crack in a wall, which may hide the crack for a while, but cannot repair it. The French proverb says that everyone has the defects of his qualities: and the

saying, if taken with a grain of salt, is true of the Christian Church. That is a rather too delicate topic for detailed exposition. I must leave it to the representatives of other churches to reveal what their merits and their demerits are. As far as Lutheranism is concerned I think I have already spoken plainly enough. Let us draw the conclusion which the matter, as it is now before us, demands: namely, that each should keep a firm hold on the talent God has entrusted to him, and do his utmost to renounce all misuse of it; he should develop what God has given him in consonance with its character, and yet develop it in such a way that each, as the process of growth demands, may learn from others what they have to teach. Our common heritage, *the symbolum apostolorum*, must be and must remain the basis upon which this work is done.

“What thou hast inherited from thy fathers, that shalt thou ever anew strive to make more and more profoundly thine own, that it may be thy possession.” The mutual interaction of the two elements, the subjective and objective, is the goal we must keep in view; and, as a Lutheran may rightly urge with particular stress, in seeking it we must give to Holy Scripture, more and more, its rightful place as *norma normans*. However long and hard the road ahead may be, it is the road. And God’s Spirit, the more we cease to limit His working, can lead us up even the steepest places more quickly than we can here and now imagine to be possible.

Is it our task to-day to attempt the formulation of new confessions of faith, in order to hasten the coming of unity? The thoughts I have laid before you lead me to answer the question, so far as it concerns the present moment, in the negative. So far as I can see, we are not in a position to formulate any new creed. Artificial ingenuities of re-statement, so far from helping us, can only increase confusion. Creeds must grow out of inward actualities: and only if a time is vouchsafed to us in which the music of belief finds spontaneous expression once more, will a new confession of faith become possible.

Let us fix our eyes, however, upon the goal: that each one of us should grow up in his measure into Him who is the Head, until we come to the measure of the fulness of Christ: not to a flat uniformity, but to oneness in the Spirit through the bond of peace, to *una sancta ecclesia*, one Church with one confession, held fast with the grasp of life.

WILHELM ZOELLNER.

[Immediately following the two preceding addresses, Prof. Dr. Guy Wobbermin of Göttingen, Dr. Hans Jonas Lindskog of Stockholm, Hon. Lord Sands of Edinburgh, and Prof. Dr. Stefan Zankow of Sofia delivered fifteen-minute addresses on the same subject, and Prof. Dr. Olaf Moe of Norway delivered a ten-minute address. These were followed by general discussion throughout the afternoon session.]

SUBJECT V

THE CHURCH'S MINISTRY

BY RT. REV. EDWIN JAMES PALMER, D. D.
Bishop of Bombay, India

IN this address I make several assumptions. It will be unintelligible unless I state them. They are these:

1. This is a Conference about truth, not about reunion. We engage in it because we desire the visible unity of Christ's Church on earth. Our disagreements about truth are considered by many to justify our disunion. Whether they do so or not, agreement about truth would be one of the firmest foundations for unity.

2. As we differ very greatly about cardinal matters, some of us must be wrong, and all may be to some extent wrong. We come here expecting to learn, and that must mean hoping to be corrected if we are wrong.

3. We seek God's truth about the whole of Christendom. We must necessarily begin by stating what we have learned in our part of it. We have no idea of imposing our conception of truth on others, unless it really fits the whole of Christendom, and, if it does, there will be no question of imposition, for they will accept it gladly. But what I expect, even when I speak most confidently, is that others will have something complementary to add, not that I already know the whole that God means about anything.

4. We speak as representatives of the churches to which we belong, but we must try to "look not only on our own things but also on the things of others," and this should compel us to accept, or even to suggest, things which we know that our own churches do not at present hold, if those things seem to correspond better to the whole of the facts than the traditional views entertained by our own churches.

I propose to take up two main divisions of the subject of the ministry of the Church: one, the commission and authority of the ministry, the other, the functions of the ministry. I propose to preface these two main sections by a consideration of the question whether there is only one ministry in Christ's Church or several, and between the two main sections to say a few words about the question whether Christian ministers constitute an order or orders or are only office-bearers. I hope to conclude by pointing out the connection between some of the

views held on these subjects and some ultimate conceptions of Christianity itself. My address will thus consist of five sections, of which the second and fourth are those of cardinal importance.

The whole will be treated in very general terms, leaving details to the second stage of our discussions.

1. *Is there only one ministry in Christ's Church or several?*

It seems strange that it should be necessary to discuss this question. The New Testament seems to answer it beyond a doubt. "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healings? Do all speak with tongues? Do all interpret?" (I Cor. 12:28, 29).

"When he ascended on high, he led captivity captive, and gave gifts to men . . . And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4:8, 11, 12).

Though these lists were not intended to be lists of ministries, they certainly testify to more ministries than one.

The ministers actually mentioned in the Acts and Epistles undoubtedly had different functions. Certainly the apostles stood above all — St. Paul gives orders to the prophets in Corinth — and there is no reason to suppose that all the others were on a level. Indeed obedience, according to him, was an essential element in the Christian society: "submitting yourselves one to another in the fear of God" (Eph. 5:21). The peculiarity of the Christian Church was to be that distinction in it was to be measured by the reality and depth of service (Matt. 20:26-28), and one of the words for minister (*diakonos*) and its cognates can consequently be applied to all those who hold any authority in the Church, from our Lord downward.

This principle of the diversity of ministries in Christ's Church was challenged for the first time in the sixteenth century. The notion that there is only one ministry and all ministers are equal received classical expression in the *Confessio Belgica*, Article XXXI, "But wherever the ministers of the word of God may be, they all have the same and equal power as well as authority, inasmuch as they are all equally ministers of Christ, that one and only universal Bishop and Head of the Church."¹

1. "Cæterum ubi sint locorum verbi Dei ministri, eandem illi atque æqualem omnes habent tum potestatem, tum auctoritatem, ut qui sint æque omnes Christi unici illius episcopi universalis et capitis ecclesie ministri."

The ministers here referred to are those who in the preceding article were said to be "pastors and ministers whose duty is purely to preach and purely to administer the sacraments."² They are distinguished from the elders and deacons, who are not designated "ministers." How far modern Protestants hold to these definitions of the *Confessio Belgica*, I do not rightly know. But it is one of the greatest difficulties in the way of mutual understanding, that there is a firmly-rooted presupposition among them, that there is only one ministry in the Church of Christ, and that a ministry of preaching which is also entitled to administer the two Sacraments ordained by Christ Himself.

I hope that we may be able to move away from this presupposition. It is contrary to the New Testament, to common sense, to the order of human nature, and to the pattern of the Divine nature. Human nature is founded on the family, and in the family there must be obedience, as the fifth commandment teaches us. One truth about the Divine nature our Lord taught us in the words, "The Father is greater than I." We should be prepared to find (as historically we do find) not one but several ministries in the Church, and not equality but subordination among them.

2. *The commission and authority of ministers.* This is a matter on which there are extreme divergencies of view among Christians. We have preconceived opinions held with great warmth and involving condemnations of each other which make any project of reunion exceedingly difficult. Many Protestants regard the notions both of the apostolical succession and of the conferment of Divine grace through ordination as superstitious. Many Catholics consider ministers who have not been ordained in the apostolical succession as laymen, gifted, it may be, and preachers of righteousness, but laymen, and, therefore, having no right to administer the Lord's Supper. Thus the Protestant and the Catholic ministries are respectively regarded with suspicion or even indignation by many Christians who are of the other persuasion. While this continues, unity is impossible. Where shall we turn? Let us turn to Jesus Christ. He is on the throne, judging both the ministries — and using both? What is it that He sees in both? Will this Conference come to see it too?

The differences of our conceptions appear most plainly when we try to answer the question, *what happens in ordination?* To that question the churches which have preserved

2. "Pastores ac ministri, qui pure et concionentur, et sacramenta administrant."

the traditional form of the ministry of holy orders answer: "It is Christ who consecrates or ordains, and in consecration or ordination He, using the bishop as His mouthpiece, makes a man a bishop, or a priest, or a deacon," or a member of any other order to which admission is believed to be given by ordination. The Protestant churches, according to my friend Dr. Garvie, answer, generally, that "ordination is a corporate recognition of the grace-gift, investing with the authority of the Church the exercise of that gift within the Christian community."³ In other words, some of us say, "In ordination Christ ordains"; others say, "In ordination the Church recognizes and authorizes."

Let us try to put away preconceptions and prejudices, and reconsider both these theories. Is it possible that they are both true but that they apply to different types of ministers?

I ask to be allowed to bear my witness about the traditional view of the Catholic Church. I hope to hear an equally convinced statement about the other view.

The traditional view contains two elements:

(1) The bishop has inherited the authority of the apostles, and he, like them, speaks for Christ in ordination.

(2) The person ordained is made God's man, the representative of Christ to the Church.

(1) The first of these points involves the apostolical succession. Some of you, I know, have long since completely closed your ears against this theory, because you say that the transition from the apostles to the bishops cannot be proved. If it did happen, it happened in a time when our evidence is confessedly fragmentary. But, even so, there is real evidence. St. Paul writes to Timothy to provide for a succession of teaching (II Tim. 2:2). Clement of Rome (ad Cor. 44) says that SS. Peter and Paul provided for a succession in the episcopate (by which word he still means the same as the New Testament writers do). The whole Christian world used the laying on of hands from the apostles' times, and to a Jew that implied some kind of transmission (cp. Numb. 27:18-20), and it was Jews who started this custom. The whole Christian world at the end of the second century believed the bishops of certain sees to be the successors of apostles in those places. It is true that these and other items which might be cited are only fragmentary pieces of evidence in favour of what tradition says. But no one can live on a mission-field, so long as I have, without seeing that tradition is right. The order of proceedings is universal.

3. Dr. A. E. Garvie in *Towards Reunion*, p. 158.

First, the missionary itinerates; secondly, he or his successor settles in a suitable headquarters, and from there superintends the church in the surrounding district; thirdly, that duty of supervision passes into the hands of a local minister. That is the normal, natural, almost necessary development. That is exactly how the authority of the apostles passed into that of the bishops. Calvin made the most amazing mistake for an able man when he tried to reform the Church by reconstructing it after the pattern of the apostolic age *minus* the apostles. The Spirit that had directed the history of the primitive Church was wiser than Calvin. Consequently, I feel no reason to doubt, but every reason to accept, the tradition that the bishops succeeded the apostles in everything that they could succeed to.

The part of the authority of the apostles which concerns us here, is *the authority to send*. Its motto is our Lord's saying, "As my Father hath sent me, even so send I you." The apostles acted continuously on that example. Though they bade the Church to select the seven, *they* laid their hands on them, *they* "set them over this business" (Acts 6:3, 6). Paul and Barnabas appointed presbyters in their infant churches. "The apostles," says Clement, "made their first fruits *episkopoi* and deacons." Every missionary repeats the process, and that tradition is quite secure as against any rival hypothesis of an appointment by infant churches, though they would be consulted and considered. Paul ordained Timothy, after he was pointed out as a suitable person by certain "prophesyings." Later, he sent him to ordain in Ephesus, and Titus in Crete. That is the mainstream of the New Testament evidence, and it rolls on, unchecked and unaltered, down the history. The principle of the Church's ministry is *sending*, as from Christ, or rather sending by Christ through His apostles and those that they sent.

This sending is not recognizing a ready-made minister. It is commissioning a man who by the Holy Spirit's power may become a "sufficient minister." It does not exclude preparation. Our Lord Himself prepared the apostles. It does not exclude the future minister's own conviction of his call, but it should be observed that in the Scriptural examples no stress is laid on that. It does not exclude selection by the Church, which the apostles ordered in the case of the seven. All these things are good, but all in the second rank.

(2) The one primary matter is that the minister is to be *God's man*, one whom Christ has sent. This is evidenced by the prayers which from the first form an invariable element in every ordination. It should also be made clear by the method of making the minister. Here again I have learned from my

eastern experience. In the East, men value institutions for what they mean — in the West for what they effect. There is a vital truth in the eastern view. To a great extent an institution is what it symbolizes. The ordination by the bishop (to any simple mind) represents ordination by Christ, the Chief Shepherd, much more naturally than any other method. The bishop's irreviewable discretion with all its awful responsibility is the counterpart of Christ's single will as the action of no committee or assembly can be. Thus, in a picture, episcopal ordination proclaims that the priest or deacon ordained is Christ's man, not the choice of a handful of fellow townsmen or fellow countrymen or sharers of the same religious views, nor the representative, nor the servant of any of those, nor responsible to them, but the representative, and the servant of Christ and responsible to Him. Further, it is a symbol of the universality of the ministry. No local church, nor any body of adherents of a particular doctrine, could ever bestow upon a minister universal authority in the Church of God. Only either the whole Church (which very soon became impossible to assemble together) or Christ Himself could bestow this. And it was God's plan to give the Church a ministry with a universal commission.

It is principally because of the immense symbolical value of the traditional method of ordination that I believe that it is Divine, and that Christendom, if it wishes to be united, will return to it for the general ministries of the Church.

Passing now to Protestant conceptions of ordination and of the authority of the minister, I think it will be convenient to consider three typical views, (1) the view of the earlier Presbyterianism, (2) the view of Independency, and (3) the view expressed in Dr. Garvie's definition, which I have already quoted and which, I venture to think, represents the modern *rapprochement* of the children of Presbyterianism and the children of Independency in English-speaking lands.

(1) In the older Presbyterianism, though the word "clergy" was rejected, there survived a strong sense of the distinction between the ordained and unordained. Only the ordained had authority to ordain. Consequently a great deal of what I have said about the traditional method of the Church in ordination could be said, and has been said, about Presbyterian ordination. *A priori*, indeed, the authority of the apostles might have passed to the presbyters — but the historical evidence, so far as I can judge, shows that it did not. But if it had so passed, then a Presbyterian ordination, in which the final decision to ordain or not to ordain rests with the ordaining presbyters,

would symbolize a commission to a universal ministry founded by Christ and responsible to Him. It is not surprising that we sometimes find Presbyterians setting value on ministerial succession.

(2) The theory of the source of ministerial authority which is characteristic of Independency is, I understand, that any gathering of Christians may constitute themselves a church and make a ministry for it. Such action relies on the promise "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). In our own generation it draws support from the theory that every little local church is a microcosm of the universal Church and possesses all the powers of the latter. Thus if the universal Church can make ministers, so can the smallest church. Now I am afraid that these arguments leave me unconvinced. Our Lord's promise is to those who gather in His name. Can it be claimed by those who gather to separate themselves from their brethren? *They* are not gathering in His name, whose gathering breaks up His body. Neither are *they* gathering in His name, who meet to make a minister who will be a center and symbol of disunion when he is made, and for whose making they have received no authority. They say that the Holy Spirit chooses this minister through the independent church in its meetings. But where in Scripture is there any colour to be found for such an assertion? Is there any real sign that local churches had all the powers of the universal Church? Did the Corinthian Church of St. Paul's day contain any apostles? If this is not true of a purely local church, surely it is still less true of a sectional church, formed of adherents of a particular man or a particular doctrine.

I recognize to the full the devotion and spiritual power of some Congregational ministers. But God blesses faithful attempts to serve Him in spite of our mistakes, and I cannot but think that the Independent theory of ministry is a mistake. I am supported in so thinking by certain movements among modern Congregationalists. They tend in many countries to form themselves into unions, and ordinations are more and more connected with representatives of the unions. In several countries Congregationalists have formed a united church with Presbyterians, and in those united churches the theory and practice of ordination is largely Presbyterian. This leads me to hope that even the successors of the Independents are moving away from the typical Independent theory of the ministry.

(3) Let us now consider Dr. Garvie's statement of the Protestant conception of ordination. "Ordination is a corporate recognition of the grace-gift, investing with the authority of

the Church the exercise of that gift within the Christian community." This statement might be called the formula of union between Presbyterian and Congregational ministries. But it is at the same time a correction or even a denial of the traditional theory of ordination, which held the field in the Catholic Church for many centuries.

Believing, as I do, that traditional theory to be true, I ask myself whether the Protestant theory can be also true? It appears to me that this recognition is the proper procedure with a prophet. Only it ought not to be called ordination, for a prophet does not need to be ordained. And I am quite prepared to recognize that any kind of teaching into which the fervour and incisiveness of the Spirit enter is truly prophetic. But I encounter here two difficulties. On my own side the trouble is that I have no reason to suppose that the call to be a prophet is by itself a sufficient title to the general ministry of the Church. On the side of my Protestant friends, I find almost always a refusal to admit that theirs is only a prophetic ministry. They claim that it embodies everything that God intended the general ministry of the Church to be.

Thus I find myself unable to give an account of most of the Protestant ministries at once acceptable to themselves and consistent with what I have learned of the nature and history of the Church. Yet I cannot help feeling that the strength of the Reformation ministries has always lain in their prophetic character. The office of inspired teaching was being ill-performed in the Church of the early sixteenth century and the Reformers, in concentrating attention on that office, re-emphasized one of the provisions that God means His Church to have. The Church in Israel had the service both of priests and of prophets, in different proportions at different times. All along the priest was a teacher. Sometimes a man of God was both prophet and priest. The Son of God was both. In the Christian Church men with the gift of the prophet have often been made priests or bishops. It may be that there are some prophets who are not called to the general or pastoral ministry. They would need to be formally recognized by the Church. If the Protestant description of "ordination" means such a recognition, I can see how it could find a place in the universal Church.

But if that description be intended to mean that in ordination the Church is making a minister, as a municipality instals its mayor, or Freemasons make a worshipful master, then I submit that there is either an error or a confusion.

There is an error if it means that the Church conceives itself as the source of the authority that the minister is to exercise, or holds the minister to be primarily the representative of the Church. The minister is the representative of Christ, and Christ is the representative of man as well as the Son of God. Therefore, the minister is secondarily the representative of the Church as well as primarily the representative of Christ. But the source of his whole authority and being is Christ alone.

It may be a confusion of thought which makes some say that the Church in ordination gives authority to a man to exercise his ministry. To secure its own orderly existence the Church must assign to every minister his sphere, and without a sphere a minister, however truly ordained, has no right to work. The methods of assigning this sphere of work are various and variously named, license, presentation, institution, induction, etc. Such proceedings are the Church's duty; they give the minister what Dr. Forsyth called "social opportunity." Ordination does something quite different. It puts a man into an order, or company of persons who have a Divine commission to share a particular part of Christ's work in the Church.

3. *Do Christian ministers constitute an order or orders or are they only office-bearers?* I find it difficult to appreciate the objection which some raise to the conception of an order. I submit that it is a true conception, which most of us in practice hold about the Christian ministry, and that it conduces much to clearness of thought to distinguish it from office. As the word is used in the expression "holy order," an order means a company of men who have received God's commission to perform certain duties or services for the Church, and that commission is lifelong. They require the Church's further authority to perform them in certain places or with regard to certain persons or in some peculiar relation. In short, the minister receives from God membership in an order which qualifies him to perform the duties of certain offices in the Church, but these offices he receives from the Church.

Offices are, for instance, the care of a particular congregation, the charge of a particular diocese, an archdeaconry or deanery, or provostship or principalship, an archbishopric or the papacy itself. All these are offices. A man is an office-bearer while he is in that office and no longer. He is instituted or in some other way put in possession of it, but he is not ordained to office.

A man once ordained to an order of ministry continues to be a member of it throughout his life, though the Church has a right, if he commits some great sin or fault, to forbid him

either temporarily or permanently to perform the duties belonging to the order. The principle underlying this is that "the gifts and calling of God are without repentance."

Thus this distinction again witnesses to the principle that the minister is essentially God's man, the representative of Christ to the Church. Any theory that we have, either of ministry or ordination, must rest upon this truth.

4. *The functions of the ministers.* I fear there is no subject about which the sense of mutual alienation is greater than this subject of the functions of Christian ministers. Yet I believe that a real reconsideration of the subject in the light of Christ and of what He wants the Church to be and what He sends ministers to help it to be, might lead us to unexpected agreement.

(a) Let us begin, if you will, with *the function of teaching.* "I am the light of the world." "Ye are the light of the world." It is the duty of the Church to teach the world. It is possible for the Church because its Head is the light of the world. He gives the Church teachers for two purposes, that it may both learn itself and teach the world. How often has history shown that the great movements come when the rank and file are so much alive that they cannot but teach. Teaching is a perpetual necessity. It must be given afresh to every soul. But it is only a means. It is not the end. If it were, Christianity would be a system of philosophy and the Church a school of thought. The end is not the Gospel but the life; the life of Christ, and the Church is His body which has the life.

(b) *The function of sacrifice.* The life of Christ is the dying life, dying to self that we may live to God. Christ as priest gave and gives Himself wholly to the Father. In Him His body gives itself — thus we are a holy priesthood as a body. Those who represent Him by His commission and sending are leaders in this life of sacrifice. They are so, first of all, in that act of worship, the Lord's Supper, in which we proclaim the Lord's death till He come, in the only way that is sufficiently sincere, by uniting ourselves through His Spirit with Him in His death, and by offering ourselves in Him and with Him to the Father — acceptable only in the Beloved. The priest is the leader in this act of sacrifice in which he speaks and acts for the whole priestly congregation which with him is offering the sacrifice. And, secondly, when we issue from that holy house where we have pledged ourselves to that share in the Lord's self-sacrifice, the priest is our leader in all the practical acts of self-sacrifice which by God's grace redeem our life from selfishness and sin, and make us all a holy priesthood.

(c) *The function of shepherding.* "I am the Good Shepherd." Here the minister is very clearly distinguished from the people. Shepherds are not sheep. Here he derives a commission from Jesus and shares one of His functions. "I came that they might have life and have it abundantly." "I lay down my life for the sheep." The minister as shepherd is to feed the sheep with life, and to give his life in the feeding. This does not mean preaching only; it means passing on to the sheep the Lord's life in Sacrament, in every seasonable word, and in the wholesome infection of personal holiness. It also means seeking and recovering lost sheep.

(d) *The function of reconciliation.* "The Son of Man hath power on earth to forgive sins." Did He not mean to exercise that power through the ages? "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." At any rate the Church as a whole has this ministry of reconciliation committed to it. One of the protests of the Reformation was for a purer discipline. But excommunication is only in order to bring about penitence and to lead to reconciliation. The Church forgives by readmitting to its fellowship those who have been, or ought to have been, cast out. All live churches have done this in some way or other. It is surely inconceivable that this most solemn and touching ministry should *not* be put in the charge of special persons. Think of Paul the apostle. He took pains to associate the Church of Corinth with himself in excommunication and in reconciliation. But in the end of all he says: "What I have forgiven, . . . for your sakes I have forgiven it *in the person of Christ*" (II Cor. 2:10).

It is much to be desired that, according to the custom that prevailed for centuries, the absolution by the bishop or priest should take the form of a prayer, and not of a declaration. But about the central facts of the ministry of reconciliation and their reasonableness, I venture to say there is no doubt, and to hope that we could agree.

(e) *The function of mercy.* The whole Church ought to serve the weak and helpless of the world, and the deacons were meant to be the leaders and instruments in this exhibition of the Divine mercy. We ought to ordain the persons who are in permanent charge of our charitable works to be deacons — then there would probably be more love in those works. Again, such works ought always to occupy a large part of any deacon's time.

(f) *The function of superintendence or oversight.* Our Lord Himself is called the *Episkopos* of our souls. Some of

those who are His commissioned representatives must have superintendence — and this is the more necessary, the larger the Church grows. The ultimate responsibility for the doctrine of the Church, for the exclusion of persons from the Church and readmission of them into its fellowship, for the principles of the conduct of public worship, and for the granting or refusal of the commission to the ministry, must rest somewhere. In the Catholic tradition these responsibilities, with some others, are placed in the hands of the bishops. The Protestant churches, having ceased to have bishops, have raised the question, whether these functions of superintendence can be adequately or better discharged by other ministers or bodies, not whether they ought to be discharged at all.

I have taken six outstanding functions which have been and are being discharged by the ministry of the Church. I put it to the Conference that it is God's will that all these functions should be discharged by the different orders of the Christian ministry. I believe that if some Christians have denied this about some of these functions, it is only because the sins and frailties of men have led to abuses with regard to them. But I would submit that, while condemning and discontinuing the abuses, the Church must accept from God these functions of the ministries which His Son has given to His Church and endeavour to keep their exercise pure and uncorrupted.

5. *Ideas in the background.* Thus far my conclusion is that though we have, or might have, considerable agreement about the totality of functions which should be performed by the totality of the Church's ministry, we are as yet divided on three questions, the different orders or kinds of ministers which there should be in the Church, the proper distribution of functions among the different orders or kinds of ministers, and the right method of admission of persons to those orders.

In considering these questions let us keep ever before our mind two thoughts which must guide us in their solution — the nature of the Church and the generosity of God.

The Church is not a democracy but a monarchy, and Christ is its King. All its institutions must be consonant with, and expressive of, His sovereignty.

The Church is not a school of thought but a living body. Christ gave to the Church, not a written word but Himself the living Word; not ideas only, but men filled with the ideas. As He Himself is the truth and the life, so He gave to the Church *men* to bind it as a living body to Him in living truth and true life. That is the ideal of the ministry.

The generosity of God provided many kinds of ministers to do this great unitive work. Let us not deny the largeness of His provision. Again, even when men try to work for and with Him in wrong ways or not the best ways, He may bless them. Let us not be misled by His generosity. Let us seek to find His "first thoughts," the best ways of doing His work. Some of our institutions may be mistakes, though He generously blesses us in them: just as our sins are still sins, though He uses sinful men to great purposes. Lastly, let us never minimize God's intentions. Let us fear to rationalize or naturalize our conception of Christ's body. It is a supernatural society. It is meant to contain and to dispense Divine grace. We cannot exaggerate the generosity of God: Let it rule all our thoughts about the Church, the body of Christ, His Son and our Lord.

EDWIN JAMES PALMER.

SUBJECT V

THE CHURCH'S MINISTRY

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It may be worth while at the outset to call to mind two very different uses of the word ministry. According to the one use it means a service — something which one does in compliance with the will and command of another, or for the pleasure or the weal of another. In this sense the Church has a ministry to perform in the name of its Lord for the world. This ministry is carried on by the whole Church, all who are Christ's, great and small having part in it. According to the other use of the word we understand by it certain members of the Church who have been solemnly set apart to render service in special activities and with recognized authority for and on behalf of the whole Church. These are ministers, and taken collectively are called the ministry of the Church. We take it that in using the word in this latter sense we will be following the lead of those who proposed the subject and will be speaking about that which now occupies the mind of this Conference.

The Church has always had its ministry; but that ministry, as seen at different times, in different parts of the world, and in different groups, has, in its constitution and specialization in regard to function, presented diverse conceptions of what the ministry is and of the kind of authority with which it acts. In the first period, covering the life time of the apostles and some years thereafter, in addition to the apostles we read of deacons, elders, and bishops — the last two names, however, designating in this early period not different orders of the ministry, but being used alike of the same officials. We may remark here, perhaps more conveniently than elsewhere, that the word "elder" is English for *πρεσβύτερος*, and that from the Latin form, presbyter, comes our word priest. In the New Testament, however, the presbyters are never called priests. The point to be particularly noted is that the New Testament presbyter is quite distinct from the later priest.

There were facts and conditions, in the religious and political *milieu*, and in the necessities of a church expanding and growing in experience, which would cause this earlier form

of the ministry to develop naturally, if not legitimately, into that more specialized form which presents itself to view in the early part of the second century. Whatever the explanation, the fact is that at that time there were ministers who were called deacons, others who were designated as presbyters, and still others who were distinguished by the name of bishop. Just what the difference was between the presbyters and the bishops may for the present be passed by. Whatever the difference of function may have been, and however the development may have been opposed and resisted here and there, the three orders mentioned became finally established and prevailed universally down to the Reformation of the sixteenth century.

Before that century had ended, practically the whole of northern Europe, including England and Scotland, had passed through the throes of the Reformation. The Church had been shaken to its foundations. Its institutions, its doctrines and traditions, its rites and ceremonies — everything — had been sorely put to the test; and in the general break up the ministry too was involved.

Notwithstanding the expressed readiness of the Lutheran confessors at Augsburg in 1530 to submit to the authority of the bishops, on condition that they would allow them to preach the Gospel, the canonical orders were by and by lost to the Lutherans everywhere throughout Germany. The office of bishop was continued in the churches of Denmark and Norway. In Sweden, where the archbishop accepted the Reformation, the episcopacy was retained, and has been perpetuated to this day. Thence it was extended also to Finland. Likewise it has been retained in the Anglican communion. In some European countries the canonical orders were discarded or given up without regret.

In America there are many "denominations" and we have there every kind of polity, pure and mixed; Greek Catholic, Roman Catholic, Episcopal, Presbyteral, Congregational, and Lutheran. The Lutheran attitude in regard to polity may be described as libero-eclectic, neither episcopal, presbyteral nor congregational as of Divine ordainment, but freely appropriating elements from all sides and having something in common with each.

We are now discussing the subject of the Church's ministry as related to the larger question of the unity of the Church, and we are to inquire first whether any one form of ministry everywhere and throughout time be necessary to a united Church.

If it be maintained that the ministry, as well as church government, is by Divine appointment purely *congregational*,

then it follows that every congregation is and must be strictly autonomous, a church unto itself, having no organic relation to other churches. This would be true whatever the form of the ministry in the local churches. In one or in all of them there might be only presbyters; or there might be in each of them a bishop, a presbyter, and a deacon. None of these, however, would have standing as a minister outside of his own local church. Thus there might be myriads of churches, but if there were no other bond of unity than their ministry, there could be no such thing as one holy, catholic or universal Church; and the only unity due to and marked by the form of ministry would be that which might be predicated of any one of the local churches which may have had an unbroken succession of ministers with no change of form — a unity of continuity in the congregation only. It should be remarked here that the congregational principle is, perhaps, nowhere consistently carried out in our time.

If the unity of the Church depends upon and is conditioned by the form of its ministry, and if the *presbyter-ministry* has been given Divine right to the exclusion of other forms, what then becomes of unity and catholicity? It might be argued with some plausibility that, in the years immediately following the death of the last of the apostles, there was one Church, and that its unity was reflected in the presbyterate of the time. But, if such a claim be granted, then the Church which appeared upon the establishment of the episcopate was something else; and thus with this change even the unity of continuity was broken.

Once more, if the unity of the Church be posited in the episcopate, then there can be no unity without *episcopacy*. Then also it must be shown either that there was no unity in the period immediately following the departure of the apostles, or that bishops, as distinct from presbyters and having what might be regarded as canonical orders, arrived in time to take the place of the apostles as their successors in office.

Among all the ministers of the Church the apostles, without question, constituted a very distinct group.

The apostles died without leaving, so far as is recorded in the New Testament, any intimation of a succession in the apostolate, or providing therefore. Neither did they leave on record any distinction, as regards function, between the presbyters and the bishops. There is no account of the ordination or consecration of a bishop.

When the apostles passed off the stage there were left, so far as our information goes, only deacons and presbyters, the

latter of whom, on account of the special function of *oversight*, were also called bishops. They were appointed (*χειροτονεῖν*) as presbyters; if the bishop was in any sense distinguished from the presbyter, it was only as *primus inter pares*. This state of affairs continued for some years after the apostles were all dead, and yet during this period every function of the ministry was duly performed. Later the "bishops" obtained a higher rank, and were recognized as the ones having authority to ordain and confirm; they also acquired certain powers of jurisdiction.

In order that we may have everything clearly before us, it is necessary to inject at this point reference to certain doctrines which have from very early times been associated with the episcopate.

One of these, and the chief, is the sacerdotal character of the ministry. From the apostles on down the ministry, so it is maintained, is a priesthood. The Eucharist is an offering; in the Church of Rome regarded as propitiatory. Now an offering requires a priest.

The priesthood belongs to the bishop, and by him it is passed on through ordination to the priest (presbyter) with the gift of the Holy Spirit. Hence the insistence that episcopal ordination is necessary to the valid celebration of the Holy Communion and the granting of absolution.

Then comes the doctrine of apostolic succession, carrying with it authority first given by Christ to His apostles and by them handed on down to the bishops as their successors.¹

This is not the time nor the place to discuss these doctrines. It need only be said that, if this sacerdotal theory be accepted and consistently carried out, not only is there an end to all discussion about the kind of ministry that is necessary for a united Church; but what is more important to note is that Christ is no longer the sole mediator between God and man, the universal priesthood of believers is degraded to an inferior position, and the doctrine of justification alone by faith in Christ, which Luther called "the article of a standing or a falling Church," is thereby endangered, if not surrendered.

Returning now to the main topic, it is important to observe that this question of the necessity of episcopal ordination to the unity of the Church is not a new one.

It has been exhaustively studied before this; in the times when men were ready to give their lives for the principles which

1. The primacy of the pope is not mentioned here because the Church of Rome is not participating in this Conference.

they avowed. This question had to be faced by the Reformers at Wittenberg very early in the Reformation.

The question with them at Augsburg was not whether they would have the bishops or not; but whether they could have the Gospel or not with the bishops.

Long before the diet of Augsburg the Reformers had found they could not submit to the bishops and still continue to preach the Gospel. Therefore, falling back upon the principle of the parity of the ministry and the right of the Church to call and ordain its own ministers, they exercised this right themselves; taking care, however, to ordain only such as had been regularly called. Melancthon, in his masterly Apology² prepared during the diet for the eyes of the emperor, said in justification of this course: "The bishops either compel our priests to reject and condemn the kinds of doctrine which we have confessed, or, by a new and unheard-of cruelty, they put to death the poor innocent men. These causes hinder our priests from acknowledging such bishops. Thus the cruelty of the bishops is the reason why that canonical government which we greatly desired to maintain is in some places dissolved." It is to be observed furthermore that the bishops refused to ordain to the priesthood men who accepted the principles of the Reformation, and persecuted the priests who espoused those principles.

The Reformers gathered at Augsburg were not unaware that a deplorable schism was taking place; but to them there was something to be dreaded far more than schism; that was that they should lose the light of the Gospel and be plunged back into the darkness and tyranny from which God had graciously delivered them. Schism could at most affect only the outward organization of the Church. It could not cut down into the true Church, the body of Christ, which to them was not to be identified with the external organization but which was "the congregation of saints (the assembly of all believers) in which the Gospel is rightly taught and the Sacraments rightly administered."³ They declared it as their faith that this "one holy Church is to continue for ever"; and they said: "We know that the Church is with those who teach the word of God aright, and administer the Sacraments aright, and not with those who not only by their edicts endeavour to efface God's word but also put to death those who teach what is right and true."

Where they put the blame for the schism is expressed in the following words: "Those who in the beginning condemned

2. The Apology of the Augsburg Confession, written in answer to the Confutation by Catholic theologians by order of the Emperor Charles V.

3. Augsburg Confession, Art. VII.

manifest truth, and are now persecuting it with the greatest cruelty, will give an account for the schism that has been occasioned." "Furthermore, we wish here again to testify that we will gladly maintain ecclesiastical and canonical order, provided the bishops only cease to rage against our churches. This our desire will clear us both before God and among all nations to all posterity from the imputation against us, that the authority of the bishops is being undermined, when men read and hear, that, although protesting against the unrighteous cruelty of the bishops, we could not obtain justice."

Thus, also, the unity of the Church was placed by them not in any outward organization, nor in any form of ministry. This is what they wrote in their confession: "To the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men should be everywhere alike. As Paul says: 'One faith, one baptism, one God and Father of all,' etc. (Eph. 4:5, 6)." They were speaking of "spiritual unity," and held that "those are one harmonious church, who believe in one Christ; who have one Gospel, one Spirit, one faith, the same Sacraments."

Nevertheless, their warfare was not waged against the episcopate as such. Indeed, they said: "Now it is not our desire to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin." They further said: "We have frequently testified in this assembly that it is our greatest wish to maintain church polity and the grades in the Church, *even though they have been made by human authority*,⁴ provided the bishops allow our doctrine and receive our priests." And seven years later at Smalcald they adopted the following statement of Luther: "If the bishops were true bishops, and would devote themselves to the Church and the Gospel, they might be allowed, for the sake of love and unity, *and not from necessity*,⁴ to ordain and confirm us and our preachers."

So the Lutheran confessions really leave open the question as to what polity, or what form of ministry, the Church shall have. The Church has never rejected the episcopate as such, nor has it pronounced in favour of any other particular form. This is why I have called its polity libero-eclectic; not that it must, according to its genius and principles, exhibit an eclecticism in the matter of polity, but that it is free to choose between

4. Italicized by the writer.

the episcopal, presbyteral, and congregational forms, or indeed to choose elements from each of these and, if possible, to combine them in a harmonious polity in which each of them will have due recognition and constitutional standing.

One other plea that may be made in favour of the episcopate is that, whether necessary or not, it was under the guidance of the Holy Spirit that the Church was led to the adoption of this form of ministry, and that this ministry has been blessed with the presence and power of the Spirit. This we would freely grant, and we rejoice that it is so. Doubtless at certain times, in particular countries, and under special conditions this form of church government was best. But we cannot judge otherwise than that the Spirit of God was also moving in the Reformation, and that His guidance was with those who resolved to persevere, at all cost, in the preaching of the Gospel. We know also that He has abundantly blessed the ministry of those churches to which, through no fault of their own, the episcopate was lost.

We come now to the inquiry whether, in view of the present divided state of Christendom, and notwithstanding all that can be brought up from the past, there remains the possibility of one Church with episcopal orders. For reasons easily understood, our inquiry is confined now to the communions participating in this Conference; and the question is limited to the possibility of union under an episcopal polity, not because other possibilities are ignored but because it is evident that, in the consideration of this matter, the discussion will turn upon the question whether, all things considered, episcopacy does not offer greater hope of solution than any other well defined polity.

In so far as Lutherans are concerned, it may be gathered from what has already been said that there is no confessional principle that rejects episcopacy *per se*, or that sets up any other form of ministry as necessary. The Lutheran position is that, since there is no express command of God in this matter, the Church is free, under the guidance of the Holy Spirit, to determine its polity according to the circumstances and requirements of time and place.

If, however, they should be called upon to consider the possibility and the desirability of turning to episcopacy, where their form is of another kind, they would desire conference on the following questions: first, Will the change involve the acceptance of the sacerdotal theory of the ministry? secondly, Will subscription to the necessity of episcopal ordination be requisite? thirdly, Must the theory of apostolic succession be

received? fourthly, Will not the step lead logically to the acknowledgment of the primacy of the pope? And finally, In view of recorded history and of present conditions, is there a reasonable assurance that, without unity in the faith, the episcopate will be able to prevent schism?

These questions settled, they would desire further to confer upon that which to them constitutes the true unity of the Church; viz, "agreement concerning the doctrine of the Gospel and the administration of the Sacraments." With them the thing of chief importance is that the Word and Sacraments, which are the divinely appointed means of grace, shall continue with the Church in their purity.

Let me say, in conclusion, that I have simply touched upon the main issues which are involved in this subject. These questions ought to be fully and carefully considered in love; but, at the same time, with all seriousness. They are serious problems which this Conference lays before us.

M. G. G. SCHERER.

[Immediately following the two preceding addresses, Prof. Dr. Serge Boulgakoff of Paris, Dr. John J. Banninga of India, Dr. Josef Souček of Prague, and Rev. David Fyffe of England delivered fifteen-minute addresses on the same subject, and Prof. Dr. Martin Dibelius of Heidelberg delivered a ten-minute address. These were followed by general discussion throughout the afternoon session.]

SUBJECT VI

THE SACRAMENTS

BY RT. REV. NICHOLAI VELIMIROVIC, D. D.

Bishop of Ochrida, Serbia

THERE are seven Sacraments in the Church militant on earth: baptism, confirmation, eucharist, penance, ordination (*Cheirotonia*), marriage, and extreme unction. In the East the Sacraments are still called the mysteries. Why? Because each one of them hides in itself a mysterious and miraculous action of God the Holy Spirit. The very kernel of each one of them consists of this mysterious and miraculous Divine action. In the Christian mysteries we do not know *How* but we know *That*, i. e., we do not know how the Holy Spirit works in a mystery; but we know that He works in and through it.

In the mystery of baptism God the Holy Spirit cleanses the soul from sin, so that the soul receives God's sonship by grace and is recruited into the army of Christ the Saviour. Baptism effectuates such a tremendous change in a man, that it is called the new birth (John 3:5). Baptism was ordered by the Lord (Matt. 28:19). "Whosoever be unbaptized cannot be saved except the martyrs, who even without the water (but by the blood) receive the Kingdom of God" (Cyril of Alexandria).

In the mystery of confirmation God the Holy Spirit fills the soul previously cleansed and emptied from sin by baptism, with positive powers or gifts. And the gifts are different. Confirmation was ordained and instituted through the practice of the apostles (Acts 8:15-17; 19:1-6; II Cor. 1:20-22).

In the mystery of the eucharist and at the moment of the priest's invocation, God the Holy Spirit descends on the bread and wine which have been set forth and sanctified, and transubstantiates them into Christ's body and blood (not transforms them but transubstantiates them; for the substance gets changed while the form of bread and wine remain to our eyes unchanged).

This mystery of the perpetual love of God through sacrifice was ordered and instituted by the Lord (Matt. 26:26-28; John 6:53-57; I Cor. 10:16-17; 11:23-26). So Christ Himself is our real food; He communicates Himself to us, that He may make us true men, citizens of the Kingdom of Heaven, the very

members of His immortal body. So great is the love of God that in this mystery the Lord gives us not only His gifts, as in other mysteries, but Himself. Greater love than this does not exist either in Heaven or on earth.

In the mystery of penance, or rather of absolution, God the Holy Spirit forgives the man his new sins done after baptism. Thereby the man becomes again clean before his God. A sinner travels away from his God into a foreign land and becomes a companion of swine, throwing his pearl — his soul — to the swine. Sin being repented of, confessed and forgiven, man gets the liberty to enter again the house of his Father. The parable of the prodigal son explains clearly the origin and the nature of sin, of true repentance, of confession and absolution (Luke 15:11 ff.). The Lord Jesus ordered and instituted this mystery through His words and actions (Luke 7:47; Matt. 18:18). The apostles understood their Master and followed faithfully His example and His commandment (I John 1:8-10; Acts 3:19; 19:18).

In the mystery of the ordination of priests, God the Holy Spirit gives the special grace of orders to the priest, the minister of the mysteries in the Kingdom of God on earth, i. e., in the Church militant. This grace He gives through the act of the laying-on of the hands of the apostles and their successors upon the head of those who have been found worthy. In the priestly performance of a mystery man counts almost for nothing, but the grace of God the Holy Spirit is all-important. The priest, therefore, is not allowed to say: "I baptize thee," or "I forgive thee," or "I unite you" in marriage, etc., but: "the servant of God, James or John, has been baptized, or forgiven, or united" in marriage, etc.; for the real performer of a mystery is the Lord the Holy Spirit. This mystery was commanded and instituted by the Lord and His apostles (John 15:16; Acts 6:2-6; 14:23; 20:28; II Timothy 1:6).

In the mystery of marriage God the Holy Spirit by His grace unites two human beings, man and woman, for the special purpose of the growth of the Church of God according to God's commandment (Gen. 9:1) and for the mutual help of husband and wife in the work of their salvation. This mystery was ratified by the Lord Jesus (Matt. 19:5-6). He Himself sanctified the bond of marriage through His presence at the marriage in Cana of Galilee (John 2:1). The Apostle Paul, seer of the highest mysteries, declares to us that marriage is a great mystery (Eph. 5:22 ff.).

In the mystery of extreme unction God the Holy Spirit comes to man's life in its last emergency and heals the sick.

The purpose of the mystery thus performed is described by St. James (5:14-15) as the restoration of health and the remission of sins. This mystery was practiced and ordered by the apostles from the very beginning (Mark 6:13).

And thus we have seven Divine mysteries as the seven different workings of God the Holy Spirit, who is the true dispenser, the lifegiver, the mover and the treasurer of all Divine gifts in the Church of Christ on earth. Five of these mysteries are related rather to the personal life and personal salvation of each member of the Church, namely: baptism, confirmation, eucharist, penance, and unction; and two of them are related rather to the good of the whole Church, namely: orders and marriage. The first five mean: emptying (baptism), filling (confirmation), feeding (eucharist), freeing (penance), and healing in the last emergency (unction). The last two mean: the increase of the Church (marriage) and the ministration of the mysteries in the Church under the all-powerful God the Holy Spirit (orders).

Now when the question is raised as to which of these seven mysteries is more and which less important the question inflicts a wound upon the conscience of a believer. It seems almost an offense to the Holy Spirit. Throughout its whole past, down to our own times, the Church has gathered a rich experience of the effective workings of God the Holy Spirit in all these seven mysteries. One chariot might look more sumptuous and another less sumptuous, but it is not the chariot that matters but the charioteer. Whenever the Holy Spirit descends upon men through His grace, is it not indifferent how He arrives, sumptuously or simply? It is He that matters. And since we know even from the present experience of the Church as well as from Holy Scripture, that His grace descends and works in the mystery of extreme unction, why then ask whether confirmation, or penance, or marriage is something greater than extreme unction? The greatness of all the mysteries, their brilliancy, their beauty, and their miraculous character come from Him — God the Holy Spirit. Ask a doctor which is more important for a person in bodily sickness, that he should be cleansed from impurities, or that he should be filled with fresh vitality: that he should be fed or healed or helped in his last agony; what would he say? He would be bewildered. Or ask a householder which is more necessary for a house; that it should be cleaned or filled with fresh air and light: that it should be maintained or kept in repair, or saved when in danger of falling; he, too, would be bewildered. We empty our soul from the impurity of sin through baptism; we fill it with fresh

powers in the form of God's gifts through confirmation; we feed it by Christ the living Lord through the eucharist; we free it from new impurities of sin through penance; we heal it and save it in a great emergency through unction; and since we are many and not one, we need the growth of our sacred society, i. e., of the Church, and we get this growth through marriage; and again, since we are many and not one, we need a divinely ordered dispensation to prepare the soul for immortal life in the eternal Kingdom of God. Thus the seven mysteries represent the sevenfold drama of the Christian soul's ascent from the dark pit of sin to the height and glory of the Kingdom of God.

And if anyone should think that, perhaps, baptism and the eucharist (or other two or three of the seven mysteries) are the only mysteries, the only Sacraments, well — let him ask God about it; by fasting and praying tears let him ask God, and He will reveal to him the truth as He has always revealed it to the saints. As to us of the East, we are afraid to depreciate any of the seven marvelous mysteries, we are afraid of God the Holy Spirit. For He whispered to the apostles and to the saints the truth about everything necessary to man's salvation. Therefore, all that we have said about the great Christian mysteries is not an opinion of our own (if it were an opinion of our own, it would be worth nothing) but it is the repeated experience of the apostles in the ancient days and of the saints up to our own days. For the Church of God lives not on opinion, but on the experience of the saints, as in the beginning so in our days. The opinions of intellectual persons may be wonderfully clever and yet be false, whereas the experience of the saints is always true. It is God the Lord who is true to Himself in His saints.

May the Lord God the Holy Spirit, with the Father and with the Son, give to all those who tearfully pray to Him the grace of wisdom and the power to see and recognize the whole truth, necessary for the salvation of all of us, the baptized and the never sufficiently penitent children of God.

NICHOLAI VELIMIROVIC.

SUBJECT VI

THE SACRAMENTS

BY REV. J. VERNON BARTLET, D. D.
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WE have now come, in due sequence of thought, to the last of those aspects of the Church's Divine-human life as to which we are exploring our differences and the possibilities of fuller unity, viz., the Sacraments, or rather on this occasion the two Sacraments having clear New Testament authority. These present also our most crucial problem, as being the point at which the diversities of conception under which we hold certain common Christian ideas come to a head in practice. This is the case particularly with the Sacrament of the Lord's Supper, that Holy Communion in which inner unity ought to find its most typically Christian expression, but which has in fact become the great dividing line and barrier to fuller fellowship. It is concern about this, and all it implies, which has chiefly brought us together in conference.

But what is there to give us any hope that our dealing with this topic, which has proved so divisive in the past, will yield a fresh result, and prepare the way for reunion even at this crucial point? I answer, the new spirit and method of our present approach. For, as compared with our predecessors in this task, not only in the sixteenth century and later, but also since the schism between Eastern and Western churchmen at the end of the patristic period, we have a twofold advantage. We are meeting, firstly, with a new sense of our common Christian *experience*, as sincerely and conscientiously disciples of the One Lord Jesus Christ, in spite of differences in the way we understand that experience; and, secondly, with an unparalleled sense of the part played by past *history* — in addition to varying temperament and personal environment — in making our divergent conceptions what they are in the church-groups which we represent. The combined effect of all this is a fresh sense of the limited or relative importance and value of those forms of thought which divide us, and a humbler estimate of the part of the total truth of Christ's Gospel, as realized in His Church universal, which our branch of it has been able to assimilate and witness to. In a fuller sense than when Lord

Bacon coined the phrase, "We are the ancients," in length of historical experience: and we must not shrink from the present duty of asking where and how *bona fide* misunderstandings have arisen, including our own.

To help us, we have to-day, as part of the general culture of our age, what our forefathers had not, namely, the historical method and historical sense, the habit and instinct of seeing old words in the light of their context and past usage, rather than unwittingly reading back into them later meanings and our own native or acquired fixed notions. To make full use of this help should be the effort alike of "Catholics" and "Evangelicals." By "Catholics" I mean those who view "the mind of Christ" primarily through the meaning put on His teaching and that of the apostolic writers by the ancient church of the Greek and Latin fathers; by "Evangelicals," those who rely more on direct study of the New Testament read in its own light and usage — made the more clear by a comparative study of the Old Testament writings, as illustrative of the forms of thought in which Biblical revelation is couched. These contrasted methods of approach deeply affect both the experimental and the theoretic apprehension distinctive of the two main Christian types among us, particularly in their respective emphasis — which means so much in religion. All Biblical religion, as conditioned by its Hebraic psychology, emphasizes *will* as the root of the matter, and personal relations between man and God — whether "grace" in God, or "faith," both receptive and active, in man — as the sphere of human salvation or well-being. As Biblical religion develops, this emphasis grows with the deepening conception of personality. It becomes more inner and self-conscious in quality, so that external forms and rites are seen less as sacred in themselves and more as relative to their meaning for human experience, in its moral and personal relations with God; they are made for man, not man for them. Finally the whole form of revelation became more intensely personal when Divine law, as medium of revelation, was replaced by a Divine-human personality.

Christian Sacraments, then, as Evangelicals see them, are relative to prophetic Hebraism as determining the distinctive spirit of Christian religion. But no less are they relative to it as giving the key to the manner in which the language in which they are described in Holy Writ is to be understood. Hebrew speech is characteristically poetic, metaphorical, symbolic, as distinct from literal or scientific; and the context is relied on to settle where words are to be taken in a literal or in a symbolic sense. Further, the prophets were specially given to the

symbolic manner of speech; and Jesus Himself conformed closely to the prophetic type in this respect. All this must be given due weight in a truly historical reading of the Gospels and the Epistles — one, that is, which takes them as the original hearers, for whose understanding they were intended, would naturally have taken them. These facts were certainly not before the minds of the ancient Church of the fathers, when Scriptures couched in terms of Hebraic mentality came to be read by men of a very different mentality and culture, to-day known as Hellenistic, then prevalent in the Roman empire outside Palestine. The probability, then, of unconscious misunderstanding of Biblical Christian Sacraments, alike in their psychological and linguistic meaning, was obviously very great; and we have to be prepared for more or less change of conceptions appearing as time goes on. Such misunderstanding, going back to the ancient Church, Evangelicals believe to be the main source of the differences between Catholics and themselves in this matter of sacramental doctrine and practice. In what follows, then, I attempt to set forth these differences, first in their historical aspect, and then in more positive form: after which a few words will be said on the limits of such diversity and on the unity of idea underlying differences of conception.

We begin with baptism. John the Baptist affords our surest line of historical approach. He called for moral repentance on prophetic lines and as condition of readiness for the "Kingdom of God," the perfected state of His holy or devoted people. Radical repentance, as the prophets taught, meant a moral renewal of personality which was likened to a cleansing bath, fitting for a new devotion to the Divine will. "Wash you, make you clean," was the human aspect of the matter: the Divine side was equally needful, "Then will I sprinkle clean water upon you, and ye shall be clean." Such a message fitly took symbolic form in a baptism or bath of repentance, objectifying to its recipients the reality and meaning of their inward attitude of obedience and self-dedication. But John realized the merely provisional nature of his own work: the positive inspiration needful to achieve the great change to a new level of life, one really Divine in quality, would come as a baptism with something of more transforming power than water, what he called "fire." The author of *Ecce Homo* caught the contrast exactly when he said that the moral purity of true goodness must be impassioned, possessed by the enthusiasm of a vision and motive able to lift and sustain human nature above its own normal level of sense-ruled and self-centered life. To impart such a baptism, John taught, was the vocation of a personality

mightier than his own, that of Messiah Himself. And this *role* of baptizer with "holy Spirit," or Divine inspiration, Jesus fulfilled in virtue of the inspiring quality of His personality as medium of the Divine Spirit's action on persons.

As seen originally, on the day of Pentecost and during the apostolic age, Christian baptism was essentially baptism or drenching with "holy Spirit" as a fact of human experience, both for the recipient and for onlookers, but a fact in which God as Holy Spirit was manifest as immediate agent. The water was simply a symbol, sometimes being added, as in the case of Cornelius and his friends, after the Spirit-baptism had already occurred: it was not its channel or necessary concomitant, as later came to be conceived, when the Spirit's action ceased to be a fact of experience and became matter for imaginative theory. A striking confirmation of such a view is the early Syrian usage, in the second century and long after, by which anointing with holy oil, symbolizing "participation in the Holy Spirit," preceded the water as "symbol of death" to sin (Apost. Const. vii. 22. 2). No doubt, too, the symbolic act of baptism itself, as a dramatic objectification of the inner act by which faith made its open confession (hence the use of the middle voice in Acts 22:16, cf. I Cor. 6:11), did enhance by suggestion the rapt spiritual experience which usually accompanied the rite in the apostolic age. Yet the fundamental baptism, "the purification of the heart by faith" (Acts 15:9), in virtue of which the convert took the momentous step of associating himself with Jesus as Christ and with His visible body the Church, and thereby received the Divine "seal" of acceptance (confirmation, in the original sense) in manifested "holy inspiration" (Eph. 1:13) — this inner and prior change was itself traced to the Spirit, applying "the word" of the Gospel to the soul as the living seed of new life.

Baptism, then, moved wholly in the sphere of religious experience and moral personality in the case of those capable of personal faith. With children not yet capable of this the case was different. They were *ipso facto* or by birth-right "holy," within the sphere of the covenant and not of "the world": for, according to the thought of Hebraism, and indeed of all ancient religion, the offspring shared its parent's religious status in a sub-personal manner. According to this deep sense of family solidarity, and of the wider solidarity of "the family of faith" as the psychological atmosphere of the child's awakening consciousness, it was also the natural thing that the symbol of the parent's religious relation should be administered even to the infant children of believers, as being by right potential

believers. The absence of any sign of ancient controversy about this usage, as if other than apostolic, virtually precludes its being of later origin. On the other hand, it is most unlikely that as long as Hebraic modes of thought prevailed in the Church — i. e., until the original apostles had died out — any notion of baptismal regeneration, in the actual sense proper to faith, was associated with the practice. Once, however, the prevailing mentality of the Church changed decidedly to one non-Hebraic and Hellenistic in sacramental conception, confusion between the two species of Christian baptism would readily come about, and in fact did so. Here lies the justification of the historic protest of those who at the Reformation rejected anything but “believers baptism,” even if largely in ignorance of the difference between the corporate mode of apostolic thought and their own more individualistic one. Most Evangelicals, however, have adhered to what they believe to be both apostolic usage and thought in the matter. Here surely is a case for that “mutual deference to one another’s consciences” for which the Lambeth Appeal of 1920 pleaded. The fact that most branches of the Church regard church membership as incomplete until confirmation or some other form of personal confession has marked the baptized child’s appropriation of its birthright of faith, should help Baptists to regard infant baptism as the first stage of the full rite, and so allowable.

The Sacrament of the Lord’s Supper should also be approached historically through the known forms of Hebraic thought and usage, and nothing foreign to these be read back into Christ’s own intention. Nor again should any associations which cannot be verified as part of what the historical context implies that He meant those actually present in the upper chamber to gather from His acts and words be treated as having His direct authority. Even where Biblical in idea, these are not to be made integral to the Sacrament as instituted by Christ Himself, but treated as secondary enrichments for devout meditation.

Read in its historical context in Jesus’ ministry, the one idea of this Sacrament which He (especially in the text of Mark, the earliest Gospel) desires to bring home to His disciples is the same that He had again and again tried to convey, but had ever found them so unreceptive of, viz., the redemptive significance of His coming death, in keeping with Isaiah 53. Once more, and for the last time, He repeats in a fresh and more impressive way the central truth of His later ministry, that “the Son of Man” is about “to give His life as a ransom

for many" (Mk. 10:45). Taking advantage of the paschal season which was filling their minds (whatever the exact day of the supper) with the idea of redemption through the life-blood of an innocent Lamb, Jesus in prophetic manner makes use of it to suggest, by this most acceptable approach, that Israel's final salvation will come through the breaking of His own body and the shedding of His own blood "for many." That this is the one thought here present, the one with which He desires with yearning sympathy to fortify His disciples against future despair, is borne out by St. Paul's declaration in I Cor. 11:26 that in this Sacrament it is "the Lord's death" that is proclaimed. This, then, underlies Jesus' words in distributing the broken loaf, over which He had given thanks to God, doubtless (in the absence of any indication to the contrary) in the usual form for the familiar rite before the meal of a group of male Israelites. Those crucial words, "Take: this my body" — there being in the Aramaic original no verb expressive of the relation between "this" and "my body," but the sense being defined by the circumstances as "represents" (compare Gal. 4:24, "these women are two covenants") — attach to the familiar ritual a new and special symbolism, a prophetic object lesson of what was so soon to be, but was not yet, objective fact. When these conditions are realized, in the Hebraic atmosphere of the occasion, they simply preclude¹ the literal and realistic sense, which once seemed to men, who had little or no sense of the full historical context, more natural than the prophetic-symbolic. The one really valid meaning of this Sacrament, then, is that implied in the "words of administration" in the Anglican Prayer Book of 1552, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving."

Other associations came more or less naturally to attach themselves to the suggestive symbolism of this acted parable. Those of a Biblical type are, the unity of the Church as sharing in the *one* loaf (I Cor. 10:17, cf. *Didache*, 9:4); Christ as the Bread of Life to the soul (the idea in John 6, though not one really suggested in the Last Supper, where the bread and cup together set forth the single *redemptive* idea under two aspects); and, though it is not actually in the New Testament, the association of the Church's self-oblation with the supreme example of the principle in the person of her Head. On the basis of His self-giving, the Church came in time to offer her "gifts" in kind as homage of thanksgiving or "eucharist." This,

1. See Prof. R. H. Kennett, *The Last Supper, its significance in the Upper Room*, Cambridge, 1921, and Bishop Temple, *Christus Veritas*, pp. 246-249.

the Church's one recurring "sacrifice," was a specialized symbolic form of the general Christian "living sacrifice" of oneself, body and soul, in "spiritual service" (Divine *latreia*), in virtue of the priesthood of all believers (Hebrews 13:15, I Pet. 2:5). In the eucharistic sacrifice of the ante-Nicene Church — though this fact is often overlooked — there was no thought of propitiation for sins, but only of "the sacrifice of praise." As to the idea of "the real presence," namely, of Christ's *body* and *blood* in the elements, rather than of His spiritual humanity under bodily forms — available as that is at all times to believers for communion through the Spirit — it is a pure accretion of a non-Hebraic and sub-personal order. It came in originally to satisfy the Hellenistic mentality, in its craving after a quasi-physical "food of immortality" for the corruptible human body; but it strongly influenced both the language and sacramental thought of the patristic and mediæval Church long after its original bodily rather than devotional interest was forgotten. Evangelical grounds of objection to any realistic theory of Christ's bodily presence, however attenuated its corporeal nature may be, are not only its exegetical impossibility (as above argued), and the physical impossibility of bodily ubiquity. They include also its irrelevance to the communion of persons, and the fact that, in claiming a superiority *in kind* for the sacramental species of grace, it lowers in idea the level of normal or abiding spiritual communion of Christians with Christ, and so creates a dualism in the life of grace as a whole. In neither of these two latter regards can the doctrine be brought into harmony with the genius of the Gospel of Christ and of His apostles, and of the nature of grace and faith in the New Testament sense. Yet such harmony is the final test of all properly Christian sacramental theory.

In the above historical survey I have tried to state frankly the essential Evangelical doctrine of the Sacraments as rooted in Scripture, with some passing allusion to the points at which the Catholic doctrine has come to diverge from what Evangelicals regard as the lines of true development, into serious changes in conception. I have distinguished, moreover, what I regard even as true developments in the Church sacramental doctrine, from the essential idea of the Sacraments, as these have the full sanction of Christ Himself. Such true ecclesiastical developments have a relative value for the Church, both in its different specific groups and as a whole: and it is the ultimate aim of our Conference to appraise and use them aright. As to those conceptions and usages which Catholics or Evangelicals cannot but continue to view as mistaken or defective,

and so cannot adopt from each other for the enrichment of their Christian life, they need not, in the last resort, hinder intercommunion: for they do not cancel the unity of underlying idea as apprehended in personal experience. And while deeply convinced that the Evangelical understanding of them best preserves generally and at the most vital points the original New Testament emphasis and perspective, and that this is the abiding test of true developments, I yet acknowledge that at certain points Catholic piety has better safe-guarded in its own way true Christian values, those most closely connected with its strong sense of the corporate nature of the Church. These will doubtless be duly brought out by those who represent the Catholic standpoint.

