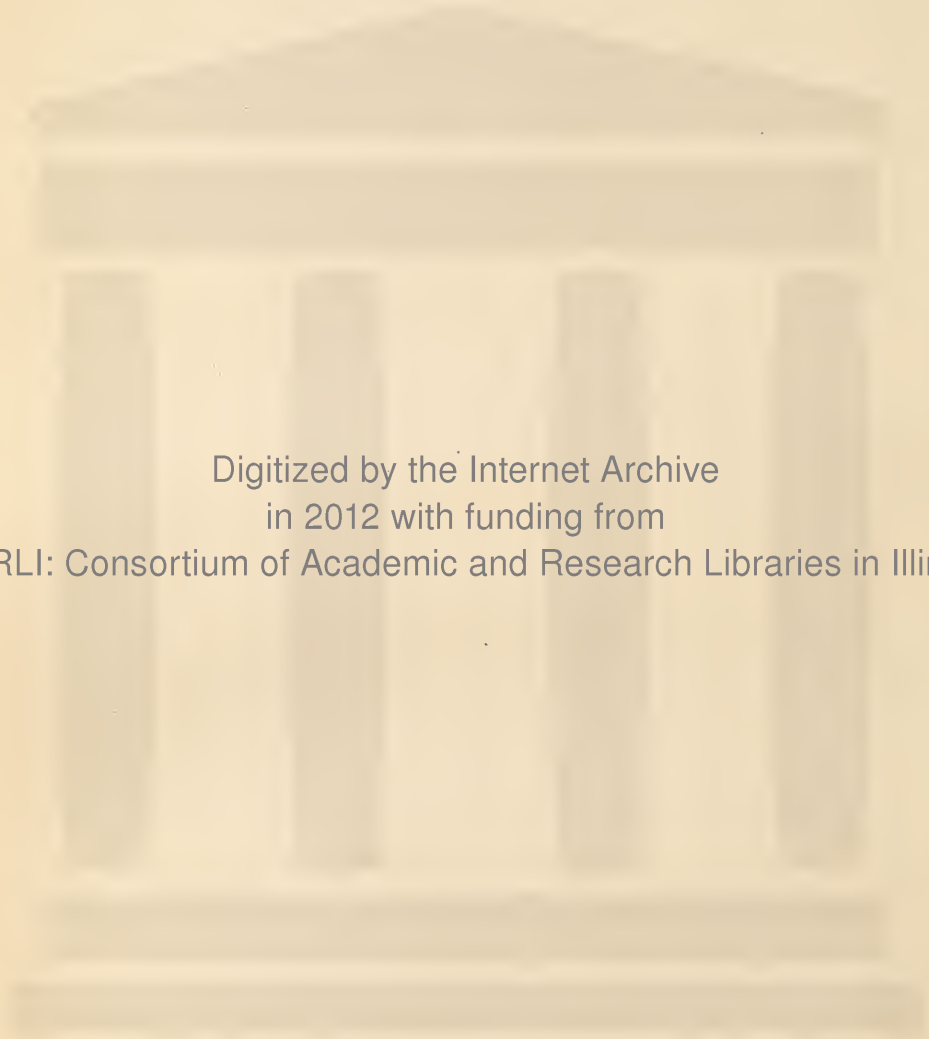


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Association for the Promotion of Christian Unity Inc.

(Having its Inception in the Work of Thomas Campbell, a
Presbyterian Minister of Washington, Pa., 1809)

An Organization of Disciples of Christ

PURPOSE OF THE ASSOCIATION: To watch for every indication of Christian unity and to hasten the time, by intercessory prayer, friendly conferences and distribution of irenic literature, "till we all attain unto the unity of the faith."

ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

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.

CONDITION OF MEMBERSHIP IN THE ASSOCIATION: Sympathy with the work of Christian unity, expressed in prayer and coöperation, irrespective of Church affiliation, and the payment of not less than \$2.50 for annual membership fee, payment preferably in January. Those paying less are counted contributors, but not members.

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WORK OF THE ASSOCIATION: The Commission of the Association is simply the Executive Committee of twenty-five members, nine of whom are the Committee on Direction, dealing with such problems as may come before the Association for action between the annual meetings. It is proposed to use this Commission under four divisions: namely, Commission on Christian Unity, dealing with Christian unity in general; Commission on a World Conference on Faith and Order; Commission on Federation; and Commission on International Friendship. To all these subjects the Association for the Promotion of Christian Unity has spoken. The Association publishes *The Christian Union Quarterly*.

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CHRISTIAN UNITY CALENDAR

A WORLD Conference on Faith and Order, time and place not yet named.

AT THE instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

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CHRISTIAN UNITY PRAYER LEAGUE

(Membership in this League is open to all Christians—Greek, Roman, Anglican and Protestant, the only requirement being a notice by post card or letter of one's desire to be so enrolled, stating the Church of which he is a member. Address, Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Ave., Baltimore, Md., U. S. A.)

MEDITATION

WHEN several Communions united in a certain theological college in China, the missionaries adopted the plan of teaching to the full classes subjects on which the coöperating Churches were agreed and of giving separate private instruction by denominational professors to their own students. When this arrangement was announced, the Chinese students objected, stating that they wanted to know about all the denominations and that they preferred to have each professor explain his position before the whole body of students. The professors could not refuse such a request; but they found that it was not easy to be aggressively sectarian when they were addressing students and colleagues of other Communions. The importance of some denominational tenets began to shrink before such an audience, and others did not appear to be quite so vital as they appeared in a denominational class room. A professor in another theological seminary was endeavoring to explain to his Chinese class the difference between Arminianism and Calvinism. After a laborious effort, he said to them: "Young gentlemen, do you clearly get the fundamental difference between these two great systems of theology?" "Yes, Professor," replied one of the Chinese, "we do get it, and we don't think there is much in it. The Arminian is sure that he has salvation, but he is afraid he is going to lose it; while the Calvinist is sure that he won't lose it, but is afraid he hasn't got it."—ARTHUR JUDSON BROWN, in *Unity and Missions*.

PRAYER

O GOD, we pray for thy Church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. Help her to proclaim boldly the coming of the Kingdom of God and the doom of all that resist it. Fill her with the prophets' scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.—WALTER RAUSCHENBUSCH, in *Prayers of the Social Awakening*.

LOVE DRAWS THE DISCIPLES TOGETHER

THE influences making to-day for a better understanding among the Churches are many, the points of attachment are multiplying every year; but the process of the unification of Christendom will not progress faster than does the increase of love. Denominations, like metals, fuse only when at white heat. There is a story of certain bridge-builders who were engaged in constructing the two halves of the single arch that was to span a river. From either side of the river they labored simultaneously, building out from the great piers on opposite banks the two arms of the bridge that were to meet in the middle. The day came when, at nightfall, the last truss and girder were put into place, but to their dismay the plates of the bridge were several inches apart and would not meet. But the next morning the sun rose above the horizon and, as it neared the zenith, poured its warm rays upon all below; and the foreman, walking out upon the bridge, found that the two great arms of the arch had expanded until they touched each other and were easily riveted together. While coldness of heart drives us apart, the warmth of Christian love thus draws us together. The greatest hindrance to unity is lack of the Christ spirit. Selfishness is always divisive. "I didn't get that family to come to us," a good woman was heard to say, "but one thing is certain,—they will never go to the other Church!" Such a spirit would delay the unity of the Church until the day of judgment! But when the Churches are possessed of the spirit of John the Baptist, when he said of his Master, "He must increase, but I must decrease," essential Church unity is already achieved.—ROBERT A. ASHWORTH, in *The Union of Christian Forces*.

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THE CHRISTIAN UNION QUARTERLY

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No. 1

EDITORIAL

EXPLORERS IN CHRISTIAN UNITY

THE preparation for the World Conference on Faith and Order is not only revealing the unity that already exists in many parts of Christendom, but is affording opportunities to make this unity more visible. One of the most notable instances of this is the recent statement, published on another page, of the Second Interim Report of a subcommittee appointed by the Archbishops of Canterbury and York's Committee and by representatives of the English Free Churches' Commissions in connection with the proposed World Conference on Faith and Order. In the First Interim Report by this joint sub-committee the subjects dealt with agreements on matters of Faith and Order, as well as a statement of differences relating to matters of Order. This second Interim Report deals with the Episcopate and in such fine spirit and unusual fairness, both to the Episcopal and non-Episcopal Communion, that whatever may be one's opinion, he cannot resist commending the spirit and giving himself sympathetically to that atmosphere where friendly agreements rise above acrimonious controversies.

The appointment of this joint sub-committee was one of the results of the visit of the second deputation appointed by the Protestant Episcopal Church to visit Great Britain and Ireland in 1913-1914 in the interest of the proposed World Conference. While no one of the signatories is an official spokesman in this matter for any of the Communions represented, thereby attempting to bind any of the Communions, nevertheless the distinguished leadership of the signatories in their respective Communions, as well as in British Christianity in general, makes this a distinctive historic document, which cannot be ignored by any Christian who thinks along the paths of reconciliation in the divided Church.

Just as in their first report they did not attempt to draw up a creed because they formulated certain definite agreements of Faith, so in this instance they disclaim any intention of formulating any basis for the reunion of Christendom; but, as explorers, they are seeking to make such preparation for the consideration of a basis as must receive consideration in the proposed Conference.

The report sets aside matters relating to the origin, history and authority of the Episcopate, and seeks to maintain only the fact "not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches." Then, speaking for both the Episcopal and non-Episcopal divisions, it says:

"The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom, as the recognized organ of the unity and continuity of the Church, is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

"The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came

into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied.”

This is well said, but the question arises, Is the Episcopate the organ of the unity and continuity of the Church?

Regarding its unity, as a matter of fact the Episcopate is not the organ of unity. There are no wider divisions in Christendom to-day than between the three great divisions among the Episcopal Churches—Greek Orthodox, Roman Catholic and Anglican. There is a far greater likelihood of the organic unity of all Protestantism than of these three branches of the Episcopacy.

Regarding its continuity, this has been one of the streams of continuity which, in an historic document signed some years ago by a group of Episcopalians and Disciples in New York, it was recognized “that from very early times” there was a common succession of orders. The second specification is more tangible, however, than the first, but we are not quibbling over words and phrases. We rejoice over every indication of progress toward reconciliation.

The second fact is likewise a decided advance. Because Protestantism reacted from Roman Catholicism and Non-conformity dissented from the Establishment is no reason that they were any less Churches than the Churches from which came the reaction and dissent were any less Churches because of their abuses. Said one of the Prime Ministers of England in the midst of a discussion on international relations, “Gentlemen, we must study larger maps.” It is no less pertinent in our discussion of problems bearing on Christian unity. The Greek, Roman, Anglican and Protestant, irrespective of their theories regarding the priesthood, are the great di-

visions of Christendom. They are all Churches, but Churches divided. They have all had their abuses, which should serve as lessons to cause us to avoid like abuses in the future. They have all had their illustrious histories and these histories will never be disowned as long as memory holds in its embrace our heroic forebears, whose faith and devotion were channels through which divine life flowed from generation to generation, whether amid elaborate ritual with smoking incense or amid the plainer worship of singing hymns and witnessing one to another of that heavenly grace that makes men free. All of these have their offerings to make for a united Christendom, for a permanent unity cannot come by compromise or elimination, but instead it must come by comprehension and all of the accumulations of faith, freedom, brotherly kindness and love that each possesses. The united Church cannot afford to lose anything in the past that has given enrichment to human life, whether its custodians be Greek, Roman, Anglican or Protestant.

It is not a question of whether Protestants shall be converts to Episcopacy, as the London *Church Times* intimates, or whether the walls of the Episcopate are crumbling by incorporating the term "constitutional," but it is sufficient that the signatories of this report advise that the Episcopate assume "a constitutional form, both as regards the method of election of the bishops as by clergy and people, and the method of government after election," which is the practise of the Protestant Episcopal Church in America. This is significant especially in England, both because of the exploratory character of the statement as adapted to these times and the tendency to return to the primitive ideals and practises of the Episcopacy. We must find our way out of where we are with our multiplicity of divisions to both an atmosphere and basis that will indicate the possibilities of unity for the whole Church. Under the

leadership of Christ these adjustments are altogether possible, for back to him and around him toleration, courtesy and brotherly kindness prevail. One man directing with infallibility what others shall do is tyranny; every man doing that which is right in his own eyes is anarchy. There is a middle ground somewhere and that middle ground is right or else we destroy thousands of human possibilities in the finest art of which we dream.

There must be organization. It is a part of life. Said John Ruskin, "The highest and first law of the universe, and the other name of life, is help. The other name of death is separation. Government and coöperation are in all things, and eternally, the laws of life. Anarchy and competition, eternally, and in all things the laws of death." The days of monarchical governments in state affairs are shortened. Political democracies are widening the channels of human activities. The Church, sad to say, but always the last to give away for these widening currents, must gradually give away, and the report of this sub-committee is one of the indications. It will hardly come as a revolution. The human mind is better prepared for changes in this day than it was in either the sixteenth or seventeenth century, when Protestantism and Non-conformity swept their way like forest fires. Adjustments of the future will come gradually; a more comprehensive organization will find itself; orderliness will seek adjustment to the needs of the times; and the whole Church shall bring its wealth of holiness to a common altar. The time is already at hand.

THE WRONG AND THE RIGHT METHOD OF SEEKING CHRISTIAN REUNION

By ALFRED E. GARVIE, M.A., D.D., Principal of New College, London, Eng.

I

(1) THAT the Church in the New Testament was one Church needs no proof. That unity was at a very early date threatened by the grievance of the Hellenists against the Hebrews in the Church of Jerusalem, and still more seriously imperiled by the dispute regarding the circumcision of the Gentiles who believed. Paul, in insisting on going to Jerusalem with the gifts of the Gentiles, was ready to be offered up as a sacrifice on the altar of the Church's unity. Not only was there this peril of schism, but the Epistles of the Captivity show heresy threatened even at a very early date. The apostolic unity was not uniformity; we must distinguish various types in the theology of the New Testament. If Paul and James do not contradict one another on the subject of the relation of faith and works, it is certain that the emphasis of one falls differently from that of the other. The author of II. Peter speaks respectfully of "our beloved brother Paul," but is evidently uneasy about the results of his teaching in some cases. A substantial unity there is, but no absolute uniformity. It had been a good thing for the Church had that fact been fully recognized, and its consequences consistently accepted.

(2) Can we truly claim that subsequently to the apostolic age there ever was a time when uniformity held sway? Must we not honestly admit that the attempts to enforce uniformity only produced division? We must condemn as not Christian all the schisms and heresies

that the dominant party in the Church succeeded in suppressing or expelling, if we are to make the assumption that there was in the strict sense of the word *catholic* a Catholic Church. Not to put in a plea even for Arians or Macedonians, must we banish Nestorians and Monophysites beyond the Christian pale? If they are not, was the Church that persecuted them *catholic*? The division of East and West surely imperils this claim to catholicity for each of these sections. If in what was common to them lay the roots of their subsequent divisions, can we claim that that common element has the indelible character of catholicity? Can we arbitrarily fix a date in the history of the Christian Church, and assert that only what emerged before that date has a right to be regarded as catholic? Not only may what has emerged in history be submerged by history, but surely after that date much may have emerged not deserving submergence. Without an arbitrary handling of history we cannot in the strict sense of the word affirm catholicity of belief, worship or polity, spatially or temporally.

(3) Are we not even driven to the conclusion that the unity of the Christian Church might have been preserved to a far greater extent, had not uniformity been made the end, and had not means been used to secure that end which only served to provoke divisions? In not a few cases the sin of schism or heresy is to be looked for rather in the arrogance of the majority than in the recalcitrance of the minority. If we to-day for convenience accept the epithet *Catholic* for a certain type of doctrine, ritual, polity which has dominated the greater part of Christendom through the larger period of Christian history, it must be understood that we do not concede the assumption of the word that this type can claim to be, or has even proved to be, universally and permanently the only valid expression of Christian faith and life.

(4) The denial of catholicity in this sense of the word does not mean, however, that there has been no unity of the Christian Church in the past, and that we may not dare to hope for even a greater measure of unity in the future. All that is affirmed is that Catholicism has sought the wrong kind of unity, and has sought it by means that provoked, and could only provoke, division. That is surely one of the most important lessons which history could teach us. Nor does this denial mean that the Catholic Church, that is, the Church which has claimed to be catholic, was generally wrong, and the schismatics and heretics generally right, and that consequently we are not to look to Catholicism for any valuable contribution to the Catholic Church of the future. The Reformers would rise in judgment against us if we made any such suggestion. They accepted what were recognized as the catholic creeds. We may gratefully acknowledge a Divine providence in the history of the Christian Church, and may affirm that Athanasius was right against Arius, the Chalcedonian creed against Eutychianism and Nestorianism, although we may not be prepared to accept either the creed of Nicæa or Chalcedon as the last word that can be spoken on the person of our Lord. Challenging exclusive validity, we do not deny supreme value to much in Catholicism.

(5) If we cannot accept the sufficiency of Catholicism still less can we make any so arrogant claim for Protestantism. Controversy, if it sometimes sifts out the truth from the error, often exaggerates one aspect of truth to the neglect of others, and this Protestantism in antagonism to Catholicism has often done. If we are to recover unity we must seek it in the way of conciliation and not compromise. Of this method of synthesis instead of antithesis one illustration may here be offered in reference to a subject—baptism—of special interest to many of the readers of THE CHRISTIAN UNION QUARTERLY.

II

(1) We must first of all dis sever the practise of infant baptism from the doctrine of baptismal regeneration. While we may reject the one, and the evangelical Protestant Christian must reject the one, we may retain the other. We may hold that the motive of the custom was better than the reason given for it, and that we can find for its continuance a reason more congruous with the Gospel.

(2) If we can remove all superstition from the practise, for retaining it there is this to be said. If adherence to an apostolic practice is a good reason for adult baptism, the retention of an ordinance handed down through so many generations and invested with so hallowed associations in the Christian Church can be pleaded as a good reason, unless we are going to recognize a guiding Spirit of God only in the earliest stage of the development of the Christian Church. What is recorded in the Scriptures about the command of Christ regarding the ordinance is so general that this authority cannot be invoked as making adult immersion exclusively right. Assuredly if no valid or valuable significance could be attached to it, we could not preserve, even for the sake of continuity, an empty form. What is its meaning then?

(3) Granted that in the apostolic age baptism was administered to adults by immersion, it may be contended as regards the mode that the conditions of life to-day justify a change which is merely one of outward form, and does not destroy the symbolism; and that as regards the subjects, what obtained in a missionary Church among individual converts from an unbelieving world need not remain exclusively right in a Church which has been long established, and in which Christian influences grow and spread through inheritance, environment and education. There are two types of Christian

experience. In the one conversion marks the beginning of the Christian life, in the other there is a gradual development from the earliest years. Adult baptism is the seal of the one, infant baptism the promise of the other. If confession of personal faith is the human side of the one, dedication of the child to personal faith by the parents and the Church is the human side of the other. In both cases the Divine grace is present, as grace already efficient in the one case; as grace prevenient and becoming effective in the teaching and the training of the child in the other. The Church, as antecedent to the individual believer, declares in the one case grace available; the individual believer declares in the other to the Church grace accepted. The Holy Spirit is not only an individual influence, but a corporate power in the world through the community of believers; and the corporate activity as well as the individual action of the Spirit needs to be declared in the sacrament of baptism, not only symbolic, but communicative of redeeming grace and renewing power. The reunited Church of the future may and ought to include both kinds of baptism, as there are two types of Christian experience, and thus two aspects of the Spirit's operation.

(4) Further, what does need emphasis, and in infant baptism it is made more prominent than in adult baptism, is that the initiative in salvation is in God's grace, and that man's faith, on which stress is laid in adult baptism, is dependent on and responsive to Divine grace. God does not wait with his grace till we believe; his grace in the Christian community welcomes us that we may believe.

(5) So valid and valuable does infant baptism appear to me to be, that I am confident that, not from mere traditionalism, but from spiritual discernment the Catholic Church must refuse to abandon the practise, the abandonment of which could be justified only if the Church is in the bondage of the latter to apostolic prac-

tise, and has not the freedom of the Spirit to make its ordinances significant of its living, and growing faith. I should no less insist, however, that the abandonment of adult baptism could not be required, as that too is significant. Each practise declares spiritual reality of Divine grace and human faith, and they are not contradictory, but complementary.

ALFRED E. GARVIE.

THE DOCTRINE OF PRIESTHOOD IN THE EPISCOPAL CHURCH

By FRANCIS J. HALL, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York.

WHEN the beloved and large minded editor of this *Quarterly* asked me to write an exposition of that doctrine of priesthood which accounts for the noncommittal attitude of many Episcopalians toward official coöperation between Episcopal and non-Episcopal ministries, I felt that he had given me a very delicate task; for the priesthood has been the subject-matter of much bitter controversy—controversy that is still apt to be attended by mutual misapprehensions of the strife-engendering kind.

Yet the removal of this controversy from the sphere of things provocative of discord is really necessary if the cause of the world-wide Christian unity for which many of us are working and praying is to be effectively promoted. I know of no other way of hastening such removal except that which begins with perfectly frank, mutual explanations between sacerdotalists and non-sacerdotalists, to be followed—not by polemics, but—by many loving conferences and by the growth through the Spirit of all concerned into larger conceptions of the mind of Christ. I have therefore welcomed the opportunity to explain the sacerdotal point of view as found among Episcopalians as one not to be disregarded, if I am to fulfill my small part in the mutual-education-campaign for unity.

In order to be clearly intelligible I shall approach my subject gradually, dealing first with the importance of the subject, then with the somewhat diverse types of churchmanship, which make the position of Episcopa-

lians difficult for others to understand, then with our official documents so far as *ad rem*, and finally with the so-called High-church conception of priesthood.

I.

Importance of the Subject

If Christians are to unite with genuine harmony in their religious life and a sacramental communion that shall not be a new cause of mutual estrangement, they must reach a smoothly working agreement in things that determine conscience in matters of religious practise and discipline. I do not have in mind any impossible uniformity of theological opinions, but common acceptance of such truths and principles as are thought by important groups of Christians to be among the things which must be maintained in the Church if the will of Christ is to be carried out in practise. To give an instance, believers in our Lord's divine claim could not conscientiously acquiesce in the sanction of Unitarian doctrine within the Church because they would feel that such sanction would embarrass the faithful at large in rendering the allegiance due to Christ.

Now sacerdotalists believe that the cleavage of convictions concerning priesthood, so unhappily evident in Christendom to-day, draws with it differences in practise which are too sharply apparent, too closely connected with corporate relations in the Body of Christ, and too directly significant as to how we shall obey Christ in religious practise, to be ignored in working for real unity. Promoters of unity who do not face the question of priesthood must either content themselves with a unity that will be confined to those who are already sufficiently agreed on the subject, or suffer disillusionment—apt to be followed by discouragement and abandonment of the cause. It is true that sacerdotalists and those who reckon themselves as non-sacerdotalists get on to-

gether—not without occasional controversial bitterness—in the Episcopal Church. But this is partly because they inherit in common one unitive working system, the traditional influence of which is not easily resisted; and partly because there is really a deeper agreement, even as to priesthood, than the controversies between “high” and “low” churchmen over certain aspects of the subject permit to appear. At least all sections of Episcopalians loyally use a ministry of sacerdotal lineage and name.

Obviously before sacerdotal and anti-sacerdotal Com-munions can be united in harmonious religious practise and in interior fellowship, such a disturbing question as priesthood must come to settlement. This means that our labors for unity must include a real facing of the subject by loving, prayerful and frank interchange of explanations and considerations. Explanations are obviously required, for, unless my experience is wholly at fault, there is much inveterate misunderstanding between sacerdotalists and anti-sacerdotalists. Yet I confidently believe that if we go about the business rightly, misunderstandings will die out in time, the determinative data will clearly emerge, and truth will prevail. Where truth prevails one mind rules. The process will try our patience with its slowness, no doubt, but the achievement of world-wide Christian unity is too great for any short-cut.

II.

Diverse Types of Opinion.

Non-Episcopal observers are often puzzled by seemingly contradictory aspects of Episcopalianism. It appears to combine elements both of rigid traditionalism and of modern liberalism, each contending for mastery, but both holding together in a unity not elsewhere exhibited under such seemingly divisive conditions. Describing the situation more analytically, but in the rough, “high” churchmen emphasize the ecclesiastical,

sacerdotal and sacramental aspects of Church teaching and practise; "low" churchmen dwell on the "evangelical" aspects and on personal religion; and "broad" churchmen concern themselves with the liberal, progressive and humanitarian side of things. But all three classes, in their several ways, adhere with sincere loyalty—exceptions are very few—to one rather full and significant working system.

The explanation of this unity amidst diversity lies, I think, in the concurrent working in the Episcopal and Anglican system of three principles—continuity, conformity and liberty.

(a) *Continuity*. The appeal to antiquity has been a determinative factor in Anglican developments. It was the basis of rejection in the sixteenth century of papal claims and of mediæval accretions and corruptions. But it also explains the Anglican refusal at that time to alter the threefold ministry and the requirement of episcopal ordination, to abandon liturgical worship and to make other changes then being pressed. Continuity with the ancient Catholic Church was felt to be vital; and this feeling, although felt in varying degree, has never ceased to exercise a conservative and restraining influence on Anglicans and Episcopalians in general.

(b) *External conformity*, originally enforced on grounds partly political, and by methods which challenged opposition and organized non-conformity, has remained as a unifying factor since the unspiritual methods of compulsion have been abandoned. It is still a vital factor in this Communion. Individual consciences are no longer overruled, but the spiritual privileges of the Church are still reserved for those who can sincerely conform to her working system and prescribed ritual. The emphasis now is upon *willing and sincere* conformity; and both our theory and our experience teaches us that those who *thus* conform to a working system so coherent and significant of vital principles as ours seems

to us to be are not likely to go far astray from the essential elements of truth and practise which are embodied in that system. A working system based upon and patently witnessing to a traditional faith is likely to foster substantial loyalty to that faith on the part of those who willingly conform. Ceremonial adjuncts vary considerably in our parishes, but what the *Prayer Book* requires to be said and done is generally observed.

(c) The principle of *mental and spiritual liberty* has also played effective part since the abandonment of the mistaken coercive policy of the post-Reformation period. Sincerity of personal convictions is expected of all, and if the results in given cases preclude loyal conformity, no anathemas or other invidious measures prevent the individuals concerned from embracing non-conformity. The only limits of freedom are such as are required to protect the Church's own working system and propaganda from subversion. If a minister, for instance, who holds office for the purpose of teaching Church doctrine and under solemn pledge that he will do so, turns about and publicly assails the Church's teachings in matters admittedly fundamental, he is likely to be tried before his peers and deprived of his office. But such trials are rare, and are not deemed justifiable except when the Church's propaganda is obviously endangered by inaction.

In working this policy takes the nerve out of disturbing movements, which may seem formidable for the moment, but "have their day and pass away." The internal unity of this Church is not easy to break, for the motive of schism is without adequate basis.

Our working system as embodied in *The Book of Common Prayer* is sufficiently definitive concerning what we deem to be essential doctrine and practise. But it leaves room for considerable diversity of emphasis upon

its several elements, and for a wide variety of opinion concerning many theological questions. Diverse opinions gain utterance, of course, and it is important to note that the more startling and unrepresentative of general sentiment in the Episcopal Church they are, the more likely they are to gain public attention and be taken note of by non-Episcopalians. What I am leading up to is that the real episcopal mind is not to be discovered in the utterances that are apt to be regarded as representative by outsiders. Back of these exploitings is a solid unity of mind within the Church which needs more searching inquiry to ascertain. And the official teaching of the *Prayer Book* retains its hold on the bulk of Episcopalians amid all the disturbances of passing movements and demonstrations.

In the matter of priesthood, for example, amid differences of accent, "high," "low" and "broad" churchmen alike conform to a working system in which priesthood is an integral element. Their divergence, if a few unrepresentative extremists in each group are eliminated, is confined to the choice of different aspects of this priesthood for more or less exclusive emphasis. High-churchmen, with varying degree of stress, emphasize the identity of the priestly order with that which existed in the Catholic Church prior to the Reformation, and the supernatural and corporate aspects of its functioning. Low or Evangelical-churchmen emphasize the priesthood of the laity and freedom of personal access to God. Broad-churchmen emphasize the adaptation of the priesthood to modern conditions and emancipation from what they deem to be outworn shibboleths. But the united and willing adherence of all these types of churchmen to one working system, and their common use of the ministry of "priests," prevents their divergence from having the disruptive significance which it otherwise might have.

III.

Official Doctrine.

The official mind of the Episcopal Church is expressed in *The Book of Common Prayer*, either by direct definition and prescription or by indirect implication in what is therein required to be said and done in public worship and other official ministrations. It is pretty generally recognized among us that *lex orandi lex credendi*, the law of worship is the law of belief. That is, prescribed forms and terms in worship imply that our faith should be in harmony with the use of such forms and terms. The regular use of the *Prayer Book* by our people, both clerical and lay, gives its teaching a vital influence, which is often wanting to confessional documents not so repeatedly and effectively brought to the attention of the faithful.

Now the *Prayer Book* is not a manual of exact and exclusive definitions—although sufficiently clear as to central doctrines—so much as a practical guide for churchmen, embodying with varying explicitness the several truths and principles upon which the Episcopal working system is based. So it is that, while the broad lines of ecclesiastical doctrine are exhibited with sufficient clearness, considerable room remains for varying theological developments.

What, then, does the *Prayer Book* say and require with regard to priesthood? In the first place every minister who is advanced beyond the grade of deacons is ostensibly ordained a “priest,” the formula being, “Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands,” etc.

Moreover, the name “priest” is obviously used in the *Prayer Book* at large in a sacerdotal sense. Thus, whenever something is ordered to be said or done which pre-

Reformation usage restricted to *sacerdotes*, such as pronouncing absolution and celebrating the Holy Communion or Liturgy, the officiant is designated "priest," whereas in all non-sacerdotal functions, such as deacons can perform, he is called "minister." In the "Office of Institution of Ministers into Parishes or Churches" the instituted "Presbyter" is declared to be "possessed of full power to perform every Act of sacerdotal Function" in the parish. The meaning of sacerdotal functions is nowhere formally defined, but is to be inferred from the things which the *Prayer Book* requires to be done by a "priest." As has already been indicated, these are chiefly celebrating the Liturgy and pronouncing absolution. The bishop can always act, of course, for he does not lose his priesthood through episcopal consecration. In ordaining priests the bishop says to the ordained, according to the first of two alternative forms, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." In the form of absolution contained in "Order for Daily Morning Prayer" and in that for "Daily Evening Prayer," it is affirmed that God "hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins."

The importance of preserving the order of priests from alteration is borne witness to in the Preface of the Ordinal. Here, after asserting that the ministry of bishops, priests and deacons has existed in Christ's Church "from the Apostles' time," the Church says, "And therefore to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon, in this Church, or suffered to execute any of the said Functions except he be . . . admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordina-

tion.” In the *Declaration on Unity* of 1886, our bishops accentuated this requirement of Episcopal transmission of authority to execute priestly functions by including “The Historic Episcopate” as one of the “inherent parts” of “the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.” The doctrine that the Orders of the Ministry are of divine appointment also emerges in the opening clause of the collect appointed to be used in Ordering priests. “Almighty God, . . . Who by Thy Holy Spirit hast appointed divers Orders of Ministers in the Church.”

To recapitulate, this Church teaches officially that that order of priests which has existed in the Church from the ancient days should be preserved as a sacred trust received from Christ and His apostles, and that none should be admitted to it except by episcopal ordination. The functions of this priesthood are delimited from those of the diaconate on the same general lines as were observed in the ancient and medieval Church. They are described as sacerdotal, and are made in practice chiefly to include pronouncing absolution and celebrating the Holy Communion.

IV.

Sacerdotal Theology.

My readers can perceive that, if my quotations from the *Prayer Book* are properly selected, they plainly teach some sort of priesthood, but not in terms which are sufficiently exclusive as to shut out a certain amount of variation in their theological interpretation—variation which has already been described in general terms, and which in Low-church circles takes the form of repu-

diation of "sacerdotalism," although accompanied by loyal conformity to a system which involves use of an order of "priests." It is by High-churchmen that the doctrine of priesthood is given full theological treatment, and it is this theology which I shall now summarize.

To begin with, High-churchmen accept the positives on this subject of Low and Broad-churchmen. With the former they believe in lay priesthood, and with the latter they recognize the necessity of adapting priesthood to the conditions of each successive age. Their characteristic emphasis, however, is placed upon the distinctive functions of priesthood, upon their supernatural quality, and upon the official and corporate aspects of ministerial as distinguished from lay priesthood. They also make much of the catholic inheritance of the Episcopal Church, believing that this Church intends no other change from pre-Reformation principles than she explicitly sets forth in the *Prayer Book*. In brief, they hold that the Church intends no breach of continuity with the past, but retains as a matter of course every integral element of ancient catholic doctrine and practise. Accordingly they interpret the *Prayer Book* language concerning priesthood as substantially identical in meaning with the catholic doctrine of antiquity. And they consider this interpretation to be supported by sufficient evidence contained in official documents of the Anglican reformation.

(a) From this standpoint they maintain that Christ gave to the Church a share on earth not only in His prophetic and kingly office but also in His priesthood. He gave this to the whole Church, and every baptized member of the Church inherits a share in the gift. The laity then as truly have part in the "royal priesthood" of which St. Peter speaks as do official ministers.

(b) But they hold that this priesthood is corporate. It was not bestowed upon a mere collection of individual believers, but upon a society then being organized around

the apostolic nucleus. This society was not, properly speaking, a volunteer association, but the Lord's own creation. It was to be endowed with the Holy Spirit, and thus to be brought into those vital, corporate and structural relations to its Creator which we symbolize when, after the example of St. Paul, we call the Church the Body of Christ. Whatever we are in Christ we are as in His mystical Body, the Church—the relation being social, corporate and subject to organic differentiation. All the members of the Body share in its priestly functioning, but each member in a manner determined by his place in the Body. "Not all have the same office" in the common priesthood.

(c) The difference between lay priesthood and that of priests in the more technical sense, is between ministerial or official, and unofficial. A ministerial priest acts representatively for the whole mystical Body of Christ—not as a substitute, nor externally, but as an organ in corporate functioning of the whole Church. The priest is one of the faithful, distinguishable from the rest only by organic relations in the common functioning of the Body. He acts *among*, as well as *for*, the rest. They "assist" and use him, because along with him they constitute the Body which functions corporately by his ministry. Therefore he does not come between them and God, whether we consider them collectively or as individuals. All act together in matters of corporate functioning, although each acts in his own way according to his place in the whole mystical Body.

(d) The functions ascribed to priesthood are twofold, having to do with the bestowal of gifts from God to the members of Christ's Body and with their corporate approach to God. I have described these functions as corporate. The members of Christ are members one of another, even in their deepest relations to God. These relations are not exclusively corporate, and what is called personal religion is a very real and precious

thing. But the personal is dependent upon the social and corporate. We are by nature social and mutually dependent beings. So it is that, in our conception of things, God wills to bestow His grace in and through Christ, but through Him as Head of a mystical Body, the members of which are to be nourished and blessed in their corporate relationship.