I would add a few words on what may be called the philosophy of Sacraments. First, then, Evangelicals hold the true order to be "Word and Sacraments," not *vice versa*: for the former psychologically conditions the latter, as means by which the Holy Spirit works graciously on the soul. Next by Sacraments they mean the rites as a whole, not the material elements characteristic of each. So regarded, namely, as symbolic acts of the Church, Sacraments are, in Augustine's phrase, "visible words." Thus the difference between them and the word of the Gospel fades away; and they are seen as special forms of the same spiritual appeal to personality which words convey in a less concrete and sensibly vivid manner. Hence they are valuable complements to the spoken word, their suggestiveness often speaking with silent eloquence, as the Holy Spirit interprets them to the heart, when the more abstract appeal of the audible word has, for the time, lost its full power. Being unargumentative, they penetrate the more by suggestion to the semi-conscious and intuitive levels where lie deep springs of emotion and volition. On lines such as these, rather than on those of Catholic theory as to objective change in the elements, should we conceive the true "spiritualization of the material" which we all aim at.

I will close on two notes of a synthetic tendency. While I have stressed the nature of Christianity and of its Sacraments in terms of personality, and personal rather than sub-personal conceptions of sacramental means of grace, I rejoice to recognize that personality is far from one and the same as individualism, or even individuality in any restricted sense: it is the soul of corporate and even institutional life also, so far as these attain their highest human forms. It may be common, then, to the Catholic and Evangelical emphasis on the corporate and the individual aspects of religion respectively. As regards the

feeling among Catholics that the Evangelical conception of the Sacraments is too subjective, I would beg them constantly to remember that Evangelicals regard all grace as due to the action of the Holy Spirit, and that to them this makes sacramental grace as objective as it need or can be for persons as such.

Finally, and most emphatically, I plead for the largest tolerance of diversity in the various constituent groups of any future closer solidarity of organized church communion, in the spirit of the golden words of the Lambeth appeal: "We believe that for all the truly equitable approach to union is by the way of mutual deference to one another's consciences."

J. VERNON BARTLET.

[Immediately following the two preceding addresses, Dr. August Lang of Germany, Canon Oliver C. Quick of England, Dr. Schoell of Stuttgart, and Dr. Robert A. Ashworth of New York delivered fifteen-minute addresses on the same subject, and Dr. Henry Maldwyn Hughes of England delivered a ten-minute address. These were followed by general discussion throughout the afternoon session.]

SUBJECT VII

THE UNITY OF CHRISTENDOM AND THE RELATION THERETO OF EXISTING CHURCHES

BY MOST REV. NATHAN SÖDERBLOM, D. D.

Archbishop of Upsala, Upsala, Sweden

Christian unity expresses itself in love, in faith, and in the organization of the Church. How shall Christians show their unity? Perhaps it is reasonable to ask rather: How do Christians most clearly show their Christianity? Hereupon our Lord answers unequivocally in the sermon on the mount (Matt. 7:16) "Ye shall know them by their fruits." Our fellowship in the Universal Christian Conference two years ago was a *communio in serviendo œcumenica*. In asking God how we shall best fulfil His service in our time, we had a wonderful experience of coming nearer to our Saviour and, therefore, nearer to one another and of feeling ourselves to be one. We were brought together in Life and Work. The Church's unity round the Saviour's cross was revealed.

In the preface to the report of one of the English archbishop's commissions we read "We do not underestimate the theological and constitutional questions involved. But we say deliberately that, in the region of moral or social questions we desire all Christians to begin at once to act together as if they were one body, in one visible fellowship. This could be done by all alike without any injury to theological principles. And to bring all Christians together to act in this one department of life as one visible body would involve no loss and manifold gain. We should get to know and trust one another: we should learn to act together: we should thus prepare the way for fuller unity."

Life, work, love has its foundation in faith, trust. And that unity of faith, which we experience deeply also here, must find its expression in clear, thoroughly thought-out words and forms. It must also be realized in worship and church order. There is little use to speculate about the forms of a united church before we have attained the *conditio sine qua non* for such unity, I mean fellowship at the Lord's Table. How do the existing communions feel and teach and act in relation to such a unity of the Church?

In order to describe the different attitudes towards such a unity, it will be necessary to distinguish between the soul and the body of the Church. *The soul* is the Divine inspiration conveyed to the Church by the Holy Spirit through Word and Sacrament; the soul is God's revelation received through faith. *The body* is the system of creed, doctrines, rites, and institutions of all kinds, which serve as channels or means or vehicles of God's grace.

Here we find three general answers to the questions about unity in creed and order. I venture to call those three positions (1) Institutionalism, (2) Spiritualism, and (3) Incarnationalism.

Institutionalism arises from time to time in different communions often as a reaction against a one-sided and extreme spiritualism.

Outside Rome institutionalism has in Western Christendom, as far as I know, never been taught and expounded in a more consistent and explicit way than in the Evangelic Lutheran communion in the early nineteenth century. The primary thing is, according to that conception, the sacramental institution, created at Pentecost. It must be remembered that great and lasting religious values were and are connected with that theology. But the controversy about the origin of the Church reminds one sometimes of the discussion whether the hen made the egg or the egg made the hen. A saying from Upsala tried to characterize that institutionalism: "The ministry is the primary, the divinity, the secondary thing."

Institutionalism is a hindrance to unity. Let me give one single example: A real and important step toward church unity was taken when, after long and mature deliberations, intercommunion was opened between the Church in England and the Church in Sweden by the Lambeth Conference 1920 and the Swedish Bishops' Council of 1922. We praise God for such a boon. But criticism and grievances were heard and are still made from that high church or stiff church Lutheran institutionalism. It criticizes faith, order, and discipline in the Anglican communion. It says, for instance: There is no guarantee in Anglican ritual and creed for the real presence in the Sacrament, safeguarded in our church by the doctrine of the ubiquity of the glorified Lord and of the consubstantio in the Lord's Supper. Further, there is no consistent and defined body of doctrine, nor any sufficient claim for theological university training of clergy nor sufficient doctrinal preparation for confirmation. One finds in Anglicanism arch-protestant, anti-catholic individualism which thinks that the individual priest

can arrange worship and his ecclesiastical duties as he likes and not according to the discipline and the fixed rules in the section of the Church in which he serves.

We have had to meet such objections, and we have met them. I quote such criticism as an *advocatus diaboli* only in order to show you how institutionalism is a hindrance for unity. I am happy that such Lutheran high church institutionalism has in no wise prevailed in the Church in Sweden, although it exhibits its exclusiveness in other important sections of our communion. Such an institutionalism is not in harmony with the doctrine of the prophets and of the apostles, nor with the essence and spirit of our creeds and of the church renewal in the sixteenth century.

If I am bound to choose between institutionalism and spiritualism I prefer the latter. We "must worship God in spirit and truth." "It is the spirit that giveth life, the flesh provideth nothing." If a priest is ordained by all bishops and archbishops of the Church, if he behaves in a perfect sacerdotal manner and knows the doctrine, but lacks the spirit, he is good for little. But the waiter whom I happened to meet here at Lausanne, and who has but one reality and passion in life, to follow his Lord and Master, exercises, without any ecclesiastical consecration, a priestly task.

The danger of spiritualism is that, in neglecting the doctrine and the order of the Church, it becomes too much dependent on men's capacity or incapacity. As Professor W. A. Brown shows in his beautiful recent book on prayer, a formless worship easily becomes monotonous and poor. It easily transforms the mystery of revelation and salvation and the Church's own life into a more or less idealistic society. It also easily becomes somewhat aristocratic, reserved for a few.

I try to call the relation to church unity taught by the communion to which I belong, *incarnationalism*. Will you say: *Wenn der Gedanke fehlt, stellt sich ein Wort herein?* This third group emphasizes, as against the first, that religion is not essentially a body, a fixed form, a doctrine, a hierarchy, but primarily a soul, a spirit. It is emphasized as against the second group, that for us, in this earthly existence, every spirit must receive bodily form, be incarnated in words, in deeds, men, institutions, doctrines and forms of service in order to become active and lasting.

Let me try to state, first, what I, for my part, regard as the relation of the Evangelic Lutheran communion toward unity and, secondly, a few words about the special situation of the Church in Sweden. It will be more useful than to try

to tell the relation of all existing churches to the unity of the Church. If the section of the Church known as Lutheranism, although Martin Luther himself vehemently protested against his name being used for a group of Christians, has proved and proves to be difficult in these strivings for unity, it has several obvious reasons.

1. We are in Western Christendom next after the Roman institution the most numerous communion with something between seventy and eighty millions of baptized people.

2. Secondly, much more unhandy is the fact that Lutheranism has not, as has Anglicanism, the national natural unity of expressing the sacred story of the one great nation. The Lutheran faith has, after the Roman Church, the largest number of national communions, representing, in a more or less authentic way, the religious life of the larger part of a nation. We here of Evangelic Lutheran faith at this Conference speak some dozen mother tongues and very few of us speak the English-American language as our mother tongue, which fact handicaps us in this Conference. Our communion all over Christendom speaks many more languages. More than one-third of the Evangelic Lutheran communion in the world has not sent representatives to this gathering. Many stand aloof as yet. We do not all agree on unity.

3. Thirdly, what the Lord Bishop of Gloucester said the other day about the difficulty of making professors agree, is very much applicable to our communion, which has always been very much concerned with professors. It regards university studies as necessary for holy orders, akin in this respect with the Presbyterian or Calvinistic communion.

4. Further, when Martin Luther, the passionately devoted son of the Church, was expelled from the papal institution, then it became a hard necessity to him and his friends to organize, *contrary* to their will and intention, a communion of their own. But they could never see or recognize that the action of the pope excluded them from the only Holy Catholic Apostolic Church. On the contrary, they felt themselves in a more authentic continuity with the revelation told in the Holy Scriptures, concentrated in Jesus Christ and preserved and developed under the guidance of the Holy Spirit in the early Church and in the Middle Ages, than those who separated them violently from temporal communion with Rome. It became also a necessity to formulate new expressions or symbols of faith, not in order to replace the old creeds, but, on the contrary, in order to express more clearly and explicitly in the language and the thought of the epoch what the great theologians of our Evangelic

Lutheran communion later called the catholicity of the Evangelic faith, or "*the Catholic Evangelic confession*," in full acceptance of the ancient creeds of the Church. Those symbols or creeds of the Evangelic Lutheran faith constitute a corpus which, in comprehensive theological learning and explicit treatment of doctrine and life, has, as far as I understand, *mutatis mutandis*, its analogy in one section of the divided Church on the sixteenth century, namely, in the Roman communion, in the Tridentinum.

You will not find any official document that calls the church in my country Evangelic Lutheran, it is simply called "The Church in Sweden" or "The Swedish Church." But the Church in our country has 1593 against the Roman Catholic king and with a regent with some tendency for a mitigated Calvinistic doctrine, emphasized the genuine Evangelic Lutheran conception as expressed in the whole treasury of creeds and symbols from the so-called Apostolic Creed until the Formula Concordiæ. They form a very bulky book. We possess thus a great and developed dogmatic tradition which makes it necessary for us to seek consistency when, with wholehearted earnestness, we try to realize the unity of all Christians.

I agree that such a tradition makes this undertaking more difficult to us than to most of our sister communions.

Now four statements on our relation to unity:

(a) I need not insist upon what we all recognize, namely, the foundation of our faith in Holy Scriptures, not as an oracle or a collection of oracles, but as a Divine revelation concentrated in the word "*Logos*," who became flesh, and in what our creeds call *the prophetic and apostolic doctrine*.

(b) It is to us self-evident that the unity of faith and order cannot be found in another direction than that indicated and defined by the ancient creeds. It is said that the Holy Spirit who teaches us all things shall guide us into all the truth; but He shall not invent any new things. He shall not speak from Himself. He shall take from Christ's.

The drawback of the ancient creeds, as Lord Sands and Professor Wobbermin and others have told us, is, of course, that they are expressed in a way of thinking and in a language very different from our way of thinking and our language, so that historic and theological learning is needed. Otherwise the creeds are easily interpreted in a heretical not in an orthodox way. Therefore, the question arises of the creation of new creeds, new expressions, new symbols. I quite agree with General Superintendent Zoellner that we cannot sit down here to write a creed. Let us clearly see our limitations and the

superhuman greatness of the task, because the Divine truth will never be fully expressed in human words. The Bishop of Gloucester writes about the Eucharist: "It is easy for us to unite in worship, it is impossible for us to unite in definition, for no human language can be equal to so great a mystery."

It will interest our brothers in other communions that we have in our creed a very clear definition of what creed means. In the introduction of the Formula of Concord the prophetic and apostolic Scriptures of the Old and the New Testament are proclaimed as rule and standards according to which all dogmas and teachers shall be esteemed and judged. Then it is said: "Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and could not be received other or further than as witnesses in what manner and in what places the doctrine of the prophets and apostles was preserved.

It is most necessary to keep in mind and to acknowledge that character of the creed. As Professor Titius stated the other day, we find that we have after the old church gone further under the guidance of the Spirit.

(c) To our communion, church unity is a necessary, self-evident corollarium of the Gospel. But "To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike. As Paul says: "One faith, one baptism, one God and Father of all."

(d) I may also add, I think, in the name of our whole communion that we feel it most necessary to give time to ourselves and to our brethren to think and talk and write these things over very thoroughly before we venture to issue any kind of proclamation about doctrine and order.

Now a few words about our peculiar Swedish position.

We have the so-called constitutional episcopacy, and the episcopal and presbyterian continuity without break is proved beyond any doubt. Even some Roman Catholic writers, such as Professor Martin of St. Sulpice or Spalding in his book on Reformation, have said that the bishops in Sweden, although, according to their views schismatics, are bishops in their sense as in no other part of non-Roman Western Christendom. Of course, we have never asked Rome about the validity of our orders. They would not be recognized. We highly value the episcopal form of the ministry and of the Church and do everything in order to maintain and propagate it, but at the same

time we are not bound to consider it as necessary in principle for church unity.

The value of episcopacy was accentuated by Laurentius Petry, Archbishop Lars in his Church Ordinance of 1571, which has authority in our church as a kind of particular symbolic book: "Wherefore as this law was most useful, and, without doubt, proceeded from God the Holy Spirit, the Giver of all goodness, it was also universally accepted and approved over the whole of Christendom, and has ever since been and ever must be, so long as the world endureth; albeit abuses, which have been exceeded great herein, as in all other of these beneficial and needful things, must be doffed." The Swedish Church Commission of 1911 says that doctrine of freedom "in no wise makes our church indifferent to the organization and the forms of ministry which the cravings and experiences of the Christian community have produced under the guidance of the Spirit in the course of history. We not only regard the peculiar forms and traditions of our church with the reverence due to a venerable legacy from the past, but we realize in them a blessing from the God of history accorded to us."

The only way for us to decide what part of formulated doctrine and church organization is necessary for unity, is to consider its ability to bring the supernatural Divine content to man, society and mankind.

The commission continues: "No particular organization of the Church and of its ministry is instituted *jure divino*, not even the order and discipline and state of things recorded in the New Testament, because the Holy Scriptures, the *norma normans* of the faith of the Church, are no law, but vindicate for the New Covenant the great principle of Christian freedom, unweariedly asserted by St. Paul against every form of legal religion, and instituted already by our Saviour Himself, as, for instance, when, in taking farewell of His disciples, He did not regulate their future work by *a priori* rules and institutions, but directed them to the guidance of the Paraclete, the Holy Ghost."

So far about our peculiar Swedish situation and doctrine in the Church in Sweden.

Such a principle makes the task more complicated and difficult. But we must not shrink back from difficulties. Difficulties are there in order to be overcome. The bliss of church unity is great enough to demand the price of our patient and prayerful consideration together in order to distinguish what is necessary and what is, in different situations, useful and important in creed and order.

A lady at the table quoted the other day in this connection the words that Pascal heard in the silence when, in the emptiness of the infinite space he was asking for God. "*Tu ne me chercherai pas si tu ne m'avais pas trouvé.*" "You would not seek me *if you had not already found me.*" We experience this wonderful fact, in earnest and free and frank and brotherly conversation in great style in our faith and our different traditions. I feel that such a seeking after a fuller joint expression of our unity indicates that *we have* already at the bottom of our Christian trust and experience such a unity. It it excluded that, in order to quote once more the formula of Concord, also the Church in this epoch might create a witness, "in what manner the doctrine of the prophets and the apostles has been received and preserved" and left to future generations by our time?

We, who have experienced the miracle of unity in the Stockholm Conference and here, will not deny the possibility of a new expression of faith in the living God through Christ under the guidance of His Spirit in the language and fabric of thought of these times, whether it may be made in the future united Church or before that time in a brotherly fellowship of Christian communions, not as yet organically united, but on the way to such a unity in multiplicity. My generation shall not see that wonder.

But we have come together here to experience our spiritual unity and to witness about it. At the same time in order to concentrate before God our thought upon what is essential in what unites us and in what separates us. And also openly to learn from one another, making a real effort to come out from the self-complacent confessional laziness of thought, into a seeking for fuller truth.

NATHAN SÖDERBLOM.

SUBJECT VII

THE UNITY OF CHRISTENDOM AND
THE RELATION THERTO
OF EXISTING CHURCHES

BY RT. REV. ARTHUR C. HEADLAM, D. D.

Bishop of Gloucester, England

It is, of course, somewhat difficult to decide what the relation of existing churches shall be to our future united Church until we have made up our minds on what lines the unity of Christendom is to be attained. I believe that the ideal that we have put before us is a unity which should have in it great possibilities of diversity, but that unity is not to be a mere federation, it is not to be a combination of different bodies merely for the sake of efficiency: the unity of the Church as St. Paul teaches us is a spiritual unity, a unity in Christ, a sacramental unity, a unity built up on a divinely appointed and divinely inspired ministry. Within this unity diversity might be possible. I propose, therefore, first of all to sketch shortly the principles of unity, and, secondly, the principles of diversity.

The unity of the Church must be a unity of faith, a unity in the Sacraments, and a unity in the ministry.

First, as to the unity of faith. This should be in words which have already been suggested. "The faith of Christ as taught in Holy Scripture and handed down in the Apostles' and the Nicene Creeds." It is not the creeds or the Scripture that we believe in, but the faith that they teach, and this is of extreme importance, for it means that we are not committed to any particular theory of inspiration, and we accept the creeds not as infallible or inerrant or necessarily unchangeable documents, but as the traditional expression of the faith in Christ. That faith means the belief in God as revealed in Christ; it means fundamentally the doctrines of the Incarnation and the Trinity; it means that reality is expressed to us in the words God, Son, Spirit, in the life and death, the incarnation and the atonement of Jesus Christ.

Just one thing more I would say, and I think it is fundamental. The same council of Chalcedon, to which we owe the document we now describe as the Nicene Creed condemns, not

only those who reject that creed, but also those who add to it in any way. I cannot but think that many of the evils of Christian disunion have arisen from the attempts that have been made from time to time to add to that creed. We should unite on the fundamental revelation of reality which comes to us in Jesus Christ, and not impose as in any way necessary for salvation any further interpretations or elucidations.

Secondly, the union is to be a sacramental union. "In one spirit are we all baptized into one body." "We being many are one bread, one body, for we are all partakers of the one bread." Now this unity in sacrament means the acceptance of the Sacraments and not of any particular teaching about them. For twelve hundred years the Christian Church was satisfied with that. There was much theology on the Sacraments, some good and some bad. The traditional belief was enshrined in liturgies which might still form a common basis of union. But no particular acceptance of any theory was required or enjoined or forbidden by the Church. I believe that that must be our basis of union in the future; we can unite in worship, we cannot unite in definition. The future Church will look upon baptism as the one means of entry into it; it will look upon the Holy Communion as the great corporate act of worship; it will endeavour to express its belief about these in the best way that the revelation of Scripture and theological thought has taught it, but it will not impose as a condition of entrance into the Christian society or of membership of it any particular belief about the Sacraments, nor will it prohibit any particular belief. Each worshiper will receive the Sacrament with the meaning that he himself attaches to it.

Then, thirdly, the union must be a union in ministry. The Christian minister is not merely an official appointed for the convenience of society. His appointment comes from God; "God has appointed in the Church apostles, prophets, teachers." "The apostles, the evangelists, the prophets, the pastors and teachers" have received in a marked way the gifts of the Spirit and that "for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ." Nor have I any doubt that this union in the ministry must mean the acceptance of the traditional form of the Christian ministry, the acceptance of episcopacy and of episcopal ordination. It is not my purpose at this time to discuss how that may be brought about; I would only say this, that I do not think that it is possible for any one church to go to any other and say, "Our orders are valid, yours are not." It is not possible for them to say, "We have the succession, you have not." The only full and complete

orders would be those given in a united church, and because the Church is divided, therefore, all orders are irregular and no succession is perfect. The unity of two branches of the Christian Church must come by each giving what it can to the other in the ordination of its clergy.

This, then, is our Christian unity, and I believe on this basis a strong, elastic society would be built up allowing within it for the manifold divergencies which have come through the different types of human nature. The Gospel of Christ is far deeper and fuller than anything which any one man or any one nation can grasp. All the different nations and churches of the world bring their honour and glory to the building up of the heavenly city, and if we attempt to impose upon the different Christian societies an ordered uniformity, we will destroy much life and the expression of new aspects of the Christian faith.

Let us now pass to the problem of variety.

There are, I think, two separate problems. There is, first of all, the relation to one another of the different national churches. In most European countries there is an established national church with definite relations to the government of the country, often supported in some way or other by public money. In some countries the national church includes the vast majority of the population. What is to be the relation of these churches to one another, and how far, if there were to be full Christian unity between them, could they retain their distinctive customs, manner of worship, and religious teaching? It is this problem that meets us most prominently in Europe.

Then, secondly, there is the problem which presents itself most prominently in America where there is no national church, but there are a vast number of separated religious societies or churches, often differing from one another in points which seem to the outsider to be matters of slight importance, but yet having their own independent traditions and life. How far can these co-exist with one another, and in countries where there is a national church, how far can they co-exist with that church?

I will speak, first, of the problems raised by the relations of the different national churches one to another. How far can their individual usages and customs be retained?

First, variety in worship. There are many different types of Christian worship existing in the world. There is the worship of the Roman Church, of the Greek Church, of the Anglican Church, of the Lutheran Church, of the Presbyterian. In all these I have at different times taken part. In all of them I have received edification. They have gradually been developed corresponding to the aspirations of different sections of the Christian

society; in their turn they have helped to mould the character and temperament of nations. I do not think that we can say that any one of them represents the perfect form of service. We may have our own particular desires depending largely upon habit and custom, but what may appeal to most of us will not appeal in the same way to others, and, therefore, I see no reason why in the united Church these different forms of service may not remain; although no doubt when the churches are united together, each will learn from the other and there will be more tendency to assimilation.

In fact, already in the Church of England we have begun to find that complete uniformity in worship is not attainable. Particularly in the mingled life of our great cities the various needs of mankind to be satisfied are far greater than any one form of service can content. There are many who wish to worship in different ways, and I do not know that the worship of one is a deeper or more real expression of Christian piety than the worship of another. The same diversity that exists within the Church of England might be extended and exist in greater variety in the united Christian Church.

The second point will arise as to the particular confessions of particular churches. What are we to say in the Westminster Confession or the Augsburg Confession or the Formula Concordiæ? It will clearly be necessary to have in any Christian society other statements of the Christian faith than the creeds. They alone are not sufficient to teach what Christianity is. They concentrate the mind on the essential truths, they do not explain those truths. Every church will need its catechism for the instruction of the young, it will need some manual or book of directions for its clergy to tell them the lines on which they should teach. The aspect of Christian truth presented to us in England is somewhat different to that presented in Germany. It is not that the one is true and the other false; it is that they are different interpretations of the one truth, and that clearly must remain. If suddenly Christianity as taught in England were to be taught in Spain, or the Christianity of Spain be taught in England, it would mean something difficult for those who heard it to understand. So I believe that for a time at any rate the different confessions of faith will continue, but they will continue not as documents excluding from the Christian society, but as manuals of instruction putting before the clergy traditional lines of Christian thought and teaching. No doubt each church will learn from the other, no doubt these formulæ may gradually be modified, no doubt in time they may give place to some new manual of instruction, or some new catechism

putting the traditional truths in a way more suited to the change of thought of modern times, and to a united Church. But that should be a slow process gradually going on. We do not wish to say at once that these traditional types of theological expression should be banished.

Then, thirdly, within the Christian ministry there may be different methods of expressing the relationship of the different parts. It is not so much the administrative unity of the ministry or its aspect with regard to organization, but its spiritual unity that is essential. Episcopacy may be autocratic, constitutional, or democratic. The authority given to the Christian congregation may vary. Different forms are suited to different stages of civilization or to different national temperaments. I do not see that it is necessary for us to impose one particular form on everybody. The tendency at the present day is to what is called a constitutional episcopate, to emphasize the congregational or the democratic elements. It has not always been so; it might not always be so again. At any rate, what I am desirous to suggest is that the adoption of episcopacy does not mean the adoption necessarily of one particular type.

Then, fourthly, the relation of the Christian Church to the national life may vary very greatly, and I see no reason why we should necessarily impose one particular type; and I think that it is particularly necessary to emphasize this, for there is great variety existing at the present time, and that variety should not necessarily be changed. We have, for example, in Scandinavian countries strong national churches in a close connection with the state; we have in America a loose form of establishment of all religious ideals; the attitude of the Church of Rome toward the government has varied much in different countries. I am not prepared necessarily to say that one particular type of national church is necessarily the right one. I have sometimes seen it suggested that the ideal put before us by the English Free churches should be considered the one possible relation of Church and nation. Personally, I dislike that ideal intensely. For me the building up of one national church in any nation in close union with the state seems the ideal to be attained. I have far greater sympathy with English Non-conformity as a religious movement than as a political movement. But it is not my business to discuss what should be the relation of Church and state. What I wish to point out is that each nation and each national church should be left free to make its own arrangements for the relation between the two great societies in accordance with its own traditions and the characteristics of its people.

So far I have been discussing the question rather from the relation of national churches to the Christian unity; but we have to pass now to the consideration of those societies which have organized themselves apart from national churches. I should look forward to the unity of the Church finding its natural expression in a local unity of administration or organization. That is to say, I believe that in some form or other the diocesan and parochial systems which prevail in almost every country of Europe should be the basis of church life. But in no times of religious earnestness has that ever been quite sufficient. In the middle ages we find the local organization supplemented by the great monastic system, and always there have been religious societies within or without the fold of the local church expressing different and sometimes intenser forms of the religious life. It would be a grave misfortune to Christianity if such variety should cease. The only thing that we should demand is that these societies, whether Anglican, Roman, Methodist, or whatever they may be, should not call themselves churches. And as I see it, the relation of these societies toward the Church might take one of two forms. The one form would be that represented at the present time by the position of the Uniate churches in the Roman Catholic communion. These bodies have their own hierarchy, their own liturgies, their own canon law, and they exist in the same locality side by side with the churches of the Latin rite. I do not see why such a variety should not exist in our united Church. Quite clearly, even if there were to be unity between the Church of England and the Church of Rome, those in England who have been in the habit of using the Latin rite would not want to give it up. I can well believe that other Christian churches existing at the present time might like to organize themselves on the same basis. They would have their own episcopate, their own properly ordained ministers, in communion with the localized ministry, but adding to the intensity and variety of religious life.

But there is another relationship which is possible. I can well believe that these separate bodies might exist without a separate religious organization of their own, as societies for promoting religious life: that I believe in some of the Scandinavian countries is the relation of their free churches. They have their separate religious life, but they have not their separate communion service. They would communicate in their parish church. The relationship of the Salvation Army might be the same as the relationship of the Church Army. Methodist societies might be religious societies in quite close union with the national church.

Let us take some concrete instances.

First of all, let us picture to ourselves a country where there is a Lutheran Episcopal Church, as the national church, with a considerable minority belonging to the Orthodox Eastern Church. Each of these has its traditional form of service, each its traditional church life. It would not be very easy for either of them to change suddenly his ways of thought, nor can I see any reason why they should change. We want them to be one Church and not two, and that we should secure if their ministries were unified; if bishops from both churches should take part in all consecrations, and, perhaps, also if, in the ordination of presbyters, presbyters from both churches should take part. They would unite in synodical meetings to discuss all those matters which formed the common interest of both churches, especially the regulations as regards religious education. They would unite in solemn service from time to time, and where necessity and occasion demanded the members of each would be admitted to communion at the altars of the other, but they would each live their own religious life and continue to observe their own religious customs and methods of worship. No doubt, if thus united, there would be considerable influence from one and the other. Each would learn from the other, and probably the unity between the two would become greater, but I see no reason at all why the two forms of worship should not go on side by side.

Or, again, let us picture the way in which religion might organize itself in England. We have a national church, which ministers directly to about half the population and has attached to it by nominal ties a considerably larger number. We have a body of Roman Catholics, about half a dozen considerable Non-conformist bodies, and a very large number of smaller sects. As regards the latter, it is not quite possible to say whether, if there was a general move toward unity, they would desire to retain a separate existence. Some would, some would not. Some would probably be quite implacable, like the Plymouth Brethren. Others would tend to be absorbed in larger bodies. But there will always be separated bodies so long as men think for themselves and think incorrectly. The churches we should be concerned with would be the Roman Catholic, the Methodists (who will probably become a united body), the Congregationalists, the Presbyterians, and the Baptists. I do not know whether the Baptist churches will ever desire or accept unity. As regards the others, the Roman Catholics might well continue as a separate body of Christians observing the Latin rite, living side by side with those following the English

rite. The bishops of the two societies would mutually assist in consecrations. I do not know whether the Methodists, the Congregationalists, and Presbyterians would care to have bishops of their own. They would I think tend to become, what they really are to a large extent at present, religious societies organized on a somewhat democratic basis, supplementing the religious life of the national church and correcting its deficiencies. Only in the future they would do this in union with the national church and not in opposition to it. That would mean that the ministries of these churches would be episcopally ordained, that they would assist in ordinations as presbyters of the Church, that they would meet in synods and councils, and that they would communicate with one another. But they would preserve each their own religious life and customs and manner of worship. No doubt when once united together they would tend to learn more from each other than they do at present. In some cases they might gradually approximate to one another, but I doubt if that approximation would proceed very far. The form of worship and religious life which is presented in Non-conformist chapels in England makes a definite appeal to many persons and would remain as a permanent type of religious worship.

As regards America, it is difficult for any one outside to speak, but sometimes the observations of an observer looking on are of value, and from such a point of view it would appear that the one thing that is needed for that country is to construct out of its vigorous but disorderly religious life an organized territorial ministry, to build up a proper parochial system, as the only method to prevent the overlapping of rival religious bodies, and to secure that every person throughout the country shall, if he claims it, have the ministrations of religion available. I believe that, if the principles of unity I have laid down were accepted, such a system would come very quickly. No doubt, especially in towns, it would need, as in England, to be supplemented by greater religious variety. I imagine that America would never have an act of uniformity. That a certain unity having been secured, it would be left to each separate congregation to continue to develop its own life, only there would be a decided tendency for different forms of worship to approximate to one another. The problem really in America is to create a unity out of the great number of very varying religious bodies which are yet not separated from one another by any fundamental point of doctrine. Once grant unity and a sufficient uniformity would be quickly developed.

I have endeavoured to sketch out as well as I can what I conceive to be the proper relationship of the Christian societies. Of course, anything put forward must be very much in the air. We do not know whether we are going to unite or how we are going to unite, but it is important, I think, to have clearly before us an ideal which leaves great room for diversity and variety. One thing only I would like to say in conclusion, and that is that a fundamental postulate of our united Christianity must be freedom and toleration. It seems strange that this is a lesson very slowly learnt. It must mean freedom for those who do not care to join the united Church; it must mean freedom within the Church for those types which do not have any desire to conform to the organized life of the national church; it must mean, above all, educational freedom. It is strange how difficult people find it to learn these lessons. I am shocked when I hear that only in recent years in one country the Roman Church has joined with the socialists to despoil a Protestant Church of its building. I am equally shocked when I hear that in another country a Protestant Church has joined with the anti-clerical state to prohibit Roman Catholic schools. I am shocked at the way in which modern liberalism has failed to realize that educational freedom means freedom to teach your children your faith as well as freedom from a state or church imposing its creed upon your children. It will be useless and dangerous for us to build up any form of united Church unless all alike, Romanist, Anglican, Protestant, Non-conformist, have learnt the fundamental doctrines of Christian liberty.

ARTHUR C. HEADLAM.

[Immediately following the two preceding addresses, Dr. Peter Ainslie of America, Prof. Dr. John Mackintosh Shaw of Canada, Bishop Adolf Kury of Bern, and Dr. G. F. Barbour of Scotland delivered fifteen-minute addresses on the same subject, and Bishop Peter Hognestad of Norway delivered a ten-minute address. These were followed by general discussion throughout the afternoon session.]

REPORTS ON THE SUBJECTS DISCUSSED

PREAMBLE

We, representatives of many Christian communions throughout the world, united in the common confession of faith in Jesus Christ the Son of God, our Lord and Saviour, believing that the Spirit of God is with us, are assembled to consider the things wherein we agree and the things wherein we differ. We now receive the following series of reports as containing subject matter for the consideration of our respective churches in their common search for unity.

This is a Conference summoned to consider matters of Faith and Order. It is emphatically *not* attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the Conference and the grave points of disagreements remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.

Each subject on the agenda was first discussed in plenary session. It was then committed to one of the sections, of more than one hundred members each, into which the whole Conference was divided. The report, after full discussion in sub-sections, was finally drawn up and adopted unanimously, or by a large majority vote, by the section to which it had been committed. It was twice presented for further discussion to a plenary session of the Conference when it was referred to the churches in its present form.

Though we recognize the reports to be neither exhaustive nor in all details satisfactory to every member of the Conference, we submit them to the churches for that deliberate consideration which could not be given in the brief period of our sessions. We thank God and rejoice over agreements reached; upon our agreements we build. Where the reports record differences, we call upon the Christian world to an earnest reconsideration of the conflicting opinions now held, and a strenuous endeavour to reach the truth as it is in God's mind, which should be the foundation of the Church's unity.

SUBJECT I. THE CALL TO UNITY

God wills unity. Our presence in this Conference bears testimony to our desire to bend our wills to His. However we may justify the beginnings of disunion, we lament its continuance and henceforth must labour, in penitence and faith, to build up our broken walls.

God's Spirit has been in the midst of us. It was He who called us hither. His presence has been manifest in our worship, our deliberations, and our whole fellowship. He has discovered us to one another. He has enlarged our horizons, quickened our understanding, and enlivened our hope. We have dared and God has justified our daring. We can never be the same again. Our deep thankfulness must find expression in sustained endeavour to share the visions vouchsafed us here with those smaller home groups where our lot is cast.

More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the churches represented in this Conference cannot allow our spiritual children to outpace us. We, with them, must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labour side by side, until our common goal is reached.

Some of us, pioneers in this undertaking, have grown old in our search for unity. It is to youth that we look to lift the torch on high. We men have carried it too much alone through many years. The women henceforth should be accorded their share of responsibility. And so the whole Church will be enabled to do that which no section can hope to perform.

It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward.

SUBJECT II. THE CHURCH'S MESSAGE TO THE WORLD — THE GOSPEL

We, members of the World Conference on Faith and Order, met at Lausanne, August 3-21, 1927, and agreed in offering the following statement to the several churches as the message of the Church to the world:

(1) The message of the Church to the world is and must always remain in the Gospel of Jesus Christ.

(2) The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

(3) The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the old Testament; and in the fulness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the son of God and the son of Man, full of grace and truth.

(4) Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

(5) Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

(6) The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

(7) The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the Living Lord.

(8) Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men: "Come unto me . . . He that followeth me shall not walk in darkness, but shall have the light of life."

SUBJECT III. THE NATURE OF THE CHURCH

We, members of the Conference on Faith and Order, are glad to report that we have been able to arrive at substantial accord in the following statement of our points of agreement and differences.

I. God, who has given us the Gospel for the salvation of the world, has appointed His Church to witness by life and word to its redeeming power. The Church of the living God is constituted by His own will, not by the will or consent or beliefs of men, whether as individuals or as societies, though He uses the will of men as His instrument. Of this Church Jesus Christ is the Head, the Holy Spirit its continuing life.

II. The Church, as the communion of believers in Christ Jesus, is, according to the New Testament, the people of the New Covenant; the Body of Christ; and the temple of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

III. The Church is God's chosen instrument by which Christ, through the Holy Spirit, reconciles men to God through faith, bringing their wills into subjection to His sovereignty, sanctifying them through the means of grace, and uniting them in love and service to be His witnesses and fellow-workers in the extension of His rule on earth until His Kingdom come in glory.

IV. As there is but one Christ, and one life in Him, and one Holy Spirit who guides into all truth, so there is and can be but one Church, holy, catholic, and apostolic.

V. The Church on earth possesses certain characteristics whereby it can be known of men. These have been, since the days of the apostles, at least, the following:

1. The possession and acknowledgement of the Word of God as given in Holy Scripture and interpreted by the Holy Spirit to the Church and to the individual. (a)

2. The profession of faith in God as He is incarnate and revealed in Christ.

3. The acceptance of Christ's commission to preach the Gospel to every creature.

4. The observance of the Sacraments.

5. A ministry for the pastoral office, the preaching of the Word, and the administration of the Sacraments.

6. A fellowship in prayer, in worship, in all the means of grace, in the pursuit of holiness, and in the service of man.

VI. As to the extent and manner in which the Church thus described finds expression in the existing churches, we differ. Our differences chiefly concern:

1. The nature of the Church visible and the Church invisible, their relation to each other, and the number of those who are included in each. (b)

2. The significance of our divisions past and present. (c)

Whatever our views on these points, we are convinced that it is the will of Christ that the one life of the one body should be manifest to the world. To commend the Gospel to doubting, sinful, and bewildered men, a united witness is necessary. We, therefore, urge most earnestly that all Christians, in fulfilment of our Saviour's prayer that His disciples may be one, reconsecrate themselves to God, that by the help of His Spirit, the body of Christ may be built up, its members united in faith and love, and existing obstacles to the manifestation of their unity in Christ may be removed; that the world may believe that the Father has sent Him.

We join in the prayer that the time may be hastened when in the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Notes:

(a) Some hold that this interpretation is given through the tradition of the Church; others through the immediate witness of the Spirit to the heart and conscience of the believers; others through both combined.

(b) For instance:—

1. Some hold that the invisible Church is wholly in heaven; others include in it all true believers on earth, whether contained in any organization or not.

2. Some hold that the visible expression of the Church was determined by Christ Himself and is, therefore, unchangeable; others that the one Church under the guidance of the Holy Spirit may express itself in varying forms.

3. Some hold that one or the other of the existing churches is the only true Church; others that the Church as we have described it is to be found in some or all of the existing communions taken together.

4. Some, while recognizing other Christian bodies as churches, are persuaded that, in the providence of God and by the teaching of history, a particular form of ministry has been shown to be necessary to the best welfare of the Church; others hold that no one form of organization is inherently preferable; still others, that no organization is necessary.

(c) One view is that no division of Christendom has ever come to pass without sin. Another view is that the divisions were the inevitable outcome of different gifts of the Spirit and different understandings of the truth. Between these, there is the view of those who look back on the divisions of the past with penitence and sorrow coupled with a lively sense of God's mercy, which, in spite of and even through these divisions, has advanced His cause in the world.

SUBJECT IV. THE CHURCH'S COMMON CONFSSION OF FAITH

We, members of the Conference on Faith and Order, coming from all parts of the world in the interest of Christian unity, have, with deep gratitude to God, found ourselves united in common prayer, in God our heavenly Father, and His Son Jesus Christ, our Saviour, in the fellowship of the Holy Spirit.

Notwithstanding the differences in doctrine among us, we are united in a common Christian faith which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the ecumenical creed, commonly called the Nicene, and in the Apostles' Creed, which faith is continuously confirmed in the spiritual experience of the Church of Christ.

We believe that the Holy Spirit in leading the Church into all truth, may enable it, while firmly adhering to the witness of these creeds (our common heritage from the ancient Church) to express the truths of revelation in such other forms as new problems may from time to time demand.

Finally, we desire to leave on record our solemn and unanimous testimony that no external and written standards can suffice without an inward and personal experience of union with God in Christ.

Notes:

1. It must be noted that the Orthodox Eastern Church can accept the Nicene Creed only in its uninterpolated form without the *filioque* clause; and that, although the Apostles' Creed has no place in the formularies of this Church, it is in accordance with its teaching.

2. It must be noted also that some of the churches represented in this Conference conjoin tradition with the Scriptures, some are explicit in subordinating creeds to the Scriptures, some attach a primary importance to their particular confessions, and some make no use of creeds.

3. It is understood that the use of these creeds will be determined by the competent authority in each church, and that the several churches will continue to make use of such special confessions as they possess.

SUBJECT V. THE MINISTRY OF THE CHURCH

We, members of the Conference on Faith and Order, are happy to report that we find ourselves in substantial accord in the following five propositions:

1. The ministry is a gift of God through Christ to His Church and is essential to the being and well-being of the Church.

2. The ministry is perpetually authorized and made effective through Christ and His Spirit.

3. The purpose of the ministry is to impart to men the saving and sanctifying benefits of Christ through pastoral service, the preaching of the Gospel, and the administration of the Sacraments, to be made effective by faith.

4. The ministry is entrusted with the government and discipline of the Church, in whole or in part.

5. Men gifted for the work of the ministry, called by the Spirit and accepted by the Church, are commissioned through an act of ordination by prayer and the laying on of hands to exercise the function of this ministry.

II.

Within the many Christian communions into which, in the course of history, Christendom has been divided, various forms of ministry have grown up, according to the circumstances of the several communions and their beliefs as to the mind of Christ and the guidance of the New Testament. These communions have been, in God's providence, manifestly and abundantly used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. But the differences which have arisen in regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions, and misunderstandings.

III.

These differences concern the nature of the ministry (whether consisting of one or several orders) the nature of ordination, and of the grace conferred thereby, the function and authority of bishops, and the nature of apostolic succession. We believe that the first step toward the overcoming of these difficulties is the frank recognition that they exist, and the clear definition of their nature. We, therefore, add as an appendix to our report such a statement, commending it to the thoughtful consideration of the churches we represent.

IV.

By these differences the difficulties of inter-communion have been accentuated to the distress and wounding of faithful souls, while, in the mission field, where the Church is fulfilling its primary object to preach the Gospel to every creature, the young churches find the lack of unity a very serious obstacle to the furtherance of the Gospel. Consequently, the provision of a ministry acknowledged in every part of the Church as possessing the sanction of the whole Church is an urgent need.

V.

There has not been time in this Conference to consider all the points of difference between us in the matter of the ministry, with that care and patience which could alone lead to complete agreement. The same observation applies equally to proposals for the constitution of the united Church. Certain suggestions as to possible church organization have been made, which we transmit to the churches with the earnest hope that common study of these questions will be continued by the members of the various churches represented in this Conference.

In view of (1) the place which the episcopate, the councils of presbyters, and the congregation of the faithful, respectively, had in the constitution of the early Church, and (2) the fact that episcopal, presbyteral, and congregational systems of government are each to-day, and have been for centuries, accepted by great communions in Christendom, and (3) the fact that episcopal, presbyteral, and congregational systems are each believed by many to be essential to the good order of the Church,—we, therefore, recognize that

these several elements must all, under conditions which require further study, have an appropriate place in the order of the life of a reunited Church, and that each separate communion, recalling the abundant blessing of God vouchsafed to its ministry in the past, should gladly bring to the common life of the united Church its own spiritual treasures.

If the foregoing suggestion be accepted and acted upon, it is essential that the acceptance of any special form of ordination as the regular and orderly method of introduction into the ministry of the Church for the future should not be interpreted to imply the acceptance of any one particular theory of the origin, character, or function of any office in the Church, or to involve the acceptance of any adverse judgment on the validity of ordination in those branches of the Church universal that believe themselves to have retained valid and apostolic orders under other forms of ordination; or as disowning or discrediting a past or present ministry of the Word and Sacrament which has been used and blessed by the Spirit of God.

It is further recognized that, inasmuch as the Holy Spirit is bestowed upon every believer, and each believer has an immediate access to God through Jesus Christ, and, since special gifts of the Holy Spirit, such as teaching, preaching, and spiritual counsel, are the treasures of the Church as well as of the individual, it is necessary and proper that the Church should make fuller use of such gifts for the development of its corporate spiritual life and for the extension of the Kingdom of Jesus Christ, our Lord.

VI.

In particular, we share in the conviction, repeatedly expressed in this Conference, that, pending the solution of the questions of faith and order in which agreements have not yet been reached it is possible for us, not simply as individuals, but as churches to unite in the activities of brotherly service which Christ has committed to His disciples. We, therefore, commend to our churches the consideration of the steps which may be immediately practicable to bring our existing unity in service to more effective expression.

VII.

In conclusion, we express our thankfulness to Almighty God for the great progress which has been made in recent years in the mutual approach of the churches to one another, and our conviction that we must go forward with faith and courage, confident that, with the blessing of God, we shall be able to solve the problems that lie before us.

Notes:

A. The following is the view of the Orthodox Church, as formulated for us by its representatives:

"The Orthodox Church, regarding the ministry as instituted in the Church by Christ Himself, and as the body which, by a special charisma, is the organ through which the Church spreads its means of grace, such as the Sacraments, and believing that the ministry in its threefold form of bishops, presbyters, and deacons, can only be based on the unbroken apostolic succession, regrets that it is unable to come, in regard to the ministry, into some measure of agreement with many of the churches represented at this Conference; but prays God that He through His Holy Spirit, will guide to union even in regard to this difficult point of disagreement."

B. In Western Christendom also there are conspicuous differences.

One representative view includes the following points: (a) That there have always been various grades of the ministry, each with its own function; (b) that ordination is a sacramental act of Divine institution, and, therefore, indispensable, conveying the special charisma for the particular ministry; (c) that bishops, who have received their office by succession from the apostles, are the necessary ministers of ordination; (d) that the apostolic succession so understood is necessary for the authority of the ministry, the visible unity of the Church, and the validity of the Sacraments.

On the other hand, it is held by many churches represented in the Conference (a) that essentially there is only one ministry, that of the Word and Sacraments; (b) that the existing ministries in these churches are agreeable to the New Testament, are proved by their fruits and have due authority in the Church, and the Sacraments ministered by them are valid; (c) that no particular form of ministry is necessary to be received as a matter of faith; (d) that the grace which fits men for the ministry is immediately given by God, and is recognized, not conferred, in ordination.

Further, we record that there are views concerning the ministry which are intermediate between the types just mentioned. For instance, some who adhere to an episcopal system of church government do not consider that the apostolic succession, as described above, is a vital element of episcopacy, or they reject it altogether. Others do not regard as essential the historic episcopate. Those who adhere to presbyteral systems of church government believe that the apostolic ministry is transmissible and has been transmitted through presbyters orderly associated for the purpose. Those who adhere to the congregational system of government define their ministry as having been and being transmitted according to the precedent and example of the New Testament.

SUBJECT VI. THE SACRAMENTS

We are convinced that, for the purpose in view in this Conference, we should not go into detail in considering Sacraments, — by some called “mysteries.” The purpose, therefore, of this statement is to show that there may be a common approach to and appreciation of Sacraments on the part of those who may otherwise differ in conception and interpretation.

We testify to the fact that the Christian world gives evidence of an increasing sense of the significance and value of Sacraments, and would express our belief that this movement should be fostered and guided as a means of deepening the life and experience of the churches. In this connection we recognize that the Sacraments have special reference to the corporate life and fellowship of the Church and that the grace is conveyed by the Holy Spirit, taking of the things of Christ and applying them to the soul through faith.

We agree that Sacraments are of Divine appointment and that the Church ought thankfully to observe them as Divine gifts.

We hold that in the Sacraments there is an outward sign and an inward grace, and that the Sacraments are means of grace through which God works invisibly in us. We recognize also that in the gifts of His grace God is not limited by His own Sacraments.

The Orthodox Church and others hold that there are seven Sacraments and that, for their valid administration, there must be a proper form, a proper matter, and a proper ministry. Others can regard only baptism and the Lord's Supper as Sacraments. Others again, while attaching high value to the sacramental principle, do not make use of the outward signs of Sacraments, but hold that all spiritual benefits are given through immediate contact with God through His Spirit. In this Conference we lay stress on the two Sacraments of baptism and Lord's Supper, because they are the Sacraments which are generally acknowledged by the members of this Conference.

We believe that in baptism administered with water in the name of the Father, the Son, and the Holy Spirit, for the remission of sins, we are baptized by one Spirit into one body. By this statement it is not meant to ignore the difference in conception, interpretation, and mode which exist among us.

We believe that in the Holy Communion our Lord is present, that we have fellowship with God our Father in Jesus Christ His Son, our living Lord, who is our one bread, given for the life of the world, sustaining the life of all His people, and that we are in fellowship with all others who are united to Him. We agree that the Sacrament of the Lord's Supper is the Church's most sacred act of worship in which the Lord's atoning death is

commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation.

There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements to the grace conveyed; and (4) the relation between the minister of this Sacrament and the validity and efficacy of the rite. We are aware that the reality of the Divine presence and gift in this Sacrament cannot be adequately apprehended by human thought or expressed in human language.

We close this statement with the prayer that the differences which prevent full communion at the present time may be removed.

SUBJECT VII. THE UNITY OF CHRISTENDOM IN RELATION TO EXISTING CHURCHES

Christian unity expresses itself in love, in faith, and in the order of the Church.

I Fellowship in Life and Work

As the individual is tested by the Divine rule ("ye shall know them by their fruits"), so also the unity of the disciples is proved by their fellowship in the service of the Master.

All Christians in fulfilling the Master's law of love should act together as if they were one body in one visible fellowship without any injury to theological principles. In 1920 the ecumenical patriarchate issued to Christendom an encyclical letter proposing a *koinonia ton ekklesion*, a league of churches for practical purposes, without authority to commit the churches. It was followed up by the Universal Christian Conference on Life and Work (Stockholm 1925). The task of that Conference should be continued and strengthened, and will surely prepare the way for fuller spiritual unity through faith in God and our Lord Jesus Christ, the faith underlying and inspiring all Christian life and work. A council of the churches for practical purposes might be well evolved from the continuation committee on Life and Work, consisting of representatives officially appointed by almost all Christian communions, and from other organizations of a similar nature.

II Fellowship in Faith and Order

The present movement toward unity in Faith and Order which has found expression at Lausanne, yields the idea of one Church united in the essentials of Faith and Order, and including diverse types of doctrinal statement and of the administration of church ordinances.

Every existing church has its own charisma, and its own historic tradition. It has, therefore, a contribution to make to the whole. The common historic tradition of Christianity has also to be considered. In the primitive Church the body was one, yet there was variety in the expression of doctrine and also diversity of practice.

In the united Church there must be:

1. A common faith, a common message to the world (Reports 2 and 4).
2. Baptism as the rite of incorporation into the one Church.
3. Holy Communion as expressing the corporate life of the Church and as its signal act of corporate worship (Report 6).
4. A ministry accepted throughout the universal Church (Report 5).
5. Freedom of interpretation about sacramental grace and ministerial order and authority.

(There is a difference of view as to the extent of this freedom.)

Professor Balanos made the following statement: The Greek Church, which regards the holy tradition of the Church besides the Holy Scriptures as *norma fidei*, cannot recognize liberty in regard to interpretation about sacramental grace and ministerial order and authority.

6. Due provision for the exercise of the prophetic gift.

III Ways of Approach

In preparation for closer fellowship, each section of the Church should seek more intimate knowledge of faith and life, worship and order in other communions. Differences founded in complicated historic developments may sometimes prove to be less important than they are supposed to be. As our several communions come to understand each other better, they will refrain from competitive propaganda to exalt the one by depreciating another.

The unity of the Church is most effectively promoted by constant prayer for one another on the part of the various communions: and such prayer is especially needed for all those who are passing through suffering.

We would also stress the value of different communions engaging in joint evangelistic work. There is abundant evidence that when communions undertake together the Divine task of bringing the love of Christ to those who do not know Him, they find themselves in the closest spiritual unity.

When different Christian denominations are represented in the same community, differences in creed, worship, and practice should not prevent individuals and communions from working together in recognition of the principle of comity, mutual consideration, and Christian courtesy.

We note, with gratitude to God, the recent increase of effective co-operation on the mission field. The purpose of all missionary work is to carry the eternal Gospel to the ends of the earth, so that it may meet the spiritual needs of every nation and bring all men to their Saviour. The urgency and greatness of that task has led to the accomplishment of some unions, and to the proposal of plans which are attracting the attention of the older communions and may prove to provide examples for them. We trust that the old long-standing divisions will not be permitted to frustrate such plans.

IV Complete Fellowship

Complete fellowship in the Church will not be realized until the way is opened for all God's children to join in communion at the Lord's table. Only through prayer and thoughtful deliberation can steps be taken toward full communion between the different sections of Christendom. Ambiguous statements and hasty measures may hinder the work of unification. Only when full mutual recognition has been obtained, can the visible unity of the Church be effectively realized.

Nor should we forget that, greatest of all, God's mercy and sonship in His family are granted to every faithful soul. God give us wisdom and courage to do His will!

CLOSING STATEMENT BY BISHOP BRENT

The seventh report was, in common with the four previous reports, received *nemine contracidente* by the Conference. Instead, however, of its being referred directly to the churches, it was referred to the continuation committee according to resolution passed by the Conference. At a meeting of the continuation committee of August 20th, action was taken looking toward the speedy issuance by the continuation committee of such a revision of the report as would have been made in the Conference had time allowed.

We have finished our task. From first to last, we were able to express it in constructive terms written and received, whether they be statements of agreement or statements of difference, in brotherly love and mutual consideration. They are the product of the minds of men who earnestly desired and strove to place themselves under the guidance of God's Holy Spirit. Human imperfections which mingle with them we pray God to pardon. In offering to Him our handiwork, we are but returning to Him that which He has given to us. We pray His acceptance of and blessing upon our offering.

We who have been privileged to labour together, have done so with the joyousness of unhampered freedom. We must not forget in the liberty

which is to us a commonplace, the sufferings which some of our Christian brethren are at this very moment undergoing. Devoid of liberty, in hostile surroundings, their cry goes up to God in the house of their martyrdom. Our prayers enfold them and our sympathy stretches out affectionate arms toward them.

Finally, we commend the Christian churches, whether those represented in the Conference or not, to our Heavenly Father's guidance and safe keeping, looking earnestly toward the day when the full mind of God will control all the affairs of mankind.

WHAT MEMBERS OF THE CONFERENCE SAY

From the Archbishop of Upsala, Sweden:

"We who went to Lausanne might be divided into four groups.

"1. Some, not a few, came with a ready scheme. They knew everything about the united Church. They had the sketch of the house outlined in their minds, and to them it was a beautiful house. But two problems faced them. The house which is to be built is costly and, secondly, which is still more important, there must be some people who would like to live in that house. Then when the house is all ready for occupancy, just think how confusing it would be when the different flocks of Christendom would say: 'Very kind of you to invite us, but we prefer to live in our own houses.' One of the useful features of the Lausanne Conference was that it crushed all such illusions. It made every one, who is not deaf and blind, to leave his illusory dreams and face reality, building prayer and hope and endeavour on the solid foundation of historic facts.

"2. More numerous still were those who came without the vision of a really visible united Church. They are satisfied with federation, a sort of alliance between the different communions. I hope many of these brethren got at Lausanne a greater vision of a Church, one in faith, also to a certain extent one in doctrine and order and one in a variety of forms. This is a bolder ideal and the road is long. But we must see that our divisions cannot be wholly overcome with alliances and federations for certain purposes. We must dare to see, at the end of the road, God's Church united, not only in the faith of its believers, according to the third article of our creed, but also united on earth as one congregation.

"3. Many went there with hesitation. We must not hide the fact that a great many church people everywhere, and not a few Christian communions besides Rome, look at our enterprise with much skepticism. If I were to say that many who went to Lausanne as critical and unbelieving observers were moved and impressed by the greatness of the sacred task before us, this is not only the sincere wish of my heart, but likewise of others, who expressed themselves to me about it. As an aid to this it was a wise plan to put everyone at work in the sections and sub-sections, because no one can set his hand to a hard and great task without being deeply impressed by it.

"4. Many went to the Conference seeing clearly those processes expressed in the report of the seventh and last section which I regret did not receive the unanimous support of the Conference, and consequently was referred to the continuation committee. First of all, however, is the work of love and fellowship in Life and Work that our brothers in the United States started at the same time the British Council for Promoting an International Christian Conference was founded in England and initiations were taken in Scandinavia, in Switzerland, and in Hungary for a similar testimony of solidarity around the cross of our Saviour. Somewhat later that historical encyclical was issued in 1920 by the ecumenical patriarchate in Constantinople on co-operation, what the encyclical calls a league of churches, a *koinonia ton ekklesion*. In the whole proceedings and in the material set forth by the strenuous work of our conference there was not a single paragraph or undertaking or organization where our Orthodox brethren and ourselves are as completely one as in this fellowship on Life and Work, founded on our common love of and faith in God and our Lord Jesus Christ.

"It is also evident that the gathering at Lausanne was made possible through the mutual knowledge and friendship and confidence created by our

common allegiance to our Master and by our joint efforts to follow Him in applying His Divine rule to the needs of our epoch in national and international intercourse. Fellowship in Faith and Order is a great ideal which was presented to us seventeen years ago by such Christian noblemen as Bishop Brent and Mr. Robert H. Gardiner. For my part, and I think I speak for many others, I see the way and the goal clearer now than before I went to Lausanne. Premature hopes and steps are forbidden, e.g. by the solemn declaration of our Greek Orthodox brethren. We must build on reality.

"Perhaps it is vain to discuss in detail several organizations and orders of the future. But we find ourselves on solid ground as long as we recognize our common faith in God through Christ. That unity has been confessed in the most moving and striking way by eminent members of the Orthodox Church, and it is a miracle that all sections of that Orthodox Church, except Russia, for special reasons, are officially represented on the continuation committee on Life and Work, together with all important denominations in Western civilization, except Rome. Nothing is more needed than to understand one another better. Personal acquaintance leads to understanding. American money could not be better used for the peace and welfare of mankind than the generous gifts which are used in sending students to other countries where they may learn other languages and know intimately the faith and religious life, the worship and organization in other churches in those countries. Fellowship in Life and Work will pave the way for fellowship in Faith and Order. That second call is distant. We must be patient; not narrow-minded and shortsighted.

"One thing has, I hope, become clear to every member of the Conference: What is *the* great problem? There is in some parts a tendency to hide or forget or put aside that problem in taking up all kinds of secondary things and questions of doctrine and organization. That problem is the biggest scandal in the Church to-day. Christ invites all of us to His table. The Lord's Supper should be the innermost point of unity for all Christians. There we should all meet in adoration in receiving the Divine gift. There we should all meet in the central mystery of salvation and fellowship with our Divine Master and be equal one with another. There is no more hideous caricature of Christianity and the Church than that scandalous fact that we cannot all go to the same table of our Lord. I would say as long as that scandal lasts the table is not the table of our Lord, but the table of some human lords, rivalizing with each other in a competition absurd and sacrilegious. It is quite true, as the bishop of Gloucester has told us, that we can unite in worship without being able to explain in the same manner the Divine mystery. Here is the problem. It cannot be solved by hasty measures. But it must be faced. All talk about a united Church is shallow and empty as long as we do not set our prayers and endeavours in order to have fellowship at the Lord's table. When this visible fellowship in the Holy Communion is a reality, then the question of a united Church can be treated not as a speculation only, but as a reality to be won.

"It was not possible for the Conference at Lausanne to celebrate the Holy Communion. The words of my Norwegian brother, the bishop of Bergen, still ring in my ears when he said in our section: 'I beseech for Jesus' sake, let us come together at His table.' Many others have expressed the same sentiment. In Stockholm we boldly anticipated. Let us trust that not too many years will elapse before the Christian communions can, according to acknowledged rules, come together at the Lord's table. I mean those communions from which the most eminent and representative members walked together up to the altar of Engelbrektskyrkan Church in Stockholm and kneeled one beside the other. That view was a glimpse of heaven. It is to all of us a guarantee for the accomplishment of full communion. We remember with great gratitude our fellowship in Holy Communion in the Cathedral at Lausanne after Wilfred Monod's great sermon. But besides our Reformed brethren and other genuine Protestants, we were only a few Evangelic Lutherans. Intercommunion, fellowship at the Lord's table, is the first and last and essential condition for a united Church. Let us pray

for it and work for it. Hasty measures and ambiguous statements are risky. This matter must be taken most seriously. But we want men who are not imprisoned in the narrow folds, but who are able to look over dividing walls and see their neighbours and learn from them and be one with them in God.

"5. Let me add another experience. We felt a strong and healthy wind from the missionary field. Some one rose in the Conference and was anxious that those communions in India and China and Japan should not unite too soon. Do you know what I thought on that occasion? Do you know what I felt when Dr. Lew of China, or Bishop Fisher, or the Bishops of Tinnevely and Dornekal, or Dr. Banninga, or the bishop of Bombay spoke about these things? I thought: In the near future the Christian Church in the Far East and in India will telephone to us in Europe and America and say: 'If you continue with your old and foolish divisions, we had better send missionaries to you.'

"The greatest thing about Lausanne was the fact itself that so many good men and a few women came together from different communions in the West and in the East. I hope that the proposal made by members of our Evangelic Lutheran communion at Lausanne will be accepted and fulfilled. We proposed to the Conference that a few trusted men be elected from the great sections and also from the smaller ones in order to consider, in the light of Holy Scripture and the history and doctrines of the Church, the reports made and papers read during the Conference.

"Why should not the next Conference on Life and Work, which has been strongly urged from several quarters, be immediately followed by a smaller, carefully selected meeting on Faith and Order? I think we all left Lausanne with the persuasion that the Conference was helpful and good.

"6. Just one word more. There were members of all important Christian communions, except Rome, praying, thinking, deliberating on the great articles of our doctrine and on church worship and order, instead of antagonizing and misinterpreting each other! A wonder of church history! It will grow on us when we think of it later. We owe it to the Anglican communion. We must not forget that this bold venture of faith issued from the Protestant Episcopal Church. It came from the New World. The success of the Conference in the Old World is due to the self-sacrificing faith and service of Dr. Garvie more than to any other man."

From the Most Rev. Metropolitan Germanos, Eastern Orthodox, London:

"Now that the vision of Lausanne belongs to the past, allow me to express, in brief, my impressions. The Conference of Lausanne was a revelation, — a revelation of how near to one another are all those who believe on the same Lord and Saviour Jesus Christ. Representatives of different nations and numerous churches, after centuries of separation, gathered together, sung together, prayed in common, praised God and invoked the guidance of the Holy Spirit for the success of the work, which surpasses human power, i.e., the reunion of the churches. This harmony of souls was not disturbed either by the difference in languages and habits, nor the existence of various external forms and dress. I shall never forget the impression made upon me when officiating at the small Greek Orthodox Church in Lausanne, I observed among the Orthodox members representatives not only from the Anglican communion, but also from the Lutheran and the Presbyterian communions. They followed with the greatest interest the liturgy of St. Chrysostom; they prayed with us, and, at the end of the service, they came to receive the blessed bread (*antidoron*) from the hand of the bishop. Indeed, 'One Lord, one faith, one baptism'!

"But the Conference of Lausanne was, at the same time, a tribune of liberty in Christ. The Conference did not come together under the pression of this or that church or ecclesiastical party, but it came together in the spirit of equality and with the same right to everyone to express his interpretations in dealing with the questions under discussion. These interpretations could differ quite widely. However, these differences did not disturb

anybody, nor did it lessen the sympathy existing between the members. Sometimes speakers were approved by members who did not share their ideas and this happened only because their declarations came from a sincere conscience and expressed religious convictions. Thus Lausanne was for me the confirmation on this point also of what the apostle says: 'Where Christ is, there is liberty.'

"But Lausanne was for us all, moreover, a first-class school. What we could not procure by a long study at home, this provided for us a three weeks' intercourse and communication each with the other. We sought to find our agreements and disagreements. We gladly recognized that many of these points which separate us do not have any relation to the essence of Christian faith and they may remain also in the future as forms and peculiarities, owing to the long historical evolution which imposed them. At the same time, we noticed that, by other points, there is not the letter, which divides us, but the meaning given to the words, i. e., the meaning which the words include. It is superfluous to say that these differences exist principally between the many Protestant denominations, on the one hand, and the Orthodox Church, to which I belong, on the other. This is because the principles for reunion differ greatly in each church. But we explained sincerely our differences and we asked the grace of the Holy Spirit to heal our weaknesses. And we do hope that, notwithstanding our differences, God's grace will help us to see the day of reunion.

"Lastly, Lausanne strengthened in us the thought, which in the last few years has dominated the ecumenical partiarhate, relative to the foundation of orthodoxy. This thought is that, in every attempt at reunion of the churches there must come first the understanding and co-operation between the churches on the points upon which they agree with one another. I do not think that Stockholm with its Conference on Life and Work did say the last word in this matter. The establishment of a sort of league of churches is of pre-eminent value and utility. The rights of every church must be recognized and propaganda among Christians must cease. The signs of love and help to the churches which are unable to fulfil their duties to their own people must prevail. In the same way the churches must unite themselves in contending against the external enemies of Christendom and against the subversive powers in its midst. When this league is realized and the reunion of the churches in faith begins with those churches which are holding to the same principles, then it is easier to come to a general reunion according to the words of our Lord: 'There shall be one flock and one shepherd.'"

From the Hon. Lord Sands, Judge of Supreme Scottish Courts in 1917, Edinburgh:

"The general impression is one of success. The most widely representative Conference of Christians which ever assembled in the modern world united in one fellowship of common prayer, praise, and adoration. Christ was not divided in our worship. We all acknowledged one Lord, one faith, one baptism. We did not all see eye to eye in many matters which were the subjects of discussion, but I think that we were united in our endeavour to bear one another's burdens and so to fulfil the law of Christ. A well meaning suggestion was made by one of our honoured members in a circular letter issued before the Conference assembled that, as some heat would probably manifest itself in our debates, it would be desirable that the chairman should, on such occasions, seek to still the tempest by a call to prayer. The need for any such precaution was absolutely foreign to the spirit which manifested itself in the Conference. There were incidental calls to prayer in the course of the proceedings, but the occasion of those calls was not to still the tempest but to offer our thanksgiving to Almighty God for agreement obtained or for inspiration derived from a moving address by one of our brethren.

"Beyond what I have just expressed I do not here go by way of stating general impressions. Not that I am destitute of these, but I have no doubt

they will correspond generally with those stated by others. I prefer to state one or two particular personal impressions which would be out of place if I were attempting a general summary in the brief space available.

"One is the pleasant impression I formed of the members of a communion with which hitherto I have had little personal contact — the Eastern Church. I have always had a certain affection for that church as the church which — doctrinal considerations quite apart — seems to me to have locally and historically a surer claim to apostolic succession than any other communion. The Eastern Church is divided from most of us as regards certain doctrines and a number of usages which are on the border line of doctrine. These differences were not, of course, removed, but the spirit of our Eastern brethren was admirable. Whilst firm in the maintenance of their own position, they were most tolerant and conciliatory and showed an earnest desire to keep in touch with us and on all lines at present possible to draw closer together with us.

"Another very definite impression was that of the virility, zeal, and tolerant solidarity of the Lutherans. There was no evidence of that Laodiceanism of which they have been sometimes accused. They were a distinct power in the Conference. Perhaps of the special papers contributed none created a more powerful impression than the address of Dr. Deissmann upon the message of the Gospel. One formed the impression, however, that the Lutherans were not so familiar with the question of church union in its practical aspects as were the members from the Anglo-Saxon countries. They were strongly insistent upon the need of fellowship in communion, but they did not appear adequately to appreciate the difficulty of the problem in its relation to conscientious difference of opinion as to the validity of order in the ministry. Doubtless they have not been brought 'up against it' in German and Scandinavian lands where 'high' episcopalian doctrine is unknown outside the Roman communion.

"A third and final impression that I mention was that, whilst all were for union, the men who said that we *must* have union were the men who are in contact with the non-Christian world. That note was insistent and it always struck home. We are trying to send the message of the Gospel to those who are waiting for it in distant lands and in response there comes to us from India, from China, from Africa, the urgent question 'Is Christ divided?' One was disposed, as one listened to those who pleaded with us from the mission field, to think that in the providence of God the young churches in lands afar were perhaps destined to lead us and to teach us.

"One did not leave Lausanne triumphant. We were still all returning each to his own tabernacle. But we left it thankfully and hopefully. Christendom, outside of the Church of Rome, can never be quite the same again. For three weeks the servants of the living Christ, representatives of the churches in all lands, have felt His presence in their midst."

From Prof. Francis J. Hall, General Theological Seminary, New York:

"I have been requested to give impressions of the World Conference from the Anglo-Catholic standpoint.

"It is one of belief in the ancient Catholic system, reformed indeed, of corrupt accretions, and adjusted in its human accidents to local and modern conditions, but retaining those things which the bulk of Christendom through all Christian centuries, up to the present time, has believed to be the original sacred deposit of Faith and Order committed permanently to the Church by our Lord and His apostles.

"We went to the Conference with the aim of promoting between other Christians and ourselves a truer understanding of each other's positions, and a deepening of friendly tempers toward each other — determined both to explain our positions frankly and kindly and to listen patiently and thoughtfully to similar explanations from others. We were controlled, however, by the conviction that the full reunion of Christendom is impossible except upon the basis of the ancient Catholic system. At the same time, we

realized that real and common conviction of the truth of that system is essential to the fruition of the union in which we believe, and that this is impossible except through devout and prolonged study.

"The Conference brought us a wonderful experience. It made us realize how sincerely earnest and devout others are in truth-seeking, and in the forms of loyalty to our common Lord and Saviour in which they believe.

"We also formed friendships with those from whom we differed, which, I am sure, will be most lasting and helpful in a growing understanding of each other. Our daily prayers with each other opened up experiences which may never be forgotten.

"Finally, not only in the aula and sectional gatherings, but in many a less formal and more confidential give and take — we initiated, I believe, more hopeful studies in the future.

"There are, as I conceive, three distinct stages which have to precede any definite *action* looking to reunion between Catholics and Protestants. *The first* is a breaking up of the crust of centuries of mutual misapprehension and mistrust. In this regard the Conference was very helpful. Not all misunderstandings were removed. That would be too much to expect. But a kind of fresh investigation was started that, if continued patiently, will do wonders. *The second stage* is study based upon mutual understanding, and thus made likely to result in growing agreement. *The third stage* is such measure of accomplished agreement, in things that determine religious practice and interior fellowship, as will enable us to unite in obedience, in sacrament, and in discipline, without schism-provoking friction, and *in assured conformity to the Lord's will.*

"I believe that, when such stage is reached, many of the terms of union and provisos which we now so anxiously stipulate will no longer worry us. The only face we shall then wish to save will be that of the united Church of God — the same face for us all. God speed the day!

From Dr. William E. Barton, Congregationalist, Chicago:

"Writing as the Conference approaches its close, but before it has actually ended, I am not unmindful that sometimes in the last hours of an assembly unexpected developments occur. I do not, however, anticipate any very marked changes.

"First of all, and last also, I must record the remarkably fine spirit of the Conference. Its members are well selected men, of recognized leadership and quite unusual ability. I presume it could safely be said that not in a hundred years has a convention assembled anywhere with an average of intellectual ability and scholarship equal to this. Seventeen years of preparation have brought together a body of men of whom no one can truthfully speak with disrespect. These men have worked together now for almost three weeks, have felt the strain and jar and weariness which inevitably result from such a situation, and both on the floor of the Conference and in the committees have manifested a spirit of generosity, of willingness to learn, and of consideration for the opinions of others. This is altogether refreshing and full of hope. It was not so in the councils of the early Church. We have much more unity now than they had in the days of the so-called 'undivided Church.'

"In the second place, the actual results in agreement have been greater than I expected. I was not one of those who anticipated large progress as a result of this meeting. The agenda sent out as coming from the subjects committee seemed to me to doom the Conference to futility. If these outlines had been followed, that, I think, would have been the result. Fortunately, the criticisms that came to the continuation committee were so unsparing that the committee directed the material to be denatured, shortened, and presented to the Conference with complete liberty on the part of the whole body to use or disregard as it saw fit. So far as I know, no use whatever was made of the original form, and very little was made of the amended material. The Conference, unfettered, so far as this material was con-

cerned, went forward with a directness that some of us had not expected. While the material received and approved for publication is not binding upon any one, even upon the men who voted for it, the sum total of honest agreement is greater than I anticipated. Just how much of agreement is to be of record cannot be stated till the Conference has adjourned. I suspect there will be less than some have hoped; on the other hand, there is likely to be more than some, including myself, were prepared to expect.

"In the third place, one must pay a real tribute of respect to those members of the Episcopal Church who conceived and brought forth this movement; and if their reservations have at times appeared to involve real inconsistencies, something must be allowed for their peculiar position, with their own sharp internal disagreements, and their precarious relations with some other communions with whom they are seeking a closer relationship.

"Next, and closely akin as an element in the complex here presented, is the presence of fourteen sections of the Greek Church by its representatives. These men, whose presence had been most devoutly sought by the Anglicans, have been both an embarrassment and a means of grace. They do not live in the same century with us, so far as thought and the application of the Gospel to practical movements is concerned, but they are seeking to be tolerant as they esteem tolerance, while standing rigidly for everything that belongs to their tradition. They have been a help to us of the non-liturgical communions in this, that they use only the Nicene Creed, and they use that without the *filioque* interpolation. This compelled those in the Anglican and other creedal churches to relegate the so-called Apostles' Creed to a secondary place, and so to weaken the authority of creeds as a matter to be defined by the Conference. But toward the end they have grouped the Anglicans with the rest of us, which is good discipline for the Anglicans, and told us they cannot go very far with us at present toward organic union unless we accept the Greek Orthodox tradition, and with it the seven Sacraments and much beside. We can endure this if the Episcopalians can.

"But now we come to the last fact, and that a sad one, and that is that, while we are talking of the union of Christendom, those who talk most about it are least ready for it. More than once it has been suggested that this body of Christians assembled from the ends of the earth should celebrate the Lord's Supper together. It simply could not be done without splitting one or more sects into splinters. The reasons assigned are divergent and all are bad. There simply cannot be a good reason for a situation of this character. The more reasons there are adduced, the more specious do they all become.

"The union of the churches is still remote. I hope we have brought it a very little nearer. I am told that thirty-four bishops of the Anglican communion are in actual attendance here. I have not counted and these figures may or may not be correct. Whatever the number, they are many, and their influence is large. That influence has not prevented representatives of other churches from receiving a sympathetic hearing, and I have no complaint to make either for myself nor for any whom I might assume to represent. But if all the Methodists, Baptists, Presbyterians, Congregationalists, and Disciples had petitioned unanimously for a closing communion service, they would have been utterly powerless. The Anglican Church would have feared utter disruption if its representatives had joined in such a service. But if they had been brave enough and united among themselves, and had declared before high heaven and the Church of Christ that all talk of union was a sham unless this was done, they could have accomplished this result. It would have driven some of their members and some of their clergy out of the Anglican Church, but it would have brought union nearer than a thousand resolutions.

"I end as I began. The spirit of the Lausanne Conference has been fine, and it has some promise for the future. I am not rash enough to estimate how much real progress has been made; I will not wilfully underestimate it. On the other hand, I suspect some others will overestimate it. I am thankful that we now appear to have gone considerably farther than

I expected we should be able to go. But we halt just where we have always halted. We have not removed any of the major obstacles to union. They all exist, and they are of such nature that no man can safely predict when or how they will be eradicated. We have been screaming here at the tops of our voices that union is a necessity. It not only is not a necessity, it is a present impossibility. We must continue to do the best we can without it. But not at Nicæa or at any of the early councils was there so much of the spirit of unity as there has been at Lausanne."

From the Bishop of Manchester, England:

"For the first time representatives of the many Christian communions, other than the Roman, have met together to discuss their points of agreement and difference. That is the great and dominant fact. It was impossible, except by a miracle, that any actual agreement should be reached so extensive as to outweigh in importance that momentous fact: and we had no right to expect any miracle, for there has not been in our communions any such abhorrence of our disunion as would make us deserving of any such visible favour.

"As the Conference closes my own feeling is that we have got as far as we had any right to hope; certainly (to make a personal confession) we have got further than I had previously expected. A main result of our divisions is that we have come to have quite incorrect ideas about one another's position; among ourselves these have been very largely corrected. That is a great gain, because further conference will now be much more fruitful.

"I attach most value to the precise statements of difference which have appeared in some of the reports, and I am convinced that those reports will be the most valuable which not only recognize the existence of difficulties but give them full expression; because it is this which will most of all assist the local conferences, which I hope will be held to spread the message and spirit of this Conference, and to prepare for the next World Conference.

"Above all impressions stands that of our need for unity, not by compromise, not by mere agreement to disagree, but by a true synthesis — each communion bringing its own treasure to enrich the whole. For while we stand apart, we not only become, each of us, weak when others are strong, but we exaggerate our own point of strength to a deformity. Every division among Christians does harm to both parties concerned. We have begun to co-operate in removing this evil. May God give us patience, perseverance, zeal, and love to continue to the fulfilment of the task He has given us!"

From Dr. Adolf Keller, Secretary of the Swiss Church Federation, Zurich:

"What means more than all formulæ of dogmatic agreements, at least for a great many members of the Conference, is the common experience of a spiritual communion uniting the representatives of so many churches in common prayer and worship and a feeling of fraternal fellowship. If this communion would have found a visible expression in a common coming to the Lord's table, it would certainly have meant still more than any union on a dogmatic basis or a common exterior organization.

"This spiritual experience is a fact which will produce its effects, although they may not easily become visible to the world. If we have not yet a common creed or a common ministry we have thus, at least, a common experience, unity as a common mystery and an article of faith.

"Beside it I see the significance of the Conference in the following features:

"1. The churches in earlier centuries had no other way to deal with differences of other communions than by throwing anathemas against each other. The Lausanne Conference, however, felt its unity already strongly

enough for being able to stand the diversities separating its members. Likewise, as in marriage, in the closest human union, diversities of character and opinion do not divide those who are dearest to each other; thus the churches were able to assert a spiritual unity of faith and brotherly love, including diversities of belief and orders.

"2. The Lausanne Conference was hailing the dawn of a new ecumenical theology slowly raising above confessional or denominational theology, which may, still for a long time, enlighten the ecclesiastical valley in which each single church is at home. But from the heights above these valleys a theology becomes visible, still far away, which tries to be simply Christian, not Lutheran or Presbyterian or Methodist or Anglican or that of any other denomination. This is an entirely new theological situation. We cannot say that the aim is already attained. What is still hampering these first attempts lies in the fact that a retrospective tendency is still prevailing over a progressive one.

"3. The strongest call toward unity came from the mission field. It is humiliating that the finest spiritual impulse forward did not come from the ancient wisdom and experience of Western Christianity, but from the progressive dynamic enthusiasm of the children churches of our foreign missions. With this appeal these churches have now definitely come into the large Christian family and have got seat and voice in a universal Christian council.

"4. In the great spiritual need which has been revealed by the discussion of our diversities, the living personality of Jesus Christ rose again as the true center of Christian faith and love. In no formula, in no common organization, nowhere else than in Christ alone, Christians can find their focus and the imperative appeal to be one. We have again felt that the uniting power of His Spirit is stronger than the separating forces of our interpretation of His gift.

"5. The different parts of the Christian family have learned to know each other better than at any time before. Especially it is perhaps the first time that the Anglican position has been thoroughly expounded before a forum of world Protestantism, and Anglicanism, on the other side, had to recognize that the evangelical experience and conception of the Reformation is not only a non-Conformist proposition in this or that country, but a great spiritual world power. Continental Protestantism, for instance, had almost not known hitherto what to think of Anglicanism. Now its motives, its particular charisma became visible and understandable as well as its noble effort to build bridges between the Church of Rome, the Orthodox Church, and Protestantism. The same may be said of the exposition of the Orthodox position.

"6. It was the first time that a big World Conference, including the Protestant churches, had found kindly and generous words toward the Church of Rome and not only the Anglicans were the spokesmen of this new feeling. It is a noble attitude that, whilst Rome is persisting in declining fellowship and co-operation with the rest of the Christian family, this Conference is taking no notice of such criticism but is stretching out a brotherly hand toward all true followers of Christ.

"7. God has again given us a lesson of patience. We are of the time; He is of eternity. We are impatient, even with our diversities. He can wait until the tide of a common spiritual life from above will have filled all the little poor pools of our own confessional or individual knowledge and experience."

From the Bishop of Bombay, India:

"The fact of the Conference at Lausanne is greater than any man's impressions of it. Why should some eighty churches send nearly four hundred representatives to the World Conference on Faith and Order? Because, in some degree or other, they all desired more unity in Christendom than there is at present. Some of the members of the Conference — probably less than half — appreciated the real purpose with which it had

been summoned. This was to discover whether there is a sufficient unity about fundamental truths of doctrine and of practice to make a corporate organic union of Christendom possible, and if not, where the difficulties lie. Further, the hope was entertained by a few that discussion in an atmosphere of friendship would remove some of those difficulties. The majority of the members, so far as I could judge, who came from English-speaking countries, came to talk about next steps toward union, and hoped to persuade the rest to make a great declaration about immediate action. These latter were disappointed, because they found that large groups of the European representatives would not be hurried, for two reasons, (1) that they believed their only chance of carrying their churches with them lay in giving them time to assimilate notions which were new and strange, and (2) that they were convinced that unity will never be durable unless it rests on truth clearly and generally perceived.

"Those who went to the Conference intent on the objects for which it was summoned have no reason at all to be disappointed — quite the contrary.

"Representatives of the two great tendencies of Christian life, which parted company at the Reformation, met face to face at Lausanne in friendly conference, discovered that they had drawn together in recent years, and defined with reasonable accuracy how far apart they still remain, and also how near they now are. Through the whole Conference, in the speeches, and in the reports, and in the whole sentiment of the meeting, the acknowledged foundation of our whole life and being was Jesus Christ our Lord. 'Other foundation can no man lay, but that which is laid, even Jesus Christ,' and no man tried to lay any other foundation. Next we all agreed in a rather long statement, expressed in quite modern terms, about the Gospel, the message of the Church. This statement was never in danger, even from the rule that nothing could be accepted by the Conference except unanimously or *nemine contradicente*. Thus Protestants had an opportunity to recognize that the heart of Catholicity is evangelical, and Catholics that the heart of Protestantism is the faith once for all delivered to the saints. The agreements found on 'the Church's common confession of faith,' 'the nature of the Church,' 'the ministry,' and 'the Sacraments,' were all remarkable, and taken together they were very impressive. The still outstanding differences were never so well expressed in so short a compass, as they were in these reports.

"Thus we have really expressed our present agreements and differences. This is the contribution of Lausanne to the rebuilding of the one Church. The foundation is there: it is Jesus Christ. The plinth that rests on that foundation is for the most part sound, but it is broken and decayed in some places. We indicated those places. It is the task of the coming years, so to repair them that the whole fair building of the one Church may be built up again, and built strong.

"What is needed for the work of the coming years? First, the abandonment of certain habits of mind which were often apparent in the Conference. 'Our Church says so and so.' Perpetually such explanations were heard. They were in place as reports of fact. They were, and always will be, in the way, if they meant to close discussion. 'It is my conscientious conviction.' 'We must respect conscientious convictions.' True, and useful, if you are only recording facts. But no one's conscientious convictions are necessarily right, and when those of good men are contradictory, some or all must be wrong. We must get down to a new impartial reconsideration of our differences on the basis that any of us may be wrong and probably all of us are somewhat wrong. For such reconsideration we had no time at the Conference. But at the Conference we found the spirit in which alone it can be done.

"It is, first, a spirit of earnestness. This was supplied mainly, though not entirely, by the representatives of the mission field. No words were more memorable than those of Vedanayagam Samuel Azariah, the Tamil bishop of Dornakal. 'In the West unity is something desirable; in the mission field it is a vital necessity. In the West disunion is weakness; in the mission field it is a sin and a scandal.' Not less impressive was the

testimony of a Chinese leader of equal distinction — Dr. Timothy Tingfang Lew. They were ably supported by two Indians, two Japanese, and several European and American missionaries.

“Secondly, it is a spirit of unity. There was in the Conference a spirit of unity which far transcended what we said about it. It was far greater than what we thought about it. It was behind us and before us and above us. Often we seemed to be but half conscious of it. But we should not have gone to the Conference, nor stayed there, unless we had been under the influence of this spirit. It was a spirit which, in spite of constant protestations that visible unity is unimportant, and all organization indifferent, demands both. For in this world a spirit cannot act without a body, and one Spirit must have one body. One body is as necessary to the maintenance of the unity of the Spirit, as one Spirit is necessary to the unity of the body. That is why the spirit of unity overmastered us at Lausanne, and calls us to use the coming years in reconciling our differences in the one all-comprehending truth of God.”

From Prof. Hamilcar S. Alivisatos, University of Athens:

“It is not a very easy task to write impressions of a Conference like this, which, in its form, was the greatest religious assembly after so many centuries. The purpose of this Conference was, and could not be other than, the better understanding of the several churches and denominations and the exposition of the right and exact apprehension and conception by every church of the doctrine of the Word of God, as revealed to men by our Lord Jesus Christ and His Church. Long centuries of history and events of the greatest importance have brought us to these terrible divisions. The very event that men of different denominations, who previously would regard each other as enemies for the very reason of ignorance, sat down for twenty days *in full communion of Christian love*, shows that we are at the beginning of a new period of Christian history. Men are usually impatient and do but very difficultly realize the long evolution of historic events. These are nothing else but the results of the historic evolution. The great event of reunion is not to be expected to-morrow; it has to pass through the natural historic evolution. If this Conference will — as I hope — be the starting point of a serious study and thinking on the part of the various churches and individuals, as to the real significance and realization, both of divisions and union, both in general and detail, then this Conference has reached the best success. If this Conference will be understood both by the churches and the individuals as the right beginning of that long process of the union to be accomplished in the future, then we cannot but speak of the great success of the Conference, because the right ‘beginning,’ to use an old Greek saying, ‘is the half of the whole.’”

From Prof. Eliza H. Kendrick, Wellesley College, Wellesley, Mass.:

“This Conference has meant a coming together for real work; there has been nothing of ecclesiastical display and little of social diversion. The constant attendance at all sessions, including the morning services of prayer, bear witness to the devout earnestness of the delegates. From the opening words of Bishop Brent to the very end the discussions were on a high level of seriousness and fairness. The programme was admirable in its articulation of the subject, in its progress from the general to the particular, and in its provision for getting at the mind of every delegate in subdivided sections and bringing all to bear upon the final whole.

“What of the result? The faith in Christ that unites Christians was sincerely expressed and was deeply felt in worship, but the gulf that separates churches has not yet been bridged. At some moments it seemed as if it stood revealed that any visible union between two well marked groups

of churches was forever impossible. But with such a result neither Protestant nor Catholic can permanently rest content. No one present could doubt, however, that a long step forward had been made in the direction of visible union by the bringing to clear expression of that inner unity out of which alone any outward unity can grow.

From President Herman F. Swartz, Pacific School of Religion, Berkeley, Calif.:

"One comes away from this gathering conscious that he already well knew practically everything which was urged for consideration. For most of us it may doubtless be said that there were uncovered no important facts of history and no significant points of doctrine. Nevertheless, it is also safe to say that many of us were led to make a new and careful reevaluation of what we so well knew, just because we found others of great ability and devotion whose differing scales of interests profoundly challenged our accepted intellectual and emotional schemes.

"I venture to believe that this review of values in the light of the personal attachments everywhere revealed constitutes the most significant immediate impression upon most of us.

"As to important details, let mention first be made of negative items.

"1. The ecclesiastical stability — even rigidity — of the sacramental churches. The schisms in the Christian body have, in no small measure, been due to this unalterable sufficiency, and this same trait is now the most resistant factor impeding union.

"2. All parties maintained that the Sacraments — few or many — are unique means of grace, and through them we come into relationship with God in ways of special blessedness. Yet we observed that the more intimate this Godward approach the wider becomes the chasm between the Christian groups!

"One minute's suggestion of intercommunion actually threatened to undo two weeks of patient fraternal conference. If it is true that in the Sacraments we can fellowship our Father more while we fellowship our brethren less, there must be something momentarily wrong either with the Sacraments themselves or with our observance of them.

"3. Our debates always came sooner or later to doctrines concerning some form of special grace — charisma — bestowed upon somebody, granting powers or privileges or promises. The essence of the problem of church union lies in this doctrine of special grace. All the close communion churches, from Rome to Texas separate from others who call themselves Christians on some aspect of the doctrine of special grace, granted to themselves but lacking in others.

"The unhappy obviousness of this fact steadily forced this observer, at least, to question the whole doctrine of sacramental grace. There are adequate reasons to suppose that the non-sacramental Quakers exhibit as abundant fruit of the Spirit as do the highly sacramental Orthodox of the East. Apparently the whole matter of 'sacramental grace' needs a careful *objective* study.

"4. We have had nineteen hundred years of vivid experience with certain widely advocated means of assuring the unity of the Church. To large sections these are irreducible 'essentials.' Three stand forth pre-eminently, namely, (a) the 'Catholic creeds,' (b) the 'priestly office,' (c) the 'historic episcopate.' They all have a long and interesting history, especially the episcopate, and it is the history that some of us object to.

"It was during the long period when these three so-called 'divinely' instituted arrangements had their fullest sway that the deepest and most resistant cleavages occurred, as witness the bitter break between the Eastern (Orthodox) and the Western (Roman) churches, the Protestant separations, and the Methodist extrusion from the English Church.

"And now, for the first time in centuries, we have a real hope of union in the era when these three 'divinely ordained essentials' are widely and freely questioned.

"It is true that large sections of the Conference, notably the Orthodox and the Anglo-Catholics, pleaded with fervour for them, and it is also true that other large and important groups conceded in the 'findings' much thus advocated, but, and this is the significant fact, largely as a fraternal concession to the scruples of others, in the conviction that the whole movement of Christian thought and experience in crumbling these ancient bulwarks as relentlessly as a Mississippi flood dissolves its levees.

"The *affirmative* impressions, however, are stronger than the negative and vastly more significant.

"1. The *fraternal spirit* was universal and genuine. Those who remember the accounts of rancor in ancient councils and of supreciliousness in some more modern gatherings were deeply moved by the constant and spontaneous evidences of Christian brotherhood at Lausanne.

"This is exactly the 'oneness' for which the Master prayed. We *have* Christian unity. This is the thing that counts. Church union is an important but not indispensable by-product. It can be postponed, but it cannot be defeated if this unity of the Spirit continues.

"2. We are in large part divided by ethnological and political factors which have been interjected into the Christian organization. In some parts these may be removed or, at least, minimized, but at best much of this sort of thing will remain to make renewed division easy. To a man we came to appreciate this fact and, therefore, to recognize that any truly united Church must freely provide for the widest diversity in form and practice.

"3. Some, at least, were profoundly impressed by the conviction that the most easily realized step, calling for the least machinery and promising the largest usefulness toward union, would be to establish complete freedom of interchange of members and ministers across the present ecclesiastical boundaries. This would not preclude such vows of fidelity to the organization as may be desired by any branch of the Church, but it would not permit the imposition of supplemental requirements effecting essential discipleship, such as reconfession, rebaptism, and reordination.

"4. The process of integration should begin at once within certain progressive groups. I am wholly sure that the day is now here when in the United States immediate steps should be taken to consummate organic union of certain great evangelical churches under a polity of checks and balances combining the threefold elements of episcopal, presbyterial, and congregational authority. The United Church in Canada points a clear way for us.

"Into such a united church should be gathered all Methodists, Congregationalists, Dutch and German Reformed, Presbyterians in U. S. A., as well as a number of other bodies of kindred spirit. One might deeply hope that the united church could be so shaped as to include those bodies which baptize by immersion and also the English-speaking churches of Lutheran heritage. Such a church of twelve or fifteen million communicants would be an exhibition of Christian union to move the imagination of mankind, and thus to speed the great reunion.

From Dr. James M. Philputt, Disciple, New York:

"The Lausanne Conference undoubtedly marks a distinct advance on the long and difficult road to unity. The fact that so many communions, representing practically the whole Protestant world, met face to face and laid their agreements and differences before one another in a fraternal spirit, is a significant gain. Then, our common worship, repeating the Lord's Prayer, each in his own tongue; singing the great hymns of the Church; confessing penitence for a divided Christendom; and together praying for Divine guidance in the solution of the problem, — all this made us realize that the force emanating from the will of Christ for the unity of His Church must finally prevail. The passion for unity is not confined to any one communion — it runs through them all. Especially is this passion strong on the mission field. The most fervid and unanimous appeal of the

Conference was that the divisions of Western Christendom be not saddled upon the young Church in Eastern lands.

"For many of us the Conference was a vital spiritual experience, clarifying the vision, enlarging the horizon, enlightening ignorance, and dissipating prejudice. Life can never be the same after such an experience. We have learned to distinguish between a personal faith and the much wider concept—the common faith of Christendom. What may not be necessary for us may yet have a great value for others. A recognition of this fact will clear away many things that now divide us.

"A distinct line of cleavage, however, did run through the Conference—on one side the theory of the Church as fixed, static, unchangeable—'the same yesterday, to-day, and forever'; on the other, the conception of the Church as a growing organism, adjusting itself to changing environments and the needs of successive generations. This difference is deep and apparently irreconcilable. For the former to yield would be to surrender what to them is fundamental; for the latter it would mean shutting themselves up in an ecclesiastical prison—and freedom to them is even more than unity. The solution of this problem must be left to the unfolding years. We have learned to respect each other, to believe in each other's sincerity, and there is great hope in that. The future will look back upon this gathering as one of the great councils of Christendom, whose influence will be felt until the prayer of our Lord is at last answered.

From Dr. John A. Marquis, General Secretary, Board of National Missions of the Presbyterian Church, New York:

"The Conference on the surface will seem to many as having accomplished nothing. It did not even pass resolutions. If a stranger to church life had sat through its sessions he probably would have gone away with the impression that the churches are hopelessly divided and that there is no prospect under heaven of their even coming together, and that the debates were over petty points very much like those for which our Lord denounced the Pharisees. He would also doubtless aver that the Saviour and His apostles were quoted to support theories and principles and policies which they probably never heard of and certainly never declared.

"Whilst we can sympathize with our stranger in his bewilderment, we can also assure him that, when he gets to know church history and life as well as those who attended the Conference know them he will see that some important things were accomplished.

"1. One is the fact that some four hundred officially appointed representatives from nearly one hundred denominations came together to talk about their faith. This is a new and promising phenomenon. Differences of doctrine, policy, and life, that in former times set nations at war with each other, were sufficiently overcome for all to sit down together and talk about them, and, in the main, to talk pleasantly and respectfully. Agreement in such circumstances is more a matter of psychology than of theology, and the psychology was favourable. The Christian principle of trust, confidence in each other as well as in God, must precede any actual steps toward union. By faith alone shall the Church be saved from its divisions and the sins that begat them. Lausanne stimulated mutual faith.

"2. Another gain was the clearing of issues. We know now where the obstacles to union lie. I do not see how any one could sit through the sessions of the Conference without being able to put his finger pretty definitely on those obstacles.

"3. A *modus operandi* has been set up to continue conference and discussion. Acquaintance will be increased and the existing good-will and friendship for each other, and especially their common conviction that they ought to be united, will be organized and not left to chance. It is to be hoped that all the points of difference will be restudied and discussed the world around, for not by authority, but by free discussion, mutual understanding, and mutual faith will be the desired union come.

From Dr. Timothy Tingfang Lew, Yenching University, Peking, China:

"The first impression one carries away with him from this Conference is that *the whole is larger than the part*. Unquestionably this is the largest Conference and most representative one of the Christian Church that has been held ever since the great ecumenical councils of the Christian Church centuries ago. Seventy-two autonomous churches from all parts of the world were officially represented. With the exception of the Roman Catholic Church and the Southern Baptist Church of America, all the leading Evangelical churches of the world were represented. Nearly five hundred delegates, including different races, sat together for three weeks, day after day, facing problems which were of vital concern to all. It was an imposing sight. Patriarchs, metropolitans, archbishops, and bishops of the Eastern Churches, of the Church of England, of Sweden, Norway, and the Old Catholic Church, with ministers of other communities which have no hierarchy. Theologians and divines from different universities of every continent and laymen representatives who do not claim theological training were brought together in one place. They did not only sit together in their plenary sessions, where formal papers were read, but also in groups where discussions of a most frank nature were conducted. What is more important, they lived together in hotels and pensions; they sat down at the same table and broke bread together. They went out sight-seeing together. They attended social parties together. They worshiped together. Experience of this kind would soften the hardest-hearted and narrow denominationalist. He would see that, however great his own Church may be or has been, that is not the whole Church of God. His vision would be broadened. And he whose vision has already been broadened, had it thereby made concrete. One might not be willing to accept the point of view propounded by others, but he would be certainly lacking in spiritual feeling who stayed through such a Conference and returned home without a new sense of the greatness of the Christian Church, and that the whole is greater than any of its parts. And this impression will be a great asset in itself to the movement for unity.

"The second impression is that *fellowship is more effective as a method of unity than intellectual argument*.

"The Conference was conducted through seven sections. Each section dealt with one topic, and each topic was given four days' full session, with two half-hour papers representing usually the two extreme views on the subject, with four fifteen-minute addresses representing the different views between those two extremes, and with a ten-minute address in the afternoon to summarize the morning addresses and indicate important points for public discussion. After this was done each section was given two or three days' time to sectional discussion, each member of the Conference to choose two out of the six sections to which time was allotted. Those sectional meetings sometimes were redivided into smaller groups, each with a chairman and secretary, bringing a report to the general sectional meeting, and a drafting committee was elected at each full sectional meeting to deal with the various reports embodying the results of the smaller group discussions. This drafting committee presented, further, a combined report for the section. After full discussion and adoption by the section, with all suggestions and changes incorporated in its final revision, the report was then presented by the sectional chairman to the whole Conference in full session, and was then again, paragraph by paragraph, discussed and received by the full session, and again referred back to the drafting committee of the session for further changes and for final preparation. Then it was again presented later to the Conference for formal reception. The word 'adoption' was carefully avoided. Every report was received and meant to be sent out in its final form to the churches which sent delegates to the Conference. One found that all the reports which were accepted were statements of differences on every subject. No divergence of opinion was lightly cast aside. One felt that, in spite of the many agreements existing on every topic discussed by the Conference, differences stood out as clearly as ever. If one would only look at these differences, one would certainly carry away

an impression of despair, but, through it all, the frank discussions in the groups, in the sections, and before the full session meetings, together with unreserved expression of convictions, have made one wonder how all this could be done without having people feel hurt, *and yet it was done*. One cannot help but be impressed by the wonderful spirit of harmony which existed throughout the Conference and without which what has happened would have been clearly impossible. One carried away the impression that it is, after all, not the intellectual statement of convictions that constitutes the Christian bond of unity, but that it is Christian fellowship, that bond of mutual caring for each other, the sense of a common purpose, the sense of oneness in something which is higher than every creed and allegiance one holds. The importance of fellowship, the 'getting together' with Christians who hold different views from our own, has decidedly greatly impressed the delegates. This has, unquestionably, great educational value for all, and it will be a factor to further the movement for unity.

"The third impression carried from the Conference is a sense that *the need of the non-Christian world is a greater factor to unity than the needs of individuals and the churches which they represent*. The mission fields were not as well represented at the Conference as one would have liked. There were only one Chinese, two Japanese, and three Indians who attended the Conference as officially-accredited delegates. Even including the number of missionaries from those fields, there were no more than a dozen. For several millions of Christians and several hundreds of millions of non-Christians in those fields they represented, the numbers of representatives were very small indeed. Yet, many delegates said that the strongest appeal for unity came from mission fields.

"'Unity may be a desirable ideal in Europe. It is a necessity in India.' Thus said the bishop of Dornakal.

"'Remember, with the urgency of the situation on the mission fields, the restraint from the pillars of the Church at the home base is becoming intolerable. We must obey God rather than man. If missionaries feel their natural love and loyalty to the mother Church strained to breaking point, how much more do Indian, African, Chinese, and Japanese Christians chafe at the unnatural barriers which are imposed upon them? If to move forward is dangerous, it is far more dangerous to sit still.' Thus said the bishop of Tinnevely and Madura. To those who have ears these words can never be forgotten.

"The message of the Chinese Church presented to the world in the year 1922 on the necessity of Church unity, from the point of view of China, was also heard at the Conference in the great cathedral of Lausanne, not only before the Conference but also before a public audience of over a thousand people. Throughout the discussions by various groups the necessity of unity and the urgency of its quick consummation was heard and urged upon the Conference convincingly from the lips of the representatives from the mission fields. Before full sessions there were serious echoes from the delegates from Christendom. Unless one were entirely devoid of a right sense of proportion or of a vision of the world-wide significance of the Christian movement one could not help but have the impression from the Conference that the needs of the world, particularly of the mission fields, are cutting the Gordian knot by demanding the following of a direct road to the definite tasks of union without delay.

"The seventh subject of the Conference was on 'The Relationship between the Existing Churches.' The section, after careful discussion, participated in by every shade of opinion represented at the Conference, brought in a report which included the following words:

"'We note with gratitude to God the effective co-operation and union prevailing in the mission fields. The purpose of all Christian missionaries is to carry the eternal Gospel in manifold ways to the ends of the earth. The greatness and urgency of this task is leading to the speeding up of unification which has already set an example to the older communions and shall not be retarded by their long standing divisions.'

“This report was received and referred to the continuation committee for consideration. The failure of the reception of this report was due to the fact that the Conference adopted as part of the rules of procedure the requirement that every report should be received unanimously or, at least, *nemine contradicente*. It was very clear that the sense of the Conference was in favour of what was represented in the statement quoted above and a great many expressed regret that the report was not received on the same basis as the other reports, showing the general desire of allowing mission fields to go ahead and achieve unity, even if unity were for the present moment impossible at the home base.

“The fourth impression which one gets from the Conference is that, *while unity is very urgent and precious, liberty is forever urgent and more precious*. The frank statement of the various positions with reference to questions of faith and order in the various branches of the Christian Church to-day remind one once more of the importance of liberty as a basis for unity. One could not help but retrospect. There was a united Church. Why was it broken up? It was because some few beings tried to set limits to the liberty of individual believers or tried to define such limits to that liberty which every Christian has the right to enjoy—liberty in Jesus Christ—He who is Truth, and the truth makes us free in Him. Our freedom in Him is unlimited. The various Protestant churches have inherited this freedom from the fathers of the Reformation. It is a part of their birthright.

“From experience of the Conference one felt that any plan for unity which fails to give full consideration to Christian liberty will not only be futile but even dangerous. Liberty of interpretation throughout the Conference in unreserved manner of stating differences is the very essence of fellowship, and this liberty was consistently and persistently safeguarded throughout the discussions. One left the Conference with the deep conviction that such liberty, which was worth fighting for in the past, is also worth the efforts of Christians of to-day to preserve and, for Christians of to-morrow to inherit. Unity is precious and urgent. Liberty is more precious and forever urgent. No basis of unity that sacrifices the liberty of individual believers or groups of believers will ever be workable.

“To sum up, in the words of the report of Section VII, which was referred to the continuation committee for revision: ‘Christian unity expresses itself in love, in faith, and in the order of the Church.’ And, I may add, ‘the greatest of these is love.’”

From Dr. Vernon Bartlet, Mansfield College, Oxford, England.

“That the Lausanne Conference has ‘made good,’ to a degree exceeding what many of its best friends had ventured to anticipate, may be written down already as a fact of history. ‘Things can never be with us, or our communions, as they were before,’ was the prevalent feeling among the delegates from all quarters. ‘The great thing,’ as the bishop of Manchester said at the end, ‘is that it has been held’—in the spirit which marked it throughout. Fellowship on a frank basis of ‘unity in diversity’ has been tasted, and its educative possibilities for heart and head experienced for more than a fortnight of intimate personal and spiritual relations, under the one Headship of Christ. And none who was privileged to breathe its atmosphere can doubt that it was profoundly Christian, charged with life that is life indeed, or can see Christendom merely as he did before.

“This is not the occasion to dwell on the noble leadership which helped so much to set free the spirit of faith, hope, and love, which from the first was waiting to break forth, so showing that the preparation of heart—the sense of urgent need for such a coming together and sympathy with its essential idea—had gone further than most had dared to imagine. Suffice it to say that our chairman was, by universal consent, the incarnation of the best spirit in all, and its unfailing interpreter on every occasion; so that his drafting of the preamble to the reports, which the Conference

agreed to receive and pass on to the churches, was as if our corporate mind were uttering itself without the toil of thinking beforehand. But, as he himself was the first to emphasize, the self-effacing devotion to the one cause, with which Bishop Brent's lead was shared and supported by a number of recognized leaders in the various communions, was no less notable and effectual toward the results reached, first, in 'conference' (as distinct from 'controversy,' to use the distinction of the chairman's opening sermon, which struck the key of the whole with sure touch), and then in what of its outcome could be expressed in formulated statements. These, however, can present to others only a part of what they meant to those who participated in their framing: for their spirit was so far greater than their letter—which suffered, too, for want of time. My object, then, here and now, will be to try to help my readers to peruse those reports through the eyes of one, at least, who was present throughout, who knew intimately the common mind which lies behind two of them (dealing with topics where diversity of conceptions was greatest), and can speak with more than average knowledge of the spirit in which the rest were passed on, from the 'sections' which prepared them, by the Conference as a whole for the sympathetic consideration of the churches at large.

"It is most important, first of all, to realize the manner in which these reports grew into being. For growths they largely are, in virtue of the way in which they reflect the plastic play of life and of vital values upon the synthetic process, simple and comparatively unstudied, as it was, which produced them. Their genesis and aim are explained in the preamble. But it is needful to stress the mutually sympathetic spirit in which the different ecclesiastical types and traditions worked together, really together in intention, in the sections and their sub-sections or smaller groups, and the accompanying desire for an inclusiveness of statement which should do violence to no man's conscience. Where that inclusiveness could not, even with the magnanimity which is content to give and take with others on the same basis, that of substance rather than formula, be secured without undue covering by felt differences under general phrasing of agreement, their consciences were safeguarded by explicit reference as to the diverse conceptions under which the common religious experience and idea were witnessed to and valued. This, however, was not meant to be the end of the matter, but only its necessary beginning. For, as Bishop Gore wrote in the *London Times*, on the eve of the Conference, 'Nothing can be done in the direction of reunion except on the basis of a conviction that those from whom we are at present divided represent some spiritual ideal—some elements of the one truth—which the community to which we ourselves belong needs for its completeness.' But in order to face up to this principle in practice, men must have before their minds some record of the points at which those who came to feel truly fellow-members in Christ diverged in thought or usage, and also some inkling of *why* each regarded his conception of the case as doing justice to something which his fellow was not properly realizing. It was this latter aspect of the wider outlook over the full range of corporate Christian experience, typical of 'churches' rather than individuals (though the kinds of differences really recur in all churches), which made the fellowship in our sectional and group work so educative to those sharing in it. This, and especially the mutual understanding which it brought with it, is the chief duty of delegates to try to communicate to their own constituencies and to Christians generally. In other words, it is the religious values for which, in sister-communions, as truly parts of Christ's one Church as our own, certain conceptions stand in the total content of their Christian experience that we have to try to reckon with. It may be that those conceptions give the underlying truths rather inadequate or even misleading expression, due to past history and out-grown forms of thought: but it is the element of truth in them that gives even conceptions which have outlived their proper day such power as they have for Christian souls; and they should be studied in order to redeem this element of the full truth for the life of the whole Church, particularly where they have, as often, roots and starting-points in the

New Testament, from which there is still fresh light to break forth for all of us under the illumination of the Spirit of God. In these reports, then, there will surely be found — as I venture to hope there might be — valuable data for ‘the blending of the permanent values of all churches in an organic unity,’ which can come about only by a certain ‘transformation of the convictions of us all by larger thought and experience.’

Approaching, then, the findings of the Conference in this attitude, I desire to reassure those who, at the first reading, may be inclined to think that their own communion’s distinctive witness has been ‘compromised’ by being unduly subordinated or not ‘vindicated’ in these largely inclusive statements, put forth in common for the information and further study of all churches represented. Let it be observed that this feeling will exist all round, and not be peculiar to oneself and one’s own communion. This simply means that conscience in all needs further enlightenment by wider knowledge of others’ consciences. The Eastern Orthodox, in particular, felt it so strongly that they could vote only for the report on the Gospel, as the Church’s message to the world — a great exception for which we cannot be too thankful, and one which may yet carry them nearer to the general position of the Conference as a whole, with which they desire earnestly to remain associated as in the past. The rest of us, who distinguish, more than their tradition allows, between letter and spirit, theology and religion, were able positively to commend the reports, expressive of the actual situation we discovered in our fellowship as regards unity amid diversity, to our various constituencies for their attentive study. On two of these I will offer a few comments to show how, in my judgment, they could be sanctioned for this purpose by all the delegates who framed and so far agreed to them as statements of what was held in common and of reservations at certain points. Naturally I take those in which I had most direct personal share, as a member of section and group.

“1. ‘The Church’s Common Confession of Faith’ was dealt with very much on the lines anticipated in my forecast in the July issue of *The Christian Union Quarterly*. ‘The faith of Christ as taught in Holy Scripture’ was *not* equated with the form of it as ‘handed down in the Apostles’ and the Nicene creeds’ in point of authority; and, while the ‘classic significance’ of these ‘for the true line of development in the Church’s witness to the Scriptural faith in Christ, as affirmations of abiding value over against the errors which the Nicene Creed in particular was meant to exclude,’ was asserted, ‘the ecclesiastical use to be made of them’ was ‘left to each church to determine according to its own traditions and genius of piety.’ To these principles were added valuable references to continuous confirmation ‘in the spiritual experience of the followers of the Lord Jesus Christ’ as a mark of the Christ faith in which we were united, and to our belief that the Holy Spirit might yet enable the Church, when more united, ‘while firmly adhering to the witness of these creeds (our common heritage from the ancient Church) to express the truths of revelation in additional forms according to the needs of future ages.’ Finally, we recorded our solemn and unanimous testimony that ‘the object of our faith is not any statement about Christ but the Lord Jesus Christ Himself.’ These statements, I believe, form the basis for a more justly balanced statement, alike of the historical and the experimental or properly religious aspects of a confession of faith for a truly universal Christian Church, than any as yet known to history.

“2. As regards the statement on the Sacraments (where the divergence of the Eastern Orthodox Church was most marked) I may point out that here the principle of ‘mutual deference to one another’s conscience’ was most necessary and has been most faithfully applied. I would also direct attention to the far-reaching import of two paragraphs in the light of which all else must be read. As bearing on the increasing value coming to be attached to Sacraments within nearly all our communions (in many, as special forms of God’s revelation, parallel to that in the written and spoken words), we say that ‘in this connection we recognize that the Sacraments have special reference to the corporate life and fellowship of the Church (this bears

specially on the communions of Evangelical traditions), and that the grace is conveyed by the Holy Spirit, taking of the things of Christ and applying them to the soul through faith' (this bears specially on those of the Catholic traditions). Then we safeguard conscience as regards our broad statement touching the idea of baptism, when we add that 'by this statement it is not meant to ignore the difference in conception, interpretation, and mode which exist among us.' This is not less needful to the consciences of Evangelical pedo-baptists than to those of so-called baptists. And here, writing as a Congregationalist, and one who defined his position pretty strongly as reader of the Reformed paper on the 'Sacraments' in full Conference, I desire to bear testimony to the care with which those who represented communions farthest from the Catholic tradition strove to be true to both loyalties, the narrower but nearer and the wider but practically more remote (that to the Church that is yet to be), and took counsel with those who stand at present closest to them in convictions, in order to fulfil their trust with all fidelity. I think they succeeded, and should be judged by their communions so to have done.

"In a sympathetic leading article of August 27, entitled 'Lausanne and After,' *The Times* wrote as follows: 'The Christian man, in proportion to the strength of his spiritual life, feels himself drawn in different directions between two loyalties (as just described) which he cannot disown, but which he finds extraordinarily difficult to correlate or combine. These facts have controlled the deliberations of the Lausanne Conference. . . . Just because they have been faced frankly and with a common desire to follow where truth and fellowship seem to lead, the conclusions mingle confidence and hesitation. They offer guidance while they appeal for further deliberation. . . . The immediate sequel to the Lausanne Conference should be a faithful exposition of its conclusions, by all those who attended it, to the members of the different churches whom they have represented.' To which I will add that the real test of its immediate success or failure will be the reception of its reports by the churches. Will they remain dead letters; or will they become a challenge and stimulus, in the interests both of the home and foreign field, to further study of what keeps them from realizing a larger fellowship of faith and worship, such as their delegates manifestly experienced at Lausanne? The first fruits of such study should be to bring to organic union those who have now least distinctive witness of value to keep them working apart. This will, in turn, help yet wider co-operation and fusion, with a growing catholicity of message and outlook. Such results should enable the next Faith and Order Conference to begin at a point much further on the road to free inter-communion between Evangelicals and Catholics, with the goal of practical union well in sight. In any case Lausanne, 1927, is a big step forward."

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. Levi G. Batman, Youngstown, Ohio; Secretary, Rev. H. C. Armstrong, 230 N. Fulton Ave., 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. Linley V. Gordon, 70 Fifth Ave., New York City. 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; Secretariat, P. O. Box 226, Boston, Mass, 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. S. Parkes Cadman; Secretary, Rev. Charles S. Macfarland, 105 E. 22nd 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, Bryn Melyn, Harrow Weald, Middlesex. 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. H. Elvet Lewis, M. A., 37 Highbury, New Park, N. 5, London. Secretary, Rev. Thomas Nightingale, Memorial Hall, Farringdon Street, E. C. 4, 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; 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.

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 their Equality before God is the paramount issue of modern times.

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

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

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

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

The Christian Union Quarterly

Edited by Peter Ainslie, D. D.

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SILENCING THE PRINCE OF PEACE

WE WANT A UNITY THAT SHALL LEAVE ROOM FOR ALL NORMAL VARIETIES OF NATION AND RACE AND CULTURE, A UNITY OF SPIRIT RATHER THAN OF FORM. THAT SORT OF UNITY THE CHURCH MUST SEEK AND WIN FOR ITSELF, BEFORE IT CAN SUCCESSFULLY CALL THE WORLD TO GET TOGETHER AND BE ONE. THE CHURCH MUST GET RID OF THE SECTARIANISM, OF THE COMPETITIVE AND EXCLUSIVE DENOMINATIONALISM, OF THE EXAGGERATED PRIDE IN SMALL DIFFERENCES, OF THE PROVINCIAL GLORYING IN PECULIARITIES OF DOCTRINE, ORDER, AND PRACTICE THAT NOW DISFIGURE IT. EVERY DIVISION OF THE CHURCH MUST LEARN TO CARE LESS FOR THAT WHICH SETS IT OFF FROM OTHERS, AND MORE FOR THAT IN WHICH ALL ARE INSTINCTIVELY ONE. EVERY ONE WHO WORKS AND SACRIFICES IN THE CAUSE OF SUCH REAL RELIGIOUS UNITY HELPS TO BRING THE CHURCH TO A POSITION WHERE IT CAN REBUKE THE WORLD FOR ITS SINFUL DIVISIONS, AND CALL IT IN THE NAME OF GOD TO A REAL UNITY. A CHURCH AT WAR WITH ITSELF CANNOT SPEAK PEACE TO THE NATIONS. IT CANNOT EVEN BE THE ORGAN THROUGH WHICH THE PRINCE OF PEACE CAN SPEAK WITH AUTHORITY.

—WILLIAM PIERSON MERRILL, D. D.

THE CHRISTIAN UNION QUARTERLY

JANUARY, 1928

THE EDITOR'S NOTES

Christian Unity League

THERE is undoubtedly in these days a pronounced tendency toward Christian unity as centuries before there were strong tendencies toward separation, culminating in a multitude of denominations. The turning of the tide is one of the most encouraging conditions of Christianity's adjustment of itself to the needs of the times. There are now not only strong movements for unity, such as Federation, the Stockholm Conference on Life and Work, and the Lausanne Conference on Faith and Order, but small groups are meeting here and there for inquiry into and study of the whole subject of unity.

Some years ago a group of women of various churches in Baltimore took up this subject for study and out of it came the Christian Unity League after public meetings, first at Emmanuel Protestant Episcopal Church on May 20, 1927, and a few days later, May 31, 1927, at the First Presbyterian Church. The following constitution and by-laws were adopted:

CONSTITUTION

ARTICLE I — NAME

This organization shall be called the Christian Unity League.

ARTICLE II — OBJECT

The object of the Christian Unity League is to form interchurch groups of men and women to pray for the unity of the Church, to practice good-will toward all other Christians, and to be open-minded in the search for the paths to the unity of Christendom.

ARTICLE III — MEMBERSHIP

Any person of good Christian character who accepts Jesus Christ as Lord and Savior may be acceptable to membership.

ARTICLE IV — OFFICERS

There shall be a president, two vice-presidents, secretary, and treasurer, and the following committees may be appointed: membership, program, extension, and executive, the latter consisting of the officers and the chairmen of the several committees.

ARTICLE V — DUES

The annual dues shall be one dollar (\$1.00) a year, payable at the beginning of the year.

BY-LAWS

ARTICLE I — TIME

The League shall meet at the call of the President.

ARTICLE II — ORDER OF MEETING

A period of prayer should either open or close the meeting, or both. Such business as may be necessary may be transacted in the early part of the meeting. Every meeting shall have a definite study period, followed by discussion and prayer.

ARTICLE III — OFFICERS

The officers shall be elected on the organization of the League and shall hold for twelve months, performing the duties common to their offices.

ARTICLE IV — AMENDMENT

These by-laws may be amended by a two-thirds vote of the members present at any meeting, provided notice of such amendment has been given in the announcement of the meeting.

The organization was completed by the election of the following officers: For president, the editor of *The Christian Union Quarterly*; for vice-president, Rev. Dr. Hugh L. Hodge, minister of the First Presbyterian Church; for secretary, Mr. Samuel M. Hann, a Methodist, 2 Somerset Road, Roland Park, Baltimore, who is one of the vice-presidents of the Fidelity Trust Company; and for treasurer, Mrs. Wm. W. Hogendorp, an Episcopalian. The membership of the League included seven different communions.

It was then decided to have a public conference following the Lausanne Conference at as early a date as possible at the First Presbyterian Church, Baltimore, and January 12 and 13, 1928, was the date named. The program includes the whole field of unity. The following subjects will be discussed: For the first day — "Attitudes Making for Unity," by Dr. Finis S. Idleman, New York; "Social Approach — the Federal Council," by Dr. John M. Moore, New York; "Ethical Approach — the Stockholm Conference on Life and Work," by Dr. Frederick Lynch, New York; "Theological Approach — the Lausanne Conference on Faith and Order," by Dr. Robert Bagnall, Har-

risburg, Pa.; "The Christian Unity League," by Rt. Rev. W. A. Guerry, Charleston, S. C.; and "Ways of Church Union," by President George W. Richards, Lancaster, Pa. For the second day — "Unity in Worship," by Dr. Robert A. Ashworth, Yonkers, N. Y.; "Unity in Education," by President W. A. Harper of Elon College, N. C.; "Unity on the Mission Fields," by Dr. Robert A. Hume of Ahmednagar Theological College, India; "Unity in Social Betterment," by Bishop Francis J. McConnell, Pittsburgh; "Next Steps," by Dr. William Adams Brown, New York; and "The Cross the Symbol of Unity," by Dr. Charles C. Morrison, Chicago; closing with the celebration of the Lord's Supper, in which all the communions present will take part. Both afternoons will be given to discussion, first in small groups and later in general conference. All Christians who are interested are invited to come and share in the findings. The proceedings will be published, including the addresses and findings.

It is a most happy coincident that while all these plans were going on in Baltimore unpublished, Rt. Rev. W. A. Guerry, Protestant Episcopal bishop of South Carolina, was developing the same idea in his diocese without knowing what was going on in Baltimore. Bishop Guerry's movement was similar in name and purpose, so closely identified that one would have thought they had developed together and so the Bishop has been invited to present the purpose of the League to the Baltimore Conference. Surely the Spirit of God is moving in His Church and is finding outlets that shall contribute to the oneness of the followers of Christ.

The Baltimore Conference is a beginning of similar conferences. There are groups in America and other parts of the world moving in the same direction. Already many local conferences have been held. The plan of the Baltimore Conference is very nearly nation-wide. It aims to serve as preliminary to a larger conference later, feeling its way to understanding and co-operation and brotherhood. Every movement to these ends must be hailed with welcome by all who love the unity of the Church of our Lord. His Spirit will guide and to that guidance we must give our full confidence.

Good-Will Dinner

On another page is an account of Jews, Catholics, and Protestants eating together at a good-will dinner in Baltimore, when three distinguished representatives of those religious groups delivered addresses. Before it was undertaken many said that it could not be done. It was not only done, but so splendidly done that the committee in charge decided to keep together and plan for another such gathering next winter. Why should not Jews and Catholics and Protestants be on the best of terms? What sense is there in members of these groups scandalizing religion by intolerance, bigotry, and isolation? If any people in the world ought to be idealistic in their attitudes and practices of good-will those people ought to be Jews and Catholics and Protestants; otherwise religion in general is at a discount and Christianity in particular. The Baltimore good-will dinner was a contribution to understanding. Last year there was a similar move in New York and in England there have been similar approaches, particularly that in which Mr. H. Newman, a Jew, is one of the leaders. It might be done in a thousand cities with advantage to the three groups.

Dr. Frederick Lynch

It is a real satisfaction to announce that, with this issue of *The Christian Union Quarterly*, Dr. Frederick Lynch becomes associate editor. For nearly a generation Dr. Lynch has been one of the most forceful and constructive editorial writers in America. As editor of *The Christian Work* his able and fearless interpretation of world affairs, his broad sympathies and keen discernment, and his Christian attitude and outlook made him foremost among the world prophets for international peace and Christian unity. He will write regularly for *The Quarterly*, covering such fields in each issue as he cares to, and, in his thinking, he will help greatly for a better understanding among the Christian peoples of the world.

PETER AINSLIE.

CATHOLICS AND PROTESTANTS IN CONFERENCE

BY REV. FREDERICK LYNCH, D.D.

Educational Secretary of the Church Peace Union, New York, and
Associate Editor of *The Christian Union Quarterly*

ANY prospect of reunion between the Protestant and Roman Catholic communions is so remote that hardly anyone even considers it. The World Conference on Faith and Order invited the Roman communion to participate in Lausanne, but it was only a courteous gesture. Everybody knew Rome would not, under any circumstances, participate. The Malines conversations come the nearest to any discussion of reunion between Protestants and Roman Catholics but everybody understood that these conversations were but a sincere endeavor to discover on the part of each group where the other stood, on such questions as the nature of the Church, the sacraments, the primacy of Peter and orders. No one had the faintest faith that reunion would be discussed. The conversations were of great value, and among the steps that must be taken before any talk of reunion can come, but they marked no steps toward organic union itself. That is still so far off and so impossible under present conditions that it is hardly worth mentioning. As a matter of fact it would be difficult to get either the Protestants or Roman Catholics to agree to discuss it in conference.