This determines the external organization of the Church, through which the manner of Christ's mediation is visibly corporate and ministerial. And this corporate method holds in our approach to the Father; and our mutual relations in the Body of Christ control the manner in which we employ His mediation, a manner necessarily ministerial.

Our Liturgy embodies both of these aspects of priesthood. In it, on the one hand, the Church lays hold upon the spiritual nourishment of Christ's Body and Blood, received from Him, and distributes the gift through her ministers to the faithful. In it also, on the other hand, she makes a solemn approach to God, with a memorial of Christ's death—an oblation in which all identify themselves with the great sacrifice of Calvary and plead its merits. It is a corporate action; and is therefore fulfilled liturgically, and in a manner believed to have been appointed by Christ Himself.

(e) The earthly priest is a minister of Christ, serving in *His* priesthood, and employed by Him in condescension to those human limitations which our natural and social dependence upon each other's ministry imposes. We believe that we can gain effective help, and can adequately express our relations to God in worship, only in a manner agreeing with our mutual dependence in every ramification of receptivity and expression.

(f) We hold that the manner of priestly functioning is determined—not by human arrangements nor on lines that can be essentially changed, but—by the structural nature of the Body of Christ, which comes from

Him. No other body on earth can function in priesthood except the Body of Christ, and it can function only through the organism and ministry which Christ has given to it. Speaking in historical terms, this means to us that the ministerial structure of Christ's Body on earth is represented by the three sacred orders of bishops, priests and deacons, as perpetuated by an unbroken continuity of episcopal consecration or ordination. This is not belief in a caste, but in an organism. The priesthood draws its members from the faithful at large, regardless of any undemocratic distinctions. The family affords a partial analogy. It also is of divine ordering and organic. To call it undemocratic is to use a non-relevant description, and to us it is no more difficult to reconcile a sacerdotal ministry with democratic ideals than it is to do the same for the sacred institution of parents. We conceive both institutions to be divine and both to leave the equality of souls before God entirely unaffected.

V.

In Relation to Non-Episcopal Ministries.

As might be expected in view of the working system of the Episcopal Church, and the official language quoted in the third section of this article, the high Church conception of priesthood is strongly intrenched in this Church. There are indeed varieties of opinion on the subject even among High-churchmen—"moderate" and "advanced;" but it is safe to say that a majority of Episcopalians are sufficiently imbued with belief that the priestly order is charged with corporate functions that may not be given to others, and that its preservation is vital, for them to feel grave alarm at any proposal either to coördinate non-Episcopal ministers with our "priests" in religious functioning or to ordain men to the priesthood with the open understanding that they shall not be required to accept its distinctive claim.

Does this mean that Episcopalians regard non-Episcopal ministries as invalid? Thorny as the question is it demands a straightforward reply; but the facts do not permit a simple one. The answer has to be both "Yes" and "No." Yes, if we take these ministries at their own apparent valuation, for we cannot regard them as valid *for the performance of functions which they disclaim*, and non-Episcopal ministries do repudiate sacerdotal claims—both for themselves and for every earthly ministry. Accordingly we may not, consistently with our principles, accept non-Episcopal ministries as substitutes for the historic priesthood.

But there is another sense in which we answer the question with an emphatic "No." We acknowledge willingly and gladly that the Holy Spirit does not confine His operations to the dispensation of things which we believe Christ to have appointed, but blesses the work of every ministry which represents sincere purpose of serving Christ and of obeying His will. In particular, we clearly recognize the indisputable evidences of blessing given to the work of Protestant ministers in many lands. We do so not less certainly because we think that precious advantages are lost through departure from what we believe to be the divine arrangements for the Church of Christ. In this connection we are thankful that this Church has refused to make negative pronouncements, and has confined itself to the positive task of guarding carefully the continuity and integrity of its priestly ministry.

FRANCIS J. HALL.

IS THE ORGANIC UNION OF PROTESTANT-ISM PRACTICABLE

BY CYRUS J. KEPHART, D.D., Bishop of the Church of the United Brethren in Christ, Kansas City, Mo.

If there is divine authority for a united Christendom, it must be found in the Word of God.

If a united Christendom is desirable, it must be primarily in order to comply with the Word of God.

If a united Christendom is practicable, it must be upon a plan in harmony with the Word of God.

These propositions are stated with the conviction that they are legitimate conclusions from the fundamental predication that Christianity is of divine origin and purpose, and that the Bible is its fundamental documentary authority.

Our Lord in His great intercessory prayer following the last supper uttered a petition that clearly expresses His will, and therefore the divine authority in this relation: "Holy Father, keep them in Thy name which thou hast given Me, that they may be one, even as We are. . . . Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me."

The terms in this petition are simple and forcible; yet they are general to such a degree that they raise the inquiry, Does Jesus pray simply that His followers may be one in spirit and purpose? or does He in this petition embrace the further idea, that they may be one in organic form, to the end that they may be one in effort?

Whether justifiedly or not, Protestantism largely has interpreted our Lord as praying only for unity in spirit

and purpose, and in this interpretation has claimed justification for her wide diversity in organization; but sadly true is it that Protestantism has been greatly lacking in even unity of spirit and purpose.

The fact that our Lord gave as a reason for His prayer for unity "that the world may believe that Thou didst send Me" seems to indicate that He was thinking of more than simple unity in spirit and purpose. He prayed for a manifest unity, a unity that will testify to the world the fact of His divine mission. If Paul's argument in I. Cor. 12:12-30 may be considered as his comment upon or exposition of this petition of our Lord, as it certainly may be, then it appears that Paul thought of the Church as one in more than spirit and purpose; for, "ye (the Church) are the Body of Christ"; "and all the members of the Body, being many, are one Body," "that there should be no schism in the Body; but that the members should have the same care one for another." As an inspired comment, this can scarcely be looked upon as less than a divine call to organic unity of the Church. At least this much may be said, that there is in this great petition of our Lord all the authority needed for a united Christendom.

This petition is also ample evidence that as far as our Lord is concerned, the unity for which He prayed is desirable; desirable in order that it may help convince the world that the Father sent Him, and thus help toward the realization of the end for which He came—the saving of the world from sin and its consequent ruin. If desirable then, and in His estimate, it is surely desirable now, with the purpose for which Jesus came less than one-half realized. If He prayed for it, then surely the Church should now pray for it, that it may be more fully adequate to the task before it.

But is such unity practicable? If Jesus Christ authorized it, if He desired it, then to Him it was and is practicable. And if Christendom will pray for it with

the same spirit of earnestness, sincerity, and unselfishness with which Jesus prayed, it will become practicable to Christendom. Otherwise, the Church is not justified in praying for that for which the Lord Himself prayed—an astounding conclusion.

But, viewing the question from the human side, with conditions as they are, is the organic unity of Christendom practicable? This is a great question.

Considering Protestantism and Catholicism—Roman and Greek—as representing the great divisions of Christendom, it may be said without hesitancy that, conditions being as they are, such union seems impracticable for many years to come. As systems of thought and practise, they are based on such widely divergent conceptions, both as to organization and teaching, as to render such attainment beyond reach until attitudes and conceptions greatly change.

Considering Protestantism alone, the question of organic union is also a great question; this for two reasons: 1. Not all Protestants, nor all Protestant bodies, agree that organic unity has specific divine endorsement, nor, hence, that such unity is desirable. 2. Among those who consider such unity desirable and divinely authorized, divergent conceptions and practises, in the judgment of some, render the attaining of such an end impracticable, or at least too great a task to expect to see accomplished.

True, many do not so view the situation. At a recent meeting of the Clergy Club of New York, as reported by *The Christian Work*, four laymen of four different denominations, and of marked prominence said, “As far as laymen are concerned the day of sectarianism has passed. Laymen simply are not interested any longer in the things that make denominations. . . . They want coöperation among the Churches, but more than that they want one Church, the Church of the Living God. Christian unity must come and must come quick-

ly." This sounds as though some think that organic unity of Protestantism is not only desirable and practicable, but that it ought to be accomplished almost overnight. But desirable as this end may be, some facts require very careful thinking, or precipitate action may hinder if not prevent the very end desired.

It must be remembered that divided Protestantism is a development of centuries, having a history of at least four hundred years. It is a tree whose roots and branches have been a long time growing. Whether this development is justifiable or not makes now but little difference; it is a fact, and a fact that must be taken into consideration very seriously. Not that age gives sanctity, but that in connection with this long development conditions have been created which from the very nature of the case cannot be quickly changed.

Speaking broadly as to these resultant conditions, there is the fact that each separate body as it has developed—and very generally these organizations have come as the result of a sincere desire to promote the Kingdom, and not of selfish ambition as is so often thought—as each separate body has developed it has felt under obligation divinely imposed to do its part, to do all it can to promote every interest and phase of the work of the Kingdom. Hence publishing houses and publications, educational institutions, mission, Sunday-school, church erection, and other general boards have been created and promoted until there has resulted a network of corporate organizations interwoven throughout the entire body of Protestantism, representing property, financial, and administrative interests widely divergent in method of operation, and protected under widely diverse forms of legal enactment.

It is easy to say that these conditions should not have been brought about, and that to some degree they operate to hinder the progress of real Kingdom work. But they do exist, and as well the responsibility for their

existence rests proportionately upon every component factor in Protestantism. Now the energy and sacrifice represented by these institutions must be saved and correlated for future service; to dissipate them to any considerable measure would be little less than criminal. The equipment they would furnish when properly adjusted for service is beyond estimate. Hence all this must be disentangled and adjusted to new forms of procedure, if Protestantism is to organize and act as a unit.

It must be remembered also that in a very important sense the present divided condition of Protestantism had its origin in a fundamental predication of the Great Reformation, a predication as Protestantism verily believes that is sanctioned by the Word of God itself, namely, the right of private interpretation of the Word of God—a right which Protestantism is no more ready to yield to-day than it was four hundred years ago.

Immediately akin to this acknowledged right of private interpretation is another claim of at least many Protestants; that is, the right of believers, in the absence from the New Testament of a specified form of ecclesiastical organization and administration, to choose for themselves the form of organization and administration most in harmony with the teaching and spirit of the New Testament, and best adapted to facilitate the attainment of the ends for which the Church exists. This fact of the absence of any prescribed form, in the judgment of many, justifies the conclusion that forms of organization and administration are purposely left for intelligent adaptation to diversified conditions. And in this, indeed, may be found the open doorway to a united Protestantism, viewed from the side of organization and administration. The National Council of Free Churches in England is, as reported by Dr. F. B. Meyer, seeking to accomplish this end by means of an organization in which denominational relations shall continue to exist, but in which all Churches shall be known and styled as

“branches of the United Free Church of England,” an organization “on the model of the United States of America—many, but one.”

Very closely akin to this attitude of Protestantism as to form of organization, is the disinclination of many Protestants to consent to anything like a close approach to centralization of ecclesiastical authority.

These three characteristics of Protestantism, adherence to the right of private interpretation, of choice of form of organization and administration, and aversion to centralization of authority, are a natural fruit of the Reformation, and of the broad principles of equality and of equal rights taught by Jesus Christ, and must be taken fully into account in any effort to achieve a union.

Still another phase of the subject must have careful consideration. The four gentlemen above referred to as addressing the Clergy Club of New York, are reported as having united in saying that “the test of membership in the future should be purpose not creed, life not doctrine. . . . The desire to live the good life, and the desire to serve, should be the only conditions demanded for membership in the Church of the future.” These gentlemen are quoted not for criticism, nor as though they are thought to have spoken with authority, but in order to call attention to a conception that is being widely expressed when the Church of the future is under consideration. As generally stated it is that the Church of the future must concern itself with practise, not with doctrine; that the preaching of the future must be practical, not doctrinal.

There is a large measure of truth in this, but it by no means expresses all the truth. Taken unqualifiedly, this kind of thinking might lead to some kind of unified organization, but it would not be a united Protestant Church, for the simple reason that it would not be a Church at all. It might be difficult to determine just what it would be.

The writer is not disposed to defend nor to disparage formulated creeds; nor to defend nor disparage theological dogma, called doctrine. But he would be understood to say that in a very important sense Christianity, and therefore the Church, is founded in doctrine—teaching, truth; that while it exists for the accomplishment of certain ends of a most practical character, ends involving purpose, life, service, yet it must of necessity, in seeking to accomplish those ends, adhere to and be controlled by certain fundamental principles—doctrines. A business concern exists for the attainment of certain practical ends; but if it is to succeed, it must adhere to certain principles, and not simply say, “Do business.” A municipal corporation exists for the attainment of certain practical ends of combined business and social character. But if it is to succeed, it must do more than elect officers, appoint policemen, and set the machinery to work; there must be certain fundamental principles agreed upon and expressed in charter or otherwise, that shall serve as controlling factors in the conduct of the city—the doctrines of the city. The same is true as to both state and national affairs. The Church, whether many or one, must in the very nature of the case have and hold certain fundamental principles—doctrines—if it is to live.

This becomes still more apparent when we consider the Church as the expression and exponent, not of its own conceptions, but of the revelation of God as presented in the divine Word and in His Son Jesus Christ; and still more clear when we recognize the fact that the fundamental requirement of the revelation of God is not “do” nor “live,” but “believe”; believe in order to do, of course; believe in order to live; but first, believe.

Believing is an act of the mind, and is concerned with truth. Hence the first inquiry necessarily is, “What is it that I shall believe?” “What shall I hold as fundamental to Christian character and to Christian living?”

Dr. Alexander MacLaren says, "Possibly the error of our forefathers was in cutting too loose from practise. The temptation of this day is precisely the opposite. 'Conduct is three-fourths of life,' says one of our teachers. Yes, but what about the fourth fourth, which underlies conduct? This generation tends to cut loose from faith, and to look for grapes from thorns and figs from thistles. Wrong thinking will not lead to right doing." Right at this point is the direct call, the imperative necessity for doctrine—truth—truth found in the divine Word.

It has been at this point perhaps most of all that Protestantism has divided; and the fact that doctrine—truth—is so fundamental and essential as expressing the content of faith and the guide to living, has been all the more the occasion of division. The difficulty is not that the various bodies of Protestantism do not agree on anything as fundamental, but that in the judgment of some the fundamentals embrace so much more than in the judgment of others. Viewed from this side it must be apparent that if there is to come a united Protestantism, there must be reached an agreement on the few fundamental truths—fundamental as to character and conduct, and then large liberty be given for the exercise of individual judgment as to the relation of truth that lies beyond the realm of fundamentals.

These things have been stated not to create the impression that organically united Protestantism is an impossibility, nor that it is impracticable; but to call attention to some conditions to be met in the movement toward its realization, and to show that however desirable it may be, it is not an end to be hurriedly attained; that it cannot "come quick," unless by quick is meant a very considerable period of time. God moves slowly in accomplishing great ends.

Having thus sketched the situation, the conditions

occasioning and growing out of division, we recur to the original question: Is such a union practicable?

Without hesitancy the writer affirms that it is practicable, though difficult of attainment. Practicable because it is clearly within the petition of our Lord. Practicable and desirable, both because it comes within that petition, and because of its tremendous value and importance in meeting the divine requirements both to evangelize and to transform the whole world.

But if practicable, how is it to be attained? This too is a great question. Unquestionably every element in the answer must be in complete harmony with the teaching of the divine Word. A few general principles may be presented.

1. Any effort in that direction must be born of and fostered by the same Spirit that prompted Jesus to pray for it, and to the end that the world may be led to believe that the Father sent the Son.

2. Any effort to give hope of success must be carried forward in the spirit of unselfish devotion to Jesus Christ and His Kingdom, and not in any sense with a view to the aggrandizement of men or of existing denominational organizations.

3. Any effort in that direction must rest fundamentally upon the teaching of Jesus Christ as to the brotherhood and essential equality of believers, out of which grow the fundamental predications of Protestantism:

1. The right of private interpretation.
2. The right to choose as to forms of organization and administration, subject always to the principles of democracy taught and exemplified by Jesus Christ.
3. The disinclination to consent to the centralization of ecclesiastical authority.

Under these principles there may and should be

worked out a form of organization that will accomplish the following results:

1. Preserve adherence to fundamentals as to faith and practise.
2. Maintain at the highest possible plane the spiritual life and religious and social activity of every local Church.
3. Reduce to the minimum all occasion for and disposition toward ecclesiastical competition, and promote in its stead the fullest and heartiest coöperation in Christian work.
4. Provide an adequate method for combining local Churches where it is clear that more are operating than can work to advantage in meeting local needs.
5. Prevent the duplication of Churches and other Christian agencies beyond what needs require, and at the same time see that needs are met in neglected communities and where existing agencies have declined in their spiritual and social activities.
6. Unite and coördinate the general corporate agencies and activities of existing denominations so as to prevent disintegration and loss in these relations, and promote efficiency in meeting world demands and in accomplishing world tasks.

Speaking more concretely, the plan of union suggested by Dr. F. B. Meyer, quoted above, might prove to be the wise initial organic step toward a united Protestantism. The fundamental condition of accomplishing this great end is an awakening of Protestantism to such a consciousness of the need of it as that Protestantism will make the prayer of our Lord its own prayer—"That they may all be one, . . . that the world may believe that Thou didst send Me."

CYRUS J. KEPHART.

THE NEXT STEP TOWARDS CHRISTIAN UNITY

BY J. H. GARRISON, LL.D., Editor Emeritus *The Christian-Evangelist*,
St. Louis, Mo.