But even supposing that some time in the far off future the question of reunion between Protestants and Catholics may come up, as probably it will with the sense of unity, both political and religious, growing as it is in our days, there are certain preparatory and preliminary steps that must be taken to which both communions might well begin to address themselves at once — steps which will not only prepare the way for ultimate talk of reunion should that talk ever come, but which would be of great immediate benefit to those taking part.

First of all a beginning should be made in mutual understanding. Protestants know very little about Catholicism or Catholics, and Catholics know even less about Protestantism or Protestants. How absolute this ignorance is most of our readers can doubtless judge by considering their own case as they read these lines and they are probably educated people. It is very seldom that one meets even a Protestant clergyman or Roman Catholic priest who knows anything about each other's real faith, ideals or worship. This leads to all sorts of suspicions, queer notions, misunderstandings and even fears. Before reunion can even be thought of as the remotest possibility, to say nothing of discussed, these ignorances and misconceptions must be dissipated and understanding take their place. Last spring, Pius XI addressing a group of Italian University students on this very subject of understanding, used these memorable words:

“It is necessary to know and to love one another. We must know one another, because the failure of reunion work is so often due, in great part, to the lack of mutual acquaintance between the two parties. If there are prejudices on both sides, then it is necessary that these prejudices should cease. Errors, misunderstandings, which persist and are repeated against the Catholic Church seem incredible. But Catholics also sometimes lack a just appreciation of their brethren; they lack fraternal charity, because they lack acquaintance with these groups. One does not know all that there is of preciousness, of good, of Christianity, in these fragments of ancient Catholic truth.”

It is to this understanding of each other that Protestants and Catholics could address themselves at once. It could be begun by any group of intelligent Protestants in any community with far reaching results. Fortunately some have begun it and we wish everybody could read Father Ross's account of the experiment in Fairfield, Connecticut, in *The Commonwealth of New York* for November 30th, or send to *The Inquiry*, 129 East 52nd Street, New York City, for a full account of the experiment. Here fifteen members of the Congregational Church, representing various callings, took up a systematic and

thorough study of Roman Catholicism and the beliefs, ideals and attitudes of their Catholic brethren. They first took up the questions sent out by *The Inquiry* on attitudes toward Catholics and the ideas and opinions about them commonly held by Protestants. They found they knew little about their Catholic brethren and were full of prejudices and old superstitions as they began seriously to investigate. They read Catholic books, especially *The Catholic Encyclopedia* and finally they conferred with Catholics, being careful to say "that the aim was simply a better and less prejudiced understanding of the Catholic position. . . . It was necessary to emphasize that church unity was not the real objective of this study." If the Protestants got a totally different conception of Catholicism, the Catholics learned for the first time in their lives what Protestants and Protestantism really are. Father Ross is emphatic on this point — that Catholics have as much to learn as Protestants. He says that "if we are ever to lead them to an appreciation of Catholicism it is necessary that we should bring knowledge and love in presenting it." And again he says:

"Our own work of presenting Catholicism to the American people fails, as the Pope points out regarding the Eastern churches, because Protestants do not understand us, and we do not understand Protestants. Of course, Protestants have many deep-rooted prejudices against us. But we should remember that if 'Catholics also sometimes lack a just appreciation of the Eastern Christians, they sometimes, too, lack a just appreciation of Protestants. In the words of the Pope, about Eastern Christians, we lack charity toward Protestants, because we lack acquaintance with these groups.'"

There is no reason why this experiment should not be repeated all over the United States where there are intelligent Protestant and Catholic groups in the same town. The clergy of both communions might well lead in this experiment. Not only might they learn understanding of each other but they could rid the community of much bigotry and strife and learn co-operation in many fine endeavors. Meantime, we have another suggestion, something that has been on our mind for some time. While perhaps it would not be possible to reproduce the

Malines conversations in America as yet, for various reasons, why could not Bishop Manning, say, invite eight or ten of the most outstanding ecclesiastics and laymen of the Roman Catholic communion and eight or ten Protestants representing the various large communions, to be his guests at the Bishop's House for a whole day and have a perfectly frank and open discussion of one of the three or four questions on which both communions are continually at odds, and where neither group really understands the other point of view. Thus they might take for their first discussion the vexed problem of loyalties and allegiances, — how far to Church, how far to state — the question Mr. Marshall raised in his famous open letter to Governor Smith. There are certainly somewhat divergent points of view on this whole subject, else the Pope's utterances and encyclicals mean nothing. What a service might be rendered to the nation as well as to the cause of understanding, if the most outstanding leaders of these two communions could confer together and question one another on this theme. At a later date Cardinal Hayes might invite the group to spend the day with him at the Archbishop's House, and they could discuss with the same frankness the whole question of the public schools and education. Here again there is a very wide divergence between Protestants and Catholics as to what constitutes real education. The Catholic cannot conceive of any education where direct doctrinal instruction does not hold a large place in the curriculum. The Protestant is dropping such instruction out of the day schools — in fact has practically banished it already, and trusts to certain atmospheres and spirits that may surround the pupil and the example and sometimes the precepts of good men. Neither side can comprehend the other. The Catholic says our schools are "Godless" and the Protestant believes — really nine out of ten of them believe — that parochial schools are hot-beds of foreign ideas and foreign loyalties. There is nothing to do but get together on it. Let the discussion be opened by two papers, one by a Protestant, one by a Catholic, stating the respective points of view on education and schools and then thresh it out in absolute candor. Such conversations, once begun, might lead to others where more delicate

subjects could be discussed,—such as the nature of the Church; the Catholic and Protestant attitudes toward the Bible as the seat of authority in religion; the different attitudes toward the Church as a seat of authority; the Sacraments; and so on until in the course of years with growing understanding and appreciation even such subjects as the reunion of Christendom could be discussed intelligently and frankly.

One thing should be said in conclusion — that so long as the present unhappy suspicions and ignorances exist, with all lack of co-operative endeavor, to say nothing of antagonisms in many quarters, the forces of evil are going to have a happy time of it. The great question of our day, if one may judge by the modern stage, journal, book and social practice, is not whether Protestantism or Catholicism is going to win the day, but whether Christianity or Paganism. Now whatever the differences between the two great Christian groups — they are at least both *Christian*. They both believe in God and Christ and the imparted grace and strength of God, either by sacrament or direct touch and they both believe in the holy, and sacrificial life. Now the present day Paganism which is becoming very rampant believes in none of these things and is throwing them into the discard. It believes in self, and self-expression and knows no law except desire. Surely Protestant and Catholic should stop all attacks upon each other and as the Christian community address itself to the enemy of our common faith.

FREDERICK LYNCH.

THE SACRAMENT DEADLOCK

BY PASTOR WILFRED MONOD

Professor of Theology, University of Paris, and a member of the
Continuation Committee of the Lausanne Conference

CHRISTIAN unity will be effected, in this lower world on the day when all the churches decide that all disciples of Jesus Christ have free access, everywhere, to the Lord's Table, for *He* it is who invites.

The ideal of intercommunion hovered over the Lausanne Conference; but, like Noah's dove, it found no resting-place. Why? Because two conceptions of the sacrament were in opposition among the meeting. For some, without a priest there is no valid sacrament; no genuine priest without ordination; no regular ordination without a bishop, heir to the Divine influx mysteriously incorporated in the apostolic college. For the others, the Holy Spirit is granted, according to the promise of Jesus, to those who pray God for it. Now, there exist no two kinds of inspiration from the same God. Whenever God gives Himself, it is according to His own Being: "Light, Love, Spirit." Grace received through prayer does not differ from grace received through the sacrament. The latter may be said to be a *visible* prayer, added to *audible* prayer.

Strict sacramentarians reject this assimilation. According to them, Christianity is an institution of public worship, copied from the religions which preceded it, and no one is entitled to change the rules laid down by God Himself when He revealed to mankind the manner in which He commanded Christians to worship Him. From the clerical point of view, it is impossible to consider intercommunion as a means of achieving the unity of the churches; the latter must first accept the true notion of the creed, of the ministry, of the ritual; and when they have agreed on these intangible principles, they will then practice "intercommunion." Or, rather, this term will then have no meaning; in reality, all will celebrate together "full communion."

To this our answer is: The fact that Christians, in ever increasing numbers, all the world over, and particularly in the mission fields, claim the comfort of taking part together in the Lord's Supper, shows that they are convinced in their heart and conscience that unity is already achieved. It is not achieved on secondary points—organization, ritual, hierarchy. It is, however, on all essential points—repentance, faith, prayer, spirit of consecration, love of Jesus Christ, service in the Kingdom of God.

These thoughts were occupying my mind at Lausanne, in the section of the meeting in charge of examining the problem of the sacrament. At the beginning of the discussion, I had requested that theory give way to experience. "Let each one bear witness; let, for instance, the Lutheran, the Anglican, the Methodist tell us simply what they seek and what they find in the holy sacrament; and, in particular, let the ritualists confide to us the nature of the spiritual blessing which, according to their thesis, is reserved solely to them, for we are all eager to be initiated to the plenitude of holy life."

But the scheme of study submitted to this section led us into a different path. I felt ill at ease in that very peculiar atmosphere. During a whole morning I abstained from taking part in the discussion, which was interesting, but confused, and which, although it was fraternal, I did not find uplifting. I simply informed the chairman that, later on, I would ask permission to make a personal report. As a matter of fact, in order to get away from the deadlock, I had drawn up a few theses, of a purely religious character, on the subject of the sacrament, which seemed to me to be such as to bring together in Jesus Christ all Christian souls.

While, in silence, I was putting the finishing touches to this text, Professor F. Heiler came and sat down beside me. He asked me to show him my draft. To understand the whole significance of such a request, it is necessary to realize who the man is who thus approached me. The author of those two works of vital interest—*Der Katholizismus* (Catholicism) and *Das Gebet* (Prayer)—is a former Roman Catholic who became a fervent Lutheran, but who has remained very ritualistic; he

discerns the "seven sacraments" of the Church in the New Testament; he is in favor of the reservation of the Host on the Altar, in Protestant churches. In his book *Evangelische Katholizität* (Evangelical Catholicity), he expressed the opinion that the sons of the Reformation, like the spiritual children of the pope, should have refrained from attending the Lausanne Conference. The Conference should have brought together only the episcopal and sacramentarian churches built on the apostolic tradition — Greek Orthodoxy, Anglicanism, Old Catholicism, etc. — who would then have created an authentic Catholic Church, midway between Romanism and Protestantism, more venerable than the others on account of its historic roots, and, at the same time, full of possibilities for the future, as it would have conciliated order and freedom in profound mysticism. As for me, on the other hand, I belong to a radically different formation, as I follow the most spiritualized Calvinistic tradition, in a circle influenced by the Methodist revival,* a form of Protestantism which carries the logics of prophetic religion so far as to discover in it frequently the antithesis of sacerdotal religion. I am scandalized neither by Zwingli, nor even by George Fox, freed from all sacraments; on the contrary, I bless them for their heroic far-sightedness. Honor to those who worship God in the "city without a temple" of the Book of Revelation!

I handed Heiler the paper he asked for, and he went over the following lines.

ON THE SACRAMENTS

All Christians are bound by the same spiritual experience common to the universal, that is, the Catholic Church.

This experience expresses itself in two ways:

(1) In terms of *psychology*, the perpetual presence of the Lord is a personal and experimental reality: "Not I, but Christ in me."

(2) In terms of *solidarity*, the presence of the Lord is joined to a social reality, that of the communion of saints: "When two are gathered together in my name, I am there."

* In the first part of the nineteenth century.

THESES

I

The Gospel shows us Jesus Christ, visible, in Palestine.

The Church is a second "Holy Land" where Jesus Christ, invisible in the souls, manifests His spiritual presence through the Christian institutions.

II

In the sacramental life of the Church, we find, enlarged and glorified, the two commandments of which our Lord said that they sum up the perfect law: "Love God, love your neighbor."

III

The love of God gives an infinite expansion to the individual soul, and introduces it, even here, into eternal life.

The love of one's neighbor replaces the struggle for life by the fraternal collaboration in the service of God's Kingdom.

Now, in the mystical realm of the Church, Body of Jesus Christ, the sacraments of Baptism and of the Lord's Supper, widen and transfigure, through grace, the first and second commandments.

IV

Baptism is the Divine seal, apposed in the name of Jesus Christ on each individual, a vocation addressed to the soul, a prophecy of unfoldings, offered or promised.

The Lord's Supper is the mystic pledge and the food of human unity in the name of the blood shed by the Savior for all mankind; it remains a never ceasing call to service and consideration.

V

Morally speaking, Baptism — the *sacrament of personality* — signifies: "Thou art the child of God, . . . Become it!"

Morally speaking, the Holy Supper signifies: "Thou art the brother of Jesus Christ and of the brethren — behave accordingly!"

So the *sacrament of regeneration* and the *sacrament of communion* fundamentally unite all the disciples of our Savior and establish the catholic basis of a true Christendom.

VI.

Consequently, the Christians of the whole world, giving due respect to the dogmas, rites, symbolic interpretations, and sacraments of every church, do humbly and fraternally turn their hearts toward practical intercommunion.

“By this every one will know that you are my disciples, if you have love one for another.”

Heiler read it attentively. Then, in a low voice, he said: “I offer you my signature.” * My heart leapt with joy. I was, therefore, right in asserting that there exists a common spiritual meeting ground, and even an ecclesiastic one, between the Master’s disciples. Maintaining their own theories or special practices, — but all of them relinquishing, for the sake of the *una sancta Ecclesia*, the right to deduce every logical consequence from their own principles, — they can unite in the name of their common conviction that “two worshiping forms of *Christianity* are entitled to co-exist within one *Christendom*,” just as the clerical temple and the lay synagogue, at Jerusalem, stood side by side in the days of Christ. This does not oblige either the ones or the others to declare, against their conviction, that such forms of worship are equivalent, and equally founded on reasoning, on exegesis, and on history, that they are equally rich in moral reactions or in religious blessings. Each of the two groups is free to hope that the other should evolve spiritually and be brought nearer to a superior ideal. But such mutual recognition and reciprocal respect preclude any Christian confession from claiming to be the only authentic and perfect Church.

When I read my theses before the section where the question of the sacrament was being studied, several delegates

* He simply asked me to add the words, “of Jesus Christ” in theses V, after “Thou art the brother.”

expressed the opinion that the whole Conference should take cognizance thereof. Accordingly, I submitted them to the plenary meeting, but without having time to read the following conclusion which was indispensable: "It happens that Frederik Heiler and I, co-signatories of this document, have also established, one in Germany, the other in France, a Protestant "Third Order," inspired by St. Francis of Assisi. So, in this moment of revelation, the Roman Church, in spite of its physical absence, is present among us spiritually, and in reality, it is the whole of Christendom which today is facing the direction of intercommunion."

WILFRED MONOD.

A FEASIBLE WAY TO UNITY

BY NOLAN R. BEST, LITT. D.

Secretary of the Baltimore Federation of Churches, Baltimore, Md.

SINCE Lausanne it is unlikely that any informed person will doubt that "order" raises more obstacles to church union than "faith." It would be, however, a misleading inference if this fact should be taken to signify that external and formal matters — manner of organization, precedent of procedure, and the like — count more with modern Christians than the spiritual realities. The truth is that "order" looms into the significance which showed so paramount at Lausanne because invisibly the issues connected therewith root back in "faith" at its most vital point. Accommodation could quickly accomplish uniform church government if nothing divided Christians at this point except diverse opinions on expediency and efficiency. It would be easy to agree that different methods should have in their turn the test of trial and, in the end, whatever worked best should be the accepted constitution of the united Church. Judged by human experience in other fields, the outcome would be a composite and resultant of many rival propositions, none of which would wholly fail of contributing something worthwhile to the visible Christian structure on earth.

It is, however, a grave hindrance to proper valuation of these matters that even among churchmen of eminence the discussion of church order proceeds commonly in terms of prescription and titular custom. On one side of the debate there stand forth protagonists who are continually saying to brethren on the opposite part: "Your ordination to the ministry of Christ is not valid; you should all come and receive reordination at the hands of bishops." The retort is a chorus of suavely moderated but not suppressed indignation: "Our orders are just as good as any on earth; we will not suffer you or anybody else to impeach them." A habit of professional deference commonly, though not always, saves the dispute from becoming a quarrel.

But the impression of the case which reaches the public is the picture of two parties of painfully polite gentlemen trying to "put over on one another" something out of their respective kits of tradition and prejudice.

Neither group, however, of the participants in this controversy do justice by their fantastic fencing with one another to the deep-lying convictions from which their differences really rise. Here, on the one hand, are those who stickle pertinaciously for the dignities of hierarchal office, the precisions of historic ritual, the cast of words required to validate the sacramental acts of an earthly minister of Almighty God — especially the circumstances and conditions which induct one rightfully into that ministry. But where is the tough-minded man of the world who does not find it difficult to take seriously so much ado about traditional regularity, verbal formality, prescribed procedure? How hard not to classify it all of a piece with the anxieties of the social fop concerned for precedence at dinner and alert to exhibit ceremonious correctness in the art and code of parlor manners. Ecclesiastical foppishness — and nothing more!

Yet so to say is to offend against solemn persuasions as deep as the holiest hidden places in countless hosts of devout hearts. It is either the fault or the misfortune of such souls that they put before the world the poorest possible interpretation of their sacred conclusions touching church and gospel. The actual reason for the faith that is in them is so much worthier than what they commonly give voice to. Their cant talk beclouds their seriousness of mood in the presence of ancient practices in which they sincerely see infinite structural facts at stake for religion. The very identity of Christ's Church is for them involved in the episcopacy and its prerogatives. Here, therefore, is no matter for lightsome scorn. Whether the conception is true or false, it is from the stuff of the soul of man that the belief is woven. Reverence is the only fit tribute that honesty can pay it.

On the other hand, men who flout contemptuously the claim that bishops can impart ministerial credentials superior to those conferred by conference, presbytery, or council, dis-

credit themselves quite as deplorably when their scorn surmounts their courtesy. Saying, "Under no circumstance would I ever submit to the humiliation of being ordained again — just as if I had not before been a minister at all," does not by any means betray the accent of the Galilean. If it should chance that there were indeed a reordination which would equip a minister with added capacity for the good service of Christ, it would not be a humiliation but an honor to receive it. And it is no graphic sign of Christ's spirit resident and reigning in a man when the man is found testily objecting to humiliation of any sort; the only serious concern which should affect the sensibilities of a servant of Jesus is the fear of the Master's being humiliated in him. But here as before men's tongues bespeak a less worthy acceptance of principles and ideals than actually governs them. It is not these trivial gestures of self-assertion which weigh the gravity of their commitment to a non-prelatic constitution of the Church. Here also, when its adherents give to it fitting interpretation, there rises a conviction, profoundly based and solidly compacted, before which even its most persuaded opponents are in Christian honor bound to render deference.

This is the conviction that historically and spiritually it is quite unthinkable that a prophet of the type and temper of Jesus of Nazareth could concern Himself to set up in the world a formal organization whose identity was to be certified to future generations by any external marks whatsoever. Not doubting that He instituted two sacraments intended as hereditary customs to be memorial of Himself, this point of view sees no sign that He gave form even to these. And it is incredibly far from the imagination of such as discern Christ's ways and manners from this angle that the simple and unaffected Peasant of Nazareth — majestic Son of God though He was — could have diverted Himself from preaching the inwardness of the new birth to create as an externality even the beginnings of that spectacular hierarchy which in the ages since has vied with princes in both pride and ostentation. Could He who said, "Neither be ye called masters," have provided for "lord bishops" — and popes?

Instinctive brotherhood was inevitable among those who from one marvelous Companion learned the same sense of God's fatherhood and the same faith in that Companion's Divine mission. Such association had to ensue spontaneously when He left them alone in the world with a charge to tell the world about Him. Every believer conscious of the urge to express and extend that good news must crave the fellowship of the like-minded and the like-experienced. Thus the Church was made by organic compulsion of the life that dwelt in it. And from thence the Holy Spirit, permeating faithful hearts, provided organs for the organism by the imperative processes of life — just as Paul says, "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." Undoubtedly the Divine will gave some also to be bishops — not as lords over the charge allotted to them but as "ensamples to the flock." So still today and for all future time, as the needs of the Church may appear, the guidance of an infinite Providence may be depended on to provide due rule and order in the household of God. But to affirm that Jesus knows no ordered household of God, where faithful souls are joined in acceptable allegiance to His person and His gospel, unless in that place also are bishops of an apostolic lineage, and unless sacraments are there administered in a certain peculiar form, is to impose on the Elder Brother of Christians a character of precisionary ritualism that cannot consistently be attached to any picture of Him discoverable in the New Testament.

Such is the long considered and now profoundly fixed opinion of a host of churchmen in all parts of Christendom who are unaware that anything has influenced their judgment except a profound desire to apprehend the mind of Christ. It is true that in a time when the voice of the overlords of the Church was deemed conclusive, there was left but the tiniest handful of dissenters who saw the freedom for which Christ set us free in terms of a spiritual rather than a materialized society of His followers. But when by the Reformation the previous standardization of religious thought had been canceled, the doctrine of a church invisible, to be identified not by marks of outer uniformity but only by loyalties and love wholly inward,

reasserted its claim over the faith of millions. The Christian bodies called free and non-conforming live by this vision to this day — even though not all of them stand consistent in it to its ultimate logic. But with all of them this understanding is vital; it is the Church which is not seen which to them is eternal — the Church in the temple of the Holy Spirit. “Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God?”

It is natural that the temper of compromise — or even the passion for unity — should suggest accommodation between the two views here contrasted. Especially it would appear easy, for those whose avowed philosophy counts the visible form of the Church indifferent, to agree to the rule of bishops if that is needful to content those who are of the opinion that without bishops there can be no Church. And in good faith it should and would be easy to concede so much if it could be conceded by way of illustrating the liberty of the Church to frame its temporal government according to occasion and circumstance. But the school of ecclesiastical thought which holds by the necessity of a historic hierarchy in order to perpetuate the real Church which Jesus founded, will not be complacent toward any such opportunism. The bishopric must be accepted as the very sign manual which on the escutcheon of the Church authenticates the institution as Divine in origin and miraculously Divine in present power of dispensing the graces that save and sanctify. “None genuine without this seal.” All of that the free churchman must concede before he can be welcome in the company of the churches which hold the dogma of apostolic orders.

And it is no fanciful taste for congregational and presbyterial government among the people of God which hinders the son of these freer traditions from yielding to such a requirement. He might readily decide to pay this whole price for unity if only habit and tradition gave him pause. But the issue takes on far deeper color when he realizes that here is involved his testimony to the character of his Lord, as it has been given him to sense that superlative character. What is ultimately at stake is his ideal of the life of a Christian. The only life an honest Christian can live is a life after the pattern of his Master as

best he understands how the Master lived. If, therefore, Jesus set up in this world a church which was to be discovered and known through the centuries by looking for the marks of an unchanging sacerdotalism imprinted upon it, then He was Himself a dogmatic, ritual-keeping, form-serving institutionalist. And in that case every disciple of His should be just that kind of a religious man. But if He cared for nothing in this world more than to fill it with men of pure hearts and brotherly kindness, His Church ought still be that type — seeking peace and purity and having unquestioned and joyful fellowship with whosoever walks the same path in love for Jesus and in hope of seeing His Father and ours. For, if such be the truth, Jesus was a God-fearing, people-loving individualist—a sympathizing freeman come to set men free — and such should we be also.

Whosoever is convinced of this latter ideal must follow it; he cannot forfeit his fidelity to it even for the great boon of finding the long lost unity of Christ's Church. And in equitable honesty and honor it must be realized, by even the most fervent disciples of the Church spiritual, that men and women who believe in a sacerdotal church, a prelatical church, a ritualized church, as an essential inheritance from Christ and the apostles, are quite as solemnly bound to be faithful to their vision. On both sides it is a matter of faith reaching to the depths of human understanding of the Savior. And if therein the two seeings of faith are incompatible, there is nothing for it but that in reciprocal Christian love each party shall pay credit to the other for its sincerity — and cease trying to reconcile things irreconcilable until some day of broader light enables us all to see the whole question in the unclouded clarity in which the Master Himself sees it.

Plainly, in the now current situation of Christendom, it is the idlest possible waste of time to talk of organic unity between churches of an episcopal and churches of a non-episcopal constitution. Nothing hinders their working together in deeds of practical service to the world, since they publish abroad for the individual soul the same gospel. But organizationally let them retain their separate identities peaceably and peacefully in the face of a separation which, for the present generation, is inescapable.

That still leaves, however, lying plain before the eyes of all observers a vast field of church diversity and dissent where unity — immediate unity — is not by any means hopeless, but may be had without sacrifice of conviction anywhere, if men and women of God are willing to take it so. Nothing that can by any stretch of expression be called vital would be forfeited by anybody. The denominations which adhere to the non-episcopal view of the Church — and this includes all Methodist churches, even though some of them have the adjective “Episcopal” in the denominational name — are quite at one in the conviction that church government may in any age be altered by the will of the people into whatever form appears, by light of the Holy Spirit’s counsel, to be the most effectual for circumstances then prevailing. And here forthwith appears a perfectly practicable platform of consolidation.

As was observed in the beginning, there is no great difficulty about delineating a common theological position for churches within evangelical lines. A creed sufficient to insure fidelity to the “good tidings” of Christ, can be framed right easily from the historic symbols of Christian doctrine. And after that the problem of a unifying organization can be met by the principle under which survive political democracies much more diverse than are the various branches of Christ’s Church — to wit, by the rule of the majority tempered with constitutional defenses for minorities. This is indeed a proposition offered in antiquated terms, but it is not antiquated yet in practical usefulness. It is still fully vital enough to unite the democratic churches of Protestantism, if Protestants will employ it.

The monumental and historical blunder of all Protestant thinking has been the unquestioned assumption that if two local congregations should differ in their habits of worship or their administration of the sacraments they must attach themselves to different denominations. Denominational distinctions are all founded on that logic. It is totally false. Congregations are certain to differ in many matters of habit and practice — even on matters of teaching. But because one congregation prefers to administer the rite of baptism by immersion and another by

sprinkling is no reason on earth (or in heaven) why they should be aligned with separate fellowships — no reason why they should not both belong to the same city, district, state, and national organizations, constituting in a national network a united Protestant denomination — say, “The Free Church of the United States.”

For these broader areas measures taken by conferences or associations or synods, or whatever the co-ordinating links between local churches might be called, would be decided by majority vote. That majority vote might even institute for general oversight a guild of bishops; that would not matter, since the next majority vote could displace them and return them to the ranks of the local clergy. Christ’s freedom for His Church would not be impaired. But neither bishops nor any other overseers would have the right to invade the liberty of the local church. By the only irreversible statutes of the whole body the single congregation would be intrenched in an impregnable liberty to teach the gospel as it might see it for the God of things as they are. Every preacher also in the entire fellowship could take his text from the epistle to the Galatians.

Turning our faces from what in realistic acceptance of present conditions is shown to be an essentially infeasible church union, why should we not be immediately on the march for a feasible union, which lies hardly farther away than the next heights in the direction of the sunrising?

NOLAN R. BEST.

LAUSANNE---A PROSPECT

BY REV. THOMAS F. OPIE, D. D.

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FOR a long time many in the churches have been looking for the conception of the infant "Desired Unity." Since Lausanne we may say that the infant has been born, is alive, and has taken its first step. It was not a long step — but those who know children did not expect that it would be a long step! Lausanne has set in motion currents of thought that will be cumulative. The World Conference on Faith and Order was not a conference on unity! Those who are now critical of the results and who are calling it a failure, do not seem to know the difference between a conference on faith and order and a conference on Christian unity!

Some one referred to the Conference as "children talking over family affairs in the house of the Father." The Conference disclosed the fact that there is already a great deal of actual "unity" among all Christians. It also proved that there is a great deal of separateness and diversity among us! The Conference was for the purpose of "considering those things about which we agree and also those things about which we disagree." It was not called for the purpose of forcing any kind or degree of make-shift unity. If this had been its purpose, it would indeed have been a failure! Unity cannot be forced — any more than you can force the growth of an oak! It is and must be a growth.

In the future plans for unity, Bishop Brent's words, in the opening sermon of the Conference, must be seriously considered: "It is for conference, not controversy, that we are called. Conference is a peace measure; controversy is a war weapon. Conference is self-abasing; controversy exalts self. Conference strives to understand the views of others; controversy strives to impose views on all comers. Conference looks for unities; controversy exaggerates differences." It is in the spirit of conference that the churches must continue the move-

ment launched at Lausanne. In the light of Lausanne, further controversy would be the veriest heresy!

Henceforth Catholic and Protestant, Sacramentarian and Evangelical, Episcopalian and Presbyterian, Methodist and Baptist, Congregationalist and Lutheran must manifest that fine grade of courtesy, charity, sympathy, internationalism, and world-friendship that characterized Lausanne. Anything else is unthinkable, in the light of the torch which was lit on the borders of Lake Geneva!

The separated churches in future must look more and more to youth for the solution of the vexed matter of disunity. "It is to youth that we look to take the torch of unity from our hands," declared Bishop Brent in the preamble to the conference papers. Rev. Harold Schenck, in a ringing challenge to the Conference to make a world-wide appeal to the youth of the Church, said, "The youth of today are eager, passionately eager, to see real unity practiced; unity revealing itself in the humble hearts, the tractable mind, the broad outlook, the tolerant attitude, and in co-operative effort. It does not expect all this to be done in a few years. It realizes that this is a transition — an evolution, that requires time, but it does urge that we move on beyond the talking stage to the acting stage — that we wrench ourselves loose from the bonds of the past and resolve to practice unity instead of merely eulogizing it." We must raise up youth who will see the whole picture — and not mere segments, as we have seen. Since men are what they are trained to be, we must train men not in narrow seminaries where the superiority complex is paramount — and where men argue as to who is or shall be accounted greatest — but where the universalism, the diversity in unity and the unity in diversity, the tolerance and understanding of Jesus are ever in the ascendancy.

In prospect we must also consider woman's part more and more in all affairs of Christendom — especially in this matter of setting up unity among churches of Christ the world over. "We do not wish to raise any discussion on the subject, but we believe the right place of women in the Church and in the councils of the Church, is one of grave moment, and should be in the hearts and minds of all," declared a statement drafted

and read by the women of the World Conference at Lausanne. These seven women delegates said further, "This is a matter that cannot be decided either by men or by women alone. It is not for women to claim and for men to give, but as the Church sets out unitedly on a quest for deeper spiritual unity, we believe that in this matter also we shall unitedly see fresh light and a fresh revelation of God's will. At this hour in the Conference we do not ask that this, one of the problems of 'order' be discussed. We do ask the prayers of all, that the gifts of women as of men may be offered and used to the full in the great task that lies before us — that of the evangelization of the world through a Church united." And it is highly significant that in his first utterance following the presentation of this paper by the women's group, the chairman of the Conference, Dr. Charles H. Brent, Episcopal bishop, made the following declaration, "We men have carried it (the torch of unity) too much alone through many years. The women henceforth should be accorded their share of the responsibility. And so the whole Church will be enabled to do that which no section can hope to perform." One of the fundamental injustices of the Church, her failure to recognize woman on the same basis as men in legislative matters and in official positions, must be adjusted, along with the general unification of efforts and forces throughout the Church's borders.

It appears that while world-wide efforts at unity are in the making, it is of first importance that the various denominations, two hundred and two of them in the United States alone, lay plans for unity among themselves. It is said that there are twenty varieties, seventeen varieties and ten varieties, respectively, of the three largest denominations in America. It seems obvious that the first steps toward real unity of Christianity must be the reunion of these various groups within a given denomination — before effective plans may be laid for unity of the several separated denominations as such. After this is accomplished such groups as the Protestant Episcopal and the Methodist Episcopal and the Methodist Protestant might accomplish a union; also the Presbyterian and Congregational groups; then at a later date the great Lutheran, Baptist, and other denominations, having united among themselves, might

be ultimately brought into the more inclusive Protestant division. There might then grow out of this union an effective effort toward union with all Protestant churches in the world. It would then remain for the Catholic and Protestant groups to lay plans by which the whole body of churches calling themselves Christian might be brought into one fold, under one Shepherd, Jesus Christ. This would appear to be the most ideal method — but whether or not it can be brought about, or when, if ever, is not within the province of this writer to say — since he is neither a prophet nor the son of a prophet — and this is a mere “prospect,” seeming to have grown out of Lausanne.

Another alternative may possibly arise. Since the lines of division are not strictly vertical, but seem rather to be horizontal, as between various schools of thought in given denominational groups, different wings in a given denomination may choose to amalgamate with some other wing or wings in an entirely different denomination, rather than remaining within its group while efforts are being made to bring about union with some more extreme branch of the Church. For example, it would appear that while a certain wing of the Episcopal fraternity is drawing closer to the Roman Catholic group, another wing of this church, it appears, would rather favor an approach toward the great Protestant bodies in America. It may also turn out that new lines of cleavage, growing out of the Fundamentalist - Modernist controversy, may be in the making. This might mean a wedding as between Fundamentalists of several denominations and a wedding as between Modernists of several denominations — thus creating two great divisions in the whole of Protestantism, instead of two hundred!

It is obvious that unity cannot be forced. The time element must not be allowed to predominate. Men must grow gradually in grace of fellowship and fraternity and in love of the brethren — loving the Church more and, possibly, their own denominational group less! “He must increase,” even while we, in our denominational pride, must decrease. The Christ idea means unity.

THOMAS F. OPIE.

SOME ANGLICAN PROBLEMS OF REUNION

BY C. H. PALMER, M. A.

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I MUST confess that I feel somewhat diffident at the great honor that the editor of *The Christian Union Quarterly* has thrust upon me in asking me to write upon some phase of the reunion problem after the great Conference on Faith and Order. In writing for American journals it has always been my aim to chronicle events rather than to attempt to guide the deliberations of the leaders of the churches and, with this in mind, I think that I may be of greatest service to American readers by saying something of the difficulties that beset us over here in following up the great ideals of Lausanne and suggesting, perhaps, a way of overcoming those difficulties. I must confess that my knowledge of American conditions is not very great, but, nevertheless, I do not think I am altogether off the track when I say that many Americans do not altogether understand our difficulties over here, that they do not understand the condition at the present time of the Church of England or even of English religion taken as a whole. Some Americans, thinking only of conditions in their country (and this is a fault that we are all apt to fall into, namely, to think of other countries as being just like or very similar to ourselves), are thus prone to think that conditions in Great Britain are similar to those of America.

If the Church of England is to be the "bridge church" between the Catholic and Protestant conceptions of the Christian faith (and I can conceive of no other church except the Church of England that could possibly fill that position), it is indeed unfortunate that she should be so occupied with domestic troubles that it might be just possible that not only would she fail to be the bridge church, but might even (though by the

grace of God that contingency is not likely to happen) fall to pieces herself.

The editor has asked me to speak plainly and I will do so. I am an Anglican who lays emphasis upon the Catholic conception of the Church as opposed to the Protestant (I do not use the term Evangelical because I maintain that the true Catholic is and must be an Evangelical, that is, a follower of the Gospels). I must confess, too, that I went to the Conference of Lausanne as a newspaper correspondent who had little faith in the deliberations that were going to take place. For the first day or two I remained convinced that I was right; the opening sessions could not commend themselves to Catholic-minded people. To a Catholic the opening service in the Protestant Cathedral lacked dignity and reverence, and, if it had not been for Bishop Brent's oratory, would have been a complete failure. But, after speeches by Bishop Gore and the Bishop of Manchester, somehow the whole atmosphere changed. Catholicism contrived to enter in and a mere Protestant conception of Christianity did not alone possess the Conference. Protestants began to realize what Catholicism was (and we Catholics had to learn too the Protestant point of view). They had probably not come across it directly before and the atmosphere became clearer. It was a real treat for Catholics to hear Superintendent Zoellner talk about the creeds: "The Apostles' Creed is the folk song of the people of God; the Nicene Creed is the product of the conscious art of the theologians." And we had some splendid papers from the Bishop of Okhrida, the Bishop of Bombay, and Dr. Vernon Bartlett, who, I can remember, used to put the Congregationalist point of view so well to the Nicene Society in my Oxford days. I left the Conference with a feeling of having been at a very wonderful gathering, unique and inspired, and there was nothing of the "soured atmosphere," as described in a London Nonconformist organ, an expression, I think, that was coined by its correspondent and did not exist in reality.

The Lausanne Conference brought a great vision of the City of God, the New Jerusalem. It is impossible for a Catholic not to want to aspire to those heights, not to wish to see all

men who profess and call themselves Christians brought in, as a French Roman Catholic bishop put it to me on my way to Lausanne, "under one fold and one shepherd." But there are natural difficulties for the Catholic to face, as, however much he may wish others to share his religious experiences, it is difficult for him to let them in, holding institutionalist views of the Church as he does.

Thus, by way of digression, I have stated my own opinion. I will now endeavor to show some idea of the state of the religious world in England and in the Church of England.

Perhaps my readers may remember that the subject of Christian unity was very thoroughly discussed at the conference held at Lambeth Palace in the summer of 1920. The Lambeth conferences are conferences held from time to time under the presidency of the Archbishop of Canterbury and membership is confined to bishops of the Anglican communion throughout the world. The next conference is due to take place in 1930. To the heart of the present Primate of All England, Randall Davidson, the subject of the reunion of Christendom is very dear indeed. He represents that great principle of comprehension within one body for which the Church of England stands. There is, therefore, no fitter president for any conference on reunion, and that was the subject that was discussed in 1920.

The debates were held in private. But at the conclusion an appeal was put forth to "All Christian Peoples." It was sent to the heads of all the Christian bodies (including the pope) throughout the world. When we consider that the conference consisted of widely divergent types of men — Frank Weston, Bishop of Zanzibar, a Catholic, Bishop Chevasse of Liverpool, an Evangelical, Bishop Henson, then of Hereford, a supporter of "the Establishment" (an institution, I take it, that would be looked upon with horror by a democratic people like the Americans), and many other bishops of every variety of opinion—this result was marvelous. Every one had high hopes of reunion.

But, alas, that man is still so futile. The appeal did not go very far. The various bodies to whom it was addressed do not seem to have gone to meet it very eagerly. I might mention,

as an instance of what I mean, that the English and Welsh Baptist Union refused to be represented at the Lausanne Conference, saying that they had stated their position in reply to the Lambeth Appeal and could not move from it, and that they considered it would be a waste of time for them to be represented at Lausanne. Those who make much of the fact that Rome refused to be represented at the Conference should do well to remember that English Baptists refused to be represented, too. Narrow-mindedness is not all on one side.

It should be remembered too that the delegates at Lausanne representing the Church in England were chosen privately (if I remember aright, by the Archbishop of Canterbury), but they were not a popular choice. They did not represent the members of the Church of England in the least. They were a very strong delegation, probably the strongest that could have represented our church and I am quite convinced that any delegates sent by a popular vote would have been far worse chosen. They were all keen on reunion and represented scholarship, breadth of outlook, and a belief in the church that they represented. Some, like Canon J. A. Douglas, the champion for Orthodox-Anglican unity, had a specialized knowledge. But the fact remains they were not chosen by the people and they were not, therefore, representatives in the real sense. When I say this I do not know how the delegates were chosen from other churches and other countries.

And this leads me on to the fact that, in contrast to the immense enthusiasm, which, judging from the newspaper reports, seems to have been present in America throughout the Conference, there was little interest in England. Not only was it holiday time, but interest within England on religious matters during 1927 has centered on two things and those two things alone. These are the revision of our Prayer Book and the cruel persecution by the Bishop of Birmingham of the Anglo-Catholics in his diocese. These two things are the only religious matters that have troubled the ordinary press and the ordinary person during the past year, and neither seems to make for unity. As regards the Book of Common Prayer, by the time these lines are in print we shall know our fate and

whether the new services will be authorized by Parliament or not. It is quite impossible to go into controversies about the English Prayer Book in this place. Suffice it to say briefly that the present book was drawn up after the restoration of King Charles II in 1662, that for many years it has been added to and interpolated not only by Anglo-Catholics but by every section of churchmen. The bishops, after many years of labor, have issued a revision, though most of the old services can still be used by those who so desire them. But the introduction of this book has caused not peace entirely, but threats of the sword. True it is that the great body of moderate churchmen, supported by a large number of broad-minded men of the two wings of thought on both the Protestant and Catholic side, have promised to support the bishops, but there is an extreme wing on either side that says it will not conform. But more important in the cause of unity is this. Certain Nonconformists have taken it into their minds to ask the Archbishop of Canterbury certain leading questions about the book on the ground that the Church of England is the National Established church and they, as Englishmen, have a right to a voice in the control of her services. There is talk of Nonconformist opposition to the book on its passage through Parliament, and a very prominent Nonconformist has written to the Archbishop of Canterbury to know what measures are to be taken, should the book pass, to bring refractory extreme Anglo-Catholics into line on certain questions, such as the reservation of the Sacrament. While the delegates of Lausanne breathe peace, the Nonconformists in England (or certain of them; some very honestly and very gallantly have declared right out that it is not for Free Churchmen to interfere in the domestic concerns of the Church of England — all honor to them!) breathe out fire and slaughter. This then is the first difficulty. If the Church of England authorities are assailed by critics within the church and certain Free Churchmen without on a domestic matter, such as the revision of her public liturgy, how can she give her mind to think of reunion outside her own fold?

But there is also a second difficulty. Persecution of Anglo-Catholics was common enough from Anglican bishops in the

middle eighties, but we are now in the third decade of the twentieth century, when science and new knowledge and the light that these are supposed to bring have given us a new class of bishop, who, if not an Anglo-Catholic himself, has learned to value the witness to Christian truth and the service of the Master made by Anglo-Catholic laity in his diocese. Some three years ago there was appointed to the important see that comprises the great industrial city of Birmingham a most distinguished mathematician. But, however distinguished he may be in the science in which he is so pre-eminent, he seems to be quite devoid of any milk of human charity or brotherly love. The fact that he has pained and hurt those with whom he disagrees in his fanatical anxiety "to abolish false doctrine," does not seem to matter to him a whit. In his utterances he commented not long ago on the fact that some poor woman had exclaimed of the Sacred Host that "it was Christ her Savior" and referred to such an expression as superstition. But what he had failed to see was that this poor soul had found God in the sacrament, and he had evidently forgotten the very fact that the Lord sometimes hides things from the wise and prudent and reveals them unto babes. It would not, therefore, as things are now, help very much for the Anglican Church, say, to have intercommunion or any scheme of unity with either the Old Catholics or Orthodox, as long as the Bishop of Birmingham goes up and down Britain pouring scorn and ridicule upon the most important doctrine of these churches. And it should be remembered that the Barnes type of Anglican was not present at Lausanne, that the very opposite type represented the Anglican Church, men like Bishop Gore and Bishop Temple, or Bishop Manning and Bishop Brent of the American Church, men who were willing and able to see the other point of view, to put before the Conference a winning and attractive Catholicism in its broadest sense, and to show the delegates from every Christian Church what Anglicanism really was and for what it stood.

I may then seem to offer little that is constructive, and to have merely put two difficulties concerning the reunion movement as regards England to my readers. But that is not my

purpose. God knows we need enough to stand together against the forces of anti-Christ in England (and everywhere else, for that matter). At Kingston-on-Thames, the little town now fast becoming a suburb of our great metropolis where I live, there have been opened recently two spiritualist churches, which masquerade under the title of *Christian* Spiritualist churches. While crowds will flock to see or hear some new thing, the ordinary churches in this country are becoming woefully empty, the automobile fast becoming the chief obstacle to attendance at Sunday worship. We need to show a united front, and we sadly need the spirit of Lausanne in England both among members of the Established and Free churches alike.

But perhaps the difficulties will resolve themselves. As I have already stated, by the time these lines are in print we shall know whether the Prayer Book question has been concluded or not, and perhaps we shall be able to settle down without quarreling about our new book. But the thing that is most distressing is the interference by prominent Nonconformists in our Anglican affairs, and I note that none of those who would thus interfere were present at Lausanne; they need to catch something of the Lausanne spirit. But herein lies our hope. The Church of England for the past fifty or sixty years has been wont to meet in congress every October to discuss some important matter, usually of a domestic nature, concerning the Church. These congresses take place at a different city each year and last for about five days. Last year the Congress met at Ipswich and discussed the religion of the English village. But this year (1928) the Congress is to meet at Cheltenham and I hear that the subject of Christian unity is to be discussed. When I say that Cheltenham is in the diocese of Gloucester and that the president will be the Bishop of Gloucester, my readers who were at Lausanne will realize the importance of this. I do not necessarily agree with everything Dr. Headlam says or does, but every one who was at Lausanne knows the important work he accomplished there. And let this Congress be as representative as possible. Let it have bishops like the Bishop of Manchester and Dr. Gore, who were at Lausanne, and bishops like the Bishop of Durham and Dr. Barnes, who were not. It would

be interesting to see how such a prelate as the Bishop of Birmingham would fare in public discussion upon reunion with such a prelate of equal (if not greater) learning as the Bishop of Manchester. In trying to find a way out for disagreements among the denominations, we might learn to find a way of making peace among the discordant elements in our own church.

It is curious that one religious journal, in announcing the news of the proposed church congress on reunion, should have commented adversely, saying the church congresses should confine themselves to purely domestic matters and that this might lead to a deal of mischief. I am quite convinced that it will do nothing of the sort. It will take place fourteen months after the Lausanne Conference, people will have had time to discuss the reports of that Conference without undue haste, and it may bring home the message of Lausanne to Englishmen. While at a church congress it is usual to have speakers who are members of the Church of England, doubtless there will be time for speakers from other churches to be heard at the Cheltenham Congress. I sincerely think that it might be good to have the company of a wise and Christian Eastern Orthodox prelate, such as the Bishop of Okhrida, in company with an iconoclast like Dr. Barnes.

During the past fortnight (I write in November) London has been charmed with the gracious presence of Bishop Nicolai of Okhrida on his way home from America to his native land. I heard him preach one Sunday evening at an Anglican church and he said that the one thing that really mattered was religious experience. He instanced how in the Balkan countries men and women came together and talked about their experiences of God. And I think that was what the delegates largely talked about at Lausanne. And that was why they went home so happy, because they had heard from each other their religious experiences. "That which we have seen and heard, that declare we unto you," said St. John. And what was done at Lausanne may perhaps be done at Cheltenham on a smaller scale. And we must learn not only to appreciate our own religious experiences, but those of others.

The Bishop of Okhrida also tells a good story. Once upon a time a gorilla escaped from his jungle in Africa and came to the inhabited world. He afterwards returned to his native jungle and there came all the gorillas and the apes and the monkeys and he recounted to them his experiences. And he told of all the wonderful things he had seen. But he concluded, "Over there is a terrible and horrible animal called man. He is hateful and quarrelsome and ugly enough. But the worst thing about him is this, he actually claims to be descended from us."

Which thing is an allegory. I do not know whether the speaker had been listening to one of the Bishop of Birmingham's "gorilla" sermons or whether he had been merely struck by the general quarrelsomeness of mankind, and especially on matters that concern the Christian faith. But from the general way some of our divines speak about those with whom they do not agree, and the original sin of strife that is still so prevalent in mankind, let us hope that our spiritual pastors and masters will cease, with all convenient speed, from aping the gorilla and learn as quickly as possible the lessons of charity which were inculcated at Lausanne. Perhaps the Congress at Cheltenham may teach them this.

C. H. PALMER.

THE CHURCH'S PRIMARY NEED

BY W. A. HARPER, LL.D.

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THERE is no question that the organized Christian forces of the world are making progress. Perhaps a third of the earth's population is already allied with some form of Christianity and the missionary efforts are more vigorous and, at the same time, more wisely planned today and successfully executed than in any previous era of Christian propaganda. Despite the growth of public and private education, the schools, colleges, and special institutions of learning of the Church are stronger and more proficient than ever before. We are doing more for orphan children, for the sick, for the erection of suitable church plants ministering to the whole of life, for the leisure and recreational hours of the people, and for general charity than the Church has ever undertaken before. In addition to all this, the Church is beginning to feel the real significance of the social gospel and is becoming ever bolder in the proclamation and application of it.

I would not detract one iota from the glory, the grandeur, the achievements of the Church in these splendid directions. I rejoice in every one of them and am happy to have had some little part in them, but I have a conviction that has grown on me during the years, and from which I cannot escape, that the Church has been concerning itself with peripheral matters to the neglect of the central thing required for complete success. There is a very positive prophecy spoken by the Master Himself and that prophecy cannot be fulfilled until the Church has done its duty in meeting the prayer of our Lord for the oneness of His people. I am referring to John 17:21-23, which reads as follows: "That they all may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we

are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It is perfectly clear from this Scripture that we will never win the world to Jesus, that the world will never become Christian, until the Church of Jesus is united. Jesus prays on this night before His crucifixion that His followers may be one and He gives a reason for that prayer, "That the world may believe that thou hast sent me." However discomfoting it may be to those of us who profess to be His followers when we think of our divided condition, we cannot escape the truth, that our divisions are responsible for the defeat of our Christian hope and what is more that they are responsible for the failure so far of the mission of Jesus in the world. As John R. Mott has said, "A sinful world is the price we pay for a divided Christendom."

We have been busy in important matters, we grant. Surely the work of our missionary departments, of our Christian educational institutions, of our orphanages, of our ministerial relief, of our hospitals, and of our other Christian enterprises is an important work, but these things are secondary to the primary obligation of the forces of Christ in the world. If we recognize Him as Lord and Master, and surely we do, then we should not only continue to pursue the splendid work we have entered upon in His name, but we should make central and primary in our whole program the fundamental thing for which He prayed, and the failure to achieve it weakens our whole effort. Because we wish the Kingdom of Jesus Christ to prosper in the world we must enter upon a campaign for Christian union.

Let us learn a lesson from the American government. In 1776 we were thirteen impotent colonies stretching along the Atlantic seaboard like a shoe string. Each colony was, so to speak, a separate denomination with its own ideals, plans, and purposes, but zealously devoted to the cause of democracy and freedom. Under stress of opposition these colonies came together and in a little more than a hundred and fifty years these thirteen colonies have grown in power, in influence, and in

prestige until today our government is recognized by all as one of the outstanding achievements of human progress in democracy. United we have stood through these years and so progress and growth and success have come. There would have been a very different story to relate if we had continued separate and distinct.

In order to effect this union and to achieve this major experiment in democratic living, these colonies each had to give up something, but they have received far more than they gave up. Sacrifice always brings such rich reward and the Church is no exception to this principle.

I must confess, as I meditate on the history and achievements of the Church, that I am appalled at the persistence, not to say the stupidity, with which we have continued to divide ourselves off into competing groups, wasting our strength, whereas the pooling of our resources would have brought us victory and at the same time the sweet and priceless satisfactions of Christian fellowship. We must repent of our folly in sackcloth and ashes and we must bring forth fruit meet for repentance. This is a fundamental condition in preparing the way for the Day of the Lord. We may not like this recurrence to the preaching of John the Baptist, but it is a message our time needs and we who covet earnestly the appearance of our Lord and His Kingdom must attend to this message.

Why are we kept apart anyway in our Christian effort? It seems to me that there are three simple reasons for this and I may be privileged briefly to state them as follows:

1st. Pride in our religious pedigree. If we knew less sectarian church history, we could more readily agree.

2nd. Insistence on distinctive things, the things for which we peculiarly stand, rather than the magnifying of things on which we are agreed. Theology is a voluminous science. It is not always luminous.

3rd. Property rights and official positions. The only man who turned away from Christ sorrowful was the rich young ruler. He had property and held an office. If the Church were over-night bereft of all property and all officers, it would unite before six o'clock in the morning.

In order to make the prayer of Jesus for the oneness of His people effective in the Church the desire for Christian union must become a personal passion on the part of individual followers of our Master. No progress has ever been made in Christian effort in any direction until some prophetic heart felt the necessity for it bearing in upon itself with a passionate zeal and this condition is fundamental in the solution of the problem of Christian union.

We have numerous great hearts who feel the weight of this necessity in our day and they are in practically every denomination of the Christian faith. What we need now is an interchange of sentiment among these prophetic souls and a growing kinship and fellowship of motive, purpose, and desire among them. It is not enough in the effecting of reform measures for individuals to become burdened in soul for the progress of a cause. There must be sharing of this burden in a genuine fellowship of the spirit. There must be Christian fellowship in common understanding and purpose before there can be Christian union.

The third and final step in the realization of a reform measure is organized effort. First, there must be consecration to the cause and then a genuine fellowship of such prophetic souls and, finally, organized effort to make effective the Christian purpose of the prophets of the new day.

W. A. HARPER.

GOOD-WILL DINNER

In the interest of religious and racial understanding, Southern Hotel, Baltimore, Md., December 12, 1927.

DR. PETER AINSLIE, chairman of the committee in charge, said: Gentlemen: In the name of the committee you are cordially welcomed here this evening. The tables are so arranged that at each there are three Jews, three Catholics, and three Protestants. This means a general acquaintance among the hundreds of men here tonight. There is no reason why people who differ religiously should not have fellowship one with another. In fact the religion of each functions best in the atmosphere of fellowship and makes possible a healthy tolerance, which is for a man to hold to his own convictions and, at the same time, to be sympathetic toward those who differ from him. The purpose of this dinner is to emphasize this ideal. For toastmaster, I take pleasure in presenting Mr. Waldo Newcomer, whose integrity and fineness of spirit entitles him to a first place among the citizens of Baltimore.

Mr. Newcomer said: Dr. Ainslie and Gentlemen: It is quite customary for the toastmaster to express his appreciation of the honor conferred upon him, but I feel tonight that a very unusual compliment is paid in the selection of one to preside at this very unusual dinner.

It is true that I have sat at the table in the past with many of you, my Jewish friends, with many of you, my Catholic friends, with many of you, my Protestant friends, and even on more than one occasion have sat at dinners at which you were all represented, but on all of these occasions we came together either as business men or as citizens of Baltimore, and not directly as representatives of our religions, as we do tonight. And right here I want to drop from now on that expression "our religions" and to think and speak not of your, his, or my religion, but of your, his, or my conception of our religion.

For you, my Jewish friends, I have the most profound respect. You are the representatives of one of the oldest, if not

the oldest, religions extant on earth today, and your belief forms the basis of that of all of us. You have given us Moses, the great law giver, David, the great poet and psalmist, Isaiah, the great prophet, and many others, and since Biblical days the names of your race have been prominent in art, literature, science, and medicine. You have suffered persecution, and in some cases undeserved ignominy, and yet you have survived both as a race and as a religion. Could this have been true had you not had a real truth back of you?

You, my Catholic friends, have been wonderfully successful in the preservation of the rites, ceremonies, and traditions of your church, and your solidarity is both an example and a reproach to us Protestants. You have been accused of persecutions, and of attempting to control politics, but I believe that, in so far as such charges may have had a justification in the past, the evils were more a reproach to the times in which they occurred than a defect in your church.

Personally, I have no agreement with the attitude of a man who will discriminate against an honest, capable man on the sole ground of his religion, and here let me throw out one thought. There has been bitter discussion as to who was responsible for the World War, with its devastation and unspeakable horrors. It is not my purpose tonight to discuss the question of the Kaiser's responsibility, or even to intimate in any way my own thought on the subject, but this I do want to point out. His bitterest and most implacable accusers have never attempted to charge or imply any collusion on the part of the church which he represented. Suppose he had been a Catholic or a Jew, would the situation have been the same, or would there have been added to the horrors of war the disgrace of a pogrom?

To you, my Protestant friends, I shall say but little, for, being one of you, modesty forbids. It is fair to say, however, that in your original protest, which gave you the name "Protestant," you were unquestionably actuated by thoroughly conscientious motives and are entitled to the credit due to a conscientious revolt successfully carried out. When the American colonies revolted against King George of England, and carried through their revolution and founded a nation, they

won well deserved credit, but, however justifiable their action at the time, it forms no reproach to the England of today, and there is no reason for quarrels or disagreements in consequence. You are entitled to identically the same credit and there is here also no reflection upon the Catholic Church of today. I believe that a similar line of reasoning can fairly be carried out in most of the cases in which the various denominations of Protestants have formed churches of their own, and no criticism is justifiable except as and if they quarrel among themselves and have not tolerance.

Now, I do not know just what our speakers of the evening are going to say, but, if I correctly understand the purpose of this gathering, there is no thought of proselyting or of propaganda. Had I believed that there was an expressed or implied intention to attempt to convert any Jew to Christianity, any Catholic to Protestantism, or any Protestant to Catholicism or Judaism, I would not have entered that door or sat at this table. I understand that we want to emphasize the points of agreement between us and to attempt to appreciate how relatively unimportant are the points of difference, and with that thought in mind I want to suggest the one big, common ground on which we can all meet, and that is in a belief in an omnipotent, omniscient and merciful God, and the same God.

Now, if we can start with that, I would like to suggest a simple definition of religion to which all can subscribe. It is unfortunate, perhaps, that I should have to take this from the New Testament, but I believe that even my Jewish friends will agree to it. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. That is, do acts of mercy and not be influenced by worldly considerations. And to this may I add a rule of conduct, and this I take from the old Chinese and believe I am quoting from Confucius when I say: "Do unto others nothing which you would not have others do unto you."

Now, if we can start on a common ground of belief, with a definition of religion and a rule of conduct to which all can subscribe, then are we not exactly in the position of three

travelers starting from Baltimore and bound for San Francisco? The one says, "I will take the Pennsylvania Railroad and go via Chicago"; the second says, "I will take the Baltimore and Ohio and go via St. Louis"; and the third says, "I will take the Southern Railway and go via New Orleans. They all start from the same place, they all have a pleasant journey, they all meet good and true friends on the trip, and they all come together in safety at the Golden Gate. Is any one justified in being angry with his fellow or quarreling with him or even criticizing him because he chose to take a different route?

Dr. Charles E. Jefferson, Pastor of the Broadway Tabernacle Church, New York, said:

Gentlemen of Baltimore: I am glad to be here. I am glad to see so many Jews. I am surprised. I supposed that all the Jews lived in New York. I was in Palestine a year ago. I felt lonesome in the City of Jerusalem because there were so few Jews there—only 70,000. We have twice that many in a single ward. I supposed that Palestine was the home of the Jews. There are only 100,000 Jews in all Palestine, and we have nearly ten times that number in a single borough. I have lived in the midst of Jews nearly all my life. In the City of Chelsea, Massachusetts, I was surrounded for ten years by Polish Jews, and for the last thirty years I have been in New York City where we have one million and seven hundred thousand Jews, and where some people are wondering how long it will be before we give up the name of New York and change it into the word "Jerusalem." And so when you put me down in the midst of a lot of Jews I feel quite at home. I was once taken for a Jew by a woman in a church in Washington City because I spoke highly of "Abraham." We Christians are always doing things like that. We speak highly of Abraham and Isaac and Jacob and Amos and Hosea and Micah, of Isaiah and Jeremiah and Ezekiel, of David and the other Psalmists. We are always repeating their words and unfolding their ideas and extolling their characters to our Christian congregations. We have much in common. We have the Decalogue and the Book of Job and the Song of Solomon and the 23d and 51st and 90th and 103d and 139th Psalms. We

give the same answer to Micah's question, "What doth the Lord thy God require of thee?" by saying, "Do justly and love mercy and walk humbly with thy God." We have much in common, and yet we do not get on well with one another. We have never in any country got on well together, or at any time. This is a great pity. This is a tragedy.

I am glad to see a group of Maryland Catholics. I seem to be fated to live with Catholics. For a number of years I lived in Boston, where I saw hardly anybody but Irish Catholics, and for the last thirty years I have lived in New York, where we have Spanish and French and German and Italian Catholics, fifty-seven varieties I am sure, and possibly more. My church in New York is called the "Broadway Tabernacle," and as "Tabernacle" is a Jewish name, many persons supposed we were a Jewish Synagogue. In order to keep the Jews from flocking to our services in large numbers, we erected on the top of one of our church towers a huge electric cross, and now a lot of people think we are a Roman Catholic Church. We are like the Catholics in being under the cross. We Catholics and Protestants have much in common. We have the same New Testament, all the twenty-seven books in the Roman Catholic New Testament, and all the twenty-seven in ours. We all prize the sermon on the mount and the discourse in the upper chamber. We all treasure the beatitudes and the parables, and we all accept as the law of heaven the great commandment and the new commandment and the golden rule. We all bend the knee at the name of "Jesus," and we all confess that He is Lord indeed. And yet, notwithstanding, we have so much in common we Protestants and Catholics have never got on well together. Often we have got on together abominably. Sometimes we have succeeded in certain places in getting on pretty well together, but never have we got on as well together as we ought. It is a great pity. It is a tragedy.

How can we Jews and Catholics and Protestants get on better together? It is one of the major problems of our generation. It has become increasingly urgent since the great war. We now see more clearly than ever the power of the forces arrayed against us. We have a new conception of the dimen-

sions of our gigantic task. We now know that we are wrestling not with flesh and blood but with principalities and powers of the empire of darkness; and we must get together or be conquered. Just as the English and the French and the Italians had to get together to win the victory in the great war, so must the Jews and the Catholics and the Protestants all get together if we are to win in the mighty struggle against evil which is now on. Physically we are going to live together. The Jews are never going to leave America. No Jew will ever live in Palestine who has once lived in the United States. This is the promised land to every American Jew. The Catholics are not going to emigrate. Every American Catholic knows that there is not a Roman Catholic country in Europe to be compared with the United States. We Protestants are not going to leave. We know a good thing when we see it.

We must live close together. Modern civilization compels this. Our social and economic and commercial contacts are increasing all the time. Every point of contact becomes a possible point of friction, and that a possible point of irritation, and that a possible point of inflammation, and the inflammation may run into fever and delirium. We must grapple with complex and vexing problems, and we cannot solve them unless we have a great stock of good feeling. No baffling problems can be solved by men who are in a bad humor.

We are compelled to be neighbors. Science has made us neighbors. How can we be brothers? Shall we live together like animals, snapping at one another through the bars of our cages? Shall we live like red Indians, stealthily plotting the overthrow of one another? Or shall we live like sons of God, helping one another and co-operating for the building of a better world? Can our religion make us brothers? We have experienced and developed the dividing power of religion. What walls it has built! What gulfs it has digged! The time has come to develop the uniting power of religion. The scientist tells us there is enough energy locked up in the atom to run the machinery of the world. So is there enough good-will locked up in the individual heart which, if we could only release it, would bind the human race into a brotherhood and usher in the golden age.

Why do we not get on better together? First of all because of bad men. There are bad Jews and bad Catholics and bad Protestants, and they cause us a deal of trouble. There is no man worse than a bad Jew unless it is a bad Catholic, and there is no man worse than a bad Catholic unless it is a bad Protestant. The three men are equally bad, each one being a masterpiece of the devil. What can we do with bad men? We cannot kill them or banish them. The only thing to do is to overcome them. A wise man said long ago, "Be not overcome of evil, but overcome evil with good." We must overcome bad Jews with good ones, bad Catholics with good Catholics, and bad Protestants with good Protestants. The supreme work of all our three churches is the making of good men.

And then we all have bad records. We have all blotted the page. We have all been guilty of cruelties and injustices without number. We have all sinned and come short of the glory of God. There is no one of us righteous — no not one. We all belong in the rogues' gallery. The chief value of history is to lead us to repentance. If we use it solely to feed the fires of resentment and poison the heart with ill-will we convert history into a curse. How absurd to hate people now alive for what men did who are dead! How ridiculous to make the present wretched because the past is not what it ought to have been. A boy once wrote a little poem containing this good advice:

Let the dead past bury its dead.
Act, act in the living present,
Heart within and God o'erhead.

But the chief cause of our trouble is our ignorance. We do not know one another well enough. It is an old story but one which deserves to be repeated down to the end of time, that a friend of Charles Lamb once wanted to introduce him to a certain man, and Lamb replied, "I don't want to meet him. If I knew him I could not hate him." Knowledge is a great destroyer of the serpents in the heart. If we are ignorant of one another we are in danger of becoming suspicious, if we become suspicious we become afraid, and if we are afraid we are likely to hate. Ignorance, suspicion, fear, and hate — that

is the stairway down which men pass into the outer darkness. I have noticed that my friends who are not intimately acquainted with a good Jew are inclined to be hard on all Jews. They carry around with them a lot of jokes and a lot of slams against the Jews. But my friends who have had the good fortune to know intimately two or three good Jews, have a high opinion of the whole Jewish race. I have noticed also that my friends who are not intimately acquainted with any good Catholics, have a tendency to rail against the Catholic Church, and to say things derogatory to Catholics. But my friends who know intimately a few good Catholics have a genial feeling toward all Catholics and refuse to believe that the Catholic Church will, unless watched, drag us down to perdition. I confess that it is my personal knowledge of a few good Jews which has killed all anti-Jewish prejudice in my heart, and made it possible for me to appreciate all the virtues and graces of the Jewish race. It is also my friendly relations to a few noble Catholics which has lifted the whole Catholic Church in my estimation and made me rejoice in its power and its good work in the world. We see the human race through the individual.

O friend, my bosom said,
Through thee alone the sky is arched,
Through thee the rose is red.
All things through thee take nobler form,
And look beyond the earth.

Through my good Jewish friends the whole Jewish race looks beautiful, and through my good Catholic friends the whole Catholic Church looks glorious.

This, then, is my advice. If you Christians have a friend among the Jews, cultivate that friendship. As Samuel Johnson used to say, "Keep your friendships in repair." Friendships are always becoming frayed and threadbare through the wear and tear of time. Keep them in repair. If you Jews have a friend among the Christians, cultivate that friendship with zealous care. It will be a spring of pure water sweetening the heart. If you Catholics have a friend among the Protestants, and if

you Protestants have a friend among the Catholics, bind your friend to you with hoops of steel, for it is through the friendly feelings of individual hearts that we can ever hope to make this a friendly world.

“Keep the heart with all diligence for out of it are the issues of life.” I have never heard a Jewish sermon which did not do me good, nor have I heard a Jewish prayer that did not lift me up. I have never heard a Roman Catholic sermon that I did not thank God that there are Roman Catholic preachers, and I have never attended worship in a Roman Catholic Church that I did not feel I was in the presence of God and surrounded by my brethren.

I do not know what our meeting here tonight may do for the rest of you, but I am sure I shall return to my home with a deeper affection for all the Jews and all the Catholics and all the Protestants who make their home in Maryland.

Hon. David I. Walsh, United States Senator from Massachusetts, said:

I know of no better contribution that I can make to this unique and happy occasion than at the very outset of my address to call attention to the attitude of the church which I have the honor on this occasion to represent, imperfectly and unworthily, on the question of liberality toward the individuals who differ with her in religious matters.

The devout and pious Pope Clement XIV, who reigned over the church from 1769 to 1774, just before the American Revolution, denounced in vigorous language those within the church who used forcible means to gather adherents to the faith or who bore hatred to those outside the fold.

“It never was religion,” he said, “but false zeal pretending to imitate her, that seized fire and sword to compel heretics to abjure their errors, and Jews to become Christians. There were formerly in the bosom of the Church false zealots who contended for things not interesting to the faith, of whom ecclesiastical history furnishes many examples sufficient to make us tremble. For what is more dreadful than to see good men fall victims to a zeal, displeasing in the sight of God, and con-

demned by the Church, as equally hateful to religion, and the rights of society. The practice of Jesus Christ, who, during His residence on earth, bore patiently with the Sadducees and Samaritans, the infidels and schismatics of those times, obliges us to support our brethren of whatever communion they be, to live peaceably with them, and not to torment them on account of any system of belief they have adopted. If we forcibly enlist men into the Church, we shall only make them prevaricators and hypocrites. The power of the Church is purely spiritual; and this is so true that the first Christians suffered themselves to be butchered, rather than rebel against the edicts of the heathen emperors; and our blessed Redeemer Himself, when He prayed for His executioners, taught us how His cause is to be avenged. Had the ministers of the gospel been always careful to follow that Divine model, the enemies of Christianity had not been able to bring against it the unjust reproach of being a persecutor. The Church always disavowed those impetuous men who, stirred up by indiscreet zeal, treat those who go astray with asperity; and its most holy bishops, in all times, solicited the pardon of the apostates, desiring only their conversion. Men, therefore, ought not to impute to the Church, those excesses of which history has preserved the memory, and which are repugnant to the maxims of the Gospel."

No language of mine could more clearly or more powerfully express the hostility of the Church toward intolerance.

In regard to the early days of the Church here in America, the learned Bishop of Charleston, John England, in 1723, in replying to the query, "What is true liberality in a Roman Catholic," said, "If I know my own heart, I hold bigotry in as great abhorrence as I do infidelity or heresy."

"Religious liberality," he said, "first loves God and His truth, and next exhibits a practical love of every individual of the human race, without excluding sect or nation from benevolence of feeling and exertion for their welfare. . . . It teaches to do unto all men as we would they should do unto us. . . . We look upon bigotry to be an irrational attachment to doctrine, joined to a hatred of all who have not an attachment to the same doctrine. Thus, there may be bigotry in true religion

and in false religion. Bigotry is not the peculiarity of any sect, but is the result of criminal disposition or weakness of intellect in an individual. . . . Bigotry is then an unreasonable attachment to a doctrine whether true or false, joined to hatred of those who do not hold that doctrine.”

In the pastoral letter of the American hierarchy of 1829, we read :

We exhort you to imitate the glorious and creditable example of those good men who first sowed the mustard seed of our faith in this part of our continent. They were so fully convinced of those great truths which we now proclaim that they suffered joyfully every description of persecution rather than swerve from that one holy Catholic and Apostolic Church to which you and they and we belong. Yet neither the principles of that faith, nor the affliction which they endured, created any unkind feeling in their benevolent hearts; and though even at this side of the Atlantic, upon their arrival, they found persecution everywhere armed with the implements of torture, inflicting pain and death under the pretext of piety, they ventured to introduce a milder, a better, a more Christianlike principle; that of genuine religious liberty, which though it declares that truth is simple, that religious indifference is criminal in the eye of God, and that religious error wilfully entertained is destructive to the soul; yet also proclaims that the Savior has not commanded His gospel to be disseminated by violence, and therefore they enacted, that within their borders, all other Christians should securely repose in the enjoyment of all their civil and political rights, though they were in religious error. If our brethren of other denominations have, since that period, adopted the principle, and now cherish it, they will not be displeased at our gratification that it emanated from the body to which we belong, and at our inculcating upon you, to preserve the same spirit that those good men manifested not only in our civil and political, but also in your social relations with your separated brethren.

Surely in the presence of an audience who knew and lived with Cardinal Gibbons, it is unnecessary for me to quote from his innumerable letters and addresses urging a spirit of goodwill among all religious groups. This spirit so dominated his whole life that non-Catholic vied with Catholic in love and affection for him as a citizen and churchman.

Let me briefly state my views: Religious liberty is nothing more nor less than Christian charity. To be tolerant is to hate no man, to injure no man, to live in harmony with all men; to assist so far as we can those who need aid regardless of religious

opinion; to practice the duties of citizenship without favor to any religion or religious group, but with due regard to the rights and principles of justice that all religions are entitled to in a free government.

The tolerant citizen does not limit his friendships and goodwill to those who only agree with him in faith. The champion of religious liberty is opposed to all political movements that tend to control spiritual conduct and insists upon confining the jurisdiction of the government to the protection of the health, happiness, and the inalienable rights to life and property of the citizen.

Religious tolerance, like political tolerance, prompts us to give every human being the utmost concession which truth, justice, and decency will permit. No man can be classed as tolerant who entertains in his heart a hatred of all who differ with him on any religious doctrine, or who seeks to deny the American principles of political equality and religious freedom to all his neighbors.

The words brethren and fellow citizen are synonymous in the vocabulary of men seeking to promote good-will and mutual understanding.

We should not take too seriously the movements of lawlessness, bigotry, and intolerance that from time to time appear in our fair land. The great heart of America is tolerant. The overwhelming sentiment of our people is to maintain unsullied our most priceless liberties — freedom of speech, of the ballot, and of the pulpit. Underlying influences certain to appear occasionally, not only against religious liberty but against our very form of government, will never penetrate below the surface into the fair breast of the nation.

All nations have been cursed from time to time with movements, temporary in nature, hindering the onward march of the spirit of tolerance.

In America less than one hundred years ago a political party placed a presidential candidate upon a platform having no other ruling principle than an appeal to a supposed prejudice against Free Masonry. Later, masquerading as the American Party, a strong political organization made an appeal to

the people in one or more presidential campaigns based upon religious intolerance and prejudice against those of foreign birth.

These movements failed because the principles which were espoused were subversive of our institutions; because a people so persevering in its fight for civil liberty will never waver when put to the test in its opposition to religious intolerance.

An imperative obligation rests upon the citizenry of this country to frown down and put to rout every movement calculated to hinder or impede the progress and honorable development of all Americans, of whatever faith, race, or condition, to better conditions of life.

The American Protestant, the American Catholic, the American Jew, and the American of no religious creed must stand united in firm opposition to any intolerant movement which deprives any American group of equal rights under the law or curtails personal liberty of conscience or religion.

I think I can fairly state that the principle of religious tolerance has been, on the whole, generally respected and practiced by the Catholics of America. No group of Catholics that I can recall has ever been guilty of exhibiting bitter religious animosities toward any of their fellow citizens in different creeds.

No platform or pulpit to my knowledge has been used by either Catholic ecclesiastic or layman to influence or inflame or to keep aglow the dying embers of religious bigotry. Hatred and suspicion of their fellows has never been encouraged. Toward temporary outbreaks they have been taught to present and maintain an attitude of confidence in the spirit of fair-mindedness of a majority of their fellow Americans. When attempts to stir up strife have been tried, they have been urged and directed to neither retaliate nor seek revenge. Patience, charity, and tolerance must ever be lived by all claiming to support the ideals of the American Republic. The way to end the differences and animosities of the past is to be resanctified in the spirit of America.

What are the basic principles upon which America was founded, builded, and expanded? To what does she owe her matchless progress and her miraculous achievement?

We love America not because of her material greatness, not because of her exceeding great wealth, her boundless resources, her opportunities to gather boundless possessions for ease and comfort to the human family. We love America because of her political ideals. Without this all else is empty and insecure.

America's contribution to the world and our priceless heritage is the spirit of equality, justice, and personal freedom that is guaranteed to all. To recognize the political equality of every American, regardless of race, creed, or conditions of birth, to do absolute justice by our fellow men, to broaden and enlarge personal freedom, is our solemn obligation as Americans. This means that we are to respect the rights, all the rights of equality of opportunity of all. Here are the principles that have lived and have swept away intolerance and applied the blessings of good-will and mutual understanding throughout the land.

Rabbi Stephen S. Wise of the Free Synagogue, New York, made a plea for renewal of common effort on behalf of understanding and good-will between the religious groups of America, including primarily the Catholic and Protestant churches in Christendom and the Jewish people, making his plea in the name of the American ideal and in the name of the faiths of Israel and Christendom.

Rabbi Wise declared that understanding and good-will carry tolerance one step further, and represent as great an advance upon mere tolerance as tolerance embodies over that intolerance which has been the prolific breeder of hatreds and wars. "And yet," added Dr. Wise, "even understanding and good-will must lead to a recognition of community of purpose on the part of the disciples of differing faiths. Nothing is as unifying, said Wendell Phillips, as a great purpose, and the great purposes of community life can only be achieved through the understanding that the desideratum of America is not outward uniformity but inward unity, unity in striving for the highest ends of the life of the individual, the community, the nation, humankind, despite all varieties and differences and even contrasts in respect of dogma."

Dr. Wise declared that if the two great communions of Christendom cannot attain peace through understanding and good-will, and, moreover, if the two great Christian communions of America, the Catholic and the Protestant, cannot co-operate in the spirit of high understanding and utter good-will with the disciples of the mother-church of Israel, then is little to be hoped for in the realm of good-will.

In closing, Dr. Wise declared that there are times when the disciples of a church ought not to be expected to stand up and defend themselves against calumny and wrong, he thought these should be undertaken by the disciples of other faiths. "I wish indeed," said Dr. Wise, "as much for the sake of Christendom as for the sake of my people, that the lead in moving the producers of the 'King of Kings' to cancel its exhibition in East-European lands, where the exhibition thereof means menace and perhaps even death to my fellow-Jews, might be taken by some of the outstanding leaders of Christian groups, Catholic and Protestant. What can be done and ought to be done by Christians, worthy of the name, has recently been shown by that group of Christian ministers — Catholic, Protestant, Unitarian — who investigated the conditions of religious and racial minorities in Roumania and presented a report which does Christendom honor, and almost redeems, though it cannot quite redeem, the name of a country, the government of which still permits these excesses against one element of the population to be carried on." *

* It is regretted that Rabbi Wise did not have his address written so that it might be presented. These fragmentary notes are the best we have. --Ed.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

The Study of Religious Differences

HISTORIANS tell us that, prior to the adoption of Christianity as a state religion by Constantine, there existed within the Roman Empire a diversity of faiths hardly surpassed even in our own civilization. While some families were still loyal to the ancestral belief in those gods and goddesses under whose tutelage and protection the city had been founded and attained her glory, strange deities had been imported from the territories into which the Roman eagles had flown. Thus, Isis and Osiris, Magna Mater, Mithras, Jehovah and Christ, to mention only the most important, were worshiped openly or secretly by large numbers of people. Further, as Samuel Dill informs us in his engaging volumes on Roman Society, many healing cults existed which had their temples of health and offered to cure the ailments of men by such means of suggestion as were known to the ancients. Mediums and necromancers also abounded. But amid all these "varieties of religious experience" some hesitated to yield but a most formal allegiance to any of the deities and ordered their lives, more or less satisfactorily, according to the rules and precepts laid down by the teachers of ethics in the various philosophical schools of the time. One has only to read The Confessions of St. Augustine to sense the bewildering religious condition confronting a high-minded youth in the Roman Empire which was, on the whole, exceedingly tolerant of these various forms of faith, requiring only on the part of the devotees of any cult a recognition of the overlordship of the emperor and obedience to the requirements of the law. Perhaps, however, it was hopeless for such a diversity to continue indefinitely. Perhaps the exigencies of empire necessitated the gradual proscription of various cults. Whatever the reason, from the age of Constantine we begin to see the steady development of the monopoly of religion by what is commonly called the Catholic Church. The Galilean had conquered — seemingly. When we look at the religious situation in our own American civilization today, we cannot fail to realize a similar diversity of religious opinions and practices which have

gained a foothold on our continent. Some have been imported; others seem to be home-grown. All of them claim the guarantees of religious freedom provided by the Constitution of the United States, Article I, and many of them have originated in the ebullition of new theories and new ideas fostered by the Renaissance and the scientific emphasis of our own time, or consequent to the Protestant emphasis on the right of private judgment. A modern Augustine might find a score of fountains which promise to assuage his spiritual thirst. There are several schools of Judaism; several branches of alleged Catholicism, each insisting on its own apostolic character; manifold sects of Protestantism, to say nothing of a variety of newer cults, some of them therapeutic as Christian Science, syncretistic as Theosophy, or spiritistic as Spiritualism. Should one find none of these fully satisfying, he may still investigate Ethical Culture or even the aims and purposes of the American Association for the Advancement of Atheism. Even if he has been carefully trained to attend a given church, he may discover that, however much it may confess one Lord and one baptism, the fold itself may be divided, and often bitterly, between High Church and Low, Fundamentalism and Modernism, Conservatism and Radicalism. Confronted by such a condition, the modern Augustine is less inclined to pursue his search of truth with unabated vigor than to give it up altogether, concluding that though religion may perhaps be a necessary evil, it is better to think about it as little as possible!

There can be little doubt that *all* the churches and *all* the faiths are confronted today with a growing indifference to *all* organized religion. In the opinion of many persons, the real struggle of tomorrow will not be between this or that kind of religion, but rather between the persons who insist on a religious interpretation of life and duty and those who completely ignore it. Jew, Protestant, and Catholic alike are coming to see that their main enemy today is irreligion and paganism, pure and undefiled. It is quite possible that in the near future we may witness in this country an anti-clerical movement of an unprecedented character. Men are coming to the point where they resent the interference of religious leaders and agencies with the organization of their own personal lives. They resent the Protestant support of prohibition and the Catholic attack on birth-control. Perhaps, they confuse religion with clericalism, but whatever the cause, this is a problem which probably all religious groups must be prepared to face in the immediate future.

Leaving, however, to one side this coming struggle between the friends and the foes of religion, the diversity of faiths and outlooks existing in our American life today usually leads to one of two attitudes on the part of those who still maintain a positive interest in religion and who believe in its saving power.

The first attitude is that of latitudinarianism, or easy tolerance. According to this, one religion is as good as another. There are many gates into the City of God. It doesn't matter how you get there so long as you arrive! Let every man do what his conscience dictates and worship God according to whatever rites he prefers! This type of thinking has tended to penetrate most of the churches, and while some may find its temper admirable, others criticize it as invertebrate on the intellectual side, impotent to meet the great moral demands of the time, and easily giving place to complete indifference to religion of any kind whatsoever.

The other prevailing temper is that of intolerance, which may or may not become bigotry. This temper often leads to recrimination, exclusiveness, contempt, bitter personal feuds, mutual attacks in pulpit and press, the inability of communities to act together in many matters which one would deem of common significance, the erection of marriage barriers with all the social complications arising from these barriers, political discriminations against certain candidates for public office, and in some places practically open warfare when the passions and emotions are deeply stirred. Worst of all, much of the controversy is conducted on the basis of almost complete ignorance of the values which the opposing groups really hold. Ecclesiastical jealousies, racial antipathies, the economic struggle itself, social cleavages, the baser appeals of politicians unable to find any real and worthy issues for their campaigns, each and all contribute in some measure to the war among religious groups.

Is there no better approach to the whole problem than that of intolerance on the one hand or easy indifference on the other? Should there not be an honest effort to get these conflicting groups together, not in the bonds of any ecclesiastical unity, nor yet in an effort to discover the highest common factor in their respective creeds, nor even to create a new syncretic religion, but rather and purely for better understanding of what, if any, are the real issues which separate them, and for the consequent determination of the kind of attitude which, as a result of their findings, not only might prevail but ought to prevail between them?

In many cities in our country there have been inter-racial conferences where Negroes and white men have sat down together to reach a better understanding of the psychological backgrounds of their respective races. Here and there, too, employers and employes have learned the benefits of frank conference with one another. Great nations have discovered that when their representative statesmen got off by themselves among the Swiss mountains and talked to each other in man-to-man fashion many critical situations were obviated. Recently there met, at Honolulu, the second Institute of Pacific Relations, at which *unofficial* representatives of all the leading Pacific powers were able to discuss with the utmost frankness the various attitudes prevailing in their respective countries. No one can fully estimate the value of these informal meetings and conferences, designed to promote not so much solutions as the kind of understanding which is prerequisite to any lasting solution. Such conferences ought to be held increasingly between religious groups, and perhaps no country offers a more fertile field for such an effort than America.

Of course, religious groups have made notable get-together efforts. In America we have had the various efforts at understanding promulgated by the Federal Council of Churches and other organizations of a similar character. In the world at large we have had first Stockholm and then Lausanne. But most of these movements and enterprises, however valuable and necessary they may be, have probably fallen short of producing the finest kind of understanding because their objective was ordinarily not mere understanding but *a basis of common action*. Moreover, they have been movements primarily of church officers with large organizational responsibilities and not of laymen primarily concerned with self-education. The Federal Council of Churches and the local federations are not particularly enthusiastic supporters of movements for the discussion of religious differences; they promote rather activities in which religious differences may, for the moment at least, be forgotten. The Conference on Life and Work at Stockholm sought a social program which all the churches might espouse, and thus make the voice of Christ heard in the market-places and the forums of the world. Such a conference naturally tended to exclude as much as possible differences which were mainly theological; and, as a result, many European delegates went away bemoaning American *Activism* and feeling that they had been concerning themselves with only those social problems which challenged all persons, Christians and non-Christians, religious and

irreligious, alike. The more recent Conference on Faith and Order at Lausanne went deeper, but it primarily sought the reunion of Christendom, and because of this objective, Jews and Unitarians were excluded at the outset, while the Roman Church, in loyalty to the logic of its own position, declined to participate. Indeed, most of these get-together movements have, at some point or other, or for some reason or other, found it advantageous to soft-pedal the very questions of tradition and difference which must be thoroughly investigated before real understanding can be attained.

A STUDY PROJECT

The Inquiry is now seeking to foster throughout the country a number of experiments in conference on religious differences. Its aim is not church unity; it is not the discovery of the highest common factor in religion; it is not even designed to promote co-operation between the churches; it does not assume that "religious differences" should necessarily be "reconciled"; it is not even insistent that from these conferences there should develop a new appreciation of the inescapable values which religion perpetually offers. It seeks rather through conference to get out into the open the various difficulties which a religious group of any kind whatever — Episcopalian, Catholic, Unitarian, Jewish, or what-not — experiences in its dealings with other religious groups. It seeks to establish contacts between the members of these different groups so that these difficulties may at some point in the discussion be studied in the presence, and with the advice and help, of representatives of the other group. As a result it hopes that differences which are based on prejudice may be seen in their true light and allowed to go their own way to the ash-heap of the outworn and the useless, and that differences which do not seem to be based on prejudice may be understood — with a new realization of the values at stake. No one knows what may happen after that; perhaps the way may be prepared in some communities at least for church unity; perhaps it may be found that all these faiths do have certain common religious values which should be specially asserted in a day when they are threatened by religious indifference; perhaps it may lead to further conferences on the fundamental dynamic in all religion; perhaps it may result in a clearer recognition that between certain of these groups irreconcilable differences exist and that, where such is the case, toleration is not only a sign of weakness but also a sign of fundamental disloyalty; perhaps it may result in an agreement

to disagree and a new belief that each group can contribute more to society by keeping its one pound carefully wrapped up in the napkin of its ecclesiastical organization; perhaps it may result in people coming to see that none of these differences in religion are consequential at all; in short, it may lead anywhere; indeed, it may even lead nowhere. In other words, it is not propaganda but an educational experiment.

HOW TO ORGANIZE GROUPS

While antipathies vary with different communities, it would seem that, in general, the most marked antagonisms exist between Protestants and Catholics, and between Jews and Christians. It is therefore particularly, though not exclusively, with the differences between these groups that the *Inquiry* is concerned. In its initial experiments with the former it has come to feel that on the whole the general procedure should be about as follows:

Before anything at all can be done, some person or persons in a community and in a given religious group must have become conscious that the relationships between them and some other group are not perhaps as satisfactory as they might be, and hence decide to do something toward the creation of a better understanding — at least on their own part.

If an adequate group for such an investigation is not already in existence, it will next be necessary to create one. Such a group should be kept small, preferably consisting of from ten to fourteen persons. Sometimes such a group for the study of religious prejudice may be appointed by an individual church, but it will often be found more satisfactory to form the group without official action on the part of the church authorities, selecting the members for their individual interest and ability to contribute to the discussion. Whether selected by a church or by individuals, these groups should be kept as informal as possible.

It will be better to begin with groups homogeneous as to religious affiliation but heterogeneous as to occupation and temperament. If, for instance, the Protestant-Catholic issue is to be discussed, let all the members of the group at the start be either Protestants or Catholics. There are several reasons for the inadvisability of mixed groups, at least at the beginning of the study, but only one needs to be mentioned at this point. It is imperative for the sake of the later discussion that all the secret and even repressed "hunches" felt against the other group be brought out into the open for examination. It is unlikely

that this necessary frankness will be possible in a "mixed" group. Here, for example, is a Protestant who does not believe, or thinks he does not believe, that Catholics will tell the truth, even about their own faith. Will he announce that belief to a group if it is composed of both Protestants and Catholics? Yet, unless that belief of his comes into the open and is there dealt with, it will seriously condition all his subsequent reactions to the discussion.

But even a religiously homogeneous group may be sufficiently heterogeneous to bring into the picture a variety of viewpoints. For example, it is a much disputed question whether much of the alleged religious prejudice in this country is "religious" or "racial"; furthermore, such prejudice as does exist is supposed to reveal itself in political, social and business discriminations. Now, it is well to have certain people in the group who can speak with reasonable knowledge of local conditions in politics, in industry, in race relationships, in education, in business. The local librarian may be able to show how religious prejudice enters or does not enter into the choice of books or periodicals, or the reading of those who frequent the library; a local social worker may be able to give an intimate picture of some of the effects of religious divisiveness as she finds it among her clients; the day-school teacher may throw light on what complications it makes in the work of the schools; a local party leader may give a good deal of insight into the difficulties it creates for the politician; and even the "mere" home-maker may be able to point out how it may or may not complicate the problems of cooking on, let us say, Fridays. Furthermore, it may be just as well to have in the group not only the somewhat "professional" protagonist of reconciliation but also at least one representative of extreme hostility. It does not necessarily follow that a man is disqualified for membership in such a group just because he belongs to the Ku Klux Klan or reads the *Fellowship Forum*. Indeed, if he is intelligent, he may save the group from that excess of "good-will" which sometimes is fatal to any real "understanding." Thus one may have a group in which both homogeneity of creed with heterogeneity of temperament and occupation are properly emphasized.

At the very outset of the process, there should be an opportunity for getting out into the open some of the situations in the community life where religious difference complicates the smooth working of social forces, and also those "hunches" and attitudes, mind-sets and suspicions which need to be scrutinized and investigated. It is no disgrace to find a "beam" in our own

eyes, even if we do get rather excited about the "motes" in our neighbors' eyes; but to keep the beams there after we know that they are beams, that is another matter! No one need be afraid, therefore, of appearing prejudiced if he be sincere; the discussion itself may convince him that on certain points he was prejudiced; perhaps, however, it may only reinforce his faith that his attitude was justified. The main thing, therefore, is to get these fears, antipathies, differences out into the open where they can be examined. To assist and "speed up" this process, the *Inquiry* has developed certain social distance tests, a "word reaction" test and even a choice "anthology of hate" which may be made the basis of "true-false" examinations.

It must be remembered that these hunches and suspicions are not always on theological grounds. For instance, an Episcopal rector in a Connecticut town asserted that Episcopalians got along better with the Catholics than with the Congregationalists, and he gave three reasons:

(a) Congregational churches in Connecticut have not really ceased to think of themselves as the established church. They carry over the pre-1818 attitude.

(b) Congregational churches in Connecticut are apt to use their secular and social activities as a means of gathering all the non-Catholics in the community into their fold.

(c) Congregational ministers are apt to assume rather presumptuously leadership in community activities; *e.g.*, without consulting anyone, they will sometimes announce Sunday evening services as "community services."

It is possible that a group beginning with these sources of friction might come to a discussion on the nature of the church; but the significant fact remains that not one of these three statements is a statement of religious belief, except perhaps by implication.

After the members of the group have cleaned their minds in the fashion just indicated, the next step would probably be to concentrate on those problems and issues which are felt to be of primary importance. They should not be satisfied with merely criticizing the other point of view, but they should deliberately seek out the literature of the other group — that is of Catholics if they are Protestants — where such is available, and try to examine the whole matter from that viewpoint. Eventually, the group will probably begin to formulate in their own minds what seem to be the questions which even the reading of books, pamphlets, and encyclopædia articles did not settle

and perhaps even made more complicated still. Let the members then try to formulate these questions in such a way that they may be presented to a representative of the other religious group who will be invited to meet with them in conference on those particular issues. Such conferences may be few or many, but they should at least serve to "break the ice." After one or more such conferences, the original group can again meet by itself and examine what those conferences have taught them; whether the procedure through which they have gone is worth duplicating and triplicating in the community; whether its effects make more possible than they had supposed or less possible this or that kind of co-operation; what, in the light of these discussions, should be the attitude of their own group toward the other; what may be done about it anyway?

It is not improbable that some of these little groups or, as we may term them, parish commissions on religious prejudice, may get nowhere. With others, significant results may be reached. They may prove so much worth while that they may profoundly affect the prevailing attitude not alone of Protestants toward Catholics but also of Christians toward non-Christians, and even lead to conferences in various lands between Christians and Mohammedans or Buddhists, with no other aim than that of clearing up misconceptions which one group may hold of the other, and seeing the problem of real differences with greater clearness.

[From *The Inquiry*, 129 E. 52nd St., New York.]

Will Denominations Survive?

IN religion a denomination is a group of people associated under a common name to give expression to common convictions and a common purpose. It may also express a greater or less degree of separation from other groups and of antagonism to them, but not necessarily so. Historically, denominations have been largely the result of provincialism. Groups separated by it have stoutly sought to assemble their respective adherents for the largest possible contribution they might be able to make toward the promotion of the Kingdom of God. The resulting group union is a denomination. Thus denominations are an organized effort to conserve religious values that otherwise might be dissipated and lost. And the more completely the denominations can clarify themselves of the

spirit of division and isolation, the more perfectly is their true worth made apparent.

When Christians fight one another something is wrong. Any Christian group whose life depends on keeping up a fight against another group has some explaining to do. The unity of Christendom is an ideal to be sought by all denominations. But that unity can never be one of authoritarian rule imposed by ecclesiastical power. On that point Rome and Constantinople have made the supreme experiment and failed. If free churches do not forget the lessons of experience, they will never again try the experiment of Christian union on the basis of any mandate issued by a central ecclesiastical authority. The only possible basis of unity remaining is that of common loyalty to Christ, equal liberty to his followers in relation to one another and such association and co-operation among them as can be achieved through mutual understanding. On that basis denominations will survive until Christians generally arrive at a complete common understanding covering the whole range of both doctrine and duty.

The present problem with regard to denominations is not primarily how to induce Christians to abandon them, but how to utilize them for Christian ends—how to eliminate the provincial spirit and how to find the best ways of interdenominational co-operation.

[From *The Baptist*, Chicago.]

Church Union in South India

THE history of non-Roman missions in India opens with the seaside town of Tranquebar on the east coast. There is little left of it now but the broad, quiet street passing through the old city gateway to the sea where still stands the Danish Fort. Its atmosphere of departed greatness brings to memory old cathedral towns. Hither came the first missionaries of the Reformed churches 220 years ago. Here Ziegenbalg built his first church, and set up his printing press, and prepared the first Tamil Bible.

It was here that the proposals for union between the Anglican Church and the *South India United Church were initiated at a conference of Tamil pastors of different denomi-

*The South India United Church was formed in 1908 by the union of the London Missionary Society, the American Board of Commissioners for Foreign Missions, the Church of Scotland, the United Free Church of Scotland, and the Dutch Reformed Church in America. More recently congregations of the Basel Mission have been incorporated.

nations, held under the presidency of the Bishop of Dornakal in May, 1919. These issued a statement of which the following are short extracts:—

“We believe that the union is the will of God, even as our Lord prayed that we might be one, that the world might believe. We are called to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church.” Union is proposed on the common ground of the historic episcopate, and of spiritual equality of all members of the two churches. This statement was considered by the General Assembly of the S.I.U.C. in September, 1919, and by the Episcopal Synod of the Province of India and Ceylon in February, 1920. Both bodies appointed sub-committees to confer with one another and present a joint report. The Bishop of Dornakal was appointed convener of the Anglican section, and has acted as such ever since. The Bishop of Bombay has also been a member from the beginning and has attended most of the meetings.

The joint committee met in Bangalore in March, 1920, and issued a preliminary report. The full details of this and of the subsequent reports may be studied in the Dean of Canterbury's *Documents bearing on the problem of Christian unity and fellowship*.

For our present purpose it is necessary to emphasize only the resolution embodying the acceptance of the episcopate.

Believing that the principle of the historic episcopate in a constitutional form is that which is more likely than any other to promote and preserve the unity of the Church, we accept it as a basis of unity, without raising other questions about episcopacy.

It was further accepted

That after union all future ordinations to the presbyterate (ministry) would be performed by laying on of hands of the bishop and presbyters (ministers) and that all consecrations of bishops would be performed by bishops, not less than three taking part in each consecration.

It is hard for us who only vaguely realize the traditions of the Presbyterian and Congregational Churches to understand what a sacrifice of preconceived ideas this has cost them. At the same time the S.I.U.C. made it a condition of union that all its present ministers should, after union, be recognized as ministers without reordination, and that its present privilege of intercommunion with the other evangelical churches with which it is now in communion should not be given up.

At the second joint committee in December, 1920, it was decided to confine the negotiations to the dioceses of the Church

of England in South India, "where the churches concerned are linked together by language and race, and form a natural regional church," and are confined, moreover, to a smaller area, where continuous consultation is possible. The status of the ministers of the uniting churches who were ordained before the union was discussed, and the first stage on this most difficult matter was reached. This may be briefly summarized as follows:

(1) All ministers were to have equal conciliar rights.

(2) Any minister who wished might ask of the bishops "a fresh commission such as would have enabled him to minister in the church to which he did not belong before the union."

This would have meant a dual ministry and an inequality of privilege, and it was almost unanimously rejected by the local councils of the S.I.U.C.

At the third meeting of the joint committee, matters connected with conciliar government, the powers of the bishop, the creeds, confirmation, worship, and inter-communion were discussed, in some cases without any definite conclusions being come to.

The report of these three meetings was presented to the General Assembly of the S.I.U.C. in September, 1921, and to the Provincial Council of the Anglican Church at Calcutta in January, 1922. Though details of the report did not in all respects receive unanimous approval, it was decided on both sides that negotiations should be continued, and sub-committees were reappointed. The fourth meeting of the joint committee was held at Pasumalai, near Madura, in April, 1923. In the meantime, some of the previous resolutions, including those with regard to the ministry, had met with a good deal of criticism in the local councils of the S.I.U.C., and it was with some fear lest no solution might be found, that the members came together again. The bishops, who were assembled at Lambeth, have told us that they felt in the presence of a power greater than themselves. Those who have been present at these meetings have never doubted, when once they came together in prayer, that the Holy Spirit was guiding them and enriching them.

After much discussion the resolution arrived at with regard to the ministry was that all ministers of both the uniting churches should be asked to accept a commission for wider service in a united church. Bishops and clergy of the Anglican Church would be commissioned by representative ministers of the S.I.U.C., and the ministers of the S.I.U.C. by a bishop and

clergy of the Anglican Church. The words of the commission would be accompanied by the laying on of hands. At the same time all would expressly declare that this implied no repudiation of their past ministry, or doubt of their previous ordination. They would declare that they "are publicly and formally seeking additional recognition of a new call and a fuller authority for wider service in a united church and implore God's grace and strength to fulfil the same." It would be a sacrament of love and reconciliation. This may be called the second stage, and, if it accomplished nothing else, at least it kept the deliberations open and brought the churches to a closer mind. The proposal was accepted, though without any great enthusiasm by the majority of the local councils of the S.I.U.C. By the Episcopal Synod it was referred to eminent authorities in England, and by them it was very generally criticized on the ground that such a commissioning service would be open to a two-fold interpretation, inasmuch as it would be regarded as an ordination by some and not by others.

In the meanwhile, the South India Provincial Synod of the Wesleyan Methodist Church, which has strong and flourishing missions in the Hyderabad and Mysore States, as well as in other parts of the Madras Presidency, decided to take its part in the deliberations, and for the first time sent its representatives to the fifth meeting of the joint committee, held at the house of the Bishop of Madras, in February, 1925.

At this meeting a great deal of the old ground was again covered for the sake of the new representatives, and the chief immediate results were the appointment of a publicity committee, a proposal "that in centers where our churches are at present represented, there shall be occasional exchange of pulpits for the purpose of spiritual edification and fellowship," and the setting apart annually of a week of prayer for unity.

We come now to the sixth meeting of the joint committee, held by the invitation of the Wesleyan Methodist representatives at Trichinopoly in February, 1926. There once more in view of the criticisms passed upon the commissioning service, it was hard to see where the deliberations could lead, and there were those who thought that, for the present, it might be necessary to break them off, as has been done apparently in England. On the second day the Anglican representatives were asked to meet by themselves so that they might formulate some definite proposals for discussion. After very careful and prayerful consideration they resolved unanimously to put forward the proposal which has been fully described by the Bishop of Bom-

bay in his letter to the church papers of June 18, 1926, and which constitutes the third step forward in the present negotiations. It is as follows:—

The joint committee unanimously recommends that, in order to secure the full mutual recognition of the ministries of the uniting churches, the existing ministers of the three churches be accepted as ministers of the Word, and of the Sacraments in the church after union, with the distinct understanding that no minister ordained before the union shall minister temporarily in any church or congregation without the consent of the parish minister and the congregation, or shall be transferred to any new congregation without the consent of the congregation and the bishop.

This proposal was embodied by the Anglican representatives in a memorandum in which it was clearly stated that they clung to the principles of the universal Church, and among those principles to the two rules that the celebration of the Holy Communion was confined to bishops and priests, and that the consecration of bishops and the ordination of the clergy were confined to bishops, and they did not believe that the reunion of the whole of Christendom would ever take place except by return to these simple rules about the ministry. At the same time they were willing to urge their church to accept the view

that the existing ministers of the churches uniting with us belong to ministries which were raised up to them by God in times of difficulty, when by the fault of no living man those churches were unable to comply with the two ancient rules referred to above, and were enabled by Him to do evangelistic, prophetic, and pastoral work in which we humbly perceive his hand.

When the Anglican statement was read to the full committee, it was obvious that it contained assertions with regard to the episcopacy and the history of the church which would not be agreed to by the other members. But when it was clearly understood that these were not intended for the acceptance of the committee, but as an exposition of Anglican principles, attention was focussed on the proposal put forward and it was recognized that it gave hope of a real solution.

It is practically the solution which was advocated by the Bishop of Gloucester in his Bampton Lectures of 1920, and which has been again pressed by him in an article in the *Congregational Quarterly*. His fifth term of union—"No mixture of rite until there is a common ministry and a common rite"—is to some extent met by the proviso of the committee's resolution. As far as may be, it is provided that those who do not wish to receive the sacraments from non-episcopally ordained ministers should not be required to do so.

There will be others who will be prepared so to receive them, even if they see a certain irregularity and illogicality in

so doing. They will be led thereto by their desire that the Catholic Church should in all things carry on the work and ministry of Christ in the spirit of Christ. They try to understand the mind of Christ toward their brethren. Variance and strife have brought about schism in this body. Where there is mutual charity and a common burning desire for union and concord, have these things no healing power? Is it right to require from men who have been fulfilling their ministry loyally and joyfully for years that they should submit to reordination? men who have placed on record their belief "that in ordination God, in answer to the prayer of his Church, bestows on, and assures to him whom He has called, such grace as is appropriate and sufficient for that ministry, which grace, if humbly used, will enable the minister to perform the same." Can we doubt that He has ordained them with his own hands through the Church, inasmuch as He has abundantly blessed their ministry?

In spite of the important differences between the circumstances as they were in the time of St. Augustine, and as they are to-day, yet the principles which he enumerated in his treatment of the Donatist controversy are essentially those which should guide us. The following quotation is from Professor Turner's Essay in *The Early History of the Church and Ministry*:

To St. Augustine the one thing needful was the desire on the part of the sectaries for reconciliation; if by desiring this they showed that they were possessed of the supreme grace of Christian charity, they should be met by no less charity on the part of the Church. To lay too exclusive stress on the prerogative of Catholic Orders, might be to imperil the attainment of the great object of uniting.

"The charity," Professor Turner quotes, "which covers the multitude of sins is the special gift of Catholic creed and unity." No unity is worth speaking of or working for where there is not love. But where there is such love and desire for concord let us be careful lest we quench God's work and are blind to the Spirit's guidance through a rigid and uncompromising attitude on matters of church order and government.*

In times of transition it cannot but be that irregularities and temporary adjustments should find a place. Many instances of such irregularities could be found in the history of the Church during the seventeenth century. It was an Anglo-Catholic bishop of the very highest influence and firmest principle who said in conversation at the time of the Lambeth Conference: "If we can assume that in thirty or forty years'

*The writer has quoted from his article in the May number of the *Dornakel Diocesan Magazine*.

time Catholic practice will prevail throughout the Church, we will put on smoked glasses in the interval." If we have a contribution of Catholic faith and practice to make in the united church, let us have sufficient confidence in God's leading to believe that these will find their due place therein, and let us be equally ready with open minds to accept whatever contribution the Free Churches bring in for the building up of the Body of Christ.

The Bishop of Bombay has sufficiently emphasized the point that conditions in the mission field, perhaps above all in South India, are favourable for an advance, and even imperatively cry out for it. It is fully recognized that no plans for reunion can be successful if they are simply a committee-scheme imposed from above, but that they must be the expression of the church's good-will and charity.

It may be worth while to record that the Bishop of Dornakal, on a recent confirmation tour, was garlanded and welcomed under a triumphal arch by a London mission congregation as "our bishop," and was asked to hold his confirmation service in the London mission church, which was thronged by Christian people of both denominations. There was no thought of disloyalty to their own communion, but a spontaneous act of brotherhood and respect.

It is foreseen that the period of transition in India may last for some time in case of continued disunion in England, and the committee, whilst realizing that it could not finally fix the future policy of the church passed a resolution that this should not extend beyond fifty years.

Finally, resolutions were passed with regard to inter-communion, which take the place of those printed in Dean Bell's *Documents*, and which must be given in full. It was resolved unanimously:—

(1) That it will not be a condition of union that any of the uniting churches or any ministers or members of them shall forego any rights of communion with other churches that it or he possessed before the union.

(2) That the principles which should underlie the actual arrangements to be made are:—

(a) that inter-communion and inter-celebration should be definitely regulated with the general consent of the authorities of the united church,

(b) that the authority of the diocese should be respected in every case; and,

- (c) that in all actions the preservation of unity within the attainment of wider union, and avoidance of immediate contests on particular cases should be the guiding factors.

The Bishop of Bombay, in a subsequent letter to the *Church Times*, has pointed out that the church in India is not at present committed to anything which the joint committee on union has said, and that the fullest discussion and consideration from the church at home are invited. If there is urgency it is that of which the Archbishop of York spoke at the Wesleyan Methodist Conference at York in July. He said "that there was a note of urgency in the desire for co-operation because we had come to a time when it was abundantly plain that, unless somehow or other our common Christianity could become a united, vital, and powerful force, there was little that could preserve the civilization that we had inherited," and, we might add, little that could win the non-Christian world for the Kingdom of our Lord.

[From Rev. P. B. Emmet in *The East and the West*, London.]

Religious Unity in a Gulf City

KEEN interest is being shown in the recently established Community Church at LaPorte, Texas. Some months ago there were in the town of LaPorte four struggling churches of the Baptist, Christian, Methodist, and Presbyterian faiths. The members of these churches came together in conference, and, after considerable discussion, decided to unite their forces in one Christian organization to be known as the Community Church. This is a unique situation in this section of Texas and the prayer of Christ for the unity of his people is beautifully demonstrated in this community church effort.

The significance of this movement is worth public notice, for in it there is an intelligent recognition of the high value of community interests, Christian fraternity, social betterment, and unity of effort above denominational doctrines or creeds. It reveals the fact that Christians have more in common than in difference when their relationship is sanely considered. It is a splendid example of liberalizing the Christian conception of living. It is a step in line with the progress demanded by modern society. The Christian conquest of the world depends upon a united and not a divided Church. The synthesis of

Christian effort is far more Christ-like than doctrinal analysis and must of necessity be further reaching in its effectiveness. The business of the world recognizes the value of combination; the bringing together of many units and fusing them into one grand whole. It recognizes the futility of unrelated effort. The LaPorte churches in their action recognize that the same principles could and should function in matters of religion, and in this commendable movement have lost nothing worth while and gained everything. With this new movement, their combined strength and their unified objective, they will be able to secure higher grade pulpit service, better music, and build for themselves a physical equipment in the way of a church that can supply the whole community demands in the way of efficient service. Community worship is basic to social solidarity. It is hard to conceive anything worse than a small community torn and divided by creeds and doctrines, having a population of six hundred people, with three or four inefficient and poor churches. Such a pitiable sight does not foster the Christ ideal. History and experience have clearly shown that polemical Christianity does not save. It has never brought about unified action.

The people of LaPorte are to be commended for their liberality of religious views as expressed in this new movement. New religious life and zest have come to the community. People hitherto indifferent to the church are showing manifold interests. This bringing together of the various faiths has already developed a new community consciousness in the oneness of purpose and effort.

The new church organization of LaPorte does not hold that Christianity or the Christian life consists in the subscription to scholastic creeds or formulas, but rather in the manifestation of a life. It fervently believes that character counts for more than belief in creeds and that deeds of generosity are greater and nobler than debates. Its covenant of agreement clearly reveals that it holds no hard and fast lines upon the non-essentials of Christianity; hence, its membership is open to all who accept Jesus Christ as their Saviour and humbly desire to manifest his life and spirit. "It holds that Christianity is not a creed to be believed, a code to be obeyed, a ritual to be observed, but a life to be lived in the spirit of the Master."

The organization of the church and government of the same is most democratic in principle, subject to no higher ecclesiastical authority than its own membership. Its business is ably cared for by a committee appointed for that purpose,

and each department of the church carries on its programme in a fine spirit of unanimity of action and purpose for the social, civic, and religious betterment of the community. The movement has gone beyond the experimental stage and has the financial and moral support of the thinking people of the community regardless of previous church affiliations. It has demonstrated beyond a shadow of doubt that the intelligent unified effort and action of the people in thus uniting their religious forces has produced a moral uplift in the whole community. The programmes as outlined by the various departments of the church are worth while, and full of splendid possibilities.

It is to be hoped that other communities situated likewise may see in this movement a way out of the many distressing conditions necessarily existing in many places. At bottom the problem is easily solved. When people recognize the difference between the real Kingdom of God on earth and mere denominational furtherance; when Christ is put before and above creed and deeds above doctrines, unified effort will result.

On invitation of the church the Rev. M. O. Lambly, of the First Congregational Church of San Antonio, has accepted the pastorate. Mr. Lambly is a man of wide experience and fine culture and his acceptance has brought keen satisfaction to the citizens of LaPorte.

[From Samuel Holden in *The Community Churchman*, Park Ridge, Ill.]

How Vermont Relieves Church Competition

THE State of Vermont, during the last twelve years, has provided an excellent illustration of the possibilities of dealing with the problem of over-churching in rural areas through systematic conference and comity agreements among the representatives of the Methodist, Congregational, and Baptist denominations.

A recent analysis of what has taken place shows the following results:

Ninety-six different fields have been dealt with in one way or another, designed to secure the occupation of the field by a single strong church, instead of groups of competing churches.

In nine of the fields there has been a complete failure to reduce or eliminate competition.

The number of churches (and their respective membership) where there has been a withdrawal, either by agreement or tacitly, is as follows:

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	CHURCHES	CHURCHES	MEMBERS	MEMBERS
Meth. gave to Cong.		13		366
Meth. received from Cong.	18		477	
Meth. gave to Bapt.		7		225
Meth. received from Bapt.	<u>4½</u>		<u>131</u>	
	22½	20	608	591
Bapt. gave to Cong.		6½		226
Bapt. received from Cong.	4		161	
Bapt. gave to Meth.		4½		131
Bapt. received from Meth.	<u>7</u>		<u>225</u>	
	11	11	386	357
Cong. gave to Bapt.		4		161
Cong. received from Bapt.	6½		226	
Cong. gave to Meth.		18		477
Cong. received from Meth.	<u>13</u>		<u>366</u>	
	19½	22	592	638

Meth. gain 2½ churches and 17 members.

Bapt. gain 0 churches and 29 members.

Cong. lose 2½ churches and 46 members.

The question is often raised by people unfamiliar with Vermont conditions, whether these consolidations have worked to the advantage or disadvantage of the work of the churches concerned. Bearing in mind the fact that there has been a rather steady increase in the Roman Catholic population in the state due to immigration and remembering that during the census period 1910-1920 Vermont lost about one percent of its population, the following table showing the increase in the total Vermont resident membership of these three Protestant denominations is not without significance.

	1913	1923	Gain
Methodist	16,218	18,226	2,008
Baptist	6,665	7,141	476
Congregational	<u>16,573</u>	<u>17,008</u>	<u>435</u>
	39,456	42,375	2,919

Many churches which competition would certainly otherwise have destroyed have grown in membership through cooperation while the population was actually declining.

Membership is, of course, by no means the final criterion by which to judge the life and health of a church. It must be remembered that:

(a) The vast proportion of federated churches are in declining communities, and a church which shows a loss in membership may have done heroically to carry on at all.

(b) Improvement in community harmony and in the quality of ministerial leadership are intangibles impossible to measure.

(c) The wholesome effect upon non-federated and un-united churches when they have been made to feel, by these living examples of unity, that the divisions of Protestantism are more specious than essential, cannot be measured.

(d) The widening of the conscious fellowship of the churches is a partial attainment of that catholicity for which Jesus yearned when He prayed that they all might be one. Neither can this be computed.

In carrying out this general programme of comity between the denominations, there has been much conference, but little or no formal organization. The Methodists have three district superintendents and the Congregationalists and Baptists a general secretary each. There have been changes from time to time in the personnel of these officers, but there has always been a president who could call them together when necessary and a secretary who kept a skeleton record of regular meetings. Most of the work, however, has been done in friendly and informal conferences between these officers, which are of almost weekly occurrence.

Is it not probable that the larger union of the national bodies will be preceded, if it ever comes, by pioneer work on the part of the state? And does not the present fine friendship lay the ground unusually well for at least a study of its possibilities in Vermont?

[From Rev. William F. Frazier in *The Federal Council Bulletin*, New York.]

The Student Volunteer Missionary Union in the Past and Present

THE sailing of seven young men in 1885, bound for missionary service in China, is a landmark in the history of missionary interest and effort in the colleges of Great Britain. Of it Dr. Eugene Stock wrote in his history of the Church Missionary

Society: "One of the most important events of the period was both a fruit, indirectly of Moody's work, and a fruitful parent of other and larger movements. This was the going forth of the famous 'Cambridge Seven' to China. Extraordinary interest was aroused in the autumn of 1884 by the announcement that the captain of the Cambridge eleven and the stroke oar of the Cambridge boat were going out as missionaries." A member of the group thus described both the genesis of the Movement and the astonishment of the university: "Speaking from the Cambridge point of view, there had been about two years of remarkable revival among the undergraduates of the university. Commencing with the wonderful eight days' mission held by Messrs. Moody and Sankey, November 5-12, 1882, the tide continued to rise. At length, in the middle of the October term, 1884, we were all startled to hear that our two athletic leaders, of the cricket eleven and the 'varsity boat, were going to China as missionaries. It was an almost unheard of thing in those days, becoming a foreign missionary, and no doubt it was popularly believed that they had got a mild fit of insanity."

Before leaving members of the band spoke in several of the university centers, making a deep impression on the crowds of undergraduates who gathered to hear them. In Edinburgh their departure gave new impetus to a religious movement in the university, in which, until his death in 1895, Henry Drummond was the moving spirit. An eye-witness gave the following account of the Edinburgh meeting: "In the beginning of December, as some senior students were praying for some means of doing good among their comrades, a proposal came to have a meeting of students to hear the late captain of the Cambridge eleven and the stroke oar of the Cambridge boat, who were about to go as missionaries to China. Many had heard of Stanley Smith; to everyone who knew anything of cricket the name of Studd was familiar. And so the word went around to our classrooms—'Let us go and give a welcome to the athlete missionaries.' The men gathered, about a thousand, and the two missionaries spoke. . . . The students were spell-bound. . . . When they had done, hundreds of students who had little thought of such a thing when they came into the hall, crowded round to grasp their hands, followed them to the train . . . and were on the platform saying 'God speed you' when the train steamed away. . . . The work has gone on ever since. The meetings on Sunday evening and the prayer-meeting on Wednesday have never ceased." Though the enthusiasm roused by the "Cambridge Seven" did not last in all the universities

they had visited, 1885 marks the beginning of a sustained effort to put before students the call to missionary service. In undergraduate circles it is no longer "almost an unheard thing" to become a foreign missionary. This is largely due to the work of the Student Volunteer Missionary Union.

The Student Volunteer Missionary Union was an offshoot of the evangelical revival of 1859-61, as a result of which "Christian Unions" had grown up in some of the universities. The missions of Moody and Sankey and the work of Henry Drummond deepened the religious life of the colleges, while the sailing of the "Cambridge Seven" directed attention to Christian work beyond the seas. The first national organization of students ready to give themselves to missionary service was founded in America in 1886. In 1891 Robert Wilder, the founder, visited many colleges in Great Britain, and in 1892 the British Student Volunteer Missionary Union came into being with an initial membership of 300 who signed the declaration—"It is my purpose, if God permit, to become a foreign missionary." The wording of the declaration was changed later to—"It is my purpose, if God permit, to devote my life to missionary service abroad." The following statistics of the S.V.M.U. from 1892 to 1926 show that this declaration has not been taken lightly:

<i>Membership</i>	<i>Men</i>	<i>Women</i>	<i>Total</i>
In College, 1926	339	269	608
In further preparation	434	501	935
Sailed	1931	997	2928
Temporarily hindered	131	114	245
Permanently hindered	292	202	494
Withdrawn	306	301	607
Awaiting classification	77	13	90
Missing	94	38	132
Died before sailing	103	32	135
	3707	2467	6174

In 1926, 93 student volunteers sailed and 55 men and 72 women joined the Union.

The S.V.M.U. to-day is not an autonomous movement as it was in 1892. It was soon discovered that appeals for missionary service fell on stony ground unless there was a strong Christian conviction in the universities. In 1893 the Inter-University Christian Union joined various university religious societies in a national organization, and encouraged the formation of new branches. "Out of the S.V.M.U., which is essen-

tially a foreign missionary organization, came the Inter-University Christian Union, a movement which from the beginning, and more and more as it has developed, has had a marked influence in extending Christ's kingdom amongst students in this country." This was the beginning of the Student Christian Movement in Great Britain and Ireland, which to-day has a membership of 10,000 students in local Christian Unions throughout the length and breadth of the land. It includes in its membership students belonging to the different schools of thought in the Church of England and to the Free Churches. From the start the S.V.M.U. and the S.C.M. co-operated closely and, in the early days, shared the same secretaries. Later the S.V.M.U. became a department of the S.C.M., retaining its own executive. After the war this special executive was abolished, and representatives of the S.V.M.U. now sit on the general committee of the Movement. The S.V.M.U. to-day is, therefore, an integral part of the S.C.M. The relationship expresses truly the essentially missionary character of the Student Christian Movement.

The work of the Union in the colleges includes the bringing together of students who intend to be missionaries, and the recruiting of new student volunteers, as they are called. The student volunteers retain their membership in the S.V.M.U. after they leave college, and continue in touch with it until they sail for the foreign field. The Union urges its members to get into touch with the missionary society under which they wish to go out, and distributes lists of vacant posts provided by the societies. The Union itself does not send out missionaries, but recruits for the societies, between whom and the colleges it forms a link.

In addition to the bringing together of prospective missionaries, the S.V.M.U. has, from its early days, carried on an aggressive educational policy. The aim of this policy was outlined as follows in 1896, and the general principles then laid down hold for the present day:

"1. To promote in the individual student or volunteer that knowledge of missionary principles and facts which is the basis of all permanent interest and intelligent prayers.

"2. To ensure that Christian students, upon whom, as upon all Christians, the evangelization of the world rests, shall be acquainted no less familiarly with this missionary knowledge than with any other necessary branch of learning.

"3. To meet the growing interest in missionary work, by preparing students to speak effectively on missions in personal conversations and in public addresses.

"4. To equip future missionaries by making them familiar with the religious, moral, political, and social conditions of different nations, the missionary results of the past, and the methods of the present."

In pursuance of this policy, study circles are formed in the colleges, direction is given for reading on missionary questions, and the Student Movement publishes books on missionary topics which are widely used. By agreement with the societies, missionaries on furlough are lent for college visitation, and a number are always invited to be present at the summer conferences of the Movement and at smaller gatherings. Students have gone out from the colleges on missionary campaigns to different parts of the country, and, in striving to convince others, their own conviction grows.

Every four years a great missionary conference is held to which delegates are sent from all the universities of Great Britain and from many other countries. The first of these conferences after the war — Glasgow, 1921 — is thus described: "At the conference the speakers revealed a world, East and West alike, in all departments of its life in need of Christ . . . and the evening meetings, together with Bishop Temple's masterly lectures on 'The Universality of Christ' gave to both heart and mind new conviction regarding the gospel. The result has been a great clearing of the air, together with a notable increase in the confidence and conviction with which many of those who were at the conference returned to go about their ordinary ways. Much also was accomplished in the way of redeeming and renewing the whole conception of 'foreign missions' in the minds of many students. Missionary work was related to economic and political movements. Missionaries on platforms spoke out most boldly of all upon racial pride and economic injustice. Along with the last point should be put the emphasis laid in the conference on the point of view of the people of Africa and Asia." Once in each student generation this challenge is given.

A sense of the urgency of the task of the Christian Church in the world has been characteristic of the S.V.M.U. In 1896, at its first large missionary conference, "The evangelization of the world in this generation," the watchword of the American Union, was adopted by the British, and thus defined: "The presenting of the gospel in such a manner to every soul in this world, that the responsibility for what is done with it shall no longer rest upon the Christian Church, or on any individual Christian, but shall rest on each man's head for himself." In other words — all peoples should have a chance to hear.

The response to the challenge of 1896 was such that the S.V.M.U. was confronted with more volunteers than the missionary societies were prepared to take. It was, thereupon decided to approach the Christian churches of Great Britain and Ireland, asking them to recognize the watchword. The sense of urgency is evident in the memorial presented at that time. "We beseech you to enlarge your borders and to direct your plans with a view to carrying the gospel to all men speedily. In the name of 1,000 volunteers we entreat you to use your influence . . . to rouse the Church to a realization of the present crisis." The missionary societies gave a cordial reception to the memorial. The following resolution, passed unanimously by the Society for the Propagation of the Gospel, is typical: "The standing committee . . . desires to express its gratitude to Almighty God for the whole effort which is being made to promote the missionary spirit in universities and colleges, especially in leading young men and women to give their lives definitely to the work of the foreign mission field." Both the Church Missionary Society and the Society for the Propagation of the Gospel recommended the subject to the Pan-Anglican Congress meeting that year at Lambeth. There too the memorial had a sympathetic reception.

From the membership of the Union and from the staff of secretaries of the Union and the Student Movement there have gone out men and women who have pioneered in new fields abroad and who have initiated forward moves in missionary statesmanship. This is illustrated by the personnel of the committee of the Edinburgh Conference of 1910. "To say that the Student Volunteer Missionary Union was officially represented at the conference by three persons . . . gives no idea whatever of the part Student Movement men, past and present, played in it. . . . The Student Movement gave this conference its chairman of committee in the person of Mr. Mott, its secretary in the person of Mr. Oldham, its historian in the person of Mr. Gairdner, its most brilliant spiritual orator in the person of Mr. Robert E. Speer, and it would take too much space to tell of the part which old Student Movement members took in the debates." Dr. Henry Hodgkin, Secretary of the National Christian Council of China, and Mr. William Paton, who has held the same post in India, are former secretaries of the Movement.