CHRISTIAN union, like heaven, "is not reached by a single bound," but we "mount the ladder round by round." The federation of our Christian forces into what is known as the Federal Council of Churches of Christ in America was a long step forward from mere comity, as that condition had been a previous step forward from hostility or fierce competition. While I was one of the earliest advocates of federation, I have never regarded it as a finality. It was the only possible step at the time in the direction of unity. It seemed a necessary step, too, in order to better acquaintance with each other and the cultivation of friendship, confidence, and brotherly love. It seemed to conform, too, to that Scripture which exhorts us in whatever degree we have attained "to walk by that same rule," assuring us that "if in anything ye be otherwise minded, God shall reveal even this unto you." In other words, living up to the light we have, is the condition of receiving more light.

Federation has already done much in the way indicated to prepare us for unity, besides mobilizing the various religious bodies for common tasks, too large for any one of them singly to perform. That fact has been abundantly demonstrated in these perilous times when the Federal Council has stood as the representative of our common Protestantism in many useful ways. It has demonstrated the need and possibilities of a more perfect union.

But Federation does not fully meet the demands of

the present time, nor the requirements of Christ's prayer for the oneness of His disciples, nor the apostles' teaching on the subject of unity. It cannot, therefore, be regarded as a finality. The Disciples of Christ, of which the writer is a member, have favored it as a necessary step before New Testament unity can be realized. They never regarded it as the *terminus ad quem* of their own movement nor of the general movement towards Christian unity. Neither was it regarded as a substitute for real Christian union as our Lord wished, in order that the world might believe.

Is there now a fuller measure of unity among the Churches which have been federated, than hitherto existed? Do they see more clearly that the fundamental things in which we are in substantial agreement are infinitely more important than our differences? Have we learned that the propagation of these vital truths in which we agree is sadly hindered by our divisions over our little differences? Have the momentous issues which we are now facing made us all feel the increased necessity of closing up our divided ranks in order to meet these new emergencies? We have too much confidence in the Christian intelligence of the leaders of our religious forces and in their fidelity to the Lord Jesus than to answer these questions in the negative. I am sure these convictions do not exist in many minds and hearts; but how shall they find expression in a way that will promote the cause of unity?

It would be altogether too optimistic a view of the situation to suppose that the spirit of denominationalism is dead. There are still those who are more interested in strengthening their denominational lines than in the defeat of our common enemy. It will require both grace and wisdom to win such people to any movement towards a closer unification. Their faces are turned towards the past, not to the future, nor to the present exigencies

that are upon us. But shall such backward looking souls determine the future of the Church? The reformers in every age did not think so. The Campbells, who were the leaders in the movement for unity, represented by the Disciples, did not think so when they lifted their voices for Christian union in the midst of the most intense sectarianism at the beginning of the nineteenth century.

To begin at home, what is the next step toward Christian unity for the Disciples of Christ? True, the intention of our leaders in the beginning was to find a basis broad enough and divine enough on which all Christians could unite without the sacrifice of conscience of truth. But, like Paul, they knew only in part, and prophesied in part. They never claimed infallibility. What was this basis? Their fundamental principles were, the sufficiency of the Bible, the supremacy of the New Testament for our use, the centrality and supreme authority of Jesus Christ, in all matters of faith and duty, and union on what is common to all Christian believers—one Lord, one faith, one baptism, one spirit, one church, one name, one creed, Jesus Christ, discarding all creeds and practises which divide. These seem to be far-reaching and enduring principles, indicating a new dispensation of truth to these truth-seeking and truth-loving pioneers of the new age. To accept them our fathers had to sacrifice their denominational names, their party creeds—so far as forming a part of the basis of union—and their party spirit. Accepting these principles, what is *our* next step?

Have we been true to all that is involved in these cardinal principles? Have we accepted, not in word only but in deed, the New Testament teaching concerning the supremacy of love and the inwardness of the new life in Christ and of His kingdom? Have we all learned to make the outward subordinate to the inward and spiritual? Have we diligently sought the guidance of the

Holy Spirit in understanding the deep things of Christ so that we are sure that we fully comprehend what unity in Christ involves? Accepting as we do the original form of baptism and regarding it as an act of faith which only believers can observe, have we been equally zealous in teaching its spiritual significance as the soul's dedication to Christ of all its powers and gifts in a covenant of everlasting union with Him? Baptism has been one of the stumblingblocks in the way of union. One of the steps towards the solution of that problem is a scriptural estimate of the comparative value of form and spirit. Mr. Campbell declared that, as between a believer who has mistaken the form of baptism, but has accepted its spiritual significance, as manifested in his life, and one who has complied with the proper *form* of the ordinance but fails to manifest the fruits of the Spirit in his life, he would surely prefer the former and that he would be a Pharisee if he did not. So felt Paul. Rom. 2:28, 29. This is not to underestimate the *form*, but to give it a subordinate place to the spirit—a characteristic of the New, as against the Old Covenant. We are all sure what Christ's teaching is upon this subject. Both of the ordinances given us in the New Testament are directly related to Christ, and the spirit in which they are observed, more than the outward form, makes their observance acceptable to Him. It is well to be right, both in form and spirit; and we will do well not to underestimate the symbolic significance, of either baptism or the Lord's supper; but let us make no mistake as to the relative value of the letter and spirit in the sight of God.

But what has this to do with the next forward step towards Christian union? Just this much: not until we come to a fuller realization and a more faithful observance of all that is involved in the basic principles of the plea of our fathers for the oneness of believers will we be in a condition to understand what we yet lack and be

prepared to supply it. In other words we must make our life and teaching conform to the light we have, to the principles we have avowed, before we can expect further light. Just so our brethern in other Communion will find that they have not been living up to the highest ideals of New Testament principles which they have accepted. They, too, must come to see that party names, party creeds, and a partisan spirit are inconsistent with the union for which Christ prayed and with the needs of His cause to-day, before they will be prepared to take the next step. Indeed, this bringing of ourselves to the judgment bar of Christ's mind and righting our faith and practise, our spirit and our outlook, by that divine standard, *is* the next step towards the unity of the people of God.

J. H. GARRISON.

TOWARDS CHRISTIAN UNITY

Second Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Church's Commissions, in connection with the proposed World Conference on Faith and Order.

A MOVEMENT has been initiated in America by the Protestant Episcopal Church, which has been widely taken up by the Christian Churches in the United States, to prepare for a world-wide conference on Faith and Order with the view of promoting the visible unity of the Body of Christ on earth. In response to an appeal from those who are coöperating in America a committee was appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same movement in England.

This joint conference has already issued a First Interim Report prepared by a joint sub-committee, consisting of:—(1) A statement of agreement on matters of faith; (2) a statement of agreement on matters relating to Order; (3) A statement of differences in relation to matters of Order which require further study and discussion.

In further pursuit of the main purpose the sub-committee was reappointed and enlarged. After mature and prolonged consideration it is hereby issuing its Second Interim Report under the direction of the Conference as a whole, but on the understanding that the members of the sub-committee alone are to be held responsible for the substance of the document.

* * *

In issuing our Second Interim Report we desire to prevent possible misconceptions regarding our inten-

tions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first Report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognize differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come nearer to one another.

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One

Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the coöperation of the Christian Churches for moral influence and social service, though such coöperation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realized we desire to set aside for the present the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the Conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communions nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in re-

sponse to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied. In view of these two facts, if the visible unity so much desired within the Church and so necessary for the testimony and influence of the Church in the world is ever to be realized, it is imperative that the Episcopal and Non-Episcopal Communions shall approach one another not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:

1. That continuity with the Historic Episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the Episcopate should reassume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practise of Episcopacy and it so remains in many Episcopal communions to-day.

3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as

belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves but of value to the Church as a whole. Accordingly we hope and desire that each of these Communion would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organization, and that all that is true in the experience and testimony of the uniting Communion would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing Churches and the convictions held regarding these questions by their members being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognize the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that

is Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed)

G. W. BATH: AND WELL:
(*Chairman*).

E. WINTON:

C. OXON:

W. T. DAVISON.

A. E. GARVIE.

H. L. GOUDGE.

J. SCOTT LIDGETT.

W. B. SELBIE.

J. H. SHAKESPEARE.

EUGENE STOCK.

WILLIAM TEMPLE.

TISSINGTON TATLOW (*Hon. Sec.*).

H. G. WOOD.

March, 1918.

THE UNITY OF CHRISTENDOM

BY THE VEN. JOHN WAKEFORD, Archdeacon of Stow, England.

IN ALL THE STIR of these times the importance of unity of plan and unity of action is everywhere recognized. It is seen that allies must move under one control, that Army and Navy must work in close co-operation, and that no abundance of zeal or courage serves the common cause so truly or so effectively as conference in council and harmony in action. And in our national life one of the most striking effects of the great war has been that unifying of our forces and interests which has given us a re-birth as a people and has made us gratefully aware that Britain is one and sound at heart. There are now no pleas for party or apologists for dissension; the enemy at the gate has made us all friends within. And without argument it is allowed that division is danger and that class interest is in some degree a treason to the nation and the community.

Before the Saxon kingdoms were welded into one state their people were all of one Church. It was Christianity that first taught the principle of national unity and international fellowship. It was a religious ideal that first moved the soldiery of the European nations to march together for the recovery of the sepulchre of Christ from the hands of the Saracens. And the world to-day having learned its lessons of fellowship and co-operation in the school of experience has little patience for a divided Christianity and much doubt of the saving power of a religion that seems to have lost its first principles. And we may be quite sure that unity is indeed one of the first principles of our faith.

All Christianity begins in Christ. He is not only the Supreme Teacher. He is also the living Head of that

Body which comprises all Christian people. To be a Christian is to be a member of His society; and it is impossible to be related to Him and at the same time separate from the other members of His society. The book which holds its place in the New Testament after the four Gospels is the book of the Acts. This book is the record of the first vigorous movement of a Divine society amongst men. The first disciples received together the gift of the Holy Spirit when they were "all with one accord in one place." And at once when three thousand converts were added to their number "all that believed were together and had all things common." The social life of the Church was one of its most marked spiritual characteristics in the first age; all men might know the disciples of the Lord by their manifest love for one another.

To-day we see everywhere a condition of things that mocks our claim to be members of this Apostolic Church. He that died that He might draw all men unto Him and gather together in one all the children of God scattered throughout the world is invoked and claimed by some who apparently are surest only that they are "not as other men are."

We need to begin by being heartily ashamed of our divisions; we shall never reform unless we take the measure of our failure. Why is Christianity so greatly in arrears in the conversion of the world? The Gospel is the word of love and the call to fellowship. If those who profess to be Christians are unloving and unbrotherly their lives deny their profession. The heart of man needs a religion that binds up the broken heart and gathers together the outcasts; and it is at once evident that this is no Divine truth or Divine message which fails to expel selfishness or to kindle sympathy and loving kindness. But our divisions do more than this; they waste our forces and hinder the warfare against sin. The rivalry of denominations is totally different in spirit

from emulation in good works; and proselytizing has no relation to evangelizing. A hesitating convert in that stage of his spiritual experience that most demands the bracing and encouraging guidance and companionship of the older disciples is likely to be chilled and dismayed by hints and warnings that suggest to him that he has joined one of a number of competing associations. And from the mission fields abroad as well as from the great heathendom at home there comes the continual reproach that our Christianity must first heal its own divisions and end its own controversies before it professes to have a coherent or persuasive Gospel for a distracted race. Our missionaries are discredited, our converts bewildered, and the work of the Holy Ghost defeated by our lack of unity and charity.

All this is generally admitted by Christian people everywhere. The question is now, Is there any way of recovery? We must answer at once that the Unity of the Christian world must be possible since it is manifestly the will of God. Our Redeemer Himself prayed of the Father that all believing in Him should be one even as the Father and the Son are one. We must never despair of the fulfilment of God's will. It is a great thing that already there is a widespread desire amongst Christians for unity. This desire must inspire our prayers; and as we pray for unity constantly, we shall find ourselves by a spiritual instinct refusing to harbor sectarian jealousy or exclusion. We shall find ourselves distrustful of religious tenets or practices which are merely local or sectional, the expression of a social prepossession or of a political ideal. We shall withhold ourselves from what is negative or destructive in faith and practise, and rejoice in the spiritual welfare of those who seem remotest from us.

But we may go much further than this. Our divisions have arisen chiefly from our reckless and unrestrained habit of forming our opinions lightly and then regarding

them with too much respect. Christianity after all is not a matter of opinion; it is life in Christ. Baptism is admission into fellowship, and we begin with baptism. He is ready for baptism who accepts the Divine Lord as his lord and gives Him his allegiance. It is not education but disposition that counts here. One might conceive of a good Christian who knew no formularies and had no views. The first necessity is personal devotion to our Lord and Saviour; and that devotion is the fraternal principle that must ultimately make men to be of one mind in the House of God.

We shall never reach unity through arguments or compromises. The temptation to contrive agreements of doctrinal statement between denominations leaves out of the reckoning the graver divisions of East and West, and also of those religious bodies which are grouped severally about the questions of authority and personal freedom. It is possible that a merely local union by agreement would defer indefinitely the more important and larger matter. The discussion of incidents in history and the interpretation to be put upon those incidents will carry us further from the desired goal. To-day we must begin anew with fidelity to Christ; and we must value our creeds as terms of fellowship, not to exclude but to retain and to enfold. He who lives in personal union with our Lord and strives to do His will shall be taught of the doctrine by God Himself; we may well be content to be patient with our fellowman while he is under that guidance and tuition.

And last, every Christian man is bound by his calling to be a missionary. It is in the open campaign that we lose our pettinesses and our exclusiveness. Let us give ourselves wholeheartedly to the winning of the world for Christ; and our divisions will be consumed by our desire for the glory of God and the salvation of mankind.

The Precentory,
Lincoln, England.

JOHN WAKEFORD.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

The most outstanding action of the recent General Assembly of the Presbyterian Church in the U. S. A. at Columbus, Ohio, was the issuing of an invitation to all the evangelical Churches in America for a conference looking toward organic union. *The Continent*, Chicago and New York, speaking of its reception by the Assembly, says it "was voted with an emphasis which swept the entire body into a swirl of enthusiasm." Dr. Joseph A. Vance, of Detroit, exclaimed, "We have fooled with organic union for two generations. There should be a movement now to unite not only Presbyterians, but all evangelical bodies. There is a great wave of hunger for unity at this time and if the way continues to be blocked by ecclesiastical leaders the masses will arise and decide for themselves." "The Kingdom requires haste," urged Dr. W. O. Thompson, of Columbus. "We should not wait, but act. Throw your technicalities into Germany. The hearts of Christian people are together now. If the Churches do not recognize that fact, it is the Churches' mistake. If we continue to stand on technicalities and courtesies, we shall all be in hell before we get together."

The sponsor for the movement was the Madison Presbytery of Wisconsin. *The Continent* further says:

"The recommendation of the committee, as adopted with great enthusiasm, provides that General Assembly shall

"1. Overture the national bodies of our sister Communion to hear and prayerfully consider a programme for Church union.

"2. That the General Assembly name a time and place, as early as possible, for an interdenominational council of evangelical Churches.

"3. That our Assembly state frankly, in this call, that the purpose of the council is to discuss and, if the way be clear, to adopt a definite plan of organic Church union.

"Your committee, before recommending action, desires to congratulate the General Assembly and through it, the whole Church, that those overtures show that there is an earnest desire for Church unity growing in power in the hearts of many, and a determined effort put forth to accomplish the same. It is to be noted that our Church has long been forward in its expression and effort looking toward the reunion and union of the evangelical Churches of America.

"We recommend the following action:

"1. That we, the commissioners to the One Hundred and Thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic Church union of the evangelical Churches of America.

"2. That this Assembly hereby overtures the national bodies of the evangelical Communion of America to meet with our representatives for the purpose of formulating a plan of organic union.

"3. That the Assembly's committee on coöperation and union, consisting of W. H. Roberts, D. D., J. Wilbur Chapman, D. D., Reuben H. Hartley, D. D., James H. Snowden, D. D., William McKibbin, D. D., Charles R. Erdman, D. D., Edgar P. Hill, D. D., Robert Mackenzie, D. D., W. H. Black, D. D., W. J. Darby, D. D., Edgar A. Elmore, D. D., J. Ross Stevenson, D. D., George Reynolds, D. D., Charles Little, D. D., John F. Carson, D. D., W. P. Merrill, D. D., H. G. Mendenhall, D. D., General George H. Shields, Judge John A. McIlvaine, Henry W. Jessup, Honorable E. E. Beard, Robert S. Fulton and Professor J. J. McConnell, be authorized and directed to designate the place and time, not later than January 1, 1919, for the above named convention; to prepare a suitable invitation; to fix the ratio of representation and appoint the delegates of our body; to prepare a tentative plan of organic union for presentation, and to attend to all necessary arrangements.

"4. That as a beginning the moderator and stated clerk be directed to wire the four national Church bodies now in session, asking them whether they will appoint delegates to such a convention on organic union between the evangelical bodies, explaining that we have voted in favor of it.

"Dr. George E. Hunt of Madison, Wisconsin, who, with Mathew Allison, originated the Madison overture, was added to the committee, together with Dr. Joseph A. Vance and Moderator Smith."

A deputation from the Disciples bore greetings to the General Assembly a few days following this action and stated that they were prepared to accept the invitation from the Presbyterians and their commission was already waiting in readiness to action in full sympathy and coöperation with the Presbyterians relative to organic union of the evangelical Churches of America. The Disciples arose out of the Presbyterian household and their passion for unity may be traced to the Westminster Assembly, which was called for the purpose of Church unity. They would be untrue both to their origin and tradition if they were not enthusiastically in sympathy with this invitation. The sincerity of their passion for unity will evince itself in being foremost in action for the unity of the divided Church. The Association for the Promotion of Christian Unity has already taken action, assuring the Presbyterians that they can be counted on to be servants in any capacity that will hasten the day for a united Church.