A fellowship of students in Great Britain intent on missionary service does not mark the limits of the fellowship of the S.V.M.U. It has already been stated that the formation of the

British Union was preceded by the formation of an American Union. Student Volunteer Missionary Unions have been founded in several European countries, and also in the East — notably Japan, Korea, China. The Unions are in touch with each other, and at times of special difficulty — witness the present situation in China — sympathetic intercourse between them is maintained. Student volunteers, as members of the Student Christian Movement, are also united in the World's Student Christian Federation founded in 1895. These international relationships have proved a steady and potent influence. International conferences, contact with foreign students in the universities, the responsibility of belonging to a world-wide movement, have fostered friendship, understanding, and a sense of equality between students of different countries. Determined efforts are made to understand the background and problems of people of other countries, and serious thought is given to Christian international and inter-racial relations. A result of the international character of the Movement has been that students entering missionary service are anxious to co-operate with the people of the country they go to serve, and are sensitive to any suspicion of racial domination or arrogance. This has had a profound effect on their interpretation of the missionary enterprise, which they regard as essentially a fellowship of Christians of many races, nations, and tongues working together for the Kingdom of God.

In facing the present situation, and the future, the Student Volunteer Missionary Union has to meet certain new conditions. A report of 1922-23 states:—"The Student Volunteer Movement in the first decade of its existence reaped the fruits of the Evangelical Revival of the last century. In the years immediately preceding the war this was less the case. To-day we are facing an entirely new situation. The Evangelical Revival has run its course. The number of people who come to college sincerely believing and preaching the Christian faith has been decreasing for some years." The Movement is faced with the need of deepened Christian conviction among students if the needs of missions are to be met. Evangelistic campaigns — for example, those in London and Glasgow this year — in which an attempt has been made to put Christ as the way of life before whole universities, is a necessary preparation of the ground for specific missionary appeals, involving, as these do, the dedication of life to the cause of Christ. It is being found increasingly necessary to face the fact of students coming to the universities who have no vital connection with any church,

who have had the most meager religious instruction, and who are unaccustomed to any disciplined religious life.

In addition to the need of a new vital Christian conviction, the Union is faced with a new attitude to the world and society which affects the outlook on missions. At the general committee of the World's Student Christian Federation, which met some time in Denmark, on which sat representatives of 26 national Student Movements of East and West, the Commission discussing the missionary situation came to the conclusion that there is a changed attitude towards missions among students throughout the world, and that "the change can, in part at least, be accounted for by a recognition of a new kind of world interest on the part of students. In common with many leaders, they question some of the traditional missionary methods, strive to re-discover new lines of thinking and fresh convictions congenial to the temper of to-day, and believe that we have a world situation now which calls for far more, rather than less, dedication of life to the world-wide ministry of the Kingdom." Sympathy with nationalist aspirations, the conception of a League of Nations, uniting equal peoples, a dislike of imperialism rooted in domination, colour the view of many students on political relations. A sense of the economic interdependence of the modern world, together with a growing understanding of the demoralization caused by western demands for labour and mass production in Africa and the East, raise economic questions. Contact with students of different races and the study of racial questions have produced a sensitiveness about social relations. Students are asking what effect missions have in society. To quote again from the Commission: "The Commission believes that it is the duty of all Christian students to endeavour to discover and courageously apply the implications of the spirit and teaching of Jesus Christ to international and inter-racial questions. . . . We believe that grave moral and spiritual values are involved for both individuals and races in the solution of these problems." The Commission then recommends special study of these questions and the holding of international conferences, such as that being planned by the Federation for the Pacific area, where students of that area will try to face acute racial questions in the light of the teaching of Christ.

Lack of unity and co-operation between Christian communions and the relation of these communions to indigenous churches is a very real difficulty in stating the claims of missions in the colleges. On this the Commission says: "The

discussions of this Commission constantly met with the problems being raised by the fact of denominations. On one hand, we were reminded by the members from the East of the growing conviction among Christians of all types that some more adequate way of sympathy, understanding, and cohesion must be found. On the other hand, it was declared that not a few students were restrained from full loyalty and devotion to the missionary cause by a critical attitude toward western denominational divisions." And again: "The Commission firmly believes that an over-emphasis on the part of missionaries on denominational loyalty, frequently stands in the way of the evolution of indigenous churches in mission lands, thereby impoverishing the richness of the living experience of the Church Universal."

If appeals for missionary service are to bear fruit, there are three major issues which have to be met to-day in the colleges, namely, a deepened Christian faith, a conviction of the value of missions in post-war society, and a vision of unity in Christ which transcends denominational differences.

There are signs in some quarters that new conviction about the missionary motive is growing. The "World Call," with its policy of thorough education, is meaning increased knowledge of missions and their work in the post-war world. The request for students of the Church of England to go on "World Call" campaigns was responded to by about 300 men and women students last summer, and is likely to receive similar support this year. The new kind of world interest which is growing among students drives the more thoughtful to try to discover the spiritual quality of life which will transform society, and this search leads them to Christ and the necessity of a loyal community of men and women filled with his Spirit. There is also a growing conviction about the need of Christian men and women in all vocations abroad, and that the universities are faced not only with the responsibility of recruiting missionaries, but Christian government servants, planters, and teachers. This conviction has tangible expression in the formation of a group of students who hope to work in East Africa in various capacities. Those already in the field keep in touch with those at home through circular letters, and welcome new-comers. The request to undertake definite jobs receives a response, as do appeals from oriental Christians for fellow-workers from the West.

The Commission of the Federation tried to define the qualities a missionary should possess. "It is essential that every

missionary should be a person having a religious experience, a knowledge of God in Christ which in all humility he feels to be worth sharing with other people. He or she should have the highest conception and practice of Christian fellowship, regarding all his qualifications as a means to the witness of the love of Christ and himself as one through whom the Spirit of Christ works in all his personal and thought relations with other peoples. He should be an evangelist, yet always a seeker and sharer. The missionary, more than any Christian worker, needs those personal qualities which are the fruit of the Spirit — humility and patience, courtesy and respect for other personalities, self-effacement, teachableness, the capacity for making friends, ability to understand and appreciate the life of another people, and to accommodate and adapt oneself to their manners and customs. Not least, he is much blest if he possesses a sense of humour." The task of the Student Volunteer Missionary Union is no less than to send out from the colleges such men and women.

[From Miss Margaret Wrong, Missionary Secretary of the Student Christian Movement, in *The East and the West*, London.]

Sectarian Blindness in a Texas Town

WHEN the figures for the tremendous amount of money being spent each year in America for religious purposes were made known recently through the newspapers a liberal and devout young editor said to me, "That's a lot of money for what the churches have to show." And our conversation took the form of a discussion of the scandalous waste of funds and manpower. As a boy in a good-sized manufacturing town in the middle west I failed to see any objection to the large number of denominations. As a youth I moved to Chicago and later to New York, where my theological studies led me to contemplate the aspect of sectarianism from the theological viewpoint. Compared with the practical side of the case, however, the theoretical sinks into comparative insignificance, and the practical side has been brought home to me only since my ordination and subsequent life in the smaller towns and villages of the South and West. For some years now I have been out of the active ministry—indeed for a time I was not a member of any church whatsoever—and so it is that the problem of duplication has been brought home to me at last from the standpoint of the man on the outside looking in.

I will confine myself to a description of conditions in the little Texas community where I have lived now for more than a year. It contains the whole situation in microcosm and others familiar with it will recognize in what I have to say a picture of conditions, *mutis mutandis*, that are being duplicated in almost every small community in the United States.

The town was settled in the forties by a colony of German liberals forced to flee from Hanover after their part in the revolution. They were not peasants coming to seek an easier and more abundant economic life in the land of opportunity but were city dwellers, many of them university graduates. At home there had been one predominant church, the creation and organ of the state. To them it was associated with monarchism and when they came to America they were the most violent of the clan called "free thinkers." For forty years there was no church in the community, although one of their first tasks was to build a school. No minister of religion was ever allowed, until recent years, to address the pupils at the school. The proudest boast of the older men to-day is that neither they nor their children nor grandchildren ever set foot inside a church. At their funerals there is no clergyman, and no religious rite; one of the better educated of the old men reads a speech he has prepared, and usually it contains some definite reference to their hard and fast opinions that there is no God, no soul, no future life.

Aside from an inordinate number of suicides there is no crime in the town. The week of court allotted to it is usually given over to the other sections of the county. There is no jail, and no work for the constable. Except for the fact that they refuse to provide a school for the few Negroes in the town, the inhabitants cannot be accused of anti-social conduct. They have grown comfortably well off—because of their thrift rather than through enterprise—and this thrift has become almost a vice, leading them to cheat the Negroes of their rights and to slight their responsibilities toward that once highest boast—their public school.

COMING OF THE "AMERICANS"

Within the last twenty years a few "Americans" have settled in the place. Some of the German girls have married "American" boys and *vice versa*. The Protestant Episcopal Church established a deaconess home and built next door to it a church large enough not only for the deaconesses in residence but for all the rest of the church-going people the community contained. An endowment was settled on the church and home

for their upkeep by some devout church member and the community was well supplied so far as the needs of religion were concerned.

But it seems the Lutherans have funds for "home missions," which I take it means providing occasional services and building chapels in places where the members of that church are few in number and unable to pay for a full-time minister. Just what would happen to those Lutherans if they went to the Episcopal Church I have never been able to learn. As the rector was able to read German and had the book of common prayer in the German language for the benefit of the German-speaking people, the new chapel could not be justified on the ground of language necessities.

Then there came hither a wealthy "lunger." He married an Episcopalian woman and lived on for twenty years as the result of the good climate. His wife went into the Methodist denomination to please her husband and after he died she built a very beautiful stone church in his memory. There happen to be exactly five Methodist families in the town, and there were already two other protestant churches. But the church was built and there it stands, a beautiful monument to the sectarianism and misguided piety of a devout Christian woman.

HOURS OF SERVICE

We also have a Catholic chapel. The priest comes one Sunday a month and one week-day a month to say mass for about thirty or forty people in winter and for perhaps double that many in summer. That is by far the largest congregation in the town. Catholicism being what it is, the existence of their church is completely justified. Given an active priest, who would spend a day or two a month visiting his people and looking up the lost, strayed, and stolen, and there would be a fine little congregation, even if half of them were of the despised Mexicans.

The Lutheran minister comes one Sunday a month and has his service at two in the afternoon. I have wanted to attend his church two or three times, never having heard the German service, but each time there was no one in evidence at the church at the announced hour except the pastor and one lay person. I had not the courage to appear under the circumstances and moved on. Of course the expenses for the trips of this pastor cannot be met out of the slim funds of the local church, so other more prosperous parishes must contribute to keep up the sectarian spirit in *partibus infidelium*.

The Methodist minister lives twenty miles away and comes to this community twice a month for services. His adult congregations in winter do not exceed a dozen souls. The Episcopal rector lives in the deaconess home, for there are now no deaconesses, but he is rector of the parish in the same town with the Methodist parson. To this last-named place he goes every Sunday morning for services so that our own town would have no morning service at all in the Episcopal Church were there not a retired minister living in the vicinity—and he celebrates the communion service not every Sunday morning but only two Sundays in the month—and, strangest of all, he has his morning service on the *same* Sundays that the Methodist is in town.

COMPETITION FROM THE MOVIES

One Sunday there was Sunday-school in both the Methodist and Episcopal Churches, but no morning service. Except for the mass at the Catholic chapel there was no service here that morning. In the afternoon the Episcopalians had their little gathering of the Negro children—the best thing to be said for their work here. In the evening there was one service in the town—the evening prayer at the Episcopal Church. It happens that Sunday evening is the only night in the week when there is a moving picture show and, as Americans cannot be expected to forego moving pictures for church, the result is that the evening service at the Episcopal Church seldom brings out more than three or four people. The Methodists do not come on the evening when their pastor is not in town, but either stay home or patronize the movie emporium. I had intended going to the evening service Sunday at the Episcopal Church, but got around too late and as I looked in at the door I saw the minister already reading the first lesson. His congregation consisted of exactly three people, namely, his wife and their two children.

Why do not two of the churches close up and allow the third to keep a resident minister here? The answer is easy enough. Aside from the sectarian spirit there is the social cleavage. Even in so small a town as this the Methodists seem to hate the Episcopal ministers as the emissaries of the New York aristocracy. The prayer book seems popish and the surplice, instead of being a thing of beauty, is the emblem of priestly arrogance. The Episcopalians resent the fact that the other churches came in when they were on the ground first. Besides, have not each of the churches tied up considerable sums of money in the way of property and building investments and endowments? And, too, the Methodist minister is not a “priest”

but only a minister and so cannot "validly" administer the sacraments as our blessed Lord ordained. Thus the Episcopalians turn the same fire on the Methodists that the Catholics turn on the Episcopalians.

Need I add that there is nothing in the way of social work, musical services, or good preaching possible under such conditions? Need I tell how the free thinkers who make up the majority of the population sneer at all these warring Christians maintaining different empty temples to a God whose very existence they snort at? Need I say how many visitors never can keep straight the hours and days of service at the various edifices and so give up trying to go to church entirely? Shall I say how I feel when I think of the money wasted over a situation created by the theological bickering of three centuries ago? Last year a news item in the *San Antonio Express* told of the founding of what it called the first community church in Texas. Could it be possible that it was the only one? Anyhow as I read it I saw the only way out of the vicious condition and hoped and prayed that it would be the beginning of real co-operation among the churches.

[From John Clarence Petrie, in *The Christian Century*, Chicago.]

BOOK REVIEWS

THE REUNION OF THE CHURCHES. A Study of Leibnitz and His Great Attempt. By G. J. Jordan, D. D., author of *A Short Psychology of Religion*, etc. London: Constable & Co., Ltd.; 252 pages; price, \$3.00.

No one can study the history of Christian unity without giving consideration to the brilliant and earnest thinking of G. W. Leibnitz, the German philosopher, who sought diligently, first, for the reunion of Catholics and Protestants and, later, for the reunion of Protestants. Dr. Jordan places us under obligation to himself for the faithful work he has done in bringing to the notice of the student much valuable unpublished material. Some of it might have been condensed or used as foot notes in these days of hurried reading, but the story is fascinating.

Leibnitz came after the Thirty Years War, being born two years before its close. Catholics and Protestants were slowly discovering that they were permanently rooted in the thought of European life and they must find either a way to live together or again try to destroy each other. Leibnitz was the prophet of his day in seeking to find a way to live together. He and Bossuet, the Catholic bishop, opposite in many things, sought to think together in terms of philosophic adjustment for a religious basis of reunion. It was a period not unlike that following the World War. There was a weariness all over Europe. Christianity had broken down. There were many looking for conciliatory paths. Leibnitz worked with an indefatigability that was marvelous. He had correspondence with more than a thousand people and threw his great mind and heart into the cause with the genius of a reformer. But after all his efforts every door remained locked. Sectarianism yielded no quarters. The churches seemed more concerned to keep alive their dead traditions than to serve a living world, which, for that matter, is not very much unlike our own times.

Reunion could not come then; but, because of Leibnitz and other free people in the churches, there has been a decided advance toward reunion. Prophets must always be freemen rather than officials. Church bodies move slowly, as a rule as slowly as the rear guards. All our work in Christian unity today is due largely to freemen going ahead of their communions and their times as Leibnitz did. Therefore Dr. Jordan's interpretation of Leibnitz's failure being due to his individual work rather than a corporate movement is hardly fair. The consciousness of the whole group can only come by prophets going ahead of their times. Without Leibnitz it is doubtful if Lausanne could have been.

AT THE LORD'S TABLE. By David Owen Thomas, M. D., Master, Royal College of Surgeons, London. New York: George H. Doran Co.; 298 pages; price, \$3.00.

There is no subject at this time in unity approaches that calls for more careful study than the Lord's Supper. The Eucharistic Congress of the Catholic Church was a reminder to Protestants that there is some need for a re-study of the whole subject. What is it? Who is privileged to partake of it? To these questions come a multitude of answers, which reveals that a majority of Christendom practices close communion. Can this subject be studied better in the atmosphere of close communion or in the atmosphere of equality of all the Lord's disciples, whether they be Catholic, Protestant, or Eastern Orthodox? Dr. Thomas, who died in 1925, left this valuable manuscript which Dean Culler has edited. It naturally divides itself into two parts: (1) communion meditations and (2) the origin and meaning of the Lord's Supper. It is the work of a painstaking scholar, who sees the way to unity in the equality of observance. There is no better book on this subject from that angle.

THE CHURCH AND THE RUSSIAN REVOLUTION. By Matthew Spinka, Ph. D., Chicago Theological Seminary. New York: Macmillan Company; 330 pages; price, \$2.50.

This book reads well. Dr. Spinka writes with fascination. He knows the Russian language. The Church and the Russian revolution has about it so much of unreliable information that one draws a sigh of relief when he takes up a book from such an historian as Dr. Spinka, who has brought to his study of this subject important documents both from the Soviet government and the Russian Synod. "The Russian crisis," as he says, "is only an acuter stage of the situation prevailing everywhere else." Atheism for the present finds greater support in Russia than in other countries, but Dr. Spinka maintains that the religious level of Russian Christianity is likewise lower than in some other lands. But Christianity is facing this problem everywhere. It is the struggle between the pre-scientific ideology and the scientific-minded world. Out of its struggle and suffering Russian Christianity will find itself as Christianity in all other countries will, but this is a reminder that the achievement of Christianity is by the way of a united brotherhood.

THE JESUIT ENIGMA. By Dr. E. Boyd Barrett. New York: Boni & Live-right; 350 pages; price, \$4.00.

The chief value of this book is that it is a story of pathetic disillusionment in looking for a faultless society in this world and adopting for that search sixteen-century conceptions of religion. It may be true, as other

Catholics have affirmed, that the Franciscans, Benedictines, and Dominicans are more truly representative of the Catholic Church than the Jesuits; but whether it be the Society of Jesus or a Protestant Missionary Society, or whether it be the Catholic Church or the Presbyterian Church, they are all alike with good and bad and in few cases do the good attain to the highest ideals. This is one of the hardest lessons to learn and calls to mind the story of a Protestant minister's saying that, while he knew of people in other churches telling falsehoods, he had never known in his long ministry of any man in his communion telling a falsehood! The cure of the world is not in Catholicism or Protestantism or any system whatsoever; these are helps, but the cure is in Jesus Christ and every man has a right to seek for Him in his own way. The test of what he gets is in its fruit.

NEW BOOKS RECEIVED

Among the books received for review, we mention the following, some of which will receive fuller notice: *The Divine Revolution*, by W. G. Peck (Morehouse, \$2.40). *Peace or War*, by Lt. Commander J. M. Kenworthy with Foreword by H. G. Wells (Boni & Liveright, \$2.50). *The Pathway of Reality*, by Viscount Haldane (Dutton, \$5.00). *James Cooper, A Memoir*, by H. J. Wotherspoon (Longmans, \$3.25). *In China*, by Abel Bonnard (Dutton, \$3.50). *A Melting Pot of Christian Unity*, by Ada Knight Terrell, A. M., Belhaven College (Torch Press, Cedar Rapids). *The Church of England*, by Rt. Rev. Arthur C. Headlam, D. D. (Murray, \$3.00). *The Gospel of the Larger World*, by Rev. F. W. Norwood, D. D. (Doran, \$1.75). *Farmer John*, by Hugh Walpole (Doran, \$2.00). *An Advancing South*, by Edwin Mims, Vanderbilt University (Doubleday, \$3.00). *A Man of Little Faith*, by Reginald Wright Kauffman (Penn Publishing Co., Philadelphia, \$2.00). *Ownership*, by Clementina Butler (Revell, \$1.00). *The Open Gate of Prayer*, by Mabel N. Thurston (Revell, 25 cents). *The Future of Israel*, by James Waterman Wise (Dutton). *A Manual of Seventh Day Baptist Churches*, by W. L. Burdick and C. F. Randolph (Am. Sabbath Tract Society, Plainfield). *Concordant Version of the Sacred Scriptures* (2823 E. 6th St., Los Angeles). *Jesus and the Problems of Life*, by Sidney A. Weston (Pilgrim Press). *Jesus' Teachings*, by Sidney A. Weston (Pilgrim Press). *Ventures in Inter-American Friendship*, by Samuel Guy Inman (Missionary Education Movement, New York). *The Light in the Valley*, by Mabel Wagnalls (Funk & Wagnalls).

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. Levi G. Batman, Youngstown, Ohio; Secretary, Rev. H. C. Armstrong, 230 N. Fulton Ave., 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. Linley V. Gordon, 70 Fifth Ave., New York City. 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; Secretariat, P. O. Box 226, Boston, Mass., 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. S. Parkes Cadman; Secretary, Rev. Charles S. Macfarland, 105 E. 22nd 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, Bryn Melyn, Harrow Weald, Middlesex. 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. H. Elvet Lewis, M. A., 37 Highbury, New Park, N. 5, London. Secretary, Rev. Thomas Nightingale, Memorial Hall, Farringdon Street, E. C. 4, 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; 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

APRIL, 1928

THE EDITOR'S NOTES

THE most hopeful path to the unity of Christendom lies by the way of the social emphasis. Christians must learn to work together if they would understand each other theologically. "Theology," says Canon B. H. Streeter, "must always be for the few, and even for those few it can only represent one aspect of the soul's life. This has always been recognized by Christians; but in the present age it is especially necessary to emphasize more strongly than ever that the center of gravity of Christianity does not lie in theology." When we come to face this frankly there will be less exclusive practices on the part of Christian groups. The only way to break down these unchristian attitudes and practices is to make the emphasis social rather than theological. It is the height of absurdity the way some Christian groups act toward some other Christian groups. Christian exclusions are remnants of theological controversies, many of them not being worth transmitting into this generation. It is the social note that must have pre-eminence with us now as it had with Jesus in the days of His flesh.

The Prayer Book controversy in England is not without its good results and foremost of these is the incongruity of a state church. This idea, once so prevalent in the years gone by, is passing out. A few of the smaller Roman Catholic and Protestant nations still cling to it, but the larger nations have abandoned it and the surprise is that England, so foremost in sound progressive ideas, should hold to it. The disestablishment of the Church of England would be advantageous both for the church and state. If it is merely matters of financial and social position, these are trifling by the side of advantages that would accrue both to the church and the state. It would be better for the church to ask for disestablishment; if it does not, it looks as though not many years will intervene before Parliament will

ask for it. It is not a serious question as to whether Anglo-Catholics go into the Roman Catholic Church or not. Both the Anglican and the Roman are churches of Christ and the transferring of membership from one to the other is a small matter, much smaller than it was years ago, but whether or not there is freedom to think and to adventure toward God are primary matters and must always hold the front of the stage. The London *Guardian* makes this wise comment on the issue: "If they (the laity) had more often been met with frankness, if more reliance had been placed on the use of reason, and a higher value set upon co-operation, many who now stand outside, who have quietly slipped away rather than make a fuss, might be in eager support. Not the least of the advantages of the Deposited Book is the opportunity that it would have given for consultation between priest and people, touching the most sacred things. The errors of the past have suddenly been transformed into a warning. It is never too late to admit mistakes. If the clergy as a body show themselves anxious to lead and not to dominate, if they are prepared to show the same consideration, even to the prejudices of the Englishman, that they would if they were missionaries to the Hindu or the Chinese, they can do much to restore their prestige with a people that would like to respect their wisdom as much as they do their zeal."

These are days of co-operation. It is greatly to the discredit of religion and to Christianity in particular that Christian denominations are harder to get together than any other departments of life. All sorts of nations will sit together. It is to the discredit of the United States that it sulks and refuses to sit in the League of Nations, but we Americans know that that is due to local political conditions. There are many Americans who still hate Woodrow Wilson. When they recover from this debauch they will be glad for the United States to be a member of the League. It is a similar spirit that enters into denominational isolations. The Roman Catholic Church is doing itself great injury in avoiding any appearance of fellow-

ship with Protestants. The pope's recent encyclical did not help the Roman Catholic Church nor the cause of a united Christendom. These two interpretations of Christianity are here. Protestants are never going back into the Roman Catholic Church. The Anglo-Catholics may, but that is a small group and there will be others from other communions, but there will not be many to go to Rome in considering the whole Church. The same thing is true regarding Roman Catholics. There will always be some Roman Catholics to join Protestant churches. A local Protestant church affirmed recently that in twenty-five years six of its members had joined Roman Catholic churches and seventy-five Roman Catholics had joined the local Protestant church, but there will not be many Roman Catholics joining Protestant churches. The day of proselytizing is passing. Protestants and Catholics have got to learn to live together as brethren. If they cannot learn this lesson perhaps they will discover that in spite of all their great buildings and displays God has selected Voltaire for the best instance of tolerance in his day and Gandhi for the best instance of brotherly love in this day.

The pope's encyclical is both a Catholic and a Protestant document. It is the position held more or less by the two hundred Christian denominations, which virtually is — If you want Christian unity, you must come to us. The pope's boldness is somewhat a healthy rebuke to those Protestants who think the same thing regarding their churches but are timid in affirming it. The absorption theory has on its side scholarship and piety, but there are no prophets there. Unity can never come without breaking down our denominational barriers. There must be a road-bed made through our divided Christendom on which our Lord's disciples may freely walk. No one can join the Episcopal Church without being confirmed. But people differ on confirmation as they do on baptism. Now comes the statement from Richmond, Virginia, that the Rev. Beverley D. Tucker, Jr., D.D., rector of the historic St. Paul's Episcopal

Church of that city, has announced that persons in good standing in other churches may become members of St. Paul's Church without the rite of confirmation. Of course there are protests in the Episcopal Church as there would have been in the Catholic Church if the pope had said otherwise than he did. It is so with every other communion in Christendom, more or less.

Baltimore Christian Unity Conference

Christian unity has never been received with such hospitality in the public mind as today. There is a growing restlessness in consequence of our divisions. Multitudes of Christians are breaking away from their traditional policies of separation for the larger fellowship of all Christians. Because of these conditions the Federal Council of the Churches of Christ in America had its rise in 1908; likewise the Stockholm Conference on Life and Work in 1925 and the Lausanne Conference on Faith and Order in 1927. Each of these movements has made fine contributions to a larger understanding among Christians.

In an attempt to include all of these and other Christian unity movements for a study of the whole field and to make free adventures in the direction of unity, the Christian Unity League had its beginning in Baltimore last May and its first conference was held at the First Presbyterian Church in Baltimore, January 12 and 13, 1928. Some of us thought to tie up the league idea with the World Conference on Faith and Order at Lausanne last summer, serving as an auxiliary to that movement and being controlled by it, but it was voted otherwise. On second thought this decision was doubtless wise, for there is a need to study all approaches and, at the same time, to make adventures beyond ecclesiastical practices.

The Christian Unity League has taken its task seriously. At the recent conference six hundred and fifty persons were enrolled for the day sessions, besides a double attendance in the evening. Eleven states were represented and Canada. Immediately following the names enrolled the denominations

were designated as Baptist, Catholic, Congregationalist, Christian, Disciple, Episcopalian, Evangelical, Friend, Lutheran, Methodist, Reformed, Presbyterian, United Brethren, Universalist, Unitarian, and others — in all twenty-five different Christian communions.

There are fields both for official and unofficial conferences. The Baltimore Conference belonged to the latter group. A conference without official delegates has a great advantage in dealing with Christian unity in that it can think aloud and make adventures without the fear of being checked up by appointive authorities. While the representatives from twenty-five communions conferred together with equal freedom, there was always a reverence for the position of others, which is more important in a conference, especially on Christian unity, than loyalty to the traditions of one's own communion.

The celebration of the Lord's Supper was most impressive. Besides the celebrants from several communions, the attendants who distributed the bread and the wine were from Baptist, Lutheran, Episcopal, Methodist, Presbyterian, Evangelical, Congregational, Reformed, Disciple and Universalist churches. It had been arranged to have an Episcopal rector at the Table for one of the blessings and he had accepted; but at the last moment he was restrained by his church authorities on the interpretation of the canon law. This was very much regretted, but it was kindly passed by as a scientist passes by obstacles in his field of scientific research and adventure.

Not in theories, nor in compromises, nor in proselytism, but in the atmosphere of the Lord's Supper we are to find our lost brotherhood. Even there it will take a long time to make the adjustment. Our hope is obscured so long as those traditions of our past separations are maintained in order to keep brothers from meeting brothers on equality at the Lord's Supper, where all of us confess our guilt and offer our penitence.

Free, cordial, and adventurous attitudes made the Baltimore Conference on Christian Unity tremendously significant. The next conference of the Christian Unity League will be held during the winter of 1928-29.

ATTITUDES THAT MAKE FOR UNITY

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THE immediate call Jesus makes upon men is to take an attitude rather than to reach an attainment. He rested His fellowship upon relationships. A man who was not against Him was for Him and one who looked back was not fit for the Kingdom. His appeal was to the inner recesses of being, where one really lives, where being and seeming are one. He went back into the disposition, outlook, and spirit of man.

The Church of Jesus Christ is *what* it is and *as* it is because of the spirit of those who compose it. Their disposition toward one another and toward God has resulted in the lamentable divisions which shatter faith and waste effort and grieve the Holy Spirit. If we want to find the attitudes that will make for unity we can retrace the road that led us astray. If we can analyze and group the dispositions that have made for disunity we may reverse them and name those that make for unity.

Among the attitudes that have created division is that which has come to regard partial truth as the whole of it. We may safely, at least charitably, assume that every new movement or separation within the Church has been an effort to emphasize some neglected truth. *However, the slow unfolding of truth to the mind of man and the tendency to settle on each new glint of it as being the whole of it*, that is the story of the broken Church in a single sentence. This does not argue that there has been a sustained evolution in the history of division which makes the last the truest. It only means that each new expression is an added emphasis of truth which properly belongs to the whole Church. But the shame and loss which such divisions have wrought is traceable to the quick assumption that each new discovery is the last; that the total truth is wrapt up in the single kernel. Divisions have had their rise

and progress in the conviction of a group of earnest people that some single ray of light has appeared as the full orbed sun. This obsession came in the course of time to obscure the universal and common possessions which belong to all Christians. It is this blindness and perversion which makes the lesser discoveries nullify the greater unities.

The second attitude which has caused unfortunate divisions within the Church is that which regards partial revelation as more important than universal. It is so easy to see the letter and so difficult to see the spirit. Mere words lend themselves so readily to unintelligent and unaspiring minds. Proof texts have been the joy of scribes and the despair of prophets. Yet St. Paul declares that the Gospel came to us not in word only, but in spirit and in power. Notwithstanding this, in innumerable instances the whole realm of spiritual experience has been set aside by men who have found a "thus saith the Lord." There is no regard for the testimony of the soul when one fixes his mind upon the "letter." Neither is there respect for the continuous operation of the Spirit or the constant revelation of an imminent God to one who has his microscope fixed on the "law." Texts are so obvious and so tangible. Spirit is so furtive and intangible. But the letter is partial and the spirit universal. The abuse of the letter to the hurt of the spirit is the tragic chapter that reveals another cause of parting paths.

The third attitude which has caused division is that which regards a partial fellowship as superior to the total Body of Christ. We pity that nationalism which regards all non-nationals as inferior. The most backward people are most possessed with this spirit. It is not a mark of civilization or culture, rather the reverse. In religion it presents an even more repulsive face when it looks upon all who are outside its communion as either unsaved or as having less favor at the throne of grace. It is the spirit which holds a sense of ecclesiastical contempt for all who are not of that particular fellowship. This attitude gave rise to that most reprehensible practice of proselytizing, which gloried more in making a convert from another communion than in winning an unsaved man to the Kingdom. It entrenched denominationalism and embittered

communities. When the adherents of each new emphasis have not only regarded their partial truth as more important but have looked upon those who shared that conviction as the peculiarly elect, we have witnessed another secret of schism.

The fourth and last of the attitudes we shall mention which have made for disunion is that which mistakes partial attainment for fulness of stature. The fact that we have been content with immature conceptions of what constitutes discipleship has led us to shut out the growing conceptions of mankind. Our tragic heresies are the result of our meager orthodoxies. Men caught an idea of correctness of doctrine or of ordinance and made that the measuring rod of the Holy City. The ethical beauty or spiritual graces of others were valueless when compared with doctrinal accuracy or accidental conformity. It was the effort of the foot to control the body. The audacious demand of the bramble to the forest trees to come under its shelter or be burned with quenchless fire has nowhere so complete a parallel as in the religious bigotry that assumes spiritual supremacy.

The divisions among us may then be said to have come about through attitudes which mistook the partial for the whole; partial truth, partial fellowship, partial revelation, and partial attainment. If we reverse this method we may discover the paths to unity. For the unity we seek is not dogmatic or narrow or exclusive or limited. Those who despair Christian unity as a chimera do so because they conceive it as an achievement to be consummated by the paths by which divisions have come. They forget that St. Paul's longing and struggle to attain to the fulness of the stature of Christ is to be the attitude in regard to truth and liberty and light and attainment, through which the enduring and endurable united Church is to come.

We have then to reverse the past and face the future in these four particulars:

First, we must have an attitude of hospitality toward truth. Open-mindedness is the first essential of unity. The historic tale of the two knights who fought over the conviction that the suspended shield was silver or that it was gold until both

were mortally wounded, found as each lay on the opposite side that it was both silver and gold. It may take the cruel wrench of suffering to reveal the larger truth to minds now closed, but unless it comes by hospitality it must come by pain. There is no better word outside the Gospels for this state of mind than that high and noble charge of the preacher of Leyden to his adventurous and departing parishioners, "New truth is yet to break from God's Word." That sense of hospitable welcome to light from any source which eager minds may have constitutes the sure and abiding confidence that the realization of the united Church will not make it necessary to start a new one for the sake of intellectual freedom. Such an attitude is to the whole quest of truth what the sainted McClaren said the book of Acts was to historic Christianity: "The high table ground from whence all the streams flow down that water the Church." Unless we have such an attitude we may not safely unite. Otherwise it will but mean to increase the power to bind unendurable tyranny upon the minds of men. It were better to suffer the shame of divisions for a thousand generations than to press down the crown of theological conformity upon a single soul.

Our second attitude which may prosper unity is that which recognizes and has the sense of need of the entire fellowship of Christ. We must be made sensible that our group limitations let in so imperfectly and so incompletely the knowledge of God. We must see the unmistakable presence of God upon each several segment of the Body of Christ. Just in proportion as the emphasis of neglected truth has been the occasion for division, so that emphasis must now become the common possession of all. All must recognize the deposit of truth which each separate fellowship possesses. Unity will not come as a series of compromises or by numerous concessions, but as the sum of many contributions. Neither will such contributions amount to a mere heap of incongruous stones. The spirit of hospitality to new light will take these several elements and build them into the still growing temple of truth. In the precise ratio in which bigotry divides will humility and hospitality unite.

This attitude will recognize the values to which prejudice is blind. Dr. Lighton Parks, in an address some years ago,

exalted the grace appreciation. He traced it as an artist's term, but one which had a Christian origin and content. Formerly when men wrote of other peoples and their work they called such "studies," "biographies," or "*criticisms*." Those terms have yielded to a much happier and more generous term, viz.: "appreciation." It is the attempt to share the mind and mood of another; to see through another's eyes, and to think in his categories. It is what Jesus said when He took the lawyer's answer and made it His text, "to love" with the mind. This noblest use of our minds we have allowed to atrophy. We have loved with our souls and our hearts, our aspirations and our emotions, but it has not occurred to us to try to love with our minds. We have held our intellects as cool, calculating faculties of judgment, not as warm spiritual media of understanding.

This grace will lead us to practice that divinest of all courtesies, *reverencing other people's reverences*. What is sacred to any human soul cannot be common or unclean. We need to pray to be spared that grievous sin into which Eli fell when he saw Hannah praying, "For her lips moved only and her voice was not heard, and Eli thought she was drunken," (a verse which Dr. Jowett entitled "The deadly peril of religious misjudgment.") There is nothing coarser in the human heart than irreverence for the holy things of another and nothing finer than sincere respect for the reverences of other people. Such an attitude must inevitably touch the proudest and exalt the humblest. It is the arching bridge across which varying minds may intermingle and come to mutual esteem.

The great spiritual possessions of the separated communions of Christendom will remain hidden to all except those who cultivate the loving mind. A loveless mind can discover the superficial facts about its religious neighbors, but the deeper truths and secrets of worth are to be found only by those who give their minds in sympathetic and affectionate responsiveness to all the values which are dear to others. To love with our minds is not blind or sentimental graciousness, but intelligent discernment and thoughtful appreciation of the wealth of riches in the Christian experience of those beyond our circle. It is more than the scientific attitude. That can be dispassionate and

coolly observing without becoming a part of the field surveyed. But this spirit enters the circle of observation as a vitally concerned participant. It cares so much that it cannot stand apart in splendid isolation or in unappreciative detachment.

We have looked so long for the departures from truth among our neighbors that we have lost much of our capacity to make truthful evaluations of their discoveries. It will not be easy to reverse this mental process, but it must be done before we can make any progress toward unity. It means the purposeful search for the spiritual wealth of all believers.

We must be willing to go a step higher in our approach to unity. It is not only a new attitude toward truth and others we must practice but a new attitude toward revelation. As long as we limit God in His method of coming to the race; so long as we define the boundaries within which He can speak and outside of which His voice is not heard, so long will we be making dogmatists whose minds will be ill-suited to spiritual comradeship. Some are bibliolatrists and some hear God best in the brooding oversoul. Some require a text and some the silence. Who that has long companied with the eternal but finds an increasing sense of expectation that God may use any means to reveal Himself. Our Gospel is mystic as our Christ is a mystic mediator. He was ever saying that revelation and aspiration employ the wings of "spirit and truth." That is to say, light comes in the inner transactions of the soul and in the convincing and whelming impressions of the environing universe. Those who feel the indispensableness of symbols must not deny the Christian experience of those who do not find need for them. The indubitable evidence of Christ in the life of George Fox is but the assurance that God's coming is not limited to any single avenue. When Jesus turned to Pilate in the judgment hall to answer his undiscerning question He was glorifying the inner criterion of truth: "Speakest thou this of thyself or did another tell it to thee?" That is, do you parrot your religion or was it born out of experience? It is there Jesus drives every soul. No other credentials are to be required than that God dwells in the heart. How He came there and how He is kept there is not ours to judge.

Moreover, the continuous presence of God in the world, the "Father working" as Jesus loved to say it, must marvelously expand the realm of revelation and the avenue of Divine expression. We cannot exorcise our discoverers by our textual literalisms for they too have been thinking God's thoughts after Him. And unless we have been praying thoughtlessly or have been led by mocking promises, the Holy Spirit still resides in the Church, a present revealer and interpreter of the will of God. Who then shall delimit the Almighty or deny the testimony of those whose faces reflect the Divine countenance?

The final attitude we can here consider is that of seeing in complete attainment what partial attainment cannot give. There is a frank recognition that we now have unity at the bottom. We stand upon the same great unities of St. Paul. We do not have many gods nor diverse faiths nor differing hopes. In the most vital sense we profess one Lord, one faith, one Father. So do we have unity in the nature of things. In the language of the North-of-Boston poet, writing about the forces of nature which had leveled a New England stone fence, "Something there is that does not love a wall." We have been conscious of that force in the moral universe. It is fighting against the stars in their courses to build and keep divisive partitions. Something is always leveling them. Better understanding, recognition of unsuspected good and truth, self-conscious need and failure, all these wear down the walls of prejudice and bigotry. But we have unity at the top as well as at the bottom and in the nature of things. Wherever people have grown up spiritually, there is unity already. A full-grown heart always feels it; a full-grown mind is conscious of it. A crisis invariably reveals a unity that normal times may hide. Wherever men are at their best or are drawn out by some supreme appeal there is essential unity. There are men in every communion who are more nearly at one with similarly minded men of other communions than they are with the majority of their own communion. Such comradeship of mind is an evidence of the possibility of unity and the conditions of it. Moreover it is an earnest of the immeasurable values to grow out of complete attainment.

This attitude that the complete realization of unity is to be found in spiritual attainment and that divisions mark our immaturity must come to constitute our supreme challenge. Whoever has had the rare experience of climbing a mountain and witnessing that most beautiful and inspiring exhibition of nature, a completed rainbow, will have had borne in upon him the reflection that such unfurled beauty was only for one who had climbed far above the common level. What plains-people see of a rainbow is what immature Christians see of the Church of Christ, a mere segment, or at most a half circle. But for him who wills to find the spiritual uplands the full glory of the totality of Christian fellowship will burst upon him.

We have then some hint of the infinite patience in which we must possess our souls as we labor for this Divine consummation. Because it is so difficult and seemingly distant must not dismay or discourage us. To cease to labor for it would be equal to the failure of pitching our tents halfway up the peak and being robbed forever of that finest vision available for all who are not fainthearted. It may be better that we should not come too easily into unity. The very peril which unspiritual power has been to the world can only be avoided by a new spirit which motivates that power. That spirit can only be gained as the Cross is carried up some human *Via Dolorosa*. The refining processes of pain alone can take out of us this proud and cruel impulse. When unity comes out of travail and not by force, it will serve and not tyrannize.

This patience is but a part of that attitude which Jesus taught us to exercise toward the coming of the Kingdom. The gradual realization of the reign of Christ on earth is no denial of the certainty of its coming. The parable of the blade and the ear and the full corn in the ear is at once our information and our inspiration. The slowness of spiritual achievement is the constant teaching of Jesus. Nothing comes by cataclysm but disaster. Those who lay violent hands on Jesus' program delay it. "History makes no sharp turns," said the sage of Princeton. But the slowness is a part of the certainty. We can say with Arthur Clough, that although

The tired waves vainly breaking,
Seem *here* no painful inch to gain
Far back through creek and inlet making,
Comes silent, flooding in, the main.

And not by Eastern windows only
When daylight comes, comes in the light
In front the sun climbs slow, how slowly
But Westward look, the land is bright.

But with our patience there must be the will to unity. The easy contentments which led to divisions must be burned up in the passionate concern that can be satisfied with nothing less than an inclusive fellowship. That will to unity must take its rise in spiritual Gethsemanes. It was in the deepening shadows and under imminent sorrows that Jesus poured out His soul for the unity of the Church. We may assume that wherever the soul of man is facing the grim realities of spiritual things there again will be the will to unity. It is our obvious condemnation that our careless dismissal of the subject as a mere dream is proof that we have not suffered with Him. That will to hate or love which can create war or make peace; that mood which we are coming to believe makes for economic stability and prosperity or plunges peoples into tragic crises; that "*will to do*" which Jesus said was the organ of knowledge and its open sesame, is the will which must create the favorable attitude in which the widely varying spiritual experiences of mankind will find a common unity.

But with all our patience and our will to unity we have nothing less as our goal than the sacred freedom and light of each man carried up into the person of Christ, who alone becomes the judge and arbiter of Christian citizenship. We recognize no other voice than His which can call the scattered sheep into the one fold. Spiritual authority still resides in the pierced hand. There is no ecclesiastical unity of the past we will ever restore. We have lifted up our eyes to see no man save Jesus only. The light has come and we will follow it until it leads us to His feet where we shall have the unity of the spirit in the bond of peace.

A FORMULA FOR CHURCH UNION

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THERE was a time in American church history, not so long ago either, when the denominations in their relation to each other were frankly antagonistic and intolerant. Each of them, large or small, considered itself the custodian of some essential aspect of Christian doctrine or organization without which no other group could quite qualify as a genuine Church of Christ. Most of these denominations looked forward to a time when their own particular interpretation and practice would become universal. It was necessary, therefore, to oppose each other as perverters of the truth of Christ, or at least as incompetent to proclaim that truth in its fulness.

The policy of intolerance was succeeded by one of isolation. No longer did it seem necessary to attack other denominations, but not yet did it seem desirable to have anything to do with them. And so each church developed its program and went forth to conquer the world just as though there were no other churches engaged on the same task with equal consecration and concern.

At last isolation began to be succeeded by appreciation and the beginnings of comity. It became increasingly difficult to ignore the existence of other churches; and at the same time the competition, which had come down from the old days of intolerance and which the period of isolation did nothing to modify, became itself intolerable. Comity was a great step in advance, but it was not enough. Merely keeping out of each other's way falls far short of being a sufficient strategy for the conquest of the world. To comity there was added cooperation.

During the last twenty years the Federal Council of the Churches of Christ in the country as a whole and the federations

or councils of churches that have sprung up in scores of cities have been developing a technique of cooperation. Through these federations, the churches have actually been working together upon common tasks that were quite too large and too difficult for accomplishment in any other way. The question that now presents itself is this, Are we ready to take another step in the evolutionary process from intolerance through isolation and comity and cooperation toward the vital spiritual unity for which Christ prayed? May it not be possible now to develop a new philosophy and take a long advanced step?

Certainly something must be done and that without delay. In the presence of appalling human suffering and wrong, against which the united voice of the Church ought to be heard and its united ministry directed, in the light of the economic and spiritual waste of sectarianism, which plants and perpetuates churches beyond the ability of many communities to support them adequately, with corresponding neglect of other communities, in the face of that constant misrepresentation of Christ and His cause which our sectarian competition is impressing on the world, and the scandal that results from it, and in the growing conviction that sectarianism means increasing inefficiency and powerlessness at a time when our united strength needs to be at its maximum, the *laissez-faire* policy must be utterly abandoned, and no mere temporary makeshift will suffice.

All Christian believers accept the authority of Jesus as fundamental to any sort of church unity that would be at all acceptable. Even though there would still be many open questions as to just what Jesus requires, the frank acceptance of His Lordship with freedom of interpretation of His words ought to furnish a basis for unity.

A new appraisal is being made today of the task of the Church in the light of a restudy of the teachings of Jesus. That task includes the transformation of the individual by the power of the Spirit of God. Indeed such individual transformation is fundamental. The production of good men precedes and conditions the making of a good world. But the Gospel

of Jesus is the Gospel of the Kingdom, good news of a new social order that is to take the place of the present world, a kingdom of heaven on earth. They who see Christ's vision of a new earth wherein dwells righteousness are concerned that every aspect of human life shall be redeemed. They are interested not in the souls of men only but in their bodies, their minds, their homes, their health, their happiness. They claim the world for Christ, every last man and woman and child in it, but they also claim every element of the social fabric in which men's lives are knitted together in love, in play, in toil, and in social control. They seek not only the spiritual renewal of every human life but the spiritual reconstruction of every political, industrial, economic, and cultural agency through which the common life of men finds expression.

And that means that a program of social evangelism must be developed which aims to save and to socialize not only every member of the community but the life of the community itself. A religious educational strategy must be developed that will undertake to reach every boy and girl for the Christian way of living. A concerted attack in the name of the brotherly Christ must be made on racial and national hatreds, poverty, exploitation, war. Paganism is as great an obstacle in the way of the Christian Kingdom today as in the day of the earliest Christians. For pagan ethics Christian ethics must be quickly substituted. In the face of these conditions and tasks a divided Church is hopelessly inadequate. It is cooperation or collapse for Church and for society.

But it is not the inefficiency of our present organization that most condemns it. The chief indictment that can be brought against a divided Church is that it is a continuing denial of the essential genius of the message and mission of Jesus Christ. With Him, almost the whole of religion could be comprehended in a single word — "fellowship." He came to break down barriers, to promote understanding, to create fellowship between man and God, and between man and man. To say that with Jesus fellowship comes first is to indicate His whole philosophy of religion. "If thou bring thy gift to the

altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Imagine the shock of this word of Jesus as it must have been felt by those to whom it first came. They had inherited a system of worship in which the altar was central. And Jesus is saying that a broken fellowship is of greater concern to God than sacrificial blood on the altar! Worship can wait. Opportunity to bind up a disrupted fellowship is something that cannot be postponed.

Dip into the Gospels where you will, walk with the Master by the way, join the congregation to whom He speaks on mountainside, by lakeshore, or in the synagogue; or sit with Him in the inner circle of the Twelve. The sins He denounces are sins against fellowship; the exclusiveness of the praying Pharisee in the Temple, the devouring of widows' houses, readiness for revenge, reluctance to forgive, contemptuous treatment of women and children, race and class prejudice, sins against the home, the use of violence — these are the sins against which His righteous anger blazes. In like manner, the virtues He commends are those of fellowship; Blessed are the poor in spirit (what is so destructive of fellowship as the know-it-all spirit of the self-righteous?), the meek, the merciful, the peacemakers, the patient who turn the other cheek and go the second mile if so be that fellowship may be preserved. He endangers his own reputation for the sake of the values of fellowship with publicans and sinners in the houses of Matthew and Zaccheus; with unfortunate women sinned against as well as sinning; with lepers and other such outcast folk whom the pious and the prudent were wont to avoid.

The call to fellowship is not simply a call to that which is seemly and beautiful and Christian — it is the remedy of God, the only cure for what would otherwise prove to be a fatal malady of mankind. Nationalism, the partisan spirit, divisive measures and agencies are destructive and deadly. The hope of the world rests on Christ's gospel of fellowship with God and with men. They are the enemies of God above all others who

sin against fellowship. The peacemakers are God's children. This being true, the Church must banish sectarianism, for how can it bring unity to a torn world and create fellowship in industry, in domestic and international politics, in community life, if fellowship cannot be expressed in the life of the Church itself?

Most of us have been assuming that whatever church union may be coming in the providence of God certainly lies a long way in the future, and that the best that we can do now is to promote those personal and ecclesiastical contacts through temporary agencies that will fulfil some of the essential responsibilities of the churches, promote acquaintance, and prepare the way for that "far-off Divine event" toward which our Christian history moves.

What if it were to be discovered that there need be no waiting? That church union is now possible for those who desire it, on terms that will fully answer the heart cry of our Lord in His great prayer, and at the same time preserve every essential liberty which we now enjoy?

More than one student of this problem has referred to the political history of the United States as furnishing for us an analogy that is at least instructive. Let us see what it means practically.

The thirteen American colonies were as independent of each other as any thirteen European states then or now. At the end of one hundred years, more or less, of colonial history, this policy of independence and isolation where it was not positive antagonism, became intolerable. Without some coordination, the colonies were quite unable to make common cause either in the defense of their liberties or in the conquest of the continent. If they had not been able to produce the articles of confederation which served as a war constitution, they would undoubtedly have lost the Revolutionary War. If they had gone forward as thirteen separate states to battle for the possession of the American continent, the history of the past one hundred fifty years would have been something very different from what it has been and probably something very tragic and devastating.

The articles of confederation served as a bond of union for about a decade but proved to be highly unsatisfactory. Something more than cooperation was necessary. There were two great obstacles, however, to any closer union, colonial jealousies, and the fear of an overhead government or superstate. These obstacles would have proved fatal to the union project but for the patience and persistence, the faith and the hope of a very few men who were assured both of the futility of the present policy and the practicability of union. Their problem was to secure unity without sacrificing liberty. Any one of the colonies, Massachusetts, for example, as one of the oldest, might well have said: "We have set up a standard to which all good men may repair. Take our colony as the model or as the nucleus of national life." Over against this proposal, it might have been suggested that a more practicable plan would be for each colony to bring its own traditions and ideals and loyalties, and pour them all into a common melting-pot from which should issue the national life that would comprehend the wisdom and strength of all. There would probably have been losses by either of these methods which would have equalled or surpassed the values gained. Such loyalties and ideals, wrought out as were those of the American colonies, have permanent value and ought not to be lightly surrendered. Whatever one may say concerning this, it is quite certain that no such solution could have been made operative except through the rise of a dictator. Another way was found. The outcome of years of patient study and earnest argument is recorded in that famous American document which begins "We the people of the United States, in order to form a more perfect union." By that constitution, they created a federal union of sovereign states. They had secured what Daniel Webster called "liberty and union, one and inseparable, now and forever."

The problem that the churches of America are facing does not greatly differ from our political problem of one hundred fifty years ago. The medieval Church achieved unity at the cost of liberty. The reformers secured liberty at the cost of unity. We are endeavoring to find a vital unity which will be com-

patible with essential liberty. Our chief problems are practically those of the American colonists — denominational jealousies and the fear of a superchurch. Unless the genius of the American people should undergo a complete transformation, no formula for church union is likely ever to be acceptable here that does not guarantee large liberty in the realm of thought and in the method of organization. The abiding values of the Reformation are too highly esteemed, and our Christian liberties were purchased by the fathers at too great a price to make it possible to barter them away for what would prove in the end a spurious unity. Where the Spirit of the Lord is there is liberty. Real Christian unity is born of that Spirit and can never be artificially produced.

It must be admitted at once that the political analogy is not perfect. The state units are geographically separate while the denominational units occupy the same field. This would not seem materially to affect the case. A far more serious difference between the political and the ecclesiastical issues involved centers in the question of authority. It may be said that the precise difference and the all-essential difference between the government of the colonies under the articles of confederation and under the constitution was the difference in central authority; that the earlier plan failed and the whole union cause would have broken down had there not been granted to the federal government under the constitution real authority over the states such as it is not now reasonable to expect the denominations to grant to any central organization of the churches. It is also to be remembered that a four years' bloody Civil War was fought to decide what was involved in "states' rights," that the peaceable withdrawal of a state from the Union was thus declared to be impossible, and that the delimitation of the respective spheres of federal and state authority is not yet settled but is at this very time a highly debatable question.

It must be granted that it would be unreasonable to the point of absurdity to propose a union of the churches that would be in any sense coercive or from which the peaceable withdrawal of any group would at any time be disallowed or such

disaffection punished. To carry the political parallel to this point would be to undo the Reformation and bring back the old days of persecution. Certainly too the effecting of a federal union of the churches could not be easily accomplished. There would needs be years and perhaps decades of patient experimentation before anything more than a tentative delimitation of spheres could be effected. The answer need not be the same for all communities, nor would it necessarily be the same for any community from year to year. In the national field it would doubtless prove as true of the United Churches of America as of the United States that the pendulum would swing from one emphasis to the other, and doubtless the friends of freedom would need to be on their guard lest liberty be despoiled. This must ever be a matter of major concern. The danger for liberty, however, would not be so great at the beginning of the experiment when the more serious problem would be to do justice to the demands of unity.

But it is of first importance to remember that the religious problem would be of a very different nature from the political problem, that is, if the churches were true to the spirit of the Reformation and the essential genius of the gospel of Christ. It would not be a question of authority as with the state, but a question of service. "Call no man lord," He said. "He is the greatest among you who is servant of all." The problem for the churches would not have to do with questions of worship, or sacraments, or denominational organization, or authority over the consciences of men. All such questions would of necessity belong within the sphere of what in our political analogy are included in states' rights. The central organization would operate in such fields of service as were recognized to be common to all and for which it was given responsibility by the churches that constituted the union. In the beginning of the new era "states' rights" would be accorded a large place, and it would continue to be so until the constituent units of their own accord were ready to enlarge the sphere of central or federal responsibility.

To some of those who are most eager for church union this would seem to be no union at all. They seek a unity on the basis of a common confession of faith or a common historic organization. But surely they may be expected to cooperate in securing federal union if they can be shown that it is at least moving in the right direction, and that there is nothing barring the way to a more perfect union if such shall appear to be possible when we have taken the first long step. On the other hand, it may well prove true that the moral authority of such a federal union with its safeguards thrown around highly prized liberties may prove to be quite sufficient to produce an effective instrument for the spirit of Christ and for the expression of our vital unity in Him.

These two things are particularly to be borne in mind in considering this proposal. Experiments may be made with units of varying size. If this formula will work at all it is equally well adapted to a village with its two or three churches, to a city large or small, to a state or to the nation. Only by patient experimentation and comparison of results obtained, failures as well as successes, can the validity of our hypothesis be established.

And this is to be remembered above all things else. Something must be done. Protestantism is at the crossroads. Our essential oneness in Christ our Divine Lord and Master must be far more adequately and visibly expressed or we are lost. But that expression must be given in terms that will harmonize with His own ideals. The freedom of the soul must be preserved, and the unity of the spirit must be achieved and kept. These two ideals are not mutually exclusive but beautifully complementary. We seek liberty and union. When we all become one, a brotherhood of free men, the world will believe.

THE ETHICAL APPROACH TO
CHRISTIAN UNITY:
THE UNIVERSAL CHRISTIAN CON-
FERENCE ON LIFE AND WORK
AT STOCKHOLM

BY REV. FREDERICK LYNCH, D.D.

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WHEN in 1919, at the request of the World Alliance, I began making a canvas of the churches in England and America, in preparation for the Universal Christian Conference on the Life and Work of the Churches, I found two widely varying schools of thought, especially among Anglicans and Episcopalians, as to the approach to the organic union of the churches. When I besought their interest in this conference to consider how the ethical principles of the Gospel might be applied to our social, industrial, economic, and international life, I naturally dwelt upon the increasing unity of the churches such a conference might bring about.

I immediately found, what I had previously discovered in America, that there was a considerable number who felt that all conferences of the churches of this sort, where unity in work was to be emphasized, and especially anything that looked like federations of the churches for work, was a hindrance to organic unity rather than a help. The idea seemed to be that the churches would be satisfied with federation and stop there. I think that some of the opposition to the Episcopalians' joining the Federal Council of the Churches of Christ in America has its origin in this feeling. Anyhow some groups, both in America and in England, hold this opinion strongly.

I found, however, that the majority of churchmen in all communions believed that any united activity of the churches and even federation made for organic unity. Indeed most of them felt that this was the way organic unity would ultimately come. The more the churches worked together the more they would learn to pray and worship together and in time they would commune together. By working together they would come to understand each other and understanding was a necessary foundation of unity. Above all, the common work would continually and increasingly demand emphasis on those great, outstanding articles of the faith all the churches hold in common. The things that divide would gradually recede into the background and in time organic union would be easier, for all would find they were agreed on the great essentials of the faith.

We who believed this — as the originators of the conference did — were so encouraged in this belief prevalent in all communions that we went ahead with the preparations. And all of us had some remarkable experiences that had convinced us that such conferences made for *oneness* if not for *unity* — and when the churches achieve a sense of *oneness*, unity will be an easy step.

Let me say a word about these remarkable experiences which not only convinced us of the possibility of a sense of oneness but which, I believe, did much to make both Stockholm and Lausanne possible. When Mr. Carnegie endowed the Church Peace Union the first thing the Endowment did was to invite about fifty of the outstanding leaders of the European churches to meet with a group of American church leaders in Constance, Germany, to consider how the churches of the world might unitedly promote the cause of international peace. We met the first day of August, 1914, and on the day we met the great war fell upon us and ended our deliberations. We were twenty-five years too late. But we did bigger things than we dared believe at that time. We organized the World Alliance for International Friendship through the Churches. We could do little through the terrible years of the war, but the moment the Armistice was signed we invited the same group to meet again

at The Hague. Every year since then the World Alliance has met, sometimes as many as two hundred and fifty representative church leaders being present — at Beatenburg, Copenhagen, Geneva, London, Stockholm, and other cities. Besides these larger meetings there have been several regional meetings, as those in the Balkan states. The one outstanding achievement of these meetings has been the increasing sense of the oneness of all believers. We have witnessed the emphasis on denominationalism and even nationalism lose itself in the consciousness of a higher citizenship in the Kingdom of God and the Christian Church. We witnessed Germans and Frenchmen gradually forget their differences as they planned for the abiding peace and welfare of Europe. We saw Germans and Englishmen develop a sense of brotherhood under the influence of common service of the world. We also noticed a very decided lowering of the denominational bars as Lutherans, Methodists, Baptists, and Anglicans discussed, inside this organization of the World Alliance, how the churches unitedly might promote good-will among the nations.

The remarkable results in the realm of promoting international good-will and in applying the fundamental principles of Christianity to the relationship of nations convinced us that the same results might be obtained in the field of social, economic, industrial, and race relations and for temperance and education. Especially did we come to feel that, if the churches of the world could be brought together on a large scale to consider these things, we would discover this sense of oneness in even greater measure and prepare the way for unity.

Believing this, the World Alliance appointed a committee to approach the churches. I had the privilege of serving as chairman of the committee. The response was so encouraging that in 1920 we asked the Federal Council of the Churches of Christ in America to invite the churches of the world to send delegates to a preliminary meeting at Geneva. This meeting assembled in August, 1921. The vote to proceed with a great conference at Stockholm in 1925 was unanimous. A large executive committee was set up and the result was that five

hundred and fifty delegates from practically all the great Protestant communions and the Eastern Orthodox Church came to Stockholm in August, 1925, for an eleven days' conference. They devoted these eleven days, in three sessions a day, to deliberating on six general subjects: the relation of Christianity to social interests, to economic interests, to industry, to temperance, to education, and to international and race relationships. Preliminary committees, made up of citizens of different nations and members of the various communions, sat together for two weeks before the general conference preparing the reports on each one of these subjects to be considered by the conference. Also there were many luncheons and dinners where members of the different communions met for informal discussion of various problems.

Out of the conference and all these accompanying meetings there came four things. First, acquaintance and friendships. Hundreds of new friendships were made between men of differing nationalities and communions who had been strangers to each other. There can be no co-operation except among friends, and because of these new friendships all the co-operative work and united endeavor of the future will be easier. Indeed, it is much more effective already. I am sure that very many of the delegates to Lausanne went up to it with more eagerness and were more enthusiastic about it, because they were going to work with the friends they had made at Stockholm, for the personnel of the two conferences was much the same. Also I am sure that, should any international crisis again threaten the world, it will be easier for the churches to act unitedly for peace because of these close friendships existing between men of different nations.

Second, knowledge of each other's faiths and the communions to which they belonged was a valuable gain. Knowledge must precede understanding and understanding is a *sine qua non* of unity. There were men who went to Stockholm who knew very little of some of the communions represented and little of the great contributions they had made to religion or what they stood for in the religious life. One instance alone

will serve to illustrate this. I doubt if many of the delegates from the Western churches really knew anything about the Eastern churches. They learned much. They learned that here was a great group of a hundred million communicants who had preserved unbroken the great traditions of the faith, who had guarded for a thousand years the doctrines of the Church against the onslaught of the enemy, who today are preserving those mystical and sacramental aspects of religion which are of the very essence of the faith. On the other hand, I doubt if many of the delegates of the Eastern churches had any real conception of what the Western churches have done to relate religion and ethics, and especially what they have done in the application of the Gospel to all spheres of human activity. They learned that here were millions of communicants in the Western churches who were intent in bringing industry, commerce, politics, and international relationships under the sway of Jesus. They learned of the social Gospel and the faith their Western brethren have in the redemption of the world-order as well as of individuals. This was a great gain and will make all co-operation easier.

The third thing that came out of Stockholm was *understanding*. The delegates understood one another after the month together, as they never had before. As a matter of fact, there was perhaps more misunderstanding than understanding before this sojourn together. How great this misunderstanding by some groups was revealed the moment we began to use certain words. For instance, I happened to serve with others, representing the American and British churches, on the committee which sat for ten days preparing the report on the application of the Christian principle to international relations. On this committee were several representatives of the Lutheran churches of Germany and Scandinavia. For the first two or three days we could not seem to get anywhere. Then we discovered what the trouble was. The British and American delegates were continually speaking in terms of "the Kingdom of God." The establishment of the Kingdom of God in all the earth was the aim and end of religion. Suddenly we discovered

that the expression "the Kingdom of God" had an absolutely different connotation to our Lutheran brethren from what it had to the rest of us. The British and American delegates think of the coming of the Kingdom of God as the establishment of the rule of God in all the affairs of men. It was something concrete and visible, as a family or a state or any organization is concrete. When we could bring the governments of the world under the absolute domination of the Christian principle we would have advanced the Kingdom just that much. Then we found out that our Lutheran brethren did not really know what we were talking about. The Kingdom of God with them was purely an inner state of the soul. "The Kingdom of God is within you." It is a purely individual experience. One might be a citizen of the Kingdom of God in the most evil conditions imaginable. It has nothing to do with social conditions, with communities or nations. It is a mystical personal experience quite independent of surroundings. Christ was never thinking of the world when He used it. It was purely something for His own disciples to experience. If at any time they did think of the Kingdom as an outward visible thing, it was always in an apocalyptic, eschatological sense — a Kingdom of the future when Christ should come and rule with those who had already His Kingdom in their hearts, or the assembly of the redeemed in heaven. When we discovered this totally different point of view we stopped all consideration of international relations and spent a whole day discussing the Kingdom of God, with the result that at evening the two groups understood each other and each other's point of view for the first time. And each group came to such a new understanding of each other's point of view that on the following day we could work together for the first time. This one new understanding for these two groups of outstanding leaders of thought was worth all Stockholm cost.

Another illustration of this increase in understanding is so illuminating that I must also refer to that. There was a bloc of Germans at Stockholm, composed of ninety delegates. These Germans came from all parts of Germany and there were many eminent laymen amongst them. They were very representative

too of all shades of German thought. Over against them were three hundred British and American delegates. It was evident, even on the opening day of the congress, that there was such a wide divergence of opinion between the two groups as to the field of the Gospel, that the congress could get nowhere until each group understood each other's point of view more clearly. So they went at the discussion, and it was one of the major events of the conference. Indeed it came up in every discussion. The British and American groups believed that the nation or any organized group in capital or labor or politics was as much the object of redemption as the individual. The nation, for instance, must be redeemed in all its ideals, acts, and relationships. The nation was bound by the same Christian ethics as the individual. What is right for a man is right for a nation; what is wrong for a man is wrong for a nation. The nation is accountable to the same moral judgment bar to which the individual is accountable. The Gospel is to the nations as much as to the individual. There is only one ethic in the Kingdom of God, one rule and principle of conduct, one code of honor, the same for nations as for men. To the amazement of the British and American sections, the Germans, with few exceptions, held that the Gospel was for individuals only and some of them seemed to feel that one ought not even to expect the state or social organization as entities to be concerned with the Christian principle. The Church must expect only individuals to hear her message. The only possible redemption of the existing order was the redemption of the individuals composing it. The social Gospel as we understand it, the Christianized international order, seemed quite foreign to their thought. Lest I be accused of misinterpretation of their position, let me quote one of the German delegates, Dr. Klingemann, Superintendent of the Rhine Province. In an address before the conference he used the following words: "The central aim we work for is the Kingdom of God. But we cannot identify any state of temporal welfare with the Kingdom of God, nor can we believe that a state of things within our power may hasten the coming of the Kingdom. . . . Luther taught us four hundred years ago to separate the idea

of God's Kingdom from all earthly endeavors on the ground of temporal welfare. . . . As far as regards church influence, I may be allowed to remind you that Christians will always form a minority in the life of nations and that the questions of peace and war follow their own laws which we cannot change. We do not know if it will please God to bless us with an age of peace or if His hand will be stretched out in judgment over the nations. In no way are we allowed to interfere with God's purposes, and His Kingdom does not depend on a state of things we are able to bring about. Enough if we try to do His will." *

At the beginning of the conference the two groups could not understand each other's positions at all, but as the days of discussion in public meetings and in private conferences went on it was interesting to note the increasing respect for each other's opinions, especially as the different backgrounds and traditions and environments of the two groups became manifest. Mutual understanding grew with amazing rapidity and I am quite sure that there was some modification of opinions on both sides. The *cordiale* between the two groups increased daily. But the point I am making is that *understanding* supplanted misunderstanding with every day's sessions, and understanding is a *sine qua non* of unity. As Germanos, the Metropolitan of Thyatira, said in one of his addresses: "Mistrust can be overcome only when each church acquires a better understanding of the historical conditions under which other churches have developed and appreciates and duly respects their traditions, customs, and usages, and all that constitutes the manifestation of their particular existence and religious life."

Perhaps the greatest outcome of the conference was a new sense of the *oneness* of all believers. Perhaps this became more of a common consciousness at Stockholm than at Lausanne. At Lausanne the communions acted more as communions, and each was, in a sense, on the defense. Especially was this true regarding the two great divisions of the Church, the sacramental and the evangelical. Furthermore, they were discussing those very

* Quoted from *The Stockholm Conference on Life and Work*, Edited by G. K. A. Bell, p. 451.

questions among others, that divide them, so that the denominational consciousness was inevitably somewhat to the front much of the time. I am not saying that this sense of oneness was not occasionally present. They certainly recognized that the things on which they were united were greater than those on which they were divided, although some felt the latter of very great importance. But at Stockholm the denominational consciousness was less and less in evidence as the proceedings went on, until some of the delegates forgot their denominational adherences, and spoke and voted purely as members of the Christian community.

By this dwelling upon the one task, the one Christian ideal to be upheld in a pagan world, the one Christian principle to be infused into all human relationships, the one Christian ethic and law of life, the one Christian realization of brotherhood among all races, the one Christ for all the world, the sense of *oneness* became very deep and strong. This sense of oneness became more and more outstanding as the sessions advanced and in the last days the conviction found very emphatic utterance. The sense of the deeply entrenched evil of the world and the magnitude of the task helped to persuade them that united action was necessary if the Church was to effect the redemption of the world, and this conviction helped them more and more to think of themselves as one. His Majesty the King of Sweden, referred to this in the words he addressed to the delegates: "But, more important still, by coming together here, you, and through you the Christian communions and denominations which you represent, are brought closer to one another. Nothing can better serve unity and concord than that men should be animated by high ideals and with self-sacrificing zeal and earnestness should devote their thoughts and their lives to their realization."

To me the following things were the great results of Stockholm, as they were also in some degree the results of Lausanne. At neither place did we get very near to organic unity, but we achieved at Stockholm something of that sense of oneness which must come before we can even talk of organic unity. We might

call Stockholm the university in which we were preparing ourselves for the real task of unity. When I think of this oneness which we discovered in Stockholm I take courage. I think often of the things in which we discovered we were one.

We were one in faith in the one God, whose will and purpose for men is that they become children in His likeness, and the redemption of the whole world.

We were one in faith in Christ as the manifestation of God in the flesh, who by His life, word, death, and resurrection revealed the nature and will of God; through whom God entered into our humanity; through whom we find God and receive His grace unto our salvation.

We were one in the belief that the word of Jesus is our law of life both in our relationships with God and with our fellow-men.

We were one in the belief that the Church is the spiritual home of Christ's disciples and that Christ dwells in it in a unique and special sense and that it is His instrument for the salvation of the world. Of course there was wide difference of opinion as to the origin of the Church, its nature, and its place as the authority in religion, but it did not rise to the surface much, as it did at Lausanne, because we were not discussing the Church, but what the churches unitedly could do.

Again, half the conference was one in the belief that the Gospel is the law of all social groups, races, and nations in their ideals and relationships. As I pointed out in a previous paragraph, this faith was held in varying degrees by the different communions, but I am quite sure that our continental brethren learned to give it greater consideration before we parted than they had ever done before and began to wonder if perhaps the Gospel was not big enough to redeem the nations as well as men, just as we from Great Britain and America perhaps wondered, after listening to our continental brethren, if there were not danger that we neglect the emphasis upon the redemption of the individual soul in our growing passion for the social Gospel. Be this as it may, half the conference was one in the faith that the Gospel is for all spheres of human activity.

I believe this oneness, which we discovered in considering the ethical application of the Gospel, was one of the greatest steps toward the organic unity of the Church ever taken and laid real and necessary foundations.

The final and greatest obstacle to the reunion of the churches, even of the churches not belonging to the Roman or Eastern Orthodox communions, is the breach that separates the evangelical and the sacramental groups within the Church. Sometimes we do not realize how far apart they are. Sometimes it seems as if they held two different religions. To one group belongs practically all Protestants, to the second the Catholics within the Anglican fold, and they are rapidly increasing in number and in influence in that communion. The Protestant or evangelical believes that God is directly apprehended by the human soul. He resents the interposition of a priest of any sort and thinks of the sacrament as a communion service rather than a supernatural means of grace. The Gospel is his seat of authority and not the Church. The Church has no Divine authority *per se*. It is simply the voluntary association of those who have been saved. Salvation is a personal transaction between Christ and the sinner.

Over against this group — and worlds distant from them — is the sacramental or Catholic group. The sacramentarian finds his approach to God in the sacraments and through the sacraments the grace of God is ministered to him. The Church, not the Bible, is the seat of authority in religion. The Church was before the Bible and the Bible is only one product of the Church. The Church is not the voluntary association of those who have been saved, but was divinely appointed by our Lord, and given authority to represent Him in the world. It is Christ present among His disciples and speaks with His power and with His authority. The priesthood was divinely appointed as was the Church. Through the Church comes salvation. In the Church is the voice of God. How to reconcile these two groups will be, to my mind, the last and greatest task that will confront the Church in the achievement of union.

The conference at Lausanne addressed itself directly to this problem and it was here that they came up against the great *impasse*. Can any discussion of it ever bridge this gulf? Sometimes I wonder if the only way this gulf can ever be bridged is not by such united life and work for Christ together as shall continually and increasingly make us all realize our oneness until we have become so one in life, service, prayer, and worship that we shall see that we are one in fact, as well as one in our common task. May I close this paper by quoting some words I wrote four years ago:

Of course this remains to be said: all these obstacles may be swept away by some miracle of God and union come, as other things have come, as a direct gift from heaven. 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.

THE LAUSANNE CONFERENCE AND AFTER

BY REV. ROBERT BAGNELL, D.D.

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ANY just appraisal of the conference must be made from the standpoint of the purpose of the conference. It was repeatedly and explicitly declared to be the purpose of the conference to study together in the spirit of sympathy and appreciation the points of agreement and also the differences of the various branches of the Christian Church represented in the conference. It has been very difficult to have this understood. Even on the part of some members of the conference there was an expectation of some attempt to secure organic union now. Certainly no one familiar with conditions in Christendom would think of such a possibility. Men everywhere are asking this question: From the standpoint of the purpose of the conference thus stated was it worth while, did it make any contribution toward any real unity of the churches of Christendom?

For obvious reasons the Roman Catholic Church was not represented at the conference, but every other church, with the exception of the Southern Baptists, the English Baptists, and a very few small sects, was represented by able, outstanding delegates. Perhaps no Christian conference or council ever held contained an equal number of able, scholarly, forceful personalities as this. The Eastern Orthodox Church was represented by some of its ablest men. There was a very distinguished delegation from the German churches. Great Britain and America sent groups of their most outstanding scholars and ecclesiastical statesmen. Even the small nations sent men whose names are known throughout Christendom. All the larger mission fields sent strong men, in many instances native sons, to speak for them.

The spirit of the conference was remarkable. In the very first session, when Bishop Brent preached the opening sermon, the presence of the Spirit of God was deeply felt. All through the conference this continued. There was a constant effort on the part of all to come together, to find statements of faith upon which they could agree, and when differences arose no attempt was made to compromise but rather to state them in the clearest, fairest way possible. A study of the declarations submitted to the churches will illustrate this fact. One could feel in the background of all the discussions the pressure of world conditions. Again and again came the plea from the mission fields to find a way to end disunion because of the harm it was doing. The feeling was present that world needs and crises were such that, unless Christianity was able to present a united front, she could not accomplish the task she has undertaken; to end war and establish world peace; to reconstruct the social order on a Christian basis and to win the allegiance of the new generation to the living Christ and His Kingdom.

The conference was handicapped by the fact that three languages had to be used as official languages; then there were others who did not know these languages well enough to follow the proceedings without the help of an interpreter. In a number of cases these brethren were aided by someone sitting beside them and translating, as the business or addresses proceeded. Even among those thoroughly familiar with one or more of the official languages shades of meaning would appear in the translations that added to the difficulty. Nevertheless, although the progress of the conference was slowed up a bit, the matter was handled very well indeed. Another and more serious handicap was the wide difference of background and inheritance on the part of the delegates. This was illustrated by the fact that there were four distinct groups in the conference. First there was the Eastern Orthodox group, with convictions steeped in the long centuries upon such questions as the apostolic succession, the sacraments, and the infallibility of the Church. They were men of the highest intelligence and deepest devotion. Then there was the Lutheran group, with their unique but intensely earnest

view of the sacrament of the Lord's Supper. When one comes to know how careful and earnest is the preparation by prayer and fasting for the sacrament and how deep its significance is, one can easily understand how jealously they would guard its high sacramental character.

The Anglo-Catholic section, made up of the high church parties in the Church of England and the Protestant Episcopal Church in America, constituted a small but very able and earnest group of men. They held their convictions of the apostolic succession and the sacraments very deeply, but at the same time sought to promote the free expression of other views.

The Evangelical group, made up of the Presbyterian, Congregational, Methodist, Baptist, Reformed, and other churches, including a considerable number from the Protestant Episcopal Church and Church of England, was the largest and perhaps the most influential group in the conference. One can see that these differences constituted a serious handicap.

Every point of view held by the churches represented in the conference had full opportunity for expression and the able, scholarly papers and addresses, which will be published in the proceedings of the conference, ought to be read and seriously considered by every communion in Christendom. Seven great papers were received by the conference and passed on to the churches for their serious consideration. These were upon "The Call to Unity" (the preamble), "The Message of the Church to the World — the Gospel," "The Nature of the Church," "The Church's Common Confession of Faith," "The Ministry," "The Sacraments," and "The Unity of Christendom and the Relation Thereto of Existing Churches."

There has been some tendency to criticize the subjects selected for discussion, but full consideration of all sides of the matter does not justify that. If the conference had been one of American churches, some of these questions would have given place to more practical ones for the twentieth-century church, but it was not an American conference, it was a world conference and these questions were the very ones which must be faced first of all before any real consideration can be given to

the details of a reorganization of the Church. The last topic, "The Unity of Christendom and the Relation Thereto of Existing Churches," proved to be too advanced for the conference. It did not get that far and the reference of the paper to the continuation committee for change only indicated the fact that Christendom, as a whole, was not ready for that subject.

These papers were prepared by the great sections or committees into which the conference was divided. They were not adopted by the conference but were received. This gave an opportunity for the varying points of view to be presented to the churches without committing the conference to the acceptance of any one. The rules required that these papers be received by a unanimous vote, thus giving them added force.

On some things, and they the most important, there was unanimous agreement. On "The Call to Unity," the preamble written by Bishop Brent at the request of the conference, on "The Message of the Church to the World — the Gospel," and practically on "The Church's Common Confession of Faith" there was universal assent. It was a very great thing that there was one voice on these really fundamental things in a conference made up of such divergent elements from the ends of the earth. This unanimity covered what many of us regard as the only fundamental things. There were differences of view upon "The Ministry" and upon "The Sacraments." This was to be expected and a careful, frank statement was made, in each case, of these different views.

At the close of three weeks of intense study and discussion the conference adjourned. Seventeen years had been given to preparation for it. What does it all amount to? Was it simply a beautiful, fraternal gesture and was this the end of it? We have referred to the fact that those who understood the immediate purpose of the conference had repeatedly stated that no effort at organic union was to be attempted. Yet throughout the conference the subject was in all minds and upon all lips. The deep hope was felt and often expressed that this conference should prepare the way for something better and bigger a little later. There seemed to be a deep underlying conviction that

world conditions were such that the very existence of our civilization and the progress of humanity toward the realization of the Kingdom of God depended upon the unity of the Church. Few expected or desired complete organic union that would require uniformity of faith and order. Indeed such organic union would be impossible and undesirable. Some form of unity must be discovered that will preserve a place for the great truths for which the individual communions stand and at the same time secure a genuine unity of spirit that will place a like emphasis upon the real fundamentals and make possible the largest cooperation in all movements for the salvation of human society and establishment of the Kingdom of God upon the earth.

The conference did not regard itself as a consummation but rather as the initial step in a great movement that must realize the fulfilment of our Lord's prayer for the oneness of His Church.

With this in view the conference appointed a continuation committee of about eighty persons and gave it full authority to carry out the purpose of the conference. The delegations of the eighty-seven nation-wide churches in the conference were instructed to carry to their respective governing bodies the statements of the conference and report to the continuation committee the answers of the churches. The future work of the committee will depend in large measure upon the way the churches respond to these overtures.

What are some of the probable results of the meeting?

A. International good-will is bound to be greatly strengthened by it. The finest fellowship was enjoyed by the delegates from the countries recently at war. Undoubtedly a better understanding was the result. The more representative men and women from these countries mingle in Christian counsel and in cooperation in social and international work, the better for the peace of the world. Moreover, this same spirit of good-will, so manifestly present in the conference, will be a real factor in making possible a better understanding and deeper sympathy between the various branches of the Christian Church.

B. The conference will result in a fresh discussion of the whole subject of church unity. The papers and addresses delivered at the conference will be published and widely distributed and read. They are very able papers and are sure to cause great discussion and probably inspire a much larger literature on the subject. This will be further emphasized by the reports of the various delegations to their respective churches and the presentation of the statements sent to the churches for their consideration by the conference itself. It is to be presumed that the exponents of the various points of view, for instance, on the ministry or the sacraments, gave the best arguments they could. All the theories and arguments on all sides of the various questions will be subjected to the searching analysis of the most penetrating and the most far-reaching discussion the Christian Church has ever known.

The significance of such a discussion would be greater in the twentieth century than at any previous time in the history of Christianity. The advancement of science, the birth and growth of historical criticism, the rising level of general intelligence, and the increasing independence of individual thinking are bound to affect profoundly the conclusions reached. As we look back through fifty years and see how these factors have affected the thinking of the churches of the West, how the very foundations of the faith have been subjected to the keenest and most thoroughgoing investigation, and how the doctrines of the Church have been modified by them, we cannot but expect similar results in this discussion. It is to be remembered also that all these factors are growing in importance with each year and are bound to be more influential in the future than they have been in the past. Also it must be remembered that those forces have scarcely been felt up to this time in the territory covered by the Eastern Orthodox Church. This part of the world is now opening to Western thinking and as it does the whole thinking of the people will be radically changed.

We have spoken of the manifest presence of the Spirit of God in the conference at Lausanne. Bishop Brent emphasized the direction and leadership of the Spirit in the call of the con-

ference and in the preparation for it. Certainly the Spirit will not now give up the movement. Devout souls in all communions are praying for the unity of the Church of Christ, all believe it to be the deep desire of Christ as indicated in His prayer recorded in John 17. The Spirit of God has never had such open doors of opportunity in His work of unifying the Church of Christ as today. The Lausanne Conference has inaugurated a great new day, and all these movements toward truth will be means in the hands of the Spirit for His purpose in the Church of Christ.

Where the path will lead no one can forecast. It is too soon. No plans for unification now suggested have promise of realization. Without question the points of view now prevailing, and in most cases held so tenaciously, will be modified. We of the Evangelical wing are sure that, in the light of larger truth, there will be a real modification of the Anglo-Catholic and the Eastern Orthodox view, but it is equally likely that the views of the Evangelical group will also be affected.

We might travel with profit a long way toward a higher sacramentarian view of ordination and the sacraments of the Lord's Supper and baptism. We hold these too lightly and often our observance of them lacks in meaning, dignity, and spiritual power. If the discussion can be carried into all the churches of Christendom with tolerance and open-mindedness, progress toward the goal of unity is assured.

As the discussion progresses it is not likely that it will be confined within what seemed to some the narrow limits of the conference. More and more attention will be paid to the application of the principles of Christianity to the social order. Bishop McConnell's able paper was a good beginning in that direction. More consideration will also be given to the progressive revelation of God and truth in history and experience, and the Spirit's increasing illumination of the personality and life of Jesus Christ.

It is impossible even to venture a guess as to when the next world conference will be held. Much depends upon the response of the various communions to the overtures sent to them by the

Lausanne Conference. The movement in the Eastern Orthodox communion necessarily will be slow. It may drive a section of the Anglo-Catholic party into the arms of Rome. In the mission field the movement is gathering momentum and will profoundly affect the whole situation.

The real challenge for the next move is up to Great Britain and America. The most Reverend Metropolitan Germanos of the Eastern Orthodox Church, in prefacing the statement of that church to the conference, said they felt that with so many denominations and divisions in the Western Church, especially in America, it would be more appropriate if some unification went on here before we asked them to unite with us.

In both Great Britain and America there has been a growing restlessness with the needless and deadly competition between the churches. Everywhere in America laymen with sound business sense and ministers who see the harm being wrought to the interests of the Kingdom are asking, What possible justification is there for so many brands of Methodists or Presbyterians? Or, for that matter, why should the Methodist, Presbyterian, Congregational, or any other of the churches so much alike ever be in competition with each other? This conference ought to result in the subject coming very much to the front in the serious consideration of the leaders in Christian thought. America cannot possibly measure up to her high responsibility in these critical days and the churches cannot possibly enlist the full support of the coming generation unless a way shall be found to end this disunion and enable Christianity to present a solid front against every foe of mankind and to reach the fullest cooperation in every forward movement.

The churches of America have a very real responsibility in this matter and they ought to act at once; this is the opportune time.

There are two things especially that ought to be done in an official way by all the churches:

First—At the very first meeting of their several governing bodies the overtures from the Lausanne Conference ought to be formally received and a competent commission appointed

to give them very careful consideration and to recommend a suitable response according to the convictions of the body itself. Second—That or another commission should be appointed to consider all overtures on the subject of organic union from other bodies and to make overtures to such other churches as to them seemed best.

The second thing that can be done is to hold a series of conferences in America on church unity. A state conference on Faith and Order was held last May in Harrisburg, Pa. It continued over two days. Very able papers were presented and the discussions were of the highest type. It was a delegated body and there were representatives from fifty-six towns and cities in the state and from fourteen denominations. So profound was the impression made that a continuation committee was appointed and another conference ordered as soon as the proceedings of the Lausanne Conference became available. Similar conferences might be held with much profit in every state in the Union.

Then in due time, when thoroughgoing preparations had been made, a national conference might be held, say in Chicago, when every church would be represented by delegates chosen according to membership. Such a conference would be a natural culmination of the state conferences. It would be unofficial, having no authority to bind any church, but might open the door to more authoritative conferences that would lead to tangible results.

It is altogether likely that Great Britain will proceed along similar lines, and if in these two countries something definite can be done to bring together the divided sections of the Church of Jesus Christ, then the next world conference can be held with larger promise of progress toward the goal.

CHURCH UNITY

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WHEN I was overseas during the World War the evils of a divided Christendom, as I actually saw them in our army, with each regiment having its separate chaplain and the members of the different churches very often unable to commune at the same altar, though fighting shoulder to shoulder under the same flag, were brought vividly home to me in such a manner that I felt constrained to do something definite to heal the schisms in the Body of Christ. While at Brest with Bishop Bratton of Mississippi, I drew up a tentative plan very similar to the one which has since been approved by the synod of the fourth province.

Upon my return to the United States I called together in the city of New York, upon two different occasions, a small group of religious leaders of the Episcopal and other churches. We had present with us Bishop Wilson of the Methodist Episcopal Church, Dr. John Mott of the Young Men's Christian Association, Dr. Robert E. Speer of the Presbyterian Board of Missions, Dr. William Adams Brown of Union Theological Seminary, Bishop Lloyd, Dr. John W. Wood, Dr. Silas McBee, and others. The plan proposed was fully discussed and seemed to meet with the general approval of those present, but at that time the question of church unity was more or less an academic one. No urgent need for such a movement was felt, so the plan was held in abeyance until the Lausanne Conference last August brought the matter once more to the attention of the Christian public.

Since that great gathering of representative leaders and scholars of the Christian churches of the world, I felt that

something more should be done than had been done to conserve the results of the conference. The more we have studied the question of a united Christendom, the more we are convinced that now is the accepted time, the psychological moment, to do something constructive and definite toward arousing and informing the Christian laymen of all the churches regarding the solemn obligation and the imperative need of a reunited Church.

Like all great movements which have profoundly affected the Church, this movement must be thoroughly democratic and come from the whole body of the faithful, and not merely from a few gifted and far-seeing watchmen upon the towers of the new Jerusalem. Unless we can convert our lay people to the idea and practical possibility of organic unity, we are not going to accomplish any definite results. Our own experience leads us to believe that it is the lay men and women in the different churches who feel most keenly the evils of a divided Christianity. The hard-headed, practical business men of the country are accustomed to approach this question from a somewhat different angle from that of the clergy. They see, in a way that we do not, the terrible waste of money involved in the present multiplication of churches and sects in our small towns, — the overlapping and duplication of machinery and organization.

They feel deeply the scandal and unhappiness of divided households where the husband goes to one church and the wife to another, with the result too often that the children receive no definite religious instruction of any kind. It has been brought home to them with telling force by our missionaries from abroad, the terrible weakness of a divided Church in the mission field, and of our failure to bear united witness to the power and truth of the Christian Gospel. The present chaotic and scandalous difference in opinion and practice regarding the indissolubility of the marriage bond, and the utter failure of the Christian churches of America to agree on what constitutes Christian marriage, is undoubtedly a fruitful source of the growing evil and scandal of divorce.

It may be true that our lay people have no remedy to suggest, but with the right sort of leadership we are convinced that the enlightened Christian conscience of the nation would quickly respond to any constructive and definite program which aims at remedying the evils of the situation. Once the laity take hold of this movement it would not surprise me if the vision of a reunited Church would not appeal so powerfully to the faith and imagination of the men and women of our Christian churches, that before another Lausanne Conference assembles such pressure would be brought to bear upon the leaders that they would be forced, under the compelling power of united prayer and effort, and with the guidance of the Holy Spirit, to find a platform upon which all could agree.

But let us not approach this question with the belief that, while church unity is desirable as an ideal, it is utterly impracticable and impossible under present conditions. It may take many years and even generations to bring about the realization and fulfilment of Christ's prayer, "that they all may be one," but that is no reason why we should not make a beginning now when the time seems so opportune and fitting. If the vision of a reunited Church is visionary and impracticable as some seem to think, then all that we have to say is that Christ was the most deluded and mistaken religious leader the world has ever seen. On the eve of His crucifixion He certainly prayed for the visible and organic unity of His Church, and the history of Christianity from the beginning will bear me out in saying that the Church of the first three centuries was a united Church. There were differences, of course, among the brethren, there were parties and sects and heresies, but these all existed within the one Body of the risen Lord and not as separate organizations.

It is perfectly clear from the record that Christianity conquered the Roman world and the eagles of the imperial city were supplanted by the cross of the Nazarene, not only because the religion of Jesus Christ was a true revelation of the love of God, but also because the Church was so magnificently organized and united in the bonds of one communion and fellowship

throughout the known world. With this striking lesson of history before us can we doubt that what has happened once may not happen again?

In view of the power of the growing materialism and mammon worship of our age, and of the moral and spiritual demoralization which surrounds us, as evidenced in the lowering of moral standards, in the growing evils of our divorce courts, in the alarming spread of lawlessness, in the repudiation of parental authority, and indeed of all authority, except the individual and selfish pursuit of one's own happiness, shall we admit that a united and corporate witness to the truth and power of the Gospel of Jesus Christ is impracticable and impossible? If that be the conclusion to which we are reduced, then I confess that I see no future for our race and country.

Let me remind those of you who are disposed to regard any movement for visible and organic unity as hopeless and foredoomed to failure, that this work is not of man, but of God. The cause which we represent is His cause, and the power upon which we rely is a Divine power; the prayer that we offer — "that they all may be one" — is our Lord's prayer; the Church of God, of which every baptized person is a member, is His Body; the risen and victorious Christ is present in His Body, the Church, and in every member thereof, and He has promised to be with His Church to the end of the world.

If, therefore, there is failure, it is our failure and not His; if there is sin and weakness and selfish rivalry, the sin is ours. We must all share in the responsibility for the weakness and scandal of a divided Christendom and confess our sin before God. It is true that as individuals we are not responsible for these divisions. We find ourselves, most of us, by birth and training, members of separate churches, but though not directly responsible for these divisions in the Body of Christ, yet, if in our time God has given us a new vision of a reunited family, then ours must be the responsibility and the grievous fault of perpetuating them.

At present I do not think that as a Church or as individual Christians we begin to realize that we have a sin to repent of,

or a mighty wrong to set right, and this is especially true of my own church. The fact that the mother Church of England in the eighteenth century closed her eyes to the spiritual significance of the great Methodist movement, or, going still further back, to the establishment of the American colonies, and recalling the fact that she deprived her spiritual children on these American shores for more than a hundred and fifty years of the ministration of bishops, so that the church lost not only thousands but tens of thousands of her communicants, who drifted away into the various denominations because their own spiritual mother did not follow them into the wilderness or in their migration across the mountains, constitutes an indictment which calls for the deepest and most sincere repentance in the sight of God. This failure to measure up to our opportunities and obligations has brought forth its legitimate fruit in the multiplication of churches and in the loss of adherents.

Therefore, as it seems to me, it is peculiarly our mission and privilege, under God, to take the initiative in this movement for unity; it is the duty and the solemn obligation of the mother to reach out her arms in love and sympathy to her separated children. It was, therefore, most fitting that the Lausanne Conference should have been called together under a resolution of the Episcopal General Convention, and it was this consideration of responsibility and obligation and this feeling of our own shortcomings as a church in the years that are past that has influenced me most profoundly in my attempt to organize a movement which might in years to come help us to realize our dream of a reunited Church.

I will not detain you here with a statement of the provisions of the proposed plan for a league for church unity. As I have stated before, the plan has received the endorsement of the synod of the fourth province, of the Woman's Auxiliary of the diocese, and of the Charleston clericus, and has won the approval of the following bishops: Bratton, Finlay, Penick, Darst, St. George Tucker, Freeman of Washington and Anderson of Chicago. In my own diocese a chapter has been organized in the Church of the Holy Communion.

WAYS OF CHURCH UNION

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WE learned some things at Lausanne. We found out that we differed more widely than we knew, and that we agreed more nearly than we thought. We had read of the churches in books; now we have heard the churches through their living men. They told us freely and frankly about their faith and order. The differences and agreements loom up before us more clearly than ever.

The things which divide us are largely formal and ecclesiastical; the things which unite us are material and religious. The things ecclesiastical are dogmatic statements of religious experiences,—creeds and confessions, forms of government, views of the Church and the sacraments, ideas about the ministry, and types of piety. The things religious, essential and eternal, are spiritual realities revealed of God and not made by man,—God, creation, providence, God in Christ, atonement, resurrection, the mediatorial reign, the perpetual presence and activity of the Holy Spirit, grace, faith, forgiveness, Christian living, eternal life.

Above all differences and agreements, however these may be defined, were the men and women at Lausanne. They were Christians and they recognized one another as Christians. Not one person there who would have said of another, whatever the name of his church may have been, "That man is not a Christian." They were Christians because they had the spirit of Christ. They were men of faith, hope, and love because they trusted in a Christ-like God; not because they were Episcopalians, Presbyterians, or Baptists. Their spirit shone in their eyes, showed itself in their bearing toward one another, was felt in their prayers and addresses, in their aspirations for the things of God and for the welfare of all mankind.

This is the *tragedy* of Lausanne, — that men and women who have the spirit of Christ differ so widely that they cannot live and work together in one Church. This, too, is the *problem* of Lausanne, — that the essential unity of the Christians of all lands may in time be manifested through the diverse forms and operations of one holy catholic Church.

The hopeful thing is that we are dissatisfied with conditions as they are; we are restless under them, and, however long it may take and however hard the way may be, we shall not be content until we shall have advanced into a new fellowship of the churches which will supersede the present divisions.

Believing it to be the will of God that the churches be united, the outstanding question is, What may we do to realize God's will, — to become one in fact and form as we are one in spirit and truth? What are some of the ways of union among the churches?

1. The first approach of the churches toward one another was by way of alliance. The spirit of intolerance and hostility gradually and imperceptibly died down. Men woke up to see that other churches were also Christian because they did Christian work. They preached Christ, taught Christ, and went about doing good in the spirit of Christ. It did not take long before the leaders of the churches were convinced that they could do the work of Christ more effectually jointly than separately. So they entered into alliances, councils, federations. The Evangelical Alliance was founded in England in 1846, in the United States in 1867. The Alliance of the Reformed Churches holding the Presbyterian System was organized in 1875. The Federal Council of the Churches of Christ was constituted in 1908. Then came the Edinburgh Conference in 1910, Stockholm in 1925, and finally Lausanne in 1927.

We are not satisfied with alliances, councils, and federations. They serve a purpose; but if they do not lead the churches beyond themselves to higher ends, they become a hindrance more than an aid to church union.

2. A second way of union is by uniting churches of the same family or household of the faith. One finds in the same

country a number of Baptist, Lutheran, Reformed, Methodist, and even Episcopal churches. While there were eighty and more different churches represented by delegates at Lausanne, there were only eight families of churches in the conference. These were the Orthodox, the Anglican (Episcopalian), the Lutheran, the Reformed (Presbyterian), the Baptist, the Congregational, the Methodist, and the Quaker. By reason of their original principles and their kinship in faith and practice, it would seem most natural for churches of these types to enter into organic union; if not throughout the world, at least in each nation. There are reasons for believing that the Lausanne Conference will have influence in bringing the churches of the same family closer together. But even unions of this kind, however desirable they may be, will not solve the problems that are now before the churches and that eventually must be solved by union of a larger kind.

3. The feeling is growing in the East and the West that Christians of every name should be united in one Church. Divisions of the Church in Europe and America are a serious obstacle to the spread of Christianity in Asia and Africa. Dean Lew tells us that "the Christian movement in China is carried on by some one hundred and thirty denominations." We need to present a united front against secularism in the Occident and against heathenism in the Orient; yea, against sin in all its forms on two hemispheres. Christ was one; why should His followers be divided? The nature of Christianity requires that Christians should be united and work in unison for the Kingdom of Christ. This raises a more difficult question than that which is involved in alliances, federations, or union of families of churches. How may all the churches be united into one Church — the Church of Christ on earth?

4. Such a union may be brought about by having all the churches join one of the existing churches. That is the proposal of the Roman Catholic Church, which professes to be the Church of Christ and generously invites the other churches to come back home. For that reason the pope did not accept the invitation to send delegates to Lausanne. If he should have

done so, he would have stultified the claims of his church to be the one holy Catholic Church. It is possible that a similar hope is secretly cherished by other churches, though none of them would have the courage to say so. Among them we may mention the Orthodox, the Episcopal, the Baptist, and the Lutheran. A Presbyterian professor of theology has recently announced that the Westminster Confession "is intended for the whole world." There are individuals and groups in each of these communions who are awaiting the day when the light will break through the darkness and lead the erring brethren back into the original fold; and there will be one flock and one shepherd.

This, of course, is a vain hope, an idle dream. There will be no glad home-going pilgrimage of the churches to Constantinople, Rome, Geneva, Wittenberg, Canterbury, Epworth, Rhode Island, or Philadelphia. This one may affirm with confidence without offering substantial evidence.

5. Another form of union of all the churches is by syncretism. One of the outstanding buildings of Rome is the Pantheon. Here the gods of the tribes and nations of the empire found a dwelling-place. In this way the religious values of the peoples in the provinces were preserved for the imperium. In like manner we may erect an ecclesiastical pantheon, if not in Rome, perchance in Canterbury. In it there will be room for the gods and idols of all the churches. Thus we are assured the religious and institutional values of the different sects will be maintained. There will be a central niche for the Nicene Creed, flanked by niches for the decrees of Trent, the Thirty-nine Articles, the Augsburg Confession, the Westminster Standards. For those who desire no creed at all, a niche will be reserved for the Bible and the Bible only. Room must be made for papacy, episcopacy, presbyterialism, and congregationalism. There will be vessels for baptism by sprinkling and fonts for baptism by immersion. Infants and adults will be freely admitted to the sacred rite. In the center of the pantheon an image of Jesus will be placed, — the presiding genius whose spirit will bind the different faiths and orders into a harmonious whole. To be honest, this is about as far as we got at Lausanne.

The denominational chariots stuck in the ruts of tradition — doctrinal, ritualistic, and governmental. What is needed is power (Bacon tells us knowledge is power); that will lift us out of the ruts to a higher plane of Christian thought and life, so that the ecclesiastical things that divide us will fall away and the religious ideals that unite us will have free play. Surely it is a hopeless task to attempt a union of churches with such differences staring us in the face as are set forth in five reports of Lausanne. It is generally agreed that the churches must change their views; who is to change and how the change is to be effected, it is hard to say. The Bishop of Bombay in an article published in January insists that in view of the differences that appeared at Lausanne “the revision of our opinions is an inevitable and hopeful task.”

6. There is but one more way of union and that is organic union. What is meant by organic union in distinction from alliance, council, or federation? The term is often used but rarely defined. Certain it is that the next step in church union must lead to organic union; for we have all the alliances and federations that we need and they are clearly only half-way measures and, therefore, not an ultimate solution of the problem.

In my view organic union must come about by *vital process* and not by diplomatic devices. It involves something as follows: Each church is both an organism and a corporation. The organism is explained in terms of life and love; the corporation in terms of institution and law. When two or more churches enter into an *alliance* or *federation*, the corporations may have to be modified to a greater or less extent, but the organisms remain intact. When two or more churches enter into an *organic* union both the corporations and the organisms are dissolved, and out of the material of the latter a new organism is formed by a vital process or by a creative act of God. Each church in the union becomes something different from what it was before, yet the essential religious elements of each are conserved. The new organism has its own spirit and life and will form for itself a corporation corresponding to its genius. Elements of the *cor-*

porations of the churches in the union may be appropriated; but new elements may enter into the corporation, as these may be required by new conditions. The question arises, what is the new vital and organizing principle that will lay hold of the material of the organisms of the churches uniting? There must be something greater, deeper, more comprehensive than was in any of the churches or in all of them, if they are to become a new and distinctive body. The vital principle that is working in the bosom of modern Christianity is the conception of the Kingdom of God. That which prevailed until the close of the nineteenth century was the principle of justification by faith, which was individualistic and other-worldly in its implications. The consequence was that each church was sufficient unto itself to save the individual out of the world and to prepare him for the world to come. Indeed, each church had its own reason for thinking that it saved individuals more effectually than any of the other churches. In that direction lay sectarianism, intolerance, and proselyting.

When once the churches come under the power of the social as well as the individual implications of the Gospel of the Kingdom, they must necessarily realize, that no church is an end in itself; but a means to an end. For the Kingdom is more than all the churches and is the motive and goal of all the churches. Having caught a glimpse of a higher, and yet a common goal, they are prepared, not only to subordinate the Church to the Kingdom ideals but to unite with other churches in realizing those ideals; yea, if need be, to let the churches in their present form pass away, that the Kingdom may come. Thus God, through the revelation of new truth, will impart more grace, and in ways that are far beyond human devising, and yet through human agencies, will answer the prayer of our Lord for union.

The mission of the Church will be not merely the salvation of the individual through word and sacrament but the transformation of the social relations of men and nations by free co-operation of the saved for the purposes of the Kingdom. Then we shall not be concerned primarily about the Episcopal

or the Lutheran, or the Reformed, or any other church; for these and for all churches we are concerned only that through them the coming of the Kingdom may be advanced. When this ideal will grip the hearts of men, church union will come by vital process and by internal necessity. It will be as irresistible, when once the time is ripe for it, as division was when the doom of catholic uniformity was sounded. No one can foretell the day nor the hour when these things will come to pass. But we need to watch, and pray, and work, so that when they do come to pass, we may have part in them.

7. Whether we like it or not, we must realize that Jesus Christ did not found any of the existing churches. In vain does the historian look for any of the churches, whether it was represented at Lausanne or not, in the generation following Pentecost. One finds, however, a fellowship of men and women living in His spirit. This living, pulsating Christian organism wrought for itself creeds, institutions, officials, and ordinances. These forms belong to the historical and transient part of the Church. The body changes from time to time, but the Christian spirit in men remains the same, is eternal and unchangeable. Some day this conception of Christianity may lay hold of the churches in such a way that they will come together and through their leaders and representatives will work out new forms of faith and order, which will conserve the permanent elements in past forms and yet be true to the spirit of Christ, to the rich and ripe experience of men today, and to the civilization and culture of the age in which we live.

This may be considered an impossible task, — impossible with men, but with God all things are possible. It is the glory of the Church that she has always at her best specialized on doing the impossible. The same God who created it in the beginning, may re-create it now. He may still work miracles in the hearts and minds of his people; and our conferences, discussions, prayers, and endeavors may be the necessary preparation for the supreme miracle — the reunion of Christendom.

8. In the meantime we shall pray and we shall work together so far as we are able. Above all, we shall turn again to

the sources in the New Testament and the ancient fathers and seek light on Christian origins. We want to inquire how the idea of apostolic succession, the original meaning of baptism, of the sacraments, and of the Church arose. It seems to me there was not enough made in the Lausanne papers and reports of the accredited results of modern scholarship. The representatives of the churches presented their faith and order as it was embodied in documents four hundred or a thousand years old. May it not be possible that our study of the Bible and of early Christianity may change our views on the Church, the ministry, the sacraments, and the creeds? I am quite sure that the reformers of the sixteenth century were greatly aided in their reconstruction of the Church by a renewed study of the New Testament and of church history. Luther, for example, was supported in his opposition to the claims of the papacy by the study of church history. It seems to me that it would be impossible to cling so resolutely to certain ordinances and institutions as essentials to the Church, were we to view them in the light of their beginnings.

The historical rather than the dogmatic or institutional approach to the study of Christian origins in New Testament times has enabled men to estimate the value of doctrines and ordinances in a new way. Our dogmas and institutions did not come ready made from God, nor are they to remain unchanged because they were once for all ordained of God. Things are now assumed no less Divine because they came about gradually by vital process instead of immediate fiat. The spirit of life in Christ and in His followers worked out forms of thought and action in the material that was furnished by Palestine, Greece, and Rome, and Oriental mysteries.

This view of origins enables one to distinguish the transient from the permanent, the essential from the incidental, the substance from the form in faith and order. The form changes; the spirit abides. When Christianity is established in different lands among people of different genius and civilization, and in ages with different points of view and ways of life, the spirit of Christ seeks expression and propagation in forms that are

adapted to the people, the land, and the age. The forms will always vary widely; but Christ in spirit is the same yesterday, today, and forever. It is the glory of Christ that He delivers us from the bondage of legalism and leads us into the liberty of the sons of God. Where the spirit of the Lord is, there is liberty.

Again, the conception of Christianity as life that is mysteriously begotten in men through the word and spirit, is gaining wide acceptance. Dogma and institution are not the beginning but the product of the Christian life. Dogmas and institutions are static and legal, but Christianity is dynamic and vital, always reproducing itself in new ways under new conditions.

Ministers and members of the churches cannot remain permanently blind and deaf to these ideas. They are gripping the rising generation in high school, college, and university. We cannot maintain standards of doctrine and forms of government when it becomes clear that they rest upon unsound exegesis and untenable theories of origin. Yet for things like these the churches were divided; men once held them conscientiously and were willing to fight and to die for them. Now we discover them to be not essentials, but part of a passing system; and with the conscientiousness that compelled our fathers to hold on, we are compelled to give up. We shall no longer permit them to separate Christians, but set them aside to make room for a larger union and for a more Christ-like Church — a Church that is true to Jesus, to Christian experience, and to the culture of the age in which we live.

UNITY IN WORSHIP

BY REV. ROBERT A. ASHWORTH, D.D.

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IF a visitor from Mars — to employ a familiar device by which to get a little distance away and, with Robert Burns, “to see ourselves as others see us” — should come to our planet and apply himself to a sympathetic study of our dominant religion, he would be impressed, I am confident, with the degree of good feeling that exists among the churches that bear the name of Christ. Prejudices, even between Protestant and Catholic, with the growth of mutual acquaintance and understanding, are diminishing, and cooperation is increasing. Such a visitor would recognize that, among the churches that either tolerate or welcome the designation Protestant, the desire is growing for a real unity that shall be at least sufficiently visible to be discerned as such by the man in the street, and so to fulfil the prayer of our Lord and serve as a testimony to His Divine mission. If, however, he should inquire what now hinders the practical attainment of such unity and the merging of such churches in a single fellowship, he must be told that the supreme hindrance lies in the fact that Christians cannot yet worship together.

To an observer thus unsophisticated and unfamiliar with the intricacies of Christian histories and tradition, this would doubtless occasion some surprize. If he had fortified himself for his inquiry by a study of the New Testament, his surprize would not be lessened, and he might point out that no such disability characterized the first Christians, but that “they, continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”

It would be difficult to explain to such a one the historic causes by which the disciples of Jesus have drifted apart, much

more to justify them. "What!" he might exclaim, "can you not pray together?" No, we cannot pray together. I shall not soon forget how startled I was when I learned from a prominent ecclesiastic of the Roman Catholic Church that though we had been associated for months in social tasks he could not pray with me, since that would be "to communicate," which is forbidden by the rules of his church. "But," I said, "I remember that I was invited to a dinner of the Knights of Columbus a year ago, during the war, and I was asked by the presiding officer to offer prayer. You sat next to me, and stood up with the rest while I prayed. Did you not pray with me then?" "No," he replied; "you prayed, it is true, but no good Catholic in all that company prayed with you!" It is to such absurdities that our ecclesiasticism has reduced us!

When that good friend of Christian unity, the Protestant Episcopal Bishop of New York, appealed to the general public for contributions toward the building of the Cathedral of St. John the Divine, he referred to it as "a house of prayer for all nations." We could not assure our Martian visitor, however, that even among Protestants common prayer is possible. There are still those who feel that we cannot pray together until we can think together — that to pray with a man means to endorse his theology.

This might appear to our visitor to be nothing less than scandalous; though the blow might be softened when he was assured that those who harbor so divisive a scruple are comparatively few in number.

But if he should proceed to ask whether this was the principal obstacle to unity in worship we should be forced sorrowfully to reply in the negative, and say that the major difficulty, far more widely felt, consisted in the fact that Christians cannot meet together at the Lord's Table.

There are communions wherein members of other communions cannot be invited to participate in the Lord's Supper, though they would not be rebuffed if they did not come too often unbidden, as, for example, some branches of the Lutherans. The attitude of some communions is well expressed by the

Bishop of Manchester who has recently proposed that by formal action the Anglican Church shall "welcome to their communion as a normal practice any who are communicants in any recognized Christian bodies"; but he added that "those others should be welcomed, provided that, if it became a normal practice with them, they should become members of the church, and subject to the discipline of the church." This rather cautious concession is further conditioned by the opinion that Anglicans should "themselves refrain from receiving Holy Communion as a normal practice, or in a representative capacity, in the celebration of others," — this in spite of the bishop's belief, in which he declares he agrees with Bishop Gore, "in the effectiveness of the nonconformist celebrations." I quote from the *Manchester Guardian*. There are also churches, and among them are some of my own denomination, in which members of churches of another order would be excluded from participation in the Lord's Supper, in accordance with the principle of close or restricted communion.

It is precisely at the Table of the Lord, therefore, significantly called "Holy Communion," that disciples of the Lord divide to right and left. It was the principal shadow upon the Lausanne Conference, in the minds of some, that the delegates, drawn together for such a purpose and characterized as individuals by so notably irenic a spirit, could not meet about the Table of their common Lord.

Now all this might perhaps appear to our celestial investigator to be nothing less than outrageous, as it appeared to be, in fact, to many at the World Conference. Yet it seems to me that before we stigmatize it we should do well to try sympathetically to understand the causes that underlie so unhappy a situation.

There are those who believe that the practice of intercommunion is an essential step on the road to union: others that, the Lord's Supper being itself the central act of worship and the symbol of complete Christian fellowship, full communion is the consummation of union and constitutes it, and belongs, therefore, at the end of the process and not at the beginning.

If we can now commune together, they ask, what is the need of such a World Conference on Faith and Order? Why not come together in a united Church at once and have done with it? How can we partake together of the Supper of the Lord, they urge, so long as we disagree radically upon its nature and efficacy?

Such objectors are right to this extent, that the real obstacle that blocks the way to intercommunion is that basic difference in conceptions of the nature of the Church which meets us whenever, and from whatever direction, the goal of Christian unity is approached. Is the Lord's Supper a church ordinance or more broadly a Christian ordinance? If the latter, then all disciples of the Lord, of whatever church they may be members, or whether members of the Church or not, may come freely to it. If, however, it is a church ordinance, something given to the Church to be guarded as peculiarly her privilege and sacred trust, then only members of the Church may consistently be admitted to it. And what constitutes the Church? If baptism by immersion is the door to the Church, and the Lord's Supper an ordinance for church members only, then consistency demands that it be restricted to the immersed. If the possession of succession from the apostles is essential to the valid constitution of the Church, and the Lord's Supper is an institution of the Church, then only those who have been confirmed by the laying on of hands of a bishop, himself in that succession, are truly eligible to participate in the Holy Communion. Grant the premises in either case and we can find no fault with the conclusions: they are thoroughly consistent and logical. We have logic enough to sink us all fathoms deep in the abyss of controversy and make Christian unity forever impossible! It is strange that in seeking the Kingdom of God men should thus trip over the Church and find it a principal stumbling block.

We can now imagine that our celestial visitor has definitely washed his hands of us and gone back to Mars, and we can say what remains to be said without being overheard. If it were not that multitudes are broader than their theologies there

would indeed be no hope for the future. It is evident that for an increasing number of thoughtful Christians in every communion, who are not all of them clever enough to extricate themselves from the horns of the logical dilemmas upon which they are impaled, the conviction that the present situation is un-christian will not down. The yearning desire for intercommunion found expression times without number at Lausanne, and it was not least evident among those whose theologies assured them the most firmly that it was not yet consistently possible. But when an argument leads to so melancholy a conclusion and threatens to destroy fellowship and to wreck the enterprise of the Kingdom of God, it may well fall under suspicion. There must be a catch in it somewhere! It is impossible to believe that in the providence of God the virtue of logical consistency is destined permanently to divide the Church and ultimately to compass the destruction of Christianity. We cannot rest content in the situation which now confronts us, against which the most Christian instincts of our nature revolt. The former vicar of St. Martin's-in-the-Fields, whom we know as "Dick" Sheppard, put his finger upon the sore spot of modern Christendom, and the principal hindrance to Christian unity, when he recently said, "Until the churches have enlarged their outlook, and have decided to remove the barriers that deny to other churches who are wholly devoted to Christ, the right of free entry and the privilege of full communion, I cannot see how they can expect to be stamped with the imprimatur either of God's approval or of man's enthusiasm."

What, then, is the way out of this maze of logic in which we have become involved? We might deny the value of consistency for its own sake — a course for which we might quote respectable authority — and, to change our figure, cut the theological Gordian knot by agreeing to establish intercommunion in the face of our scruples for the sake of a good that seems to us more Christian than our scruples. The virtue of consistency may be pushed to such an extreme that it degenerates into a vice. We may take warning from the sad fate of the automobilist who "died defending his right of way." As

his obituary pointed out, he may have been "right all along," but was "just as dead as if he'd been wrong!"

A more hopeful course, however, would be to examine anew the very questionable assumptions upon which our mutual exclusiveness is based and seek better premises upon which to build a more Christian conclusion — to approach the whole subject from a fresh angle and explore anew the mind of Christ. The Lord's Supper was instituted before the Church was established, and there is no scintilla of evidence in the New Testament that participation in it was conditioned upon church membership or upon baptism by whatever mode. The doctrine of apostolic succession, moreover, rests upon foundations so insecure that within the communions with which we associate it there are those who affirm that it is essential and that they possess it, those who doubt or deny that they possess it, and those who declare that, whether they possess it or not, apostolic succession is in no way essential to the valid constitution of the Church. This diversity of testimony is no encouragement to other communions to repudiate their own orders and appears to them to furnish a very uncertain basis for a refusal to establish that intercommunion without which the cause of the visible unity of the Church cannot be further advanced.

It may be that the cure for the evils of Christianity is more Christianity, and that the solution of the entanglements in which history and tradition have involved us is to go back to the beginning, to the source, to the Christ, and begin all over again. What is the meaning for our day of that great word of Jesus in which He sets reconciliation over against ritual? "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." It will not do to say that the Master is referring to some open quarrel or positive injustice. Mutual indifference between those who should be brethren, or neglect of the practice of fellowship may be as serious causes of estrangement as an open break. Fellowship, says Jesus, comes first. What more sacred than the offering of the gift

upon the altar, the supreme act of worship of the devout Jew, the prototype of all religious ritual? It corresponds to the Lord's Supper, Holy Communion, the Mass, in the observance of the Christian Church. Here we bring the gift to the altar. You say that the proper observance of this, the Church's most sacred act of worship, is surely the Christian's first obligation, and that by this the Church stands or falls. But Jesus says, No! prior to this obligation is that of the fellowship of man with man! Only when that is attained is true worship possible. So long as we are held apart from our fellow disciples all our solemn acts of oblation are invalidated. Ritual can wait: reconciliation admits of no delay. Leave the Lord's Supper, or the Holy Communion, or the Mass, which you are celebrating with such smug correctness of form and understanding in your exclusive little sanctuaries—first be reconciled with thy brother and then come and offer thy gift! We must begin at the beginning and establish brotherhood: only so have we any assurance that we can acceptably approach God at all. The correctness of our ceremonies and the sufficiency of our ideas about them may be important, but they are not primary. Christian fellowship is primary. Whatever breaks our fellowship with man breaks our fellowship with God. In so far as interpretations of "Holy Communion" make communion with other disciples of the Lord impossible, they make communion with Him impossible; and so long as unity in worship is impossible and the communion table remains the front and symbol of disunion, ritual is bankrupt. "Does not the consecrated cup which we bless mean that in drinking it we share in the blood of Christ? Does not the bread that we break mean that in eating it we share in the Body of Christ? Because there is one loaf, we, many as we are, are one body, for we all share the one loaf." * However much more than that the communion service may mean, if it means less it means nothing.

* Goodspeed's translation.

CHRISTIAN UNION AND CHRISTIAN EDUCATION

BY PRESIDENT W. A. HARPER, LL.D.

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EDUCATION was primary in the method of Jesus. The Gospels on every page attest His adherence to teaching. To His disciples, He was the master Teacher, and today He stands forth preeminently as the Teacher of mankind.

No apology, therefore, is required for essaying to discuss Christian union from the standpoint of Christian education. And it is impossible to think of any truth, teaching, attitude, principle, or doctrine of the Christian faith in any other terms than that of unity with reference to all other truths, teachings, attitudes, principles, or doctrines enunciated by Jesus. Our Master was a unified, consistent, integrated personality, and, consequently, His every utterance, His every attitude, His every reaction necessarily expressed the unity of His character. His characteristic teaching of the brotherhood of man attests His adherence to the principle of unity in human relationships. And His impassioned prayer for the unity of His followers attests His commitment to the principle of unity with reference to the persons and agencies which should carry on His work to the ultimate day of the conquest of the whole world. The deranged mind is a disorganized mind, it is a mind not unified nor integrated in its relationships and procedures. The Church of Jesus Christ is today a deranged Church. It works at cross purposes. It is not unified nor integrated in its attitudes and procedures. It is crazy, and needs some psycho-analyst to restore its mental balance. Rather, we should say, it needs to apply the diagnosis of the great psycho-analyst, Jesus Christ, its Founder, in prescribing for its mental and spiritual disorders. The only prescription which He offered for the cure of the Church's unhappy situation is Christian union.

But obdurately the Church offers substitutes for the prescription of the great, spiritual Physician and is unwilling to follow His plain and unmistakable instructions. To all intents and purposes Jesus has been turned out of His own church. We are kidding ourselves when we sing — “We are not divided; all one body we.” The Church is suffering from a disunion complex.

It is no disparagement of the great and heartening achievements of Christianity to say that it has failed in its primary function, its central purpose. We appreciate the conquests that the followers of Jesus have wrought in the liberation of childhood and of womanhood, in changing the attitude of the world toward prisoners, in the comfort they have brought the poor and suffering, in the contributions they have made to medical science and government and scholarship, in the uplift and inspiration they have brought to individual life, transforming little men into big ones, out of pygmies making giants, to the broken and bruised and degenerate bringing hope and confidence and renewal of life and purpose. We rejoice in the mighty works of the Church in the realm of Christian missions, of Christian education, of social service, of stewardship, of relief and sustentation, and in the numerous other avenues of practical Christian service which the Gospel has inspired men to adopt in the name and for the sake of Jesus. We not only appreciate and rejoice in these conquests and in these truly mighty works, but we are grateful for them. We must not, however, forget that, great as these achievements are, they are peripheral matters, and the scope of their influence is limited directly in proportion to their distance from the central issue of the Christian way. That central issue is the thing for which our Master prayed, the oneness of His followers. The unwillingness of the Christian world to make due and becoming response in their personal and official procedures to the prayer of their Master has hampered and thwarted and oftentimes nullified their otherwise splendid efforts to express in a practical way their adherence to and love for the Founder of their faith. John R. Mott was not overstating our situation when he said that “a pagan world is the price we pay for a divided Christendom.”

But there is no need, as we say, of crying over spilled milk. There is too much water in it already. It is our duty, as well as our privilege, to face this prayer of our Lord as if it were given to us anew, as if it were an exhilarating and inspiring new discovery in the spiritual realm, and, having accepted it as such, to take toward it the attitude of the Christian educator. And when we say this, I do not mean to leave out of the educational program those who have come to maturity and to places of leadership and responsibility in the Kingdom. I yield to no man in my appreciation of the splendid characteristics of youth. Our youth are very largely the hope of the future, but not entirely so. I believe that education is a continuing process, and that we have made a great blunder in presuming that after the twenty-fifth or thirtieth year the educational method becomes ineffective and unavailing in modifying the attitudes and ideals that govern adult life. I am glad of the present day recognition of the necessity for and value of adult education. The hope that resides in the vigorous and energetic breast of youth will, in the next generation, be ultra-conservative unless we find in the present adult generation persons in places of leadership and responsibility willing to be educated in the ideals, principles, and methods of Christian union.

I cannot conceive of education as other than unified and integrated with life. It certainly begins as early as the cradle, and it ought not to terminate in this life before the grave; and I have a conception of the future life that inspires me to look forward to it, because it promises opportunity for endless educational development. Christian education, therefore, should begin in the home and should have its place in every experience of life and of the world in which the individual lives and moves. It is not confined to formal instruction, though formal instruction is not to be depreciated as a most effective and conserving method of education. And when we speak of Christian union and Christian education, we mean to be understood as insisting that there should be an integration of these two ideas in every experience of life, and they should be thought of not as separate entities but as manifestations of the great, all inclusive principle of brotherhood which Jesus taught.

While these things are true, for our particular purpose at this time we will direct our thoughts to formal instruction in the agencies that promise most for Christian education and shall endeavor to suggest practical methods for exemplifying the spirit of Christian unity in the methods and programs of these agencies. We are committed in America to the educational method. We believe in our schools, and we believe in them so passionately that we invest in them some \$2,000,000,000 each year. We place a higher value upon them than we do upon religion, because we spend upon religion and its institutions only about \$500,000,000 annually, or to be exact, in 1925, \$436,397,771 for benevolences and congregational expenses. And we are not without reason for our devotion to education. The most hopeful avenue of approach to any reform is to teach it in the schools. A little more than a generation ago now we began teaching in our public schools the hurtful effects of alcoholic beverages, and in our Sunday-schools we added to this teaching of the public schools the deleterious effect of alcoholic drinks upon the character of those who were addicted to them. As a consequence, the 18th Amendment has been written into our constitution. The educational method works in other lands as well as in our own. A generation ago the militarists of Germany began to indoctrinate the children of that peace-loving land with the idea of Pan-Germanism, and with this the further thought of hatred for other people. The consequence of this teaching was the World War with all its bloodshed and slaughter and its burden of debt for generations yet unborn.