Rev. Irving Maurer, pastor of the First Congregational Church, Columbus, writing in *The Congregationalist*, Boston, said:

"The scope of the united movement thus proposed and initiated includes not merely the various divisions of the Presbyterian and Reformed Churches, ten in number, but other evangelical Churches, Methodist Episcopal, Baptist, Protestant Episcopal, Church of Christ, Lutheran, Congregational and others. The earnest spirit in which this action was taken aroused immediate attention. It brought our own Dr. Gladden from his study, despite his feeble health, to attend the Assembly on Wednesday and to send to the platform a personal letter of congratulation. Said he in part: 'Permit me to express my profound sympathy and deep gratitude in your action with reference to Church union. I am glad that I have lived to see this day. Nothing more cheering has been done in my time. God grant that your great Church may see the full meaning of it and may mean it all, and that it may have the courage and strength to make it good.'

"It was my good fortune to call at the home of Dr. Thompson, president of the Ohio State University, on the afternoon of Tuesday. I found Dr. Thompson enthusiastic. With him was a prominent leader in Presbyterian Home Missionary work. 'We shall all be together soon,' said both of these gentlemen. My reply was: 'You will find the Congregationalists ready.'

"As evidence of the deepening earnestness with which the possibilities of this organic Church union are regarded, may be cited the case of a leading Episcopal clergyman of Columbus who applied to the Assembly committee for preachers in his pulpit. Said he: 'We can let the matter of Apostolic succession rest for a time. What we need is to get together.' "

Commenting upon the Presbyterian action, *The Churchman*, New York, said:

"It is significant that the Presbyterian Church waited for the Episcopal Church to take the lead in the effort towards unity. The action of the House of Bishops in their recent session, however, convinced our Protestant fellow Christians that it was useless to wait longer for our leadership. Valuable as such leadership would have been and indispensable as is its coöperation if there is ultimately to be a reunited Christendom, the Presbyterian Assembly felt that the psychological hour had come for a venture of faith. The Episcopal Church failing them, the Presbyterians took up the challenge of the hour.

"It is also interesting to note into what hands this whole problem has fallen. The moderator elected in Columbus is the Rev. J. Frank Smith of Dallas, Texas, a graduate of Union Seminary, a man alert to the opportunities of the new day. The conservative and timid elements in the Assembly worked sympathetically with the younger and eager liberals. One and all felt that the hour had struck in which God would show men of faith the way. They proposed to trust unreservedly the Holy Spirit.

"Great things are bound to come from such courageous adventure. The Presbyterian Church has done well not to postpone effort towards reunion until such time as our own Church shall feel inspired to act. The more discerning Presbyterians, however, freely acknowledge that a united evangelical Church which does not include the Episcopalians will not only miss the leadership which our Church is so well fitted to supply in any movement towards unity, but that our exclusion from the conferences will make the problem of unity more precarious and difficult later. But they could not wait any longer for the fellowship which we have shown such reluctance to offer.

"The Presbyterian Church is trusting these matters to the younger men. If the Episcopal Church is to take any effective action toward unity, we shall have to place more confidence in the younger generation. Committees appointed to meet the overtures of sister Churches must be selected from among men of daring faith and creative imagination, men who have the mediating mind. We have not done this. We have left these matters to men who could be counted upon 'not to give up anything essential' and to hold in equipoise antagonistic views. We need leaders of another type, men who are so sure of their faith in Christ, who carry their heritage so confidently that they dare under the pressure of great opportunities to lift their admiring eyes from the Historic Episcopate and their own competent Orders to the needs of the growing Kingdom.

"The hour has come for a new leadership in the Episcopal Church. We congratulate the Presbyterian Assembly that it has found such lead-

ership at this supreme hour in Christian history. God never confers the grace of insight upon timid souls. We have better leaders in the Episcopal Church than we have dared to use."

Judging both from Episcopal and non-Episcopal expressions, the House of Bishops of the Episcopal Church lost an opportunity in its reply to the memorial relative to a joint ordination of army chaplains, signed by Dr. Newman Smyth and Prof. Williston Walker, representing the Congregational Church. The *Southern Churchman*, Richmond, says that it "did not adequately reflect the mind of a majority of the Bishops, as we are sure it did not represent the sentiment of the Church at large." An eastern bishop, supporting the position of the *Southern Churchman*, said:

"I cannot understand how we made such an ungracious reply. I voted against it myself because I did not like its tone; but it slipped through without much consideration. Truth was our attention was concentrated that day on another case. I feel sorry for the way the matter was left. If we cannot do better than that we ought to stop talking about Christian unity. I do not believe it really expressed the feeling of the House of Bishops.

Several letters have come to the editor of THE QUARTERLY from prominent Episcopal rectors expressing "deep regret at the tone and substance of the answer from the House of Bishops."

The Churchman, New York, says:

"But the bishops might so have phrased their reply as to convince the petitioners that the Episcopal Church is having searchings of heart in this matter and is humbly conscious that some of the burden of reconciliation rests upon us as well as upon our fellow Christians of other Communion. Rome could have taken no loftier or more patronizing attitude toward Protestants than the House of Bishops took in their unhappily-worded report."

The Living Church, Milwaukee, goes to the defense of the House of Bishops and points out the real difficulty as follows:

"It is that these various non-Episcopal (an unhappy, because a negative, term) chaplains are *not priests*. The defect that needs to be supplied (from the Churchly point of view) is the priesthood. Now if these men *want to be made* priests, or if the Congregational National Council, speaking for its own Communion, *wants them to be made* priests, then, very likely, a way can be found to make them priests. But it would be an atrocious thing to make them priests without their knowledge and free consent. If, by some imposition of episcopal hands, we should perform an act which *we* assumed was that of making a man a priest and *he* assumed was something totally different, would we bear witness to an act of unity? Would we not really be guilty of an act of deceit?"

A writer in the same journal says:

"As greatly as I should like to see a response made to any suggestion looking toward unity, I do not see how the bishops could have replied favorably to the request made to them in the recent memorial. The bishops are not free to ordain any one to the priesthood. Ordination carries with it a commission and that implies that the person ordained

has been duly trained and proved to have the requisite qualifications for the discharge of his office. He must know what it is, he must believe in it, he must be instructed in the Faith and be apt to teach it, he must understand the discipline of the Church and how to execute it, and how to conduct its worship. No government would think of giving a man a commission in an army until he had been trained in its discipline and rules. And no such commission would be given to a man to execute at large without his being himself under command. So for bishops to ordain men belonging to different organizations, to execute their office at will, would not lead to unity but to greater differences than at present exist."

Whether the action represents the Episcopal Church or not, that action has put on record both the mind and spirit of the House of Bishops, showing that their regard for past traditions holds preëminence over the needs of to-day and the call of the future. It has given the World Conference a big jolt. If all Communions are going to take their stand in the shadow of past traditions, no one to move a step toward brotherhood, perhaps God will raise up some movement outside of the Church to remind the divided and irreconcilable Church that it is daytime and that men must work for brotherhood or they cease to be workmen. Canon George William Douglas, in *The Constructive Quarterly*, pertinently says:

"I contend that by His own words and actions our Lord indicated that, whatever His Church's primitive constitution might be, it was bound to change. Indeed I think it may be fairly concluded that the more primitive this or that form of the Church's constitution may be, so much the more probable—both scientifically and spiritually—that from time to time such form must be reconstituted; that any form of polity—primitive, mediæval, of the Reformation period, or to-day—is *ipso facto* destined to be transformed. . . . Therefore for either Catholics or Protestants to endeavor to stick to an ancient form of constitution for the simple reason that it is the primitive form is unsound, not alone from the standpoint of biology and history, but also because in spiritual practise the older a form is the likelier it is that it must be reconstituted if its vitality is to be preserved."

Commenting on Prof. G. W. Brown's article on the Disciples in the last QUARTERLY, Dr. J. H. Garrison, Claremont, Cal., writes in *The Christian-Evangelist*, St. Louis:

"We are in favor of such a re-investigation or continuous investigation of the subject of Christian union in the light of New Testament teaching, history and present day thought and movements. We have been a student of Christian union ever since we began to advocate it, fifty years ago. Our position on the subject for many years has been that the unity of God's people is something into which they must *grow*. That it must come about before the world is converted is obvious. But none of us have seen exactly *how* it is going to come. But we know what the general principles of unity are, and what is the spirit which must prevail to make it possible, and we know therefore, that there must be a vast growth among Christians of every name in order to its realization—growth in our vision of the world's needs, growth in brotherly love, growth in our faith and in our loyalty to Jesus Christ.

Yes, let us re-study our position, if we are *big* enough and *free*

enough to do it without calling in question each other's motives. It takes real Christians to do that. We have already outgrown many of the things which have hindered us, and there are others still to outgrow. True, our religious neighbors have got a lot of growing to do also before they are ready for the union Christ prayed for, but we will do well to give chief attention to our own defects and seek to remedy them."

Rev. F. D. Kershner, writing in *The Christian Standard*, Cincinnati, another organ of the same Communion, dissents from Prof. Brown's position. He says:

"Unless we have misunderstood the author, he certainly interprets the Disciples' doctrinal position after a fashion altogether foreign to our conception of its meaning. Instead of being a plea, first of all, for the restoration of the Church of Christ, 'with its doctrines, its ordinances and its fruits,' we are told that it is a plea for Christian unity upon any platform which may be regarded as 'workable.' There is a fundamental difference between the two positions. The preacher who accepts the first theory goes out to preach Christ and his Church with definite authority; but the preacher who accepts the second position has no authority except the dubious sanction of what must always prove a more or less uncertain expediency. We can not imagine the early evangelists of the Church going out with this pragmatic idea dominating their actions. They preached, toiled, were martyred, because they 'knew in whom they had believed,' and they had no uncertain note to sound with regard to their message. We have always believed, and we are sure that our faith in the proposition was strengthened by our student career in Lexington, that our business as a people is to restore the old-time ideals and enthusiasms of those primitive Christian preachers. By doing this, Christian union will come, because original Christianity demands union; but to put union first and the preaching of Jesus and his message to the world second is assuredly to place 'the cart before the horse' to a degree difficult to explain."

On another page is published the Second Ad Interim Report of the British sub-committee. The editorial in this issue deals with it. Under "Letters to the Editor" Bishop A. C. A. Hall, of Vermont, discusses it. Mr. Robert H. Gardiner, Secretary of the Protestant Episcopal Commission on the World Conference, writes of it in *The Churchman*, New York, as follows:

"More important than the agreement as to the Episcopate is the statement by the committee of the two convictions by which they were guided. The divisions of Christianity have been perpetuated by despair of visible unity, and that despair has been the inevitable outgrowth of the idea, shared alike by Catholics and Protestants, that reunion is a matter for human arrangement and ecclesiastical concordats. Because the committee were convinced that 'the visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit,' they had faith in the possibility of the accomplishment of our Lord's purpose that believers in Him should be one visible society, and vision to perceive that this unity is essential to His purpose for His Church and for its effective witness and work in the world. It marks a great advance that God's will, not man's, should be put first.

"The underlying note of the report is its deep humility, its Christian love and earnest desire to lay aside all partisanship. The 'faults

of pride and self-sufficiency,' for which our General Convention in 1910 apologized so amply in suggesting the World Conference, have been overcome in this report, and its spirit should be emulated by the other commissions in preparing their statements for the World Conference. If it is taken as seriously as it should be, it may affect deeply the preparations for the Conference. It has always been manifest that if the Churches would take up seriously the effort to understand and appreciate each other in the preparations for the Conference, the need for the Conference might pass away. The road to reunion is the way of love, the only way for Christ's men.

"The form of the report leaves something to be desired. It is too much in the form of an ecclesiastical concordat without appeal to the great numbers of men and women from whose eyes the vision of the King in His beauty has been hidden by the smoke and dust of sectarian controversies. Our Lord's prayer for unity was intensely practical and full of common sense. Statements with regard to reunion should be the positive, evangelistic proclamations of a living faith, and not merely ecclesiastical concordats to adjust past controversies. They should be composed for the world, not only for ecclesiastics. They should be based on theology, for true theology is the profoundest exercise of sound, though finite, reason, but we must translate our formal theology into terms of life."

The interest in Christian unity in England is deepening with the great tragedy of the war. In a dispatch from London to the *Baltimore American* it is said:

"The British Congregational Union has endorsed a recommendation on Free Church Federation, adopted by the representatives of the Evangelical Free Churches. Sir Charles Wakefield, former Lord Mayor of London, believes that the time is opportune for a much bolder step towards Church unity within the British Empire, and he sets forth his views in the English press. Ever since, as Lord Mayor, Sir Charles suggested that the Churches should sink their differences and concentrate upon essentials, he has been looking eagerly for some movement among religious leaders testifying to their realization of the urgent need of unity.

"'We are missing,' he said, 'one of the finest opportunities that ever presented itself to any nation. We are throwing away, simply for want of leadership, one of the greatest chances that ever came to us in all history. For instance, the presence here of men from every part of the empire, drawn to the mother country by a great moral enthusiasm, is proof of the unity of our race. Is it not certain that for the full accomplishment of this unity it is not enough to be patriotic? Is morality alone enough? When the war is over and the great moral compulsion that brings these splendid men to the aid of the mother country has lost its tension, is there not some danger of reaction? What consecration will remain?

"'I am certain that the one principle which can hold us closely and passionately together is a spiritual principle or, in other words, the conviction that the whole British empire serves the same God, that all its peoples are enlisted in His service, and that the supreme purpose of all the British peoples is the religious purpose.'

"'Yes,' Sir Charles added, warming to his subject upon which he is an enthusiast, 'both the men and women from the Dominions are interested in this idea of one common British Church, even keenly so, particularly those who are now in old England on missions of mercy, as I

had occasion to find out for myself among our soldiers at the front. Perhaps you may have no idea how the serious-minded soldiers there are beginning to see life from a different angle. War, I tell you, is a great realist. These men have deplored to me the waste and the chaos of British national life. They have learned to appreciate the value of unity. There is no experience like war to make our men realize the value of unity. And it is the same with the men from the Dominions. Why, surely, our great empire itself is a warning to the Churches, a warning and an illustration. Suppose that there had been no sense of unity in the empire? Suppose that each part of the empire had been in active conflict with the rest? Just think what it would have been if in this war the British empire had been in the same condition as the British Churches? ” ”

The Congregationalists and Disciples have had another conference relative to closer coöperation. This last meeting was held in New York, April 26, 1918, the Commission on Comity, Federation and Unity representing the Congregationalists and the Association for the Promotion of Christian Unity representing the Disciples. Those present from the Congregationalists were: Rev. Raymond Calkins, Cambridge, Mass.; Rev. Newman Smyth, New Haven, Conn.; Rev. W. T. McElveen, New York City; Rev. H. O. Hannum, Holyoke, Mass.; Rev. A. P. Pratt, Greenfield, Mass.; Prof. Williston Walker, New Haven, Conn.; and Rev. C. E. Burton, New York City; from the Disciples: Rev. Finis S. Idleman, New York City; Rev. H. C. Armstrong, Baltimore, Md.; Rev. F. W. Burnham, Cincinnati, Ohio; and Rev. Peter Ainslie, Baltimore, Md. Theological discussions were dispensed with, as in former meetings all misunderstandings had been cleared up. Practical problems consumed the day's discussions and it was voted:

“1. That at some convenient time in the near future a joint conference be arranged between these two bodies, to consist of at least fifty from each body, for the purpose of frank discussion of our common problems and hindrances to our closer coöperation with the hope that out of such a gathering may come a strong sentiment for a more definite advance toward unity.

“2. That a committee consisting of the chairman and one other member of each commission be appointed with power to take action in calling the joint conference as voted.

“3. That the Disciples furnish to the Congregationalists and likewise the Congregationalists furnish to the Disciples (through the organizations here represented) the names of such persons as would be interested in the larger coöperation of these two bodies, with the purpose of sending them literature from time to time, giving direct information regarding these respective Communion.

“4. That steps be taken by each denomination to secure interdenominational gatherings in its own colleges and seminaries as far as possible in which the ministers of all Churches in the vicinity be invited to meet in conference.

“5. That for purposes of mutual education and fellowship, we would recommend to committees charged with preparation of state meetings of Disciples and Congregationalists that each invite representatives of the other to address their respective gatherings.

“6. That arrangements be made to hold joint state conventions, especially in the states where the Congregationalists and Disciples are approximately of equal strength, with the hope that out of these joint

conventions in those states where one or the other is strong, or both are strong, similar conventions may be held with a view to closer co-operation throughout the nation.

"7. That Drs. Burton and Burnham be appointed to carry out the foregoing resolution in such states as they may deem feasible."

Both the spirit and discussion indicated the possibility of a readiness to carry out the recommendations. In many of the Bay State and district meetings official representatives were exchanged and plans are now under way for the joint meetings in state gatherings.

On June 2, 1918, Rev. H. C. Armstrong, graduate of Cotner University and Yale University, was inducted into the office of Secretary of the Association for the Promotion of Christian Unity and at the same time installed as one of the ministers of the Christian Temple, Baltimore. The services were held in the Christian Temple on Sunday morning, attended by representatives, officially appointed, from the various Communion of the city, as well as organizations from the Temple. A letter from Cardinal Gibbons was read. Ninety persons formed the procession. Mr. Armstrong will give much time to public addresses in the cause of Christian unity. His office is at Seminary House, Baltimore, Md.

The Christian Science Monitor, Boston, is an instance of how one religious body alone sustains with credit to itself a daily paper. In the New York *American* and other papers the Roman Catholics are agitating the question of a Roman Catholic daily. Why cannot Protestants loosen their hold on their weekly journals, which in most cases are doing so much to perpetuate divisions, and unite in establishing a Christian daily paper, if not to include all Christendom, certainly the Protestant faction of it? These times call for just such a paper and it will not be surprising if it is launched before the war closes or perhaps in the long and weary days of reconstruction.