Realizing the importance of education in the achievements of Christian union, the International Lesson Committee was, in 1923, memorialized to provide one lesson a quarter, or at least one lesson a year in its various types of lessons for Sunday-schools, bearing on the central theme of the Christian program, the theme of Christian union. This suggestion was looked upon with favor by the International Lesson Committee, and we may hopefully expect that when new series of lessons are issued, the idea of Christian union will be incorporated therein. We shall find a great impetus in the direction of fellowship and of

a growing sentiment for Christian union, I am sure, in consequence of the inclusion of the idea of Christian union in the lessons adopted for study in our Sunday-schools. This gathering of persons who are committed to the idea of Christian unity would do well to express itself on this point and to communicate its findings to the International Lesson Committee.

In our Sunday-schools, particularly in the Young People's and Adult Departments, there is a growing tendency to devote a quarter's study to particular themes and phases. We need text-books adapted to the several ages and departments, containing thirteen lessons each, setting forth the ideals, principles, and the specific projects, together with practical methods and suggestions for Christian union. These special courses should be looked upon as supplementary to the regular instruction in Christian union, which we hope will become a part of the regular lessons in our Sunday-schools. This Conference again would do well to take practical steps looking toward the preparation of these books and to instituting measures by which they may be used in Young People's and Adult Departments in all the churches.

But there is a third pronouncement that I should like to see this Conference make with reference to Christian unity and to Christian education in our Sunday-schools. I should like for this Conference to call upon the editors of Sunday-school literature in their treatment of all lesson themes to keep constantly in mind the central idea of Christian union, and in their illustrations and teaching points and applications of the various lessons to be alert for opportunities to emphasize Christian union as basic in the attitude of the individual Christian and of the organized Church. This will be found wonderfully efficacious in directing the mind and heart and conscience of the whole Church in its educational life to the issue that lies near to our hearts and, undoubtedly, near to the heart of Jesus Himself.

With reference to our institutions of higher learning, we have another splendid opportunity to present the ideals and claims of Christian union. We are told that young people go

to college today for vocational purposes, for general cultural purposes, and for the formation of social contacts which will be helpful in future life. But there is nothing in this situation which precludes the possibility of motivating the throngs of forward-looking young people who are resorting today as never before to our colleges and universities. They may not come to college with the thought of having their lives motivated and their heart's devotions directed in the interests of the Kingdom of God, but it is certainly the privilege of the administrators of these institutions and of their faculties to incorporate in their organization, their courses of study, and their various ministries to life this most worthy objective, and certainly among the primal interests of the Kingdom of Jesus Christ in terms of which they will desire to motivate the lives and purposes of our college youth, we would place the idea of Christian union. Our college youth are interested in cooperative methods for the Christian religion. We know this on general principles, and we know it directly from the student gatherings which have been held in recent years, and particularly from that gathering which two years ago voted to take practical steps to bring together the various young people's societies of the several denominations. They have not been able to do it and are not likely to be able to do it because the leadership of the churches has set its face against such union. But the fact that the students were willing to unite these organizations is encouragement for those of us who believe in providing a place for the teaching of Christian union to our college and university youth. They are for it and offer us a hopeful approach to the problem.

In our institutions of higher learning — and I am thinking when I say this not only of the denominational colleges, but also of our state and privately endowed institutions — it seems to me that we have three particular avenues of approach. It is true that a denominational college ought to be the most open-minded toward the incorporation in its program of all three of these hopeful measures. I say it ought to be because the denominational college is supposed to exist for the purpose of making the mind of Christ effective in its own organization

and in the lives of the students, and to mediating that mind to all who come under its influence, but, as a matter of fact, the denominational colleges, for the most part, exist for a much narrower purpose than this. They exist to keep alive in their own organization and in the minds and hearts of those who come under their influence the very things that divide the Christian world into sectarian groups. I am afraid that some of the administrators of these institutions will look askance at any suggestion for teaching Christian union on the ground that it may destroy the loyalty of their constituency for the support of their particular institution. I hope that we may enlist the denominational colleges in a program of education in Christian union. In them we have a splendid missionary field for the cause of Christian union. Let us convert them. Let us transform them from denominational into Christian colleges, which they can readily become if they embrace the program of Christian union and make it outstanding in their curriculum.

In the departments of Bible and religious education in state institutions of higher learning and in the foundations maintained on interdenominational or independent bases in connection with many of these institutions, we have a fine method of approach to the student mind in these institutions. We should do everything that we can to encourage them to incorporate the idea of Christian union in their curriculum.

We should likewise enlist the privately endowed institutions in our cause. Some of them have had painful experiences in the past because of their connection with certain denominations, and they have won their independence and freedom only after excruciating conflicts. They are, however, hopeful centers of influence for the idea of Christian union, not on a basis of theology but on a basis of life and work.

In our institutions of higher learning, the first method of approach which offers itself to us hopefully is found in courses of study either on a credit or on a voluntary basis, preferably on a credit basis. These courses of study should be broad and appreciative of the whole idea of Christian union. They should be Biblical, and they should take practical issue in adminis-

trative proposals for embodying the idea of Christian union in organic form.

A second avenue of approach for institutions of higher learning is offered to us in the form of addresses, open forums, and group discussions. The college newspapers too and magazines which reflect the student opinions and the opinions of the alumni, should not be neglected in our effort to influence the mind and thought of the student world favorably with reference to Christian union.

But our most hopeful method of approach in these institutions, after all, will be found in definite projects embodying the principles, the teachings, and the practices of Christian union. To begin with, the various religious agencies that offer to minister to the spiritual life of students should be united in order that a unified impact may be made for religion on the mind and heart of students. We find this very effectively done already at the University of Pennsylvania and at Cornell University and at the college with which I am connected. These projects in the unification of religious agencies on our college campuses should become much more extensive throughout the country. Students appreciate the elimination of competition between agencies, the removal of the duplication of effort, the consequent saving of money and of energy, and likewise the relatively greater ease of securing competent leadership which such unification of agencies afford.

The students in our institutions of higher learning should be organized so that they will not only serve their own spiritual interests, but that they should likewise be servants of the religious life of others in a united way. They should support missionary efforts throughout the world. They should be good citizens in the college community, and they should do deputation work within a suitable radius of the college. All of this work should be undertaken on a united basis of integrated effort. The local churches surrounding the college campuses and the various agencies that aspire to assist students in their spiritual life should not be permitted by programs handed down from central bureaus to interfere with this united effort

of student bodies to express their spiritual attitudes in unified programs of Christian effort. All suggestions from denominational headquarters and from central bureaus of whatsoever character for the conduct of the religious life of students should be considered as source material only, and those who are responsible for the fashioning of programs for the proper expression of the Christian life on individual campuses should take these source materials as suggestions only, and should build their particular programs in the light of these materials and of their own experiences, and particularly with reference to the spiritual needs and objectives of their local situation in each instance.

I make bold to suggest another and a specific project embodying a hopeful attitude of approach to this problem in institutions of higher learning. I make bold to suggest the organization on every college campus of a college church not affiliated with any denomination, but owing its allegiance to Jesus Christ and devoted to the interests of His Kingdom. I make bold to suggest that every person of whatever name or order who has professed or who would profess the name of the Lord Jesus Christ, whether he be faculty member or student, should be eligible to membership in this church, and that this church should be a local self-governing body and consider itself an experiment station for working out the great ideas and teachings and principles of the Kingdom in terms of a practical Christian unity. The members of this church should hold membership in other churches, if they so desire, but their membership in those other churches of a denominational character should not in any way limit or define their rights, privileges, duties, or undertakings in the Campus Christian Unity Church. We have the beginnings of this suggestion already in a great People's Church in connection with the Michigan State College, East Lansing, Michigan, at the Iowa State Teachers' College, Cedar Falls, Iowa, at the Community House in connection with the Connecticut Agricultural College at Storrs, Connecticut, and in the School of Religion recently begun at the University of Iowa, Iowa City, Iowa. There are no doubt numerous other

places where a similar idea is germinating, if it has not already burst into organized life. We should encourage all such projects as hopeful enterprises for effective experimentation in the realm of Christian union. Such Campus Christian Unity Churches will be mighty fortresses of Christian union and will be found to make a tremendous contribution for ultimate success for the cause of Christian union, and their momentum will increase with the years of their successful operation and the multiplication of their kind in ever growing numbers of student centers.

I have one other suggestion. If adopted, it would strike a death blow to sectarianism in the American Church. I make bold to suggest that theological seminaries should be unionized. We need a drastic reorganization of theological seminaries comparable to the reorganization of medical colleges following the trenchant study of those colleges by the Carnegie Foundation nearly a generation ago. Such a scientific and scholarly study of the theological seminaries with recommendations for standards on a unified basis would bring the ministry of the Christian Church in the next generation to the place of leadership it used to enjoy in the confidence of the American people, and which it ought to enjoy as being intrusted with the spiritual leadership of the nation. We have the beginnings of such a study in Robert L. Kelly's *Theological Education in America*, a book that ought to have led to the reconstruction of our methods of educating ministers and which has exerted a fine influence in toning up many seminaries, but which does not approach the problem of theological education from the only sound basis from which it should be approached, it seems to me, the basis of Christian union. It is no criticism of Dr. Kelly's monumental work that it was not fashioned on this basis. But I should rejoice greatly in heart if this Christian Unity Conference should institute measures that will eventually lead to such a scholarly and scientific study of the seminaries as has been suggested. I am convinced if such a study is made and laid before the Christian world with definite recommendations, that eventually, it may be more than one hundred years, yet eventually we will find theological education reconstructing its

program and eliminating its sectarianism just as medical schools of the country have scientifically reconstructed themselves since the famous Carnegie report. But in order for this program to be effective, there must be financial backing for the foundation, support and maintenance of such seminaries, just as there has been financial support for the medical schools.

Meantime, we should encourage the ministers of the future to resort to the interdenominational and privately endowed seminaries already in existence, and we should encourage these seminaries to incorporate in their curricula definite and positive teaching with reference to the ideals, principles, and methods of Christian union. There is no good reason for denominational theological seminaries. They do not even have the excuse for existence which the denominational colleges have, that their prime purpose is to ferret out and motivate leaders for pulpit and pew. Persons who go to seminaries are already ferreted out and motivated. They expect to give themselves to a profession, — the profession of the ministry, — and there is no competition with “godless” state institutions, so-called. There is no more reason for Presbyterian or Baptist or Lutheran theological seminaries than there is for Presbyterian or Baptist or Lutheran law schools, or medical schools. A statesmanlike approach to the professional training of ministers would certainly lead to the unionization of the seminaries.

“First the blade, then the ear, and then the full corn in the ear,” — words, these, of the greatest Educator in the annals of human history, words that embody the slow, stately, but steadfast and sure methods of Christian education. The hope of Christian union is in Christian education, just as the hope of the Christian Church is in the practice of Christian union.

UNITY ON THE MISSION FIELDS

BY REV. ROBERT A. HUME, D.D.

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IN modern missionary work one marvel is its large success. Yet three weaknesses prevent still larger success: (1) That large sections of so-called Christendom are far from Christian thinking and living; (2) that there is inadequate missionary zeal among the churches; (3) that there is lack of union among the activities of churches both in home fields and in foreign fields. So it is important that home churches should better understand and improve the situation.

As to large present success, notice some facts about India which was the first field for missionary effort by Western churches. The first American church to conduct a foreign mission was the Congregational. In 1813 it began to send missionaries to India. Then both British administrators and the entire non-Christian community opposed the missionaries. In the first twenty years of that mission to India more American missionaries died than Hindus became Christians. Gradually more and more churches of America and Europe began to send missionaries to India. At present there are about six thousand foreign missionaries in that country. According to the Government census there are now about five million Christians. In the last decade the Hindu community made little numerical increase; the Mahomedan increased about six per cent; while the Christians increased over thirty per cent. At that rate of increase, annually 150,000 and daily 411 Indians are joining the Christian community. But aside from such numerical increase, it is more significant that large number of Indians, the thoughtful and devout, are drawn to the Lord Jesus and revere Him as the greatest spiritual leader of mankind, but on account of social opposition do not join the Church.

A second reason why many intelligent Indians do not join the Christian Church is that they are coming to know that in so-called Christendom large numbers are unchristian in their thinking and living. Once the most eminent Hindu political leader, the Hon. Gopal Krishna Gokhale, had come to meet me. After preliminary conversation I asked him, "Mr. Gokhale, are you interested in religion?" Instantly he replied, "I am more interested in religion than in politics." Whereupon I asked, "What is your attitude toward the Lord Jesus?" He replied, "I intensely revere Jesus. But your Jesus is hopelessly handicapped by His connection with the West." I replied, "For nineteen centuries in all countries the Lord Jesus has been handicapped by His followers, but hopelessly never! You just told me that you intensely revere Him. And though nearly two-thirds of the human race know nothing about Him, over one-third call themselves His disciples, and millions who do not take His name consider Him the greatest of spiritual leaders." Such moral power has the Lord Jesus over men. But as people of all countries come to know more about one another, not unnaturally non-Christians are hindered from following Him by reports of unchristian thinking and living among so-called Christian nations. Really there are no Christian nations. Much the same efforts need to be made everywhere to lead every country to receive and follow the Lord Jesus.

The third reason for delay in winning to Christ some in non-Christian lands is division among the churches that are working in mission fields. It is said that, apart from the Roman Catholic Church there are eighty-seven denominations. In mission lands there are many religions, some of which conflict with others. Their thoughtful members regret this. But they find it hard to understand why Christians, who claim that love is the highest principle and that brotherly relations should exist among all Christians, do not work harmoniously.

Some years ago on a journey in India a Methodist missionary entered a railway carriage in which a Parsi (Zoroastrian) and I were seated. The Zoroastrian heard the Methodist and the Congregational missionaries talk about their

separate missions. He heard the Congregationalist ask the Methodist if his mission would not join in conducting the oldest theological school in Western India. The Methodist replied, "We have our own organization and prefer to work it rather than to cooperate." When the Methodist left the train the Zoroastrian said to the remaining missionary, "I do not understand why two American missions do not closely cooperate."

The Apostle Paul wrote to the Galatians, "The pillars of the Jerusalem Church gave me and Barnabas the right hand of fellowship that we should go to the Gentiles, and they to the circumcision"; and to the Church in Rome he wrote: "My aim is to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation." I mention a contrasted experience: A young high church bishop of the Anglican communion who had been in India less than a year made his first diocesan visit to the station of Ahmednagar where for over a generation an American Congregational mission had worked with success. Out of respect the senior American missionary and the present writer called on the young newly-arrived bishop, who said, "Gentlemen, in order to give your Christians grace which you cannot give, may I frankly say that my sense of duty would lead me to do what I can to draw all your Christians from you into our church. The only question is whether it would be wise to try to do so in the face of the heathen"!! A few months later, desiring to administer Holy Communion to Anglicans in a small station where they had no house of worship, the same bishop asked the Congregational missionary in that station for the use of his church building. When the missionary wrote that this courtesy would be gladly extended, the bishop wrote expressing thanks, but added that he hoped that none of the Congregational Church would attend that communion service, because he couldn't receive them at the Lord's Table in their own house of worship!! Yet that bishop considered the ministers and members of that church schismatics!! Try to imagine what the feelings of devout non-Christians are toward such an attitude of some Christians toward other Christians.

It is a joy to say that such an attitude is being outgrown. The American Protestant Episcopal Church has wisely refrained from sending their missionaries to India in order not to work without possible friction with missions of the Anglican communion.

And quite intimate cooperation is becoming common among most missionary bodies. The representative missionary councils in different areas now have members from almost all missionary organizations. Nearly half are Indian Christian leaders; Indian and foreign women in goodly numbers are members. There is understanding about comity, for the occupation of territory, about the dealing with the disciplined members of all churches, and other fraternal relations.

Colleges and training schools require large staffs and many buildings. These are more and more maintained by union efforts. One inexpensive and fraternal mode of effort is union in *evangelistic* effort. This can be conducted in both large centers and rural districts. This cooperation can often be carried on during limited periods in the year. Every kind of union effort helps Indian and foreign workers to become better acquainted and to see each other's good points. Also to non-Christians it is a helpful object lesson, and lessens occasion for the criticism that Christians work divisively.

Indians know and care very little for creedal and ecclesiastical differences which to Western Christians seem important on account of long connection with them.

Members of Indian Christian families of old missions are often employed in other missions. How injurious to individuals and to the families of such persons when, on account of ecclesiastical differences, they cannot worship together or unite in such fundamental experiences as partaking together at the Lord's Table. Both for their spiritual life and for influence on non-Christians most Indian Christians desire and are determined to have less and less of the differences which separate denominations in the West. After fifty-two years of missionary experience in India the present writer naturally expresses from his knowledge and experience the urgent necessity for letting

down denominational bars. But from converse with Nationals and missionaries of many lands he feels authorized to say that *everywhere* glad and enthusiastic efforts are urgently needed to increase union between Christian denominations.

American Congregational missionaries founded the first Congregational churches in India. American Presbyterian missionaries soon started churches of their order. But today there is not a single Indian Congregational church, and there are only a few Indian Presbyterian churches in the whole land, because they have joined with one another to form the *United Church of India*. Because of the vast distances in the land covering about two thousand five hundred miles from north to south, and about two thousand five hundred miles from east to west, and because of the many languages in the land, which are known only to people in sections, this United Church exists in two sections, viz., the South India United Church, and the North India United Church. But negotiations for their union are under way.

The spiritual children of Western churches desire and ask the support for union from the missions and churches which have brought them the Gospel of Jesus Christ. It is possible for the home churches to promote or to oppose such longing for union among Christian churches in foreign lands. Opposition to such union seems impossible. The home churches can promote and welcome union. Our Lord's prayer still is "that they may be made perfectly one that the world may recognize that thou hast sent me and hast loved them as thou hast loved me."

THE SACRAMENT OF UNITY

BY REV. CHARLES CLAYTON MORRISON, D.D.

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THROUGHOUT the sessions of this conference in which I have shared the note has been repeatedly sounded that in the Lord's Supper we have an ultimate test of the sincerity of our idealism with regard to Christian unity. There is a growing conviction that something terribly wrong has taken place in the history of the Church if Christians cannot foregather at the table of Christ in complete equality to partake of His sacrifice in memory and fellowship. We are struck with amazement that the Conference on Faith and Order at Lausanne could not unite in a common observance of this most elementary Christian act. Probably nothing that was said or done at that gathering has left so deep an impression upon the conscience of the Church as this thing that could not be done. It has perceptibly deepened our conviction of sin with respect to the divided state of the Church. The discovery that we are so far apart that even the very elect from our churches cannot commune together has exposed the shame of our sectarianism far more vividly than any verbal description could have done.

But there is hope in such a discovery, as well as dismay. For it shifts our discussion of unity to a new level. When we carry our problems and differences about the Church to the Lord's Supper, we have found a new basis for conference. The Holy Communion provides us with a standard outside our own opinions by which we can measure and judge our denominational system. You cannot come to the Lord's table without in some degree abandoning your own mind with its prejudices and partisanism and entering into the mind of God. Kneeling at the altar to receive the divine sacrifice, or sitting at the table in fellowship with Him who is Head of the Church, one cannot

help asking: Is the Church as we have it, and is Christianity as we practice it, the kind of Church, the kind of Christianity, which is congenial to and consistent with the mind of God as historically disclosed in the self-giving passion of Christ?

The trouble with all our talk about unity is that we have no standard to appeal to. We stand *within* the present denominational scheme of things; each is jealous for his own institution, whose value is enormously exaggerated in his thought; and no one is willing to let go of anything which he possesses, thinking honestly but vaguely that it may prove to have value for the united Church. Our denominational heritages thus mutually inhibit one another, and the result is a deadlock. Our conferences end in a blind alley.

But when we bring these heritages, these peculiarities, these cherished orthodoxies and superiorities of our denominationalism to the Lord's Supper—that is, to the mind of God as it is there revealed—we become aware that our differences are an impertinence and a sacrilege. The Lord's Supper is the sacrament of God's catholicity. And we cannot thrust our sectarianisms upon God's catholicity. They are consumed by the flame of His grace. In awe and penitence our minds are drawn into His mind. We see all of life, including the Church itself, from the divine point of view. And the Church which we discover in the mind of God is not like the Church we men have made; there is no division in it, nor spot, nor wrinkle, nor pettiness, nor exclusiveness, nor anything that keeps brother from brother, group from group, but all are held in unity by the boundless love of the Father of all.

This is what I mean when I say that there is fresh hope for Christian unity now that the full scandal of our divisions is beginning to be measured for us by our inability to celebrate the Lord's Supper together. So long as we debate our claims one against the other we can make them plausible; we can convince ourselves of their importance, as well as of their validity. But when we abandon the forum and approach the altar, our claims of superiority lose both validity and importance. Our sectarian claims do not mean anything at all to the mind of God. We

cannot imagine that He is interested in them. His interest and concern for mankind and for His Church do not extend to the petty distinctions which inhere in our institutions of religion. He is concerned for our institutions only as they function on behalf of His kingdom of love.

The most honest sectarian amongst us cannot bring his cherished apologia even to the threshold of the mind of God. He therefore cannot bring it to the altar of the holy eucharist. His claims could not endure the inclusive light of God's impartial acceptance of all who in faith seek to do His will. For the genius of the Lord's Supper is unity, unity under the all-comprehending love of God, who gave His only begotten Son, that *whosoever* believeth in Him should have eternal life. It is of this love that the bread speaks, and the wine, for they point back to that little hill outside a city's wall where a Body was broken and Blood was shed that the full measure of God's love might be revealed. All our sectarianisms contradict this elementary Christian reality. All our institutionalism contradicts it. And we can take fresh hope that a regeneration of the institutions of religion is imminent now that we are beginning to discern how far our existing institutions have wandered from the genius of our Christian faith as revealed in the Lord's Supper.

Let us, as we keep the feast tonight, consider the Lord's Supper as a sacrament of unity, whose chief presupposition is unity and whose normal effect is to unify those who share in it. There are many ways in which we could approach the subject, but I shall ask you to view the Lord's Supper,

- First, as the theme of a celebration,
- Second, as the basis of a fellowship,
- Third, as the carrier of a revelation, and
- Fourth, as the inspiration of an ethic.

I

The sacrament of the Lord's Supper is the theme of a celebration. It is the tragedy of Christian history that the

simple, free, inclusive fellowship which the personality and teaching of Jesus originally created has been stereotyped in the hard systems of intellectualism and institutionalism. In our aspiration for unity, for catholicity, we are all looking for some concept under which religion can function with the freedom and inclusiveness of the spirit of Jesus. I wonder if we shall not find it in the concept of religion as the celebration of life. Such a concept leads us away from all pettiness and partiality in worship, making it possible and most seemly to embrace in the festal event not only those of our own creed, but those of various creeds; not merely those who belong to our organization, but those who, wherever they belong, share with us in the common impulse to celebrate the significant values which life possesses for all men.

We come to the Table rejoicing. It is a festal hour. We are here to celebrate every good thing which life has brought to us. All lesser gratitudes and common joys are gathered up in our praise to God for the one Unspeakable Gift. But the fullness of content of the eucharist is disclosed only when we discern in it the celebration of the tragedy as well as the good fortune of life. This, as Von Ogden Vogt says, is the unique paradox of the Lord's Supper, that in the same breath it remembers evil and calls the remembrance a celebration! "The central celebration of Christianity plunges at once to the dregs. It remembers not brightness or good fortune, but defeat and disaster. It is not a reminder of the kindly forces of nature, nor of the normal fortunes of man, but of defeat turned into victory, of pain transformed into benefit, of evil overcome with good. Indeed," Vogt declares, "perhaps the Christian is the only one who can celebrate life, precisely because he can celebrate all of it."

Is it not amazing that the world's supreme tragedy has become the theme of Christendom's most universal celebration? I do not find its analogue anywhere. When we pay homage to other great men we do not celebrate their death-day; we celebrate their birthday. But our celebration of the birthday of Christ is so little a part of Christianity that centuries had

elapsed before it was thought of, and it was then imported as an exotic into the Christian calendar. Yet the celebration of His deathday was of the essence of the Christian experience from the beginning. The disciples met together in the solemn gladness of their continuing fellowship with Him to break bread in joyous remembrance of His death. When we weigh other religions side by side with Christianity to note their similarities and distinctions, let us not overlook this most obvious and dramatic difference. Nowhere else do we find the tragic element of human life projected on a grand scale as the theme of a perennial celebration.

And because it is a celebration, the Lord's Supper cuts under all the distinctions of dogma and party. In life's festivities we do not ask that those who participate shall think alike, nor do we erect barriers to keep out those not of our set or sect. The more, we say, the merrier! It is enough that our neighbor has sincere feeling about the event which we commemorate. His own impulses are his sufficient credentials. And in the joy of the celebration all our differences of opinion and taste and social status tend to disappear. They are all swallowed up in the celebration. It is thus with the Lord's Supper. It is a sacrament of unity — a unity that lies behind all our differences, and consumes as it condemns the exclusiveness of our intellectual and party pride.

II

But more concretely, the Lord's Supper is a sacrament of unity because it is the basis of a fellowship. It is a table spread with hospitality. We are all guests of God. The table is not mine nor yours. Nor is it ours. It is the *Lord's* Supper, and we are all on a level. The common table implies the full and equal status of every communicant. The very genius of the eucharist is this equality and intimacy with one another.

Here is illustrated with exhaustless freshness the unique freemasonry which exists within our holy faith. In Christianity there is one baptism. That is to say, there is but one initiation

into the Church of Christ. There are no further "degrees" to be taken by which a higher and yet higher status may be attained. There is but one baptism. He that is once initiated has been initiated into all that there is. No privilege or added status is conferred by other baptisms. The Christian fellowship is the ultimate democracy. And the Lord's Supper as a continuing ceremonial speaks in the accent of democracy. Its function is to censure and guarantee the equality which baptism confers.

All of which, translated from the terms of symbol into terms of spiritual fact, means that in the Church the one thing which is esteemed and revered for its own sake is personality. In the presence of our Lord personality always came into its own. The Gospels show Jesus taking the poor, the outcast, the unprivileged by the hand and lifting them into a place of personal self-respect as children of the one Father. All trappings of caste and class fell away. The lowly were exalted; those of high degree were brought low. In His Church it should be so. And the Lord's Supper, as He conceived it, and as it was observed in the early days by His followers, dramatizes and reinforces the inclusiveness and the spiritual equality of all who wear His name. The supreme value of the person is nowhere else so fully disclosed as at the Lord's table. For the heart of the celebration is our discernment of the supreme price that was paid for our redemption. And the soul's worth must be measured by the price that has been paid for it.

How we degrade the Lord's Supper by sectarianizing it! When we draw lines and form exclusive circles at its celebration we violate its essential spirit. The genius of the feast is spoiled by the intrusion of any kind of examination into the worthiness of one another. Let each examine *himself*! If the unworthy come it is not my concern: that is the Master's concern. Besides, how dare I, who am so unworthy, say that this man for whom Christ died shall not share in the fellowship of those who like Himself have been bought by so great a price?

Among our many modes of worship the distinction of the Lord's Supper is that in its essential concept it emphasizes

fellowship and unity. It is a table, a common table, a family table. It spells hospitality, warmth, courtesy, equality, freedom, intimacy, love. It is a love feast. How can we celebrate it with sectarian superiority in our hearts? How dare we pick up its symbols and carry them off to some exclusive denominational altar and bar out all for whom Christ died save only those who belong to our sect! Christ is not divided. Nor can His Table be divided.

This social character of the Lord's Supper has been lost by the historic church, both Roman and Protestant. How unlike the early celebration is our august Mass! And how little improvement have we Protestants made in our attempts to recover the pristine quality of the sacred meal! The first disciples, we are told, in the joy of their common experience of Christ, and their joyous fellowship with one another continued daily with one accord in the temple and broke bread from house to house, and did eat their meat with gladness and singleness of heart. The Lord's Supper was an integral portion of a feast of joy, it was the climacteric feature of a social meal. This "agape," or love feast, was the occasion of joyous singing, the reading of letters from absent leaders and comrades, the taking of offerings for the poor, and the practice of the "holy kiss." It was a social, friendly, inclusive event. The fact that certain abuses grew up within it, prompting St. Paul to advise the discontinuance of the physical meal and the retention of the symbolic elements of the eucharist only, in no way changed the fact that the eucharist was in its inherent idea a social, friendly feast of spiritual fellowship. The celebration looked toward Christ, expectant of His return, but it looked toward Him through social eyes, tear-dimmed with love for the brethren.

All this we have lost in the course of Christian history. And in losing it we have lost an essential quality which I cannot help believing our Lord intended the Supper to embody when He instituted it. I can easily believe that the concept of fellowship and the desire to preserve and enrich it was His dominant motive in suggesting that they should do this often in His memory. It was not primarily a new form of worship

which He gave them, but a basis and stimulus of fellowship, a fellowship whose roots were to take hold upon the supremely important fact that all who shared in it had been reconciled to God through His broken body and shed blood. The eucharist, thus conceived, is intrinsically a sacrament of unity, not incidentally, nor as a by-product of worship, but in its pristine intention and in its own true character.

III

The Lord's Supper is the carrier of a revelation. It speaks a message of its own. It appeals, thus, not only to the æsthetic impulse which expresses itself in celebration, and to the social impulse which seeks fellowship, but to the rational impulse which hungers for understanding. The eucharist is Christianity's greatest preacher. Sometimes I wish that we could hush the voices of our preaches and let the Lord's Supper proclaim its uninterpreted gospel.

The genius of the Lord's Supper is that it gives us the Christian gospel without interpretation. It speaks in symbols, and symbols leave the mind of the worshiper to make his own interpretation. There is nothing divisive about a symbol, though it may be used divisively by a party which insists intolerantly upon its own interpretation. If such a party has power it can refuse to allow the symbol to be used save upon condition that it shall mean what it means to those in power. But so long as the symbol has not been thus captured by a group, so long, that is to say, as it is a free symbol available to all to whom it has genuine meaning, it cannot be in itself divisive but unifying. The flag of our country is no less the flag of the pacifist to whom it speaks of international justice than to the militarist to whom it speaks of national might.

So with the Lord's Supper. It proclaims an uninterpreted gospel. It stands for the elemental Christian revelation. What that revelation is I cannot say! Words fail, and thoughts fail also. I can say what it is to *me*. I can let it pass through the prism of my poor intelligence, but its light beam will come

forth broken into fragments. The truth of the gospel is too vast for me, too vast for you, too vast not only for our one-talent minds and for our five-talent minds, but too vast for the ten-talent minds also. It was too vast for John Calvin, albeit his system is still subscribed to as "containing the system of doctrine taught in the holy Scripture." It was too vast for Thomas Aquinas, albeit the Roman Church is bound to this day by the interpretation which he clamped upon it six hundred years ago. It was too vast for Augustine. Aye, it was too vast for Paul. More humble than the great theologians of church history, Paul liked to confess that he knew in part and prophesied in part, that he saw only in a mirror darkly, that the riches of grace in Christ Jesus were "unsearchable" and the ways of God past finding out.

But if our creeds and our preaching are each man's partial attempt at interpreting the reality of the gospel, the Lord's Supper is the perennial proclamation of the materials out of which our creeds are made. In the simple pageantry of this symbolic meal the whole story of the Gospel is evermore retold. It projects and keeps alive to all time the historic facts which occurred within the space of three and thirty years nineteen centuries ago. And it not only recites the historic facts of the Gospel, but by the same token it reflects the eternal cosmic Fact which broke into our world of sense and time with the birth and death of Jesus of Nazareth. The eternal God and His suffering love, spent redemptively for us men and our salvation, are pictured here.

In a little Italian church, Rufus Jones saw a crude painting of the crucifixion in which the artist shows the spikes driven through the hands and feet of the Saviour and on through the beams until they pierce the hands and feet of God, whose shadowy figure is portrayed behind the cross. Such symbolism is sound and truthful. And if it is true of the cross it is more richly true of the eucharist, whose meaning extends beyond the historic event into the eternal life of God. If it seems like an exaggeration to claim so much for so simple a rite, the answer is that the universe is far more truly explained in the homely

simplicities of life than in the strained complexities after which our philosophers strive.

But let us not be drawn away from our theme. We are considering the Lord's Supper as the sacrament of unity, and we are now looking at it as the carrier of the essential revelation by which our common Christian faith is nourished. Our creeds divide us. But at the Lord's Supper we are overwhelmed with awe in face of the supreme and infinite Truth of which our creeds are but blind and partial expressions. In this awe and this insight we are united. The materials of our creeds are here, but not our creeds. In the act of communion at the Lord's table our creeds have no place. We cannot bring them past the door of this Upper Room. At the Lord's table all our smug little definitions of divine grace are dissolved in the original realities which they attempt to explain, and our sectarianisms based upon them fade out.

IV

And finally, the Lord's Supper is the inspiration of an ethic. If it were not so I should question its validity. Our worship misleads us if it opens a door of escape from our moral problems. An act of worship which does not spring from and return into the ethical relationships of our common life is superstition, illusion, a mere massaging of the emotions. Its effects are not only futile but morally enervating. True worship is the celebration of life. It reflects life by dramatizing it, and its purpose is to change life by draining into the channels of our daily activity the sweetening waters of the divine will. This the Lord's Supper, rightly conceived, does.

But how remote from common life seems our conventional observance of it—in the Roman Catholic and hardly less in the Protestant mode of celebration! We Protestants have allowed the Lord's Supper to be carried away into a kind of retreat. We celebrate it as an esoteric rite. I wonder if we do not thereby rob it of its moral power. We make it an appendage of a preaching service. It is reserved for the faithful, for the elect. The public does not share in it, and we Christians

thereby escape the normal pressure of social opinion which would demand that we live in conformity with the implications of our Holy Communion.

I devoutly wish that we could, so to speak, spread the Lord's table in the open places of life. It should not be smothered by a cloistered observance. It is Christianity's greatest preacher. It proclaims God's revelation. But it also proclaims a way of conduct for men and for human society. It dramatizes and keeps forever fresh the moral principle upon which Jesus fashioned His own life and which He imparted to His disciples as their all-comprehending moral law. That principle is the principle of the cross — the great law that we find the best values of life only by losing ourselves, that we cannot secure our rights by merely claiming them, but by doing our duties, that the way of unselfish service and forgiveness is the true path of moral attainment and happiness. Without this ethical inspiration the Lord's Supper becomes sheer sentimentalism.

Am I too bold when I point to a shop-meeting of industrial workers as an appropriate place for the spreading of the Lord's table? Or to a directors' meeting of a corporation? Or to a conference of whites and blacks on race relations? Or to a political caucus? Or to the assembly of the League of Nations? I do not wish to be impractical, but if my suggestion is impractical, taken literally, does it not suggest how far removed our most sacred religious rites are from the really vital interests of our common life? Our religion is thus exposed as a thing of one sphere and our moral life a thing of quite another sphere. There is hardly a spark of contact between them.

Let me mercilessly continue this exposure with a specific illustration. I go back to the close of the great war and the conference of Paris which issued in the treaty of Versailles. Europe, devastated and bereft, lay at the feet of the diplomats who gathered there. These men were for the most part confessing Christians. They were accustomed to go to the Lord's Supper whether under the form of the Roman Mass or the Protestant Communion. But suppose it had been proposed that

the Lord's table be spread in the hall of mirrors in the palace of Versailles! Suppose that these diplomats had knelt together to take the broken loaf of the Lord's body and the cup of His blood!

I am not committing sacrilege in making this suggestion. We are not facing realities until we are able to contemplate such a juxtaposition of the ethics of international diplomacy and the ethics of Christianity. Which ethic would prevail — the ethic of a vindictive and unjust peace or the ethic of peace through redemptive love? I do not say. But if the diplomats could arise from the Table of the eucharistic rite and sign the treaty which they had drafted and coerce Germany by means of a murderous blockade to sign it, there would have been dramatized for us the helplessness and moral sterility of Christianity after its nineteen centuries of profession by Western civilization.

The trouble at Versailles was that there was no blood of Jesus Christ there! It was a vindictive peace, not a redemptive peace. And if there is only one name given under heaven or among men by which a man can be saved, it is no less true that there is no name by which the nations and the social order and civilization itself can be saved except by the name of Christ.

.
 We are now to keep this simple feast. We have laid aside all our denominational superiorities, and, in the spirit of unity, we yield our wills to do our Master's will by serving His brothers and by building a kingdom in His memory. May something of the spirit of Christ pass into us as we eat His body and drink His blood!

PROGRAM OF THE FIRST AMERICAN CONFERENCE OF THE
CHRISTIAN UNITY LEAGUE

First Presbyterian Church, Baltimore, Md.
January 12 and 13, 1928

All Christians were welcomed to this Conference and were free to share in its discussions upon their enrollment, giving name, address, and church membership.

JANUARY 12, 1928

- 10:00 A.M. Chairman.....*Rev. Oscar T. Olson, D.D.*
Minister Mt. Vernon Place M. E. Church,
Baltimore.
- Devotional Period.....*Rev. Melvin H. Way, D.D.*
Rector Emmanuel Reformed Episcopal
Church, Baltimore.
- "ATTITUDES THAT MAKE FOR UNITY".....*Rev. Finis S. Idleman, D.D.*
Minister Central Church, Disciples
of Christ, New York
- "SOCIAL APPROACH—A FORMULA FOR
CHURCH UNION".....*Rev. John M. Moore, D.D.*
General Secretary, Federal Council
of the Churches of Christ in
America, New York.
- "ETHICAL APPROACH—STOCKHOLM CON-
FERENCE ON LIFE AND WORK".....*Rev. Frederick Lynch, D.D.*
Educational Secretary, Church Peace Union,
New York.
- "THEOLOGICAL APPROACH—LAUSANNE
CONFERENCE AND AFTER".....*Rev. Robert Bagnell, D.D.*
Pastor Grace M. E. Church, Harrisburg, Pa.
- GREETINGS: From the United Church of Canada through Rev. Theo-
dore Ross, Port Elgin, N. B.
- Announcements.
- Devotional Period.....*Dr. Nolan R. Best*
Baltimore Federation of Churches.

12:30 P.M. Adjournment.

2:30 P.M. Group Conferences.

4:30 P.M. General Conference.

- Chairman.....*Dr. Ainslie*
- Devotional Period.....*Rev. Don S. Colt, D.D.*
Pastor Govans M. E. Church, Baltimore.
- Reports on Findings, with discussion, in which all the members of the
Conference shared.

5:45 P.M. Adjournment.

- 8:00 P.M. Chairman.....*Rev. Theodore Ross*
Minister United Church of Canada,
Port Elgin, N. B.
- Devotional Period.....*Rev. Romilly M. Humphries, D.D.*
Archdeacon Protestant Episcopal Church,
Baltimore.
- "CHURCH UNITY".....*Rt. Rev. W. A. Guerry, D.D.*
Protestant Episcopal Bishop of
South Carolina, Charleston, S. C.
- "WAYS OF CHURCH UNION".....*President Geo. W. Richards, D.D.*
Reformed Theological Seminary,
Lancaster, Pa.

JANUARY 13, 1928

- 10:00 A.M. Chairman.....*Rev. H. P. Almon Abbott, D.D.*
 Rector Grace and St. Peter's Protestant
 Episcopal Church, Baltimore.
- Devotional Period.....*Rev. Robert E. Browning, D.D.*
 Rector Ascension Protestant Episcopal
 Church, Baltimore.
- "NEXT STEPS".....**Rev. William Adams Brown, D.D.*
 Union Theological Seminary, New York.
- "UNITY IN WORSHIP".....*Rev. Robt. A. Ashworth, D.D.*
 Pastor Baptist Church of the Redeemer,
 Yonkers, N. Y.
- "CHRISTIAN UNION AND CHRISTIAN
 EDUCATION".....*President W. A. Harper, LL.D.*
 Elon College, N. C.
- "UNITY ON THE MISSION FIELDS".....*Rev. Robert A. Hume, D.D.*
 Principal Ahmednagar Theological College, India.
- "UNITY IN SOCIAL BETTERMENT".....**Bishop Francis J. McConnell, D.D.*
 Pittsburgh, Pa.
- Announcements.
- Devotional Period.....*Rev. Robert G. Leetch, D.D.*
 Minister Guilford Community Church, Baltimore.

12:30 P.M. Adjournment.

2:30 P.M. Group Conferences.

4:30 P.M. General Conference.

- Chairman.....*Dr. Ainslie*
- Devotional Period.....*Rev. Ivan Murray Rose, D.D.*
 Pastor First Baptist Church, Philadelphia.

Reports on Findings, with discussion, in which all the members of the
 Conference shared.

5:45 P.M. Adjournment.

8:00 P.M. Chairman.....*Mrs. A. Morris Carey*
 Society of Friends, Baltimore.

- Devotional Period.....*Rev. O. F. Blackwelder, D.D.*
 Pastor Christ English Lutheran Church,
 Baltimore

"THE SACRAMENT OF UNITY".....*Rev. Charles C. Morrison, D.D.*
 Editor, *The Christian Century*, Chicago.

8:45 P.M. Celebration of the Lord's Supper, conducted by Rev. Hugh L.
 Hodge, D.D., Pastor First Presbyterian Church; †Rev. Thomas F.
 Opie, D.D., Rector Protestant Episcopal Church of the Holy Com-
 forter, Burlington, N. C.; Rev. John G. Fleck, D.D., Pastor St. John's
 Lutheran Church, Baltimore; Rev. John H. Day, D.D., Pastor Seventh
 Baptist Church, Baltimore; and others, in which all were invited to
 share.

SAMUEL M. HANN, *Secretary*,
 2 Somerset Road, Baltimore, Md.

METHOD OF THE CONFERENCE

Each day was arranged with addresses in the morning from 10 to 12:30.
 On the Conference assembling at 2:30 it was divided into twelve to fifteen
 groups or more, meeting in various rooms of the First Presbyterian Church, where every
 person took part in discussing the subjects presented in the morning session. The group find-
 ings were presented to the general Conference, at 4:30. The general Conference shaped these
 findings into proper form for publication. There were addresses on both evenings and on the
 last evening the Lord's Supper was celebrated, in which all communions shared.

* We regret that the manuscripts of the addresses of Dr. Brown and Bishop McConnell have
 not been received as we go to press.

† After consenting to serve, the Protestant Episcopal rector notified the committee the day
 before the conference that he had been advised by the Protestant Episcopal Bishop Coadjutor
 of Maryland and the rector of St. Paul's Protestant Episcopal Church, in which parish the
 First Presbyterian Church is located, not to appear. Therefore, he did not serve as one of
 the celebrants of the Lord's Supper with Presbyterians and others.

QUESTIONS FOR GROUP CONFERENCES AT THE BALTIMORE CONFERENCE

THE leader of the group was free to take any one of these questions or several of them, and seek to get an expression, favorable or unfavorable, from every member of the group, of which he reduced to writing the general expression of the group and presented the same to the general conference.

1. Are we to think of the Church as including all Christians — Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all who accept Jesus Christ as Lord and Savior?
 - a. Since all of these divisions accept Jesus as the Christ and the Scriptures, can any one of them maintain scripturally, historically, or morally that it is infallibly right on other matters and that all others are wrong on those same matters?
 - b. Should we regard these denominational divisions as permanent or as temporary in the evolution of Christian life?
 - c. Is it possible to substitute, in this generation, for denominational autocracy, arrogance, and exclusiveness those characteristics which Jesus Christ left as the distinct marks of His Church, such as humility, gentleness, longsuffering, meekness, brotherly kindness, and love?
 - d. What should be our attitude toward other Christians in trying to bring about a better attitude among our Lord's disciples toward each other?
2. What are the fields of our study for better understanding?
 - a. The New Testament?
 - b. History, including the ancient creeds?
 - c. Modern Biblical criticism?
 - d. Should the past dominate our thinking more than the present and the future?
3. How are we to adjust our differences?
 - a. By staying apart until we agree in every particular?
 - b. By agreeing to work together as a method of understanding?
 - c. In working together how far shall we go (1) in the social approach, (2) in the ethical approach, and (3) in the theological approach?
4. Is a united Church more desirable than a divided Church?
 - a. Can a united Church find its mind and the mind of Christ better than a divided Church?
 - b. Is it possible for a divided Church to Christianize the world?
 - c. Did Christ regard brotherhood as a vital factor?
 - d. Are not the great sins of the world with the exclusion of brotherhood from the Church a challenge to all the churches to get together into a real brotherhood for the weal of mankind?
5. Does our system of denominational education make for Christian unity?
 - a. Could our Sunday-schools function more effectively in the passing on of religious heritage, training in worship, and getting at the implications of our social ideals by a united approach in the study and practice of Christian unity?
 - b. Would interdenominationalizing of all denominational schools be a distinct step in Christian education?
 - c. Would it be better to educate ministers together rather than in separate institutions?
 - d. Are denominational papers helps or hindrances to Christian unity?
6. What is the place of the sacraments?
 - a. Is their administration in the hands of a special priesthood or a ministry set apart by ordination with the laying on of hands and prayer?
 - b. Is baptism, irrespective of its form, to be regarded as the initial rite of Christian discipleship?
 - c. Should the Lord's Supper be restricted to those of certain beliefs and therefore to the exclusion of others, or should it be the bond of Christian discipleship, irrespective of the interpretation, whether as "a symbolic remembrance" or the "real presence"?
 - d. Is diversity in unity a better method of approach than uniformity?
7. Is it fair to Christ and non-Christian peoples to attempt to establish a denominational Christianity in non-Christian lands?
 - a. Is it possible for denominational boards to get together here in America rather than have their converts trying to find their way toward each other in non-Christian lands, sometimes in the face of protests from the American and European boards?
 - b. Is the non-Christian atmosphere of India, China, and Japan more responsive to unity than the denominational atmosphere of America and Europe?
 - c. If so, why?
8. Is worship helped or hindered by excluding any one of Christ's disciples from our fellowship?
 - a. Is it prayer when one prays for his denomination and leaves out all the rest of Christendom?
 - b. Have we a moral right to go to the Throne of Grace without taking with us the whole Church of Christ?
 - c. If we make distinction in our prayers are we not worldly and living as ordinary people?
9. In the remembrance of the large place in prayer that Christ gave to Christian unity, how large a place should we give to it in prayer?

FINDINGS OF THE BALTIMORE CHRISTIAN UNITY CONFERENCE

1. We of the Baltimore Conference of the Christian Unity League, holding membership in twenty-five communions and citizenship in eleven states and Canada, recognize the desirability of such freedom in the Church of God as will enable diverse groups to give expression to distinct emphases in doctrine, worship, and operations. We agree, likewise, that geographical, cultural, and racial differences may require diversity in administrative organization.

But we believe that, if the prayer of our Lord is to be fulfilled, the unity of all His disciples must be visibly expressed. Only as the disciples of our Lord are united and share with one another the spiritual insight and experience, which each can contribute, can they fully explore the mind of Christ and understand His will. Only a united Church can evangelize the world. Only as the Church exemplifies the spirit of brotherhood can she effectively promote that spirit throughout the range of human relationships. The flagrant sins against brotherhood, both public and private, which threaten to disrupt the national and international, industrial and social, life of our day, contribute a challenge to all the communions of Christendom to come together in an organic unity for the weal of mankind.

While we keep this ultimate aim of a visible unity of all disciples continually in mind and affirm our purpose to labor for it, we recognize that important differences of conviction, particularly as to the nature and authority of the Church, present in these times grave difficulties in the way of its achievement. Nevertheless, we earnestly and persistently seek common understanding and agreement with those who differ from us and urge such communions as already stand on approximately the same ground to press toward the closest possible forms of unity as a step toward the fully inclusive unity for which we hope. It is our conviction that there is a most urgent need that immediate steps should be taken to develop conviction and such forms of organization as will enable these churches visibly to express their fellowship in Christ, which already exists, and to contrive to carry out a common strategy without encroachment upon essential spiritual liberties.

2. The Baltimore Conference of the Christian Unity League desires to express its firm conviction that the World Conference on Faith and Order, held at Lausanne, August 3-21, 1927, marked a great step forward in the progress of Christian unity and that its significance cannot be overestimated. Viewed as an isolated event, it may have seemed to those who did not care-

fully follow its deliberations to have emphasized the differences obtaining between the various communions of the Church rather than their agreements. Viewed as a step in a long series of events in the history of the movement toward unity, it marked a great step forward. Even as a manifestation of the deep and growing desire for unity and dissatisfaction with the divided condition of Christ's Church, it had marked significance. But it was more than these. It was the first gathering of practically all the Christian communions of the world, except Rome, to discuss the possibility of increasing oneness. Out of it came a new understanding on the part of the different churches of each other's point of view that will make all future efforts toward unity more effective and more fruitful of events. A study of the reports adopted for presentation to the churches for study and discussion will reveal an agreement on faith and doctrine, and even upon sacraments and orders, that would have been impossible a generation back.

We, therefore, urge upon the various churches the careful study of these reports and we heartily concur in the recommendation of the Business Committee of the World Conference on Faith and Order that regional conferences be arranged all over the country with the Lausanne reports as the basis of discussion. We also urge that, in the holding of these regional conferences, or any other conferences which the Christian Unity League may hold, women and representatives from the Youth Movement be given places on the program.

3. The Baltimore Conference recognizes that the statement in the doctrinal formulas of the churches and their ways of government and of worship were largely based upon the results of Biblical interpretation and theories of origins of Christian institutions, as held at the time the statements were prepared; for example, in the first four centuries and in the sixteenth and seventeenth centuries.

We are convinced that during the nineteenth and the first quarter of the twentieth century decided progress has been made in the discovery of new sources in the use of sounder and more trustworthy methods of Biblical interpretation and in the way of historical study of the origin and valuation of Christian creeds and institutions.

We believe that the cause of Christian unity would be furthered if representative scholars of the different churches would be appointed on commissions, who would devote themselves to the study of the great issues set forth relating to faith and order of the churches in the reports of Lausanne, and assemble in accessible forms the accredited results of Biblical interpretation and historical study.

We, therefore, recommend that the Baltimore Conference of the Christian Unity League submit this matter to the Continuation Committee of the World Conference on Faith and Order.

4. We also recognize the great service the Federal Council of the Churches of Christ has rendered American Christianity in giving expression

to the practical unity we already have in the channel of co-operative service. Working together is essential to a common understanding and to further unity. Such an instrument of mutual action has the advantage of potential leadership, which is more than being a channel of intercommunication.

We, therefore, recommend to this organization, as it prepares for its twentieth anniversary, a study of its possibilities to effect a fuller unity of its constituent communions. We submit the suggestion that equal effort should be made by the Council to interest various communions in one another as is now made to interest them in common tasks. This might mean the creation of a commission on unity, with an employed secretary, whose ministry would point to a goal beyond the present organization and lead the way.

5. The Baltimore Conference of the Christian Unity League confesses the conviction that the spiritual children of the Western churches, as they are being organized into churches in foreign lands, know little and care practically nothing for the differences of Western denominations.

Therefore, this Conference urges all churches everywhere to minimize their denominational differences and to expect their foreign representatives to promote Christian unity in every feasible way. And we desire to express our gratitude to God for the stimulus from the foreign mission fields to Christian unity in the homelands.

6. * The Baltimore Conference recognizes that the denominational schools are becoming less denominational and that in some instances, particularly on the foreign mission fields, they are becoming interdenominational. We, therefore, urge that all denominational schools will not only bring on their faculties persons of other denominations, which already is being done, but that they will take steps, if need be by the change of their charters, to bring on their boards of trustees persons of other denominations, until gradually the denominational school will be controlled by several denominations instead of by one. By such a method the whole denominational school system would tend toward a fuller Christian interpretation.

We also recognize the disadvantage in educating young men for the Christian ministry in denominational seminaries apart from other young men who are being educated in seminaries of other denominations; and, therefore, desire to express to those in control of denominational seminaries (1) that they consider the possibility of immediate steps in establishing a course in Christian unity where those of other denominations may speak to their students in the interest of a united Christendom from different angles, and (2) that they consider seriously the possibility of unifying theological seminaries for the educational and spiritual equipment of the young men who are being trained to become ministers of Christ.

* Finding No. 6 was not passed by the committee, but was presented from the floor of the Conference and passed.

It is further recognized that, as a factor in the Church's education for unity, the denominational papers may, to the advantage of this cause and the coming of Christ's Kingdom, publish more contributed articles and news items from other denominations, thereby widening the outlook for a larger fellowship and helping to prepare the way for a united Christendom. It is hoped that the denominational press may gradually become interdenominational both in editorship and in ownership.

7. In view of the frequent references in this Conference of the Christian Unity League to the sacraments and intercommunion, we express the conviction that every instance of intercommunion is a convincing testimony to the world of the unity of Christ's Church, and we would express the hope that such testimony be more and more frequently manifested as a recognition of the equality of all Christians before God.

8. In consequence of the urgent need of a Christendom united in brotherly love, we call upon the churches of the world to follow the example of our Lord in praying for the oneness of His disciples, in order that His Gospel may triumph in all nations and among all races. We further urge that prayer, as a factor in bringing the unity of Christendom, be diligently studied as any other factor and that it also be practiced by intercommunion groups until the whole Church be brought in penitence to find the will of our Lord for the unity of His disciples.

Committee:

FREDERICK LYNCH

Executive Secretary Church Peace Union, New York

G. W. RICHARDS

President Reformed Theological Seminary, Lancaster, Pa.

FINIS S. IDLEMAN

Minister Central Church, Disciples of Christ, New York

ROBERT A. ASHWORTH

Pastor Baptist Church of the Redeemer, Yonkers, N. Y.

HUGH L. ELDERDICE

President Methodist Protestant Theological Seminary, Westminster, Md.

JOHN M. MOORE

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

ALFRED E. GARRETT

Society of Friends, Philadelphia

ROBERT A. HUME

Principal Ahmednagar Theological College, India.

Bishop W. A. Guerry, Charleston, S. C., was a member of the committee, being chairman of one of the group conferences, but he asked to be excused from signing the full report.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

BALTIMORE CONFERENCE

A Vacant Chair at the Lord's Supper

A DISTINCTIVE feature of the Baltimore Conference of the Christian Unity League was a communion service on the closing night. Remembering their inability to have a common celebration of the Eucharist at Lausanne, and humiliated by that fact, the Christian Unity League projected a celebration at Baltimore which, in addition to its intrinsic value to all who might participate, would also exhibit the unity of Christians of many names in the fundamental matter of their experience of a common devotion to Christ the Redeemer. The Rev. Dr. Hugh L. Hodge, minister of the church in which the conference sessions were held, had invited to assist him as celebrants of the Holy Communion three other clergymen from the Protestant Episcopal, Lutheran, and Baptist fellowships. The invitations had been accepted. Following a sermon by the editor of *The Christian Century* on "The Sacrament of Unity," the elements were distributed to the great congregation by a group of stewards chosen from the Baptists, Disciples, Episcopalians, Evangelicals, Lutherans, Methodists, Presbyterians, and Universalists. It was a most impressive and memorable experience. The congregation was not informed, however, of the last moment withdrawal of the Episcopal representative from the group of celebrants. It was later learned that the Rev. Dr. Opie of North Carolina had been restrained by the bishop coadjutor of Maryland from carrying out his intention to share in the service, being admonished by the bishop that to enter the diocese on such a mission would be regarded as an act of discourtesy. It is said that Dr. Opie accepted the ruling only after it became clear that to follow the dictates of his own conscience in the matter would entail serious consequences. As the conference broke up and the fact of such episcopal inhibition of the fraternal spirit became known, it was generally felt that the problem of Christian unity had perhaps been illuminated as much by this incident as by any deliverance in the discussion periods.

[From *The Christian Century*, Chicago.]

Barriers to Unity

WE regret to report that the one event of the Baltimore Conference of the Christian Unity League which is of most concern to the Episcopal Church reflects so little credit upon it. It was hoped that this gathering might surpass Lausanne through a communion service on the closing night celebrated jointly by ministers of the Episcopal, Lutheran, Presbyterian, and Baptist churches. At the last moment our own cleric representative felt it necessary to withdraw, on the advice of the bishop coadjutor of Maryland, who said that participation would hurt the cause of unity and create division in our own church, and the rector of St. Paul's the nearest parish to the meeting-place of the conference, who disclaimed jurisdiction but advised against it. While he was not officially inhibited, he felt that courtesy compelled him to follow their counsel. "Ecclesiastical opinion, personal advice, and canonical technicality were the barriers," he tells us. A Baltimore clergyman writes us, "Some of us are boiling inside." It is high time that all of us boiled over.

And so once more the Episcopal Church takes an attitude toward unity which closely resembles that of the author of the recent papal encyclical. Once again we provide support for the fear expressed in these columns, that, however few the denominations may ultimately become, there will always be a certain number, *and* the Episcopal Church. The *Christian Century*, in commenting on the matter, speaks of "A Vacant Chair at the Lord's Supper," and suggests that this "Episcopal inhibition of the fraternal spirit" indicates how little but words may be expected from us.

Are we content to let the matter rest here? What sacred principle could have been endangered by our participation in this Lord's Supper? Only that very un-Christian and un-Catholic assumption that we, and two other churches which share a few of our methods, possess the only channels of Divine grace.

Are we willing to dare nothing for Christian unity? Do we value it sufficiently to sacrifice for its sake a few of our ecclesiastical habits which are none too well supported by history or common sense? We cannot help wishing that our representative at the conference had been as rude as was a certain apostle when the pillars of the Church forbade him to eat with Gentiles. Something happened of great moment to all of us. And we might get somewhere, if a large number of our clergy resolved to practice unity in spite of their bishops. We should rather

relish the spectacle to men and angels of priests of the Church tried for the heresy of Christian friendship. The bishops could do no more than publicly admonish the culprits. This would harm no one; and it might save the Church.

[From *The Churchman*, New York.]

Dr. Opie's Explanation on Withdrawing from Participation in the Lord's Supper at the Baltimore Conference

WHEN invited by the promoters of the Christian Unity Conference in Baltimore to participate in the joint communion service which came at the close of the sessions, I accepted in good faith, with the understanding that I was not representing the Episcopal Church, as I had no authority to do so, but on my own personal initiative. I knew of nothing in the canons of the Church, the rubrics or the Book of Common Prayer or in my ordination vows to inhibit my taking part in such a service in the capacity of a Christian minister, associating myself with other Christian ministers, at the invitation of the pastor of the church (Presbyterian) in which the proposed service was to be held. I agreed to "offer a prayer, to read the Scripture, or to pronounce the benediction." I dissented from the proposal that I appear in the robes of the Church, holding that this might seem tantamount to an official act, but agreed to be one of four or five Christian ministers jointly to show our sense of Christian fraternity, on our own responsibility.

As soon as my name appeared in connection with the conference publicity I had a personal and "unofficial" letter from the bishop coadjutor of Maryland, stating that such an act would tend to disrupt rather than to aid the unity movement and also to divide our own household of faith. This letter stated that "courtesy requires" that I obtain the sanction of Bishop Murray or get the consent of the rector of St. Paul's (Episcopal) Church, "as Baltimore is in his parish." This was two days before the time of my proposed departure for Baltimore, and so I immediately set about to procure "consent." However, the rector of St. Paul's stated that he had "no jurisdiction" in the matter but "personally advised against it." Since I had been, as it were, referred to the canon on officiating in another's parish, and had failed to get the canonical consent, I felt that the whole situation prohibited my participating in the service, though the withdrawal had to come at the eleventh hour. I have since been informed that the "Vestry Act," under which

the Episcopal vestries are automatically incorporated, makes the whole city of Baltimore a part of St. Paul's parish! According to my own interpretation of the canon I did not, nor do I yet, consider it to imply that the Presbyterian Church was in the "parish" of any Episcopal Church in a given city. I supposed that the word "parish" comprehended only the church, missions, parish house, and other church property, together with, conceivably, the homes of Episcopal families connected therewith. Thus I felt that I could, without canonical impropriety, accept the invitation to "be a Christian" with other Christians in Baltimore.

Lambeth and Lausanne have assured us that we are all (those duly baptized with water in the name of the Trinity) members of the Universal Church. When this is recognized as a fact, ecclesiastically accepted, we shall be able to manifest and to enjoy our Christian fellowship with all types of sincere followers of Jesus. Until that time, I suppose we shall have "to let patience have her perfect work."

[From Rev. Thomas F. Opie, D.D., rector of the Church of the Holy Comforter, Burlington, N. C., in *The Churchman*, New York.]

Episcopal Clergymen Sat in the Congregation and Communed

The Baltimore Conference of the Christian Unity League was conducted along the lines of Lausanne, with prepared addresses on designated subjects at the morning sessions and group conferences for discussion in the afternoon, followed by a general conference to determine the "findings." The conference closed with a joint celebration of the Lord's Supper on Friday evening, in an attempt at unity of worship which Lausanne was not able to bring to pass. Unfortunately, this was not completely attained, for the Episcopal clergy, though invited, were conspicuously absent in the conduct of this communion service. Nevertheless a number of Episcopal laymen did assist in the service and clergy sat in the congregation and communed.

[From Rev. J. A. Mitchell, rector of the Church of the Messiah, Baltimore, Md., in *The Southern Churchman*, Richmond, Va.]

CORRECTION: On page 275 of the January number the third line from the bottom should read: Morally speaking, the Holy Supper—the sacrament of solidarity—signifies: —Ed.

The Christian Union Quarterly

**INTERDENOMINATIONAL AND
INTERNATIONAL**

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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. Levi G. Batman, Youngstown, Ohio; Secretary, Rev. H. C. Armstrong, 230 N. Fulton Ave., 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. Linley V. Gordon, 70 Fifth Ave., New York City. 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; Secretariat, P. O. Box 226, Boston, Mass, 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. S. Parkes Cadman; Secretary, Rev. Charles S. Macfarland, 105 E. 22nd 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, Bryn Melyn, Harrow Weald, Middlesex. 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 CRURCHES OF ENGLAND, 1895. President, Rev. H. Elvet Lewis, M. A., 37 Highbury, New Park, N. 5, London. Secretary, Rev. Thomas Nightingale, Memorial Hall, Farringdon Street, E. C. 4, 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.

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