Bishop Charles H. Brent's Easter letter in the *Southern Churchman*, Richmond, Va., is a straightforward call for Christian unity; at the same time it reveals the pathos and folly of a divided Christendom. He said:

"Just as now is the time to strike for the unity of nations so is it the time to strike for the unity of the Churches. I wonder how many people at home realize that our chief difficulty in connection with the morals of the army is due to the divided Church. You meet it at every turn. Many feel it so keenly that they can see no enduring or substantial good coming out of our purely physical or human effort without some movement *pari passu* earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the Church. It was refused. The school house was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcome was a barnyard. There under the wide-spreading eaves of a great

barn we set up an improvised altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His kingdom—if He does.

“It seems to me the time has come for us to do something daring and loving for the Kingdom’s sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort of course must be continued and has its effect. But the Churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a conference on the peace of the Churches, with no other aim to distract—our own General Convention should lead. Not the House of Bishops alone but the whole Convention. Then the Churches willing to share in such a conference should do so regardless of those which might choose to sit apart. The world is falling to pieces, the Churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness bearing for unity as Christ begs of us to interpret it. Happy the Church that takes the lead in such an adventure of faith! I have often thought of our late determination to reach the Russian Church. We were not too early but too late, much too late, too diplomatic, too calculating.

“In the American Expeditionary Forces I can do more in behalf of unity in the work that has been chosen me than in any other task at the moment at any rate. It may not be much but it is something.”

At the recent meeting of the Annual Council of the Protestant Episcopal Diocese of Virginia, meeting in Leesburg, strong resolutions were passed regarding Christian unity. The Association for the Promotion of Christian Unity has sent out requests to various Communions to take similar action at their state and district meetings as preparation for somewhat definite action at the national gatherings in the fall.

Many difficulties lie in the way of unity. One of the most stubborn is that of a small and obstinate minority such as caused so much trouble in the Presbyterian unity in Scotland. A like condition arose here when the Presbyterian Church in the U. S. A. and the Cumberland Presbyterians united. After battling amid many legal technicalities the merger has finally been ratified by the courts, about which *The Congregationalist*, Boston, says:

“Legal decisions putting beyond doubt the results of otherwise completed Presbyterian mergers have just been favorably made public by the courts. After twelve years, the Supreme Court of the nation has validated the union of the Northern Presbyterian and Cumberland Churches, consummated so far as the action of the General Assemblies in both bodies and the concurrence of their Presbyteries were concerned in 1906. It is an interesting example of the law’s delays which put possibilities of trouble-making in the hands of small but obstinate

minorities. The merging of three down-town Churches in New York involved no such hindering delays."

Now and then the subject of baptism comes to the front in our discussions of Christian unity and it is proper that it should. All subjects upon which Christians differ should be honestly faced and discussed without passion. According to *The Living Church*, Milwaukee, Bishop J. H. Darlington in his diocesan convention at Harrisburg, Pa., said that we may have made a mistake in not assuming baptism to be the common factor about which unity may be realized. Continuing, he said:

"In each case it is first, repentance, and second, faith, but the massive stone baptismal font standing by the transept door of most of our Churches is permanent in its position and teaching power, a silent witness to all who enter at time of service or for private prayer, and a hundred times larger than the small silver chalice and paten which are only visible when the Eucharist is celebrated. We should not teach less the comfort, the power, and the universal need of the Holy Communion, but we should have a revival and renewal of apostolic preaching and teaching of the apparently neglected and forgotten truths of Holy Baptism, knowing that it was required even of our Lord Jesus Christ in the River Jordan by the hands of John the Baptist, and that the delivering of the children of Israel from the Red Sea but prefigured its cleansing, saving power; that our Savior Christ saith, 'None can enter into the Kingdom of God except he be born anew of water and the Holy Ghost;' and that even our Lord's death and tomb are emblemed when we are buried with Christ in Baptism. As even lay baptism when performed with water, in the name of the Trinity, is unquestionably valid, the recognition and emphasizing of this family union in Christ will prove a firm first step to further explanations, adjustments, and reconciliation. If we realize we are indeed 'Children of One Father,' the Holy Spirit will in good time (let us hope it is not far distant) show us how without giving up any vital truth, or lowering of ideals, we can live 'with one mind in one house,' in complete unity."

He asked this significant question, which opens up one of the great problems in Christian unity: "Have we not built up the denominational fences too high, and can we not lay aside temporarily exact agreement on all matters after baptism, so long as we are united in what constitutes birth and membership in the Church of God."

Misunderstandings must be cleared up in our approaches to each other. Patched up peace does not hold any more in religion than in politics. In many instances there are to be acknowledgments of error and evidences of repentance. Nothing so well illustrates this as the following from *The Quarterly Register*, Edinburgh:

"The French Protestant Federation, which embraces all the French Protestant Churches, has published its answer to the three Lutheran Scandinavian Bishops (of Upsala, Christiania, and Seeland) who invited them to the proposed Conference of representatives of the

Churches of neutral and belligerent countries, to be held for the purpose of seeking means to restore the spiritual unity of Christianity, but at which questions affecting the origin and conduct of the War are not to be raised. The reply is a courteous and dignified document, but is at the same time a firm and reasoned negative. In the opinion of the signatories, the hour when their lives and homes are threatened by an unjust aggression, is scarcely a time for entering into conference with men, however well-intentioned, whose soldiers are slaying their sons and brothers in battle and still devastating large portions of their fatherland. It is their conviction that spiritual communion, if it is not to be a vain and empty shadow, must primarily consider those very questions of right and justice which by postulate are taboo. A shameful silence on all such points would only create a false situation, and Christianity, under an appearance of amity, remaining fundamentally divided, would have no real radiance about it. It will only again become pure and strong in the loyal search and courageous proclamation of the truth.

"Accordingly, the French Protestants, in their turn, address an appeal to their neutral brethren to contribute to the restoration of the spiritual communion, not by inviting the belligerents to suppress questions of responsibility, but by addressing themselves with all sincerity to the solving of these very questions. In this the Federation without doubt gives voice to the unanimous views of the French Protestant Churches. If Love is to be a guest at the Conference, it must be accompanied by—Truth. Not otherwise can we escape the atmosphere of mere futility and sham.

"The reply is signed by M. Ed. Gruner, president of the Federation, and by MM. Jules Pfender, A. Juncker, and Raoul Allier, vice-presidents.

Christian unity is much talked about among the Churches in China. *The Continent*, Chicago and New York, says:

"At a meeting at Nanking, China, April 16, of representatives of the American Board, the London Missionary Society and the Presbyterians plans were formed for a federal union which looks to the organic union of all Chinese churches. A committee was appointed to work out details. On the next day the Presbyterians, who for fifteen years have been operating as a union, formed a provisional General Assembly with Dr. P. Frank Price of Nanking as moderator, Rev. Sie Tsi Hsi of Ningpo, vice moderator, Rev. Chang Pao Tsu of Shanghai, stated clerk. It is expected that the provisional General Assembly will be duly constituted in 1920. This entire union movement by the Chinese churches has taken on added significance in view of the discussion of organic union by Presbyterian bodies in this country."

LETTERS TO THE EDITOR

TOWARDS CHRISTIAN UNITY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:— I am asked to contribute some notes on the Second Interim Report of a committee consisting of representatives of the Church of England and of representatives of English Free Churches, in connection with the proposed World Conference on Questions of Faith and Order.

This interesting document may well be regarded as marking a step onward towards reunion. Let us note some leading features. While the signatories expressly repudiate any attempt to formulate definite plans, it must be right to consider what the adoption of the principles contained in their statement would involve.

1. The mere federation of separate organizations is regarded as inadequate. This idea is left behind. "It is the purpose of our Lord that believers in him should be *one visible society*." It is as *One Body*, animated by One Spirit, that the Church must act and bear effective witness in the world. This would mean *not* Romanists, Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, etc.—organized as such—in communion with one another, while retaining their distinctive features; *but* the recognition of One Church in every country and district, whatever dissenting bodies might still remain outside (e.g., Unitarians or Plymouth Brethren), with one ecclesiastical government, carefully safeguarded against narrowness or autocracy.

2. There would be allowed a large liberty of opinion within the limits of the creeds, and an elasticity of worship—such liberty as is enjoyed at present by different parties or schools not only within the Episcopal Church, but in other Communion also in varying degrees. This elasticity of worship would of course include freedom, under proper regulation, of extempore prayer.

3. The acceptance of the Episcopate as the chief ministerial and ruling office is recognized as necessary for unity, without any requirement of agreement as to its origin. In this connection, and to show that this position is no newly adopted concession, it may be allowed to quote from a charge of my own on the Apostolic Ministry, delivered to the Diocese of Vermont in 1910. "I have endeavored to show that the transmission of the ministerial commission is, ordinarily at least and normally, limited to the Episcopate. At the same time it is right to say that the acceptance of no *theory* of the Apostolic Succession is required of either lay people or the clergy. The due transmission of ministerial authority may be regarded as belonging rather to the discipline of the Church than in the stricter sense to its doctrine. So long as the generally accepted rule of the Church is observed, varying conceptions as to the grounds of its necessity may be held. This, as I understand it, is the legitimate interpretation of the phrase (in the Lambeth Quadrilateral), 'the Historic Episcopate.'" (The Apostolic Ministry, Longmans, p. 38.)

4. This recognition of the Episcopate is properly safeguarded by the provision that "the Episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election."

The bishop or chief pastor must be the choice of the body over which he is to rule as a representative authority, and he will be aided and checked in his rule by a representative council of the diocese. Both Prelacy (in the vulgar sense) and State-appointed bishops are excluded by these considerations, which belong to "the primitive ideal and practice of Episcopacy."

5. The bishop would serve not only as the president of the local Church, a strictly constitutional ruler, but he would be the link with other Churches *and with past generations*. "Continuity with the Historic Episcopate should be effectively preserved."

6. As regards the absorption of other religious bodies by those now in possession of the Episcopate, I feel sure that I should be justified in speaking for other bishops as well as for myself in saying that, as helping towards such reunion as is proposed, we would be ready and glad to resign our present positions, in order that a best choice might be possible of a person not necessarily associated with a particular past *regime*. Such an offer may sound idle in the case of man over seventy-one years of age; but I was prepared to make this public declaration fifteen years ago at the end of ten years of episcopal service.

7. Other obvious features of the statement need not here be dwelt on. It is hoped that the whole paper, which appears on another page of this number of THE QUARTERLY may be carefully read and considered. As the signatories say, it is offered "for the sympathetic and generous consideration of all of the Churches." It must be a matter for profound thankfulness that such a measure of agreement on principles could be reached.

Arthur C. A. Hall,

Bishop of the Protestant Episcopal Church in the Diocese of Vermont.
Burlington, Vt.

THE BISHOP OF WILLOCHRA INQUIRES RELATIVE TO A STATEMENT BY DR. KERSHNER

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:— Is not Dr. F. D. Kershner's article in your January number an example of how not to promote unity? He says, "we have three theories of Church unity. The first centers in Christ alone, the second in the bishop, and the third in the pope. . . . Doubtless no proof is required for those who will discuss the paper to show that the first only demands our consideration." Of course no instructed Anglican or Roman Catholic would admit that bishop or pope is the center of Church unity as distinct from Christ, but setting this aside and regarding the statement as merely intended to indicate three theories of Church government does it tend to unity to airily dismiss as unworthy of discussion theories which the enormous majority of Christians have held for the greater portion of the Church's history? Had the writer said, "In spite of the elements of truth contained in these theories and evidenced by their general adoption for so long a period there is reason to believe that some other theory is true," then one would have been predisposed to listen. What some people do not realize is that there is an arrogance of Protestantism as well as an arrogance of more ancient forms of belief. I am one of those who look with hope to the vast spiritual stores of Protestant belief and practise, especially in America, and it does sadden me to see such a stand taken by even the professed advocates of reunion. If I were to write "There are only three theories of Church government—Papal, Anglican and Presbyterian—and of these the latter need not be considered." Dr. Kershner would no doubt at once see how little such statements helped.

Surely the important thing is to recognize that any theory which has commanded the assent of vast numbers of good men has probably valuable elements of truth in it, however far it may be from the whole truth. The Catholic theologian of to-day who ignores the enormous spiritual results of modern Protestantism is purblind, but not less blind is the modern Protestant who ignores the Catholic faith of the rest of Christendom. We have all much to forget and forgive and much to unlearn, and courtesy and the attempt to see things from others' viewpoint are probably still the best roads to reunion.

Yours very faithfully,

Gladstone, S. Australia.

Gilbert White,
Bishop of Willochra.

A UNION CHURCH OF THIRTEEN YEARS' HISTORY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:— The Union Church in Christ of Monroe, Wis., celebrated its thirteenth anniversary on the seventeenth of last month. Until this Church was organized in 1905 the Presbyterians, Congregationalists, Episcopalians, Baptists and Disciples had made repeated efforts to sustain their own work and had failed. The mere handful of Baptists and Disciples united and adopted the name which we still maintain. This organization continued for eleven years under the joint control of the Baptists and Disciples of the State. Their ministers were selected from these two bodies and their missionary contributions were equally divided among the two Churches. This did not prove to be the most satisfactory plan. Opportunities were too abundant for jealousies. The union was not comprehensive enough. Two years ago the Church severed itself from all ecclesiastical control; adopted its own missions, one in China and another among the Negroes of the South; invited into its fellowship all who believe in the Lord Jesus Christ as their Saviour and Lord, and determined to show the community the advantage of systematic coöperation as against destructive competition. The Church now includes upon its roll the former members of nine denominations. The utmost unity exists. The Sunday-school has doubled in attendance. The prayer-meeting attendance averages nearly half of the Church membership. Two large young people's societies have been organized. The Church contributes at least double for its local needs and for its missions what it ever contributed before. We believe that what has been accomplished here in this town of five thousand people can be accomplished in hundreds of places. Never was the need of united Christian Church more apparent than it is to-day. The powers of Darkness are united; why not the good?

Very sincerely yours,
Minister's House, Monroe, Wis. C. Arnold Stewart.

INTERNATIONAL CHRISTIAN MEETING

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:— The British Council of the International Christian Meeting came into existence last summer, in order to discover some practical expression of Christian unity which might affect the whole situation. The members of our Council include Lord Parmoor, the Bishops of Southwark and Peterborough, the Dean of St. Paul's, and other prominent Anglicans; Dr. Selbie, Dr. Estlin Carpenter, also Mrs. Creighton, Mrs. Alexander Whyte, Mr. George Lansbury, Dr. Henry T. Hodgkin,

and a number of other Christian leaders. We decided to try and call some sort of gathering of Christian people from all nations, and almost immediately heard of the suggestion of the Scandinavian Bishops to invite a conference on the lines we had been thinking of, to meet last December. As you may know, the Meeting then only included members of the five neutral nations—the three Scandinavian Countries, Holland and Switzerland—but from that Meeting has gone out an invitation calling the whole Christian Church throughout the world to a solemn conference, to testify “that the Cross of Christ is a uniting force that transcends all earthly divisions.”

The meeting at Kingsway Hall, to which you refer, was held in connection with this proposal, and was itself an expression of the same spirit, namely, the desire to witness to the underlying unity of all believers. At that meeting we had representatives from at least eleven different countries, and it was an impressive testimony to the universal character of the Church of Christ.

Our work here is to spread the idea, to hold meetings, more particularly of Church members, and, above all, to support the movement by our prayers. We are trusting that it may be possible to take part in the International Conference in September, but whatever happens, we believe very definitely that this is a movement inspired by the Holy Spirit which has been committed to us as a direct answer to prayer, and we trust we may go forward in faith.

It would be of the greatest help to our efforts here if we knew that there was a corresponding movement in America, and, in any case, we ask for your prayers.

I wish I could send you some of our printed matter.

Yours sincerely,

Marian E. Ellis.

77 Avenue Chambers, Vernon Place,
Southampton Row, W. C. 1.

RULES OF MEMBERSHIP FOR A UNION CHURCH

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:— We live in a rural district where there is a union Church building. It was built for all denominations and not to be monopolized by any. The Church was uncertain for several years, although all the while we had a good union Sunday-school. A year ago we concluded to make an organization of all the Christians irrespective of their denominational affiliations. The spirit of union was certainly in the air, for there was a willingness for coöperation on the part of all. We completed our organization and drew up the following rules of membership: first, to become a member one must believe in the divinity of Christ; second, he must show a good moral and Christian character. We accepted the Bible as our guide and no one was to dictate to another as to how it should be interpreted. We elected elders and deacons and now have about sixty members from the leading denominations. We have our communion service every two months. We have a good woman's missionary society with seventeen members. We regret to say that we have no minister at this time. We are glad to become members of The Association for the Promotion of Christian Unity and thereby assure you of our interest in Christian unity.

Very respectfully

Turney, Mo.

Mr. and Mrs. S. L. Entrikin.

A ROMAN CATHOLIC PRIEST PLEADS FOR THE LAW OF BROTHERLY LOVE

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:— The editorial in the former number of THE CHRISTIAN UNION QUARTERLY—"The Power of the Divine Plan"—is pathetic and must reach the heart of all who read it. How much nearer would we be if courtesy, frankness and love, instead of bitter controversy, had accompanied our search after God's Truth! Too often victory was sought by fair or foul means rather than Truth. As you say, let there be conferences and no debates. Let us all be willing to admit that all are not wrong except ourselves. The law of brotherly love demands it. Truth as clear as crystal is useless if charity does not accompany it. What says St. Paul on this point? Above all let us be heroes in the love of God and our neighbors, who are all His children, be they black or white, be they Jews, Protestants or Catholics. Pagans were converted when they saw the great love which the first Christians practised. "See how these Christians love one another," said they. Love is still possible to-day, and the further apart we are the more love we should show if we wish to win an unchristian world which is indifferent in religious matters. The outside world is watching Christians with a keen eye, and woe if it is scandalized by our uncharitableness, and intolerant spirit. May your inspired editorial be imprinted deeply upon the hearts of all those who are to-day attempting to reconstruct God's dilapidated house on earth.

Yours for unity and charity to all,

Raymond Vernimont.

Roman Catholic Church, Denton, Texas.

LOVE AND FAITH THE WAY TO UNITY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:— In these trying times our Government is rightfully urging upon us the need of economy and we should strive to practise it in every way. The winning of this terrible conflict depends upon our faithfulness in this respect. Our President has said, "The supreme test of the Nation has come; we must speak, act and serve together." The Church of Jesus Christ should be at the front in carrying out these precepts. And so much more should we listen to the pleadings of the Great Head of the Church that it should be as one, as He and the Father are one.

The Kaiser is the means of sending thousands to an untimely grave, but that is as far as he can go. The enemy of our souls is sending to eternal death millions of souls. His forces are united while the forces of our Lord, in spite of His pleading, are woefully divided into sects, each striving for a separate maintenance as they cling to their respective creeds.

The Church should be the model of economy. It is set to be the light of the world, therefore, should it not be a pattern of system, order and efficiency? Instead of this it manifests a great lack of system. Go into our cities and villages and note the location of Churches. Many times one across the street from another, three or four within the limits of a couple of blocks, while other needy places have none at all.

Then these divisions must each have a separate superintendent in each State with office, rent and clerk hire in addition to their own salary, while in nearly every county in the state are found ministers who are occupying overlapping fields, two men doing work that one would do better. To maintain this sort of work the state of Minnesota is expending approximately \$135,000 per year over and above what would be needed if

the Church in the state was working under one head thoroughly systematized. As the followers of Christ we all claim to be endeavoring to exalt his name, that we are all being guided by him. Now, brethren, look here, with such a record for organized work and expenditure for carrying on the same, imagine the Lord Jesus Christ coming to earth and applying for a place as manager of some business or corporation. You know that no company on the face of the earth would place Him in such a position.

By way of contrast it is admitted that the state Sunday School Association is thoroughly organized and is doing good work. It is working under one superintendent at a cost of less than \$15,000 per year. This covers the whole state. This sum would superintend all the Church work in the state, if under one head, organized after the same manner as the Sunday School Association and divided into districts like the public school system. In this case the \$135,000 per year now expended caring for creeds could be used for evangelization purposes, placing a county evangelist in every county in the state and a church in every place where needed. This is doubtless true of every state in the Union.

But, we ask, how can this be brought about?

First, we must have one object for which we are striving. As one man we are working for the Y. M. C. A. and the Red Cross, being all agreed as to the worthiness of each. The Saviour said, "And I if I be lifted up from the earth will draw all men unto me." This is the one object for which the Church should strive, and that as one man, and we can all consecrate our hearts and minds on this.

Second, a basis. In the first place we need to realize that our Saviour meant what he was pleading for, and the Apostle's exhortations, that there be no divisions among you were but the expressions of the will of our Lord.

We all recognize as Christians all those who believe in the Christ as the Son of God, and love Him and His followers, showing it in their lives, for they are keeping the commandments that we should believe in the name of His Son, Jesus Christ and love one another as He gave us commandment. For he that keepeth His commandments dwelleth in Him, and he in Him. 1 John 3:23, 24.

Such a one may have opinions and interpret certain parts of the Scripture differently than we do and still be recognized as one belonging to Christ. As separate organizations we do this. Then why can we not do it collectively? "Where the spirit of the Lord is there is liberty." I Cor. 3:17. Connect this with Gal. 5:13, 14, "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but in love serve one another. For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thy self."

Again Jesus says, "If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him." John 14:23.

Does this not give us a base upon which we can all stand, "striving together for the faith of the Gospel," exalting our Saviour and winning souls to love Him?

What would be the result? No one being asked to throw away his creeds or to change his opinions; all naturally taking the Bible and the Bible alone. The creeds would be dropped without realizing it and opinions expressed devoid of all bigotry, each recognizing that the other has equal right to "opinions" as themselves.

As the world then would look upon the Church it would see a body "knit together in love," speaking and living words of life that would draw it unto Him who was lifted up upon the Cross, and having learned to love Him who was thus lifted up, would strive to know and do His will, and Jesus Christ would be GLORIFIED in His Church.

Laporte, Minn.

Jay E. Pierce.

BOOK REVIEWS

A THEOLOGY FOR THE SOCIAL GOSPEL. By WALTER RAUSCHENBUSCH, Author of "Christianity and the Social Crisis," "Christianizing the Social Order," "Prayers of the Social Awakening," "The Social Principles of Jesus," etc. New York: The Macmillan Company. 1917. 279 pages. \$1.50, net.

THIS is one of the truly great books. It carries a great, true message in a most earnest and constructive fashion. The author says "this book had to be written." This spirit of urgent conviction breathes through all its chapters. The method is avowedly "wholly positive and constructive." Of his purpose the author says, "My main purpose in this book has been to show that the social gospel is a vital part of the Christian conception of sin and salvation, and that any teaching on the sinful condition of the race and on its redemption from evil which fails to do justice to the social factors and processes in sin and redemption, must be incomplete, unreal and misleading. Also, since the social gospel henceforth is to be an important part of our Christian message, its chief convictions must be embodied in these doctrines in some organic form. . . . Thus the fundamental theological terms about the experiences of salvation get a new orientation, correction and enrichment through the religious point of view contained in the social gospel. These changes would effect an approximation to the spirit and outlook of primitive Christianity, going back of Catholicism and Protestantism alike." In this book Dr. Rauschenbusch has made contribution to the description and exposition of religion as it is really experienced, and as it really ought to be experienced. He expounds a gospel which takes into view all the facts of life and which at the same time centers in the primary purposes of God. This book should be read carefully by all.

THE MANUAL OF INTER-CHURCH WORK. Edited by REV. ROY B. GUILD. Introduction by MR. FRED B. SMITH. Published by The Commission On Inter-Church Federations of The Federal Council of Churches in America. 221 pages.

THIS is a valuable little book on how to work together. It is something of a digest of what has been and is being accomplished here and there by Churches working together and also a book of suggestions of things that may be done. It deals with Community, Evangelism, Missions, Social Service, Religious Education, Religious Publicity, International Goodwill, and principles and methods of organization.

THE NEW CHURCH FOR THE NEW TIME. By WILLIAM ALLEN HARPER, LL.D., President of Elon College. New York: Fleming H. Revell Company. 1918. 153 pages. 75 cents, net.

THIS is a companion piece to the same author's "The New Layman for the New Time." In this book as in the other the author deals vigorously and practically with the facts and needs of the present hour and shows how the Church can, should, and will meet the issue and serve and save the age. The temper and argument of the book may be judged by its dedication, "To the One Unconquerable Force in the world, the Church of our Christ, against which 'the Gates of Hell shall not prevail,' in full expectation that She will valiantly enter and abundantly satisfy the New Time."

CHRISTIAN CERTAINTIES OF BELIEF. By JULIAN K. SMYTH. New York: The New-Church Press Incorporated. 123 pages. 75 cents, net.

A NOTABLE little book of the kind more than welcome in a time like this when "we are in the heart of a new conflict of arms and a new conflict of ideas." "Never before, perhaps, did we so much need to get a firm foothold on the certainties of existence." The four chapters of the book deal with The Christ, the Bible, Salvation, and Immortality.

IS CHRISTIANITY PRACTICABLE? By WILLIAM ADAMS BROWN, Ph.D., D.D. New York: Charles Scribner's Sons. 246 pages. \$125, net.

THIS is a volume of five lectures delivered in Japan by the author as Union Seminary Lecturer in the Far East. The subjects of the lectures are: "The World Crisis as Challenge and as Opportunity," "The Christian Interpretation of History," "The Christian Programme for Humanity," "The Duty of To-Morrow," and "What the Church Can Do." A kind of keyword may be found in the following quotation from the preface: "The issue here raised transcends all local or national limitations. The question whether Christian is a practicable religion or not is not simply a missionary question; it is a human question. Indeed we may say without exaggeration that it is THE human question, the question upon our answer to which our hope for the future of mankind depends. Is force to be the ultimate word in human affairs, or is there something higher and more compelling—the love which bears and believes all things and which, if our Christian faith be justified, shall never fail?"

THE JESUS OF HISTORY. By REVEREND T. R. GLOVER, Fellow of St. John's College, Cambridge University Lecturer in Ancient History. New York: George H. Doran Company. 225 pages. \$1.00, net.

A BOOK on the Life and Teachings of Jesus prepared for the British Student Christian Movement and now published in this country. It grew out of the lectures delivered by the author in India during the winter of 1915-1916. The Archbishop of Canterbury says of it: "A wide grasp of classi-

cal and modern literature, a keen sense of history and historical values, are seen in these studies on the universal adequacy of Jesus and the permanent worth of His teaching on God, man, sin, the Cross, and salvation." It is a valuable book, well suited for the single student and also for class or group study use.

A SOCIAL THEORY OF RELIGIOUS EDUCATION. By GEORGE ALBERT COE, Professor in the Union Theological Seminary, New York City. New York: Charles Scribner's Sons. 361 pages. \$1.50, net.

"WHAT consequences for religious education follow from the now widely accepted social interpretation of the Christian message? This book is an attempt to answer this question. The author holds that when the principle of love is used as an inclusive law for education—not simply as one item to be taught, but as the highest standard by which to determine aims and to test methods—it yields a point of view for the reconstruction of the curriculum, of methods, and of organization." The book is thorough and practical. It is a much needed and highly valuable work.

THE PSYCHOLOGY OF RELIGION. By GEORGE ALBERT COE, Professor in Union Theological Seminary, New York City. Chicago: The University of Chicago Press. 365 pages. \$1.50, net.

THIS is one of the outstanding books in the field of religious thought, dealing as it does in a thorough and scholarly manner with one of the most important themes connected with religion. It belongs to that rare and limited class of books which are at once good textbooks for class use and also valuable and interesting for the wider circle of readers. It is an exposition of a fresh standpoint. Accepting both the structural and functional methods and fields, it analyzes religious phenomena from both points of view. The author does not hesitate to draw upon his own religious experience where it contributes to his theme, and announces his allegiance to the Christian religion. He says, "I entertain as my own the Christian's faith in divine Fatherhood and human brotherhood, and work cordially with the Christian Church to make this religion prevail, assuming that looking at religion from the inside helps rather than hinders analysis." The book is intended for and will be found helpful to all who are thoughtfully seeking to understand religion and to become more proficient in religious work.

THE AGONY OF THE CHURCH. By the REV. NICHOLAI VELIMIROVIC, D.D., of St. Savva's College, Belgrade. With Foreword by the Rev. Alexander Whyte, D.D. London: Student Christian Movement. 1917. 125 pages. 75 cents.

No finer word on Church unity has been sounded than in these pages by Dr. Velimirovic, being lectures which he delivered originally at St. Margaret's, Westminster. Dr. Whyte's foreword is particularly significant when he says, "The Eastern Church, the Church of the Apostles and the mother of us all, in this book speaks to her children in all lands and in

all languages, and to us, with an authority and a wisdom and a tenderness all its own." Passing from the introductory chapter, the four chapters deal with the wisdom, drama, agony and victory of the Church. Father Nicholas, by which he is best known in the Student Christian Movement, is a Serbian priest, whose sacrifice and service are the best interpretation of his own creed.

From both a soteriological and theological viewpoint the life drama of Jesus had a cosmic greatness involving both heaven and earth and both ends of the world's history. His church must live through His agony, external and internal, that he lived through. Patriotism as interpreted by the Jews and imperialism as interpreted by the Romans were the external conflicts, both being natural qualities, but Christianity is supernatural. Its internal struggle had to do with doctrinal and ethical standards—Who was Jesus? And how do we worship Him? These came gradually, pragmatically, according to the questions and doubts raised in the Christian communities. In this dramatic history the Church, struggling against patriotism, pleaded humanity; struggling against imperialism, pleaded for spirituality; struggling against heretics, pleaded for unity; struggling against worldly philosophy, pleaded for a sacred and pragmatic wisdom. But the Church came out of all these conflicts badly wounded. She has become the servant of patriotism, imperialism, isolation and worldly philosophy, leaving her a sick institution. Political governments direct her movements and control her prayers, so that in the survey of all nations the Church loyally supports the various governments. Consequently when you know the policy of a government you may be sure the Churches under that government support that policy.

Because of internal quarrels, fruitless controversies and paralyzing mutual accusations, Dr. Velimirovic compares the results as revealed in the modern Church to isolated islands, so that now the Christian Archipelago seems to be quite covered with stormy waves. He sees victory to come by sainthood and argues for the spirit of Christ, saying, "The Church ought to give an example to secular Europe; an example of humility, goodness, sacrifice—saintliness." But which Church will do this? It is a daring challenge, but points the way under the shadow of the Cross and over rough roadbeds to the service for which the Church was called by Christ our Lord.



"The greatest need of our generation is that of apostles of reconciliation."—JOHN R. MOTT.

THE CHRISTIAN UNION QUARTERLY

Edited by PETER AINSLIE

IF the armies on the European battle-field were divided as the churches are they would long ago have been defeated. Have we not observed that the church is already defeated? Her only hope of rehabilitation lies in the unity of her forces. Look about us and see what mean, secondary and non-essential things divide us and then ask, Can the church be Christianized?

OCTOBER, 1918

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY

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THIS JOURNAL IS PUBLISHED BY THE ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY and is the servant of the whole Church, irrespective of name or creed. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of our unchristian divisions. Its readers are in all Communion.

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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, 1809, present organization 1910, President, Rev. Peter Ainslie, Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences and distribution of irenic literature, "till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for and sermons on Christian unity in all Churches.

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

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

CHRISTIAN UNITY FOUNDATION, 1910, President, Rt. Rev. Frederick Courtney, office, 143 E. 37th St., New York. For the promotion of Christian unity throughout the world by research and conference.

CHURCHMEN'S UNION, 1896, President, Sir Richard Stapley; Hon. Secretary, Rev. C. Moxon, Marske Rectory, Richmond, Yorkshire, England. For cultivation of friendly relations between the Church of England and all other Christian bodies.

COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER, 1910, President, Rt. Rev. Charles P. Anderson, Secretary, Robert H. Gardiner, Esq., Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908, President, Rev. Frank Mason North, Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the coöperation of the various Protestant Communions in service rather than an attempt to unite upon definitions of theology and polity.

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

SWANWICK FREE CHURCH FELLOWSHIP, 1911, Rev. Malcolm Spencer, 17 Palace Road, Crouch End, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

Association for the Promotion of Christian Unity Inc.

(Having its Inception in the Work of Thomas Campbell, a
Presbyterian Minister of Washington, Pa., 1809)

An Organization of Disciples of Christ

PURPOSE OF THE ASSOCIATION: To watch for every indication of Christian unity and to hasten the time, by intercessory prayer, friendly conferences and distribution of irenic literature, "till we all attain unto the unity of the faith."

ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πᾶτήρ, ἐν ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

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.

CONDITION OF MEMBERSHIP IN THE ASSOCIATION: Sympathy with the work of Christian unity, expressed in prayer and coöperation, irrespective of Church affiliation, and the payment of not less than \$2.50 for annual membership fee, payment preferably in January. Those paying less are counted contributors, but not members.

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WORK OF THE ASSOCIATION: The Commission of the Association is simply the Executive Committee of twenty-five members, nine of whom are the Committee on Direction, dealing with such problems as may come before the Association for action between the annual meetings. It is proposed to use this Commission under four divisions: namely, Commission on Christian Unity, dealing with Christian unity in general; Commission on a World Conference on Faith and Order; Commission on Federation; and Commission on International Friendship. To all these subjects the Association for the Promotion of Christian Unity has spoken. The Association publishes *The Christian Union Quarterly*.

For further particulars, address

Association for the Promotion of Christian Unity

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CHRISTIAN UNITY CALENDAR

A WORLD Conference on Faith and Order, time and place not yet named.

AT THE instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

AT THE instance of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order, January 18-25, 1919 (January 5-12, Eastern Calendar) has been named as the Week of Prayer for Christian unity. Suggestions to that end may be secured from Robert H. Gardiner, Secretary, Gardiner, Me.

AT THE instance of the General Assembly of the Presbyterian church in the U. S. A., a conference sometime before January, 1919, has been called to take steps for the organic unity of the evangelical communions of America. For particulars write Rev. Wm. H. Roberts, D.D., state clerk of the General Assembly, Witherspoon Building, Philadelphia, Pa.

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CHRISTIAN UNITY PRAYER LEAGUE

(Membership in this League is open to all Christians—Greek, Roman, Anglican and Protestant, the only requirement being a notice by post card or letter of one's desire to be so enrolled, stating the Church of which he is a member. Address, Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Ave., Baltimore, Md., U. S. A.)

MEDITATION

WE have now reached the point when we can begin to appreciate the force of the contention that the supreme need of the hour is a catholic Church. If we have long been realizing with growing intensity "the dangers we are in through our unhappy divisions," the spectacle which Christendom presents at this moment should drive us to our knees in penitence and prayer. * * * Who can doubt that, if in every country which has staked its all upon the issues of this tremendous and appalling strife, the universal Church had possessed not a nominal but an effective existence; if the local societies of Christians in every land had been living in corporate touch with one another; if the disciples of Jesus, loyal in heart and soul to the soil which nourished them, had yet been aware of a spiritual loyalty still more compelling—if in a word the noble ideal of the Epistle to the Ephesians had been a practical reality, not a sword would have been drawn, not a bolt shot, not a home desolated? That is about as certain as anything can be.—CANON J. G. SIMPSON, in *The Conception of the Church*.

PRAYER

O GOD, the Father of our Lord Jesus Christ, the Great King and Head of the Church, Who hast gathered us into this holy fellowship, Thou Who alone canst save and sanctify, and be our strong Deliverer, we pray that Thy Church may be set free from all her sins and frailties—from all unbelief in Thee, from narrow conceptions of her mission, from fetters of out-worn tradition, from listlessness, self-satisfaction, and blindness to the needs of the present, from pride and vainglory, from fear and cowardice, and from trust in outward things—that she may be presented to Thee a glorious Church, holy and without blemish, not having spot or wrinkle or any such thing. Hear us, O God, as we plead on behalf of Thy Church, as she stands confronting the great need of the world, conscious of failure, humbled by her shortcomings, and yet eagerly longing for fresh power from on High. Put forth Thy strength and come and save us. Come and visit us with Thy salvation. Enable us to open our hearts to the Word of our Living Lord and Saviour in this our day and generation. O Lord, revive Thy work in the midst of the days, in the midst of the years make it known.—From *Fellowship Litanies*, No. 2.

UNITY MUST BE FELT BY ALL

OUR country has passed from a federation of states to which their inhabitants felt a supreme loyalty to a nation in which state allegiance is subordinated to national. The Church, with its communions partly federated already, must pass through a similar development. The ways in which a congregation will share one another's inspirations and bear one another's burdens will vary in different ages and in different places; but the more of such ways as are opened between Christian and Christian, the more truly that congregation becomes a Church of Christ. The modes in which Christians throughout the earth in their diverse communions manifest their oneness will be varied, but their unity must be felt by all of them in a strengthening sense of corporate solidarity, and must be shown in effective common action. This does not imply identity in belief, uniformity in worship, or even similarity in organization; but it does mean a realized fellowship, whose members "in mutual well-beseeming ranks march all one way." A Church which does not embody brotherliness within itself cannot refashion human society into a brotherhood. A church which does not combine its own forces for united effort cannot expect to lead the nations into collective action for the weal of mankind. The fellowship in a village or countryside should be embodied in a community Church; and in a metropolitan area in a city Church, as conscious of its oneness as the village Church, although grouped in many congregations. To the degree that the Church's unity in any place or nation, or throughout the earth, is not felt by all its members and is not demonstrated in common action, the Church is not a fellowship, and is not the Church of Christ.—HENRY SLOANE COFFIN, *In a Day of Social Rebuilding*.

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EDITORIAL

HAVE DENOMINATIONAL SCHOOLS A MORAL RIGHT OF EXISTENCE?

WE are passing through the travail of a new birth. Everything is changing. The physical, chemical and electrical forces have essentially made a new physical world. The world war is so upsetting past notions of education and religion that we are forced to look for other foundations for both education and religion. Conditions that were justified in the past carry with them no guarantees of justification now. The governments of the world are making demands of their populations beyond anything ever known in our time. We are discussing conservation and strenuously practising it. To live with our faces to the front is to seek adjustment to the post-war demands. The tragedy of these times is a divided and national Church. While statesmen are discussing a league of nations for the common good, churchmen should be giving themselves without reservation to the discussion of a united and catholic Church for the saving of the lost world.

One of the chief barriers to unity and catholicity is

the denominational school. It is not only the institution of a party in a distinct sense, being controlled and supported by a denomination, but it becomes a necessity for the perpetuation of that denomination, being the source from which denominational direction and guidance commonly come. If it does not stand for a partisan interpretation of Christianity as strongly as formerly, and this we are glad to acknowledge, it is at least the institution of a distinct party in the Church, whether that party be Roman Catholic, Episcopalian, Presbyterian, Baptist, Methodist, Congregational or Disciple. If the denominational school is not partisan at all, as some now claim, then there should be immediate willingness to consolidate with the schools of other communions, in keeping with the times, thereby reducing expenses and at the same time securing better equipments; better spiritually, mentally and physically. If consolidation for all denominational schools is not practical, and there are some in isolated sections, and if they are not partisan in their interpretations of Christianity, then why could there not be such a recognition of fellowship with united and catholic Christianity as would admit persons of other communions to membership both on the board of trustees and on the faculty? It is not sufficient to have merely one or two, but such an increase on both the board of trustees and on the faculty as would indicate as much confidence in the Church at large as had been formerly shown for the denomination. Any other policy but unity in education retards the growth of unity in the church. The times demand that the denominational schools face the issue as our armies are facing the issue on the European battle-field, and not to be satisfied with their denominational isolation, but seek earnestly for such consolidation of educational interest as will strengthen the unity of the Church in its warfare against the forces of evil.

The statesmen of the Church are seeing the necessity of a united educational work on the foreign field and in many instances various denominations have federated their educational institutions to the advantage of each and especially to the advancement of a catholic Christianity. In Canada, a striking example has been set by the Methodists, Congregationalists and Presbyterians federating their educational work of Montreal. At the call of President A. L. Lowell of Harvard University, a national conference of theological administrators and professors from the United States and Canada was called at Cambridge in August. It was a call to face the war conditions and seek for the necessary adjustment of the times. Have any of the denominations a copyright on some truth that they fear others might get and use? Or are they fearful that their interpretations might not have the opportunity for freedom of expression? In either event can we not trust each other? This is fundamental Christianity. If we who are Christians cannot trust each other, all our talk about systems, ordinances and theologies are but froth that should be washed away on the high tides of these tempestuous times, leaving us naked and unfit for the great battle of life. The denominational schools ought to get together. It is both possible and practical. These times demand united effort. Pride and the love of a party must give way to service and the love of the whole Church.

THE PRINCIPLES OF CHRISTIAN UNION

By DAVID OWEN THOMAS, M.D., M.R.C.S., England, Minneapolis, Minn.

IN the stress and transformations of this great war the spirit of Christianity is pervading the world beyond the Church, as never before, and with the awakening of the Christian conscience to the denunciation of every unfairness and wrong outside, there is a proportionate condemnation of every unbrotherliness and narrowness within the Church, and a more general and earnest desire that all believers should be one in Christ, John 17:21. The prophets of the Church see a great revolution, and predict that after the war, not only the Church, but the world also, by repentance and a baptism of blood will emerge purified to a new life.¹ It is proclaimed that those who now fight together in the trenches, will then eliminate differences and wish to worship together in the same sanctuary after they return. The war which has taught us to dispense with every thing except that which was imperative to victory, may also teach us to place in the platform of union only such planks as are essential to salvation. But if the correct basis of Christian union can be formulated, the greater problem is how to introduce it acceptably. It is enough in this paper to consider some of the preliminary principles through which this organic union and its practical operations should be approached, and some characteristics that will commend its adoption. The day has come when, with proper accent on the great fundamentals only, the unification of God's people is confidently expected. Denominational divisions arose principally through unequal emphasis in matters of Church polity

¹This does not mean that the war was brought on by the sin of the world, or impenitence of the Church. The war was brought on by the military greed of the German Emperor and his counsellors.

and deviation from Apostolic simplicity and catholicity. The same process was reversed by the great Reformers, who sought to return to primitive ideals, and kept reforming until the day of their death, thus demonstrating that the Reformations as they left them were not complete. But their respective followers, perhaps with praise-worthy intentions to safe-guard specific and important truths, crystallized their teachings into creeds, intended only as guards to preserve the faith, but which unfortunately grew into barriers to separate Christians. The reasonable course now for all Evangelical bodies is to transcend the barriers and not ignore the truths restored by the Reformations; but seek better understanding through conferences and practical co-operation in social service, and by comity and re-adjustment of the canons of faith and order endeavor to attain acceptable basis of Christian unity. That this basis may have comprehension without compromise the difficulties of the problem cannot be set aside by suppression, but must be solved in the spirit of love. Though this basis contemplates one universal Church, the union of Protestants should naturally precede and exemplify the possibility of the union of Protestants and Roman Catholics. Since the call of Christian union is in the air, the Church which will not manifest earnest desire for its consummation must inevitably suffer the unenviable reputation and isolation which such indifference and sectarianism deserves. But what are some of the guiding principles which will prepare the way for this union, and hasten the acceptance of its essential elements ?

1. *Religion.* The first principle of Christian union suggests that the problem should be approached from the side of religion. Primarily believers should study to be the right kind of Christians, then Christian union will naturally follow. To reverence divine and sacred ordinances and things, honor, truth and justice, and

manifest kindness and love in word and deed is an open sesame and bond of sympathy between all good men of whatever faith. Fellowship is not an angular portrait of accurate statements, but rather the warm coloration of the finer instincts. The Church was founded for the propagation of religion, and it must be borne in mind that union is urged that there may be a more perfect experience of it in the life of the believer, and in its expansion the evangelization and saving of the world. The supreme end of Christian union ought not to be the uniformity of creed and ordinances, but the larger fruit of the spirit, which makes Christian fellowship desirable and beneficial. Church relationship is a failure unless it enlarges our spiritual life, for religion is an experience, the fellowship of kindred souls and conscious communion with God and with unseen and eternal realities. Without this inner invigorating experience Christian union will be mechanical and lifeless. It must have spiritual unity for its very breath, for God has designed that there shall be a heart touch through the living voice. Its voluntary bond must be from within, for love works not by restrictions. "Be" said Amiel, "that which you would make others."

In Christian union it is a safe rule of procedure to narrow down differences as much as possible, and then approach them from some common ground. Paul on Mars' Hill narrowed the breach between himself and the Athenians, and approached them on religious, rather than theological or doctrinal grounds. While he was complimentary he was not compromising, for though he recognized in their shrines evidences of the universality of religious devotion, he declared unto them the righteousness of God and the supremacy of Christ, (Acts 17:22-31).

In like manner, Peter approached Cornelius on the religious side, and showed how God is not a respecter

of persons or nations, but accepts righteousness everywhere and proclaims peace to all nations through Jesus Christ, for "He is Lord of all," (Acts 10:36). The office of the Church is to increase and rightly interpret religion to the world in a transforming faith; and the followers of Christ are invited to unite for this end. As Christ is the author of the faith and our exemplar, Christian union must be pursued in his spirit, to create Christ-like men to further the end of his kingdom. This union ought to bring believers more intimately into the viewpoint of Christ, that they may have a touch of the love that is sacrificing, and more unselfish devotion for benevolence, and holier passion for righteousness and better living.

2. *Authority.* Loyalty to the person and teachings of Christ, as revealed in the Holy Scriptures, is the most satisfactory and acceptable standard for his Church. For rightly interpreted this acknowledges that the Scriptures, the Church, and the conscience have their spheres of influence in the realm of Christian union. And primarily to acknowledge the Lordship of Christ is not only essential but reasonable, for anarchy or hostility to authority is abnormal both in the Church and State. Many besides Neander have been led to accept Jesus as the Christ by being primarily impressed with Christianity as an ethical system.

A vital union of the individual with Christ implies imitation of Him in character, and a congregation formed of such members would be in harmony with itself, and with its own brotherhood; and these conditions would materially hasten the merging of the followers of Jesus into one communion, with one spirit. I am for Christianity through a progressive Church rather than with no Church at all, but am aware that the Church will have to reckon with modern scholarship and research; for historical criticism and social studies will re-

quire some re-adjustment of theology. Each age has a spirit of its own, but there is no need that any age or church should place its predecessor on the shelf. There is no antagonism between Christ and criticism. Whatever concessions may be required of traditional Christianity, the followers of Jesus anticipate no hostility between modern scholarship and Christ. The Churches and even historic Christianity may need new interpretation, yet "Christ is the creed that needs no revision."

We must not lose faith in education, for sincere research seeks the truth, and new truth, though it upset us, is always wholesome and beneficial. The Church has not always known her prophets; but it is to her credit, that she always has been a teacher, and always made knowledge and purity the pathway to God, (1 John 1:6, 7).

In our religious profession our loyalty to Christ should make us heed the words of the mother of our Lord, who said to the servants at Cana: "Whatsoever He saith unto you, do it," (John 2:5). This loyalty to Christ should replace party spirit and selfishness with brotherly love—a kindly interest in all who name the name of Christ.

"Let us conquer our prejudices; for our own prejudice, and the worship of our ancestors' prejudices, are far more potent factors in keeping the Christian societies apart than any supposed antagonistic truths we may hold. The truth we hold, if truth indeed it be, cannot be antagonistic to the truth any other man holds, but complementary."²

Though denominationalism is so much in the way that any reconstruction of Christendom must work hardship on some communions, to express the spirit of oneness, rather than recount the items of division is the reasonable logic of Christian unity. For when true loyalty to

²Rev. J. J. Lanier, B.D., *The Church Universal*, p. 38, New York, 1911.

Christ will possess all believers with the feeling of kinship and common brotherhood they will all be drawn together, rejoicing in the bonds of love and larger fellowship. "Behold how good and how pleasant it is for brethren to dwell together in unity."

3. *Historicity.* The primitive Church was progressive, and met every new expediency with an enlarging program; but the man who asked, "What must I do to be saved?" received everywhere the one answer that was acceptable to fellowship wherever he went throughout Christendom. There was therefore that which was fixed and that which was fluid in the primitive organism, and behind this model and its ideals was Christ and the apostles. The Church is strengthened by its historic character, and a restoration of the apostolic pattern and spirit commends itself. "The question of unity," says Bishop Fyson of the Church of England in Japan, "seems to me almost if not quite, the most important of all for the Church at the present day; and I would go great lengths to attain it. The only hope of ultimate agreement amongst the different Christian orders is, as it seems to me, to get back to the most primitive time, not to the third century, or to the second, but to the New Testament. That is the only common basis on which we are likely to agree."³

There was in the Apostolic Age as perfect unity perhaps as can be expected, and the only terms, of fellowship then was the "good confession." Jew and Gentile then alike entered the Christian brotherhood by open confession of faith in the risen Christ, moral change of mind and heart, acknowledged in repentance and baptism, (Acts 2:38, Gal. 3:27), with renunciation of sin, (2 Tim. 2:19), and surrender of the life to Christ, (Rom. 6:4). Those believers took the name of Christ (Eph. 3:14, 15), and endeavored to do His will, and were organized into

³Robert E. Speer, *Christianity and the Nations*, p. 333, 1910.

congregations enjoying self-government under proper officers. Though those congregations had autonomy, they co-operated sympathetically to relieve the poor and to support evangelists to preach the gospel. Believers entering that fellowship declared their attitude towards Christ rather than their theological tenets and Christian experience.

It would be possible to organize congregations now after the pattern of the Church in Jerusalem, Antioch, and Rome partaking of the seven-fold unity of that in the Apostolic Age, (Eph. 4:4-6). Then by an acknowledged bond of union, all believers were members of the one body (Rom. 12:5), and were everywhere received as brethren in the Lord. If the simple bond which united the local congregation to Christ, is sufficient for practical fellowship with sister congregations and with the universal brotherhood, we should seek Christian union in the simplicity of the primitive model, rather than in any attempt to articulate elaborate systems of faith and precise dogmatic definitions. If we retrace the history of the Church to the Apostolic Age we find its constitution sufficiently incomplete, or broad and elastic to fit the different emergencies arising in varied geographical communities. The desire to set aside ecclesiastical measures and distinctions that have accomplished their purpose, but continue to mark division, has given rise to the cry, "Back to Christ." The Reformations were attempts to return, and each reformation emphasized some essential truth, but there were always some conditions that could not be changed. It could not well be otherwise, for in the ecclesiasticism of the time, it was not easy to get rid of the bewildering traditions and ceremonies which had been inherited, and return to the model and simplicity of the primitive Church. The mistake of reformers was not in thinking for themselves, but in allowing their disagreements to be emphasized to separate them

from their brethren, who did not hold proportionate vision of the truth discovered.

The Reformation for the first one hundred and fifty years busied itself with the purification and intensification of worship, rather than with the missionary expansion of the faith. In the Nineteenth Century the imperativeness that the life of the Church should expand in a world-wide evangelism and betterment of social conditions began to properly express itself. And we have come now to a time, when Christian union needs the original unity and purity of the primitive Church and the broad vision and most sympathetic conscience of modern philanthropy, to practise a better as well as a larger Christianity, in response to the Macedonian cry, "Come over and help us."

4. *Catholicity.* The Christian union basis and program must be distinctly Christian, or include the whole truth revealed in Christ, and be adaptable for the religious needs of the whole world. This catholicity means a basis broad enough faithfully to include all that is essential to a universal Church, and must avoid any teaching or practise which is sectarian, or does not belong to the essence of Christianity. Its conception of Christian truth must include all that is essential to the reconciliation and communion of man with God. The sphere of the Church in its fullest form must fulfill the whole function of religion, which has to do with life in its totality, or with the salvation of the whole man. "The character of a religion is determined by idea of God; the constitution, action, and ambitions of a Church are determined by its ideal of religion. To be unfaithful to any element in the latter is to be without the highest kind of catholicity, catholicity as regards the truth."⁴

By catholicity then we mean, when we say, "Back to Christ," not simply orthodoxy according to conciliar

⁴A. M. Fairbairn, M.A., *Catholicism: Roman and Anglican*, p. 40, 1890.

enactments, but a breadth of faith which will enthrone Christ in the hearts of men who will do His will, with a generosity of interpretation, according to the opportunities and requirements of the Twentieth Century. "The kingdom of heaven is within you," not simply in some things, or at some times, but a constant well-spring as an incentive to every duty, as a motive to every good, and as a law of life to the whole conduct. Thus, catholicity would bring the life into conformity with "the whole counsel of God." (Acts 20:27).

The Church must hold not simply the catholicity of truth, but also sympathetically and responsively consider the totality of the world's needs. "From the outset Christianity came forward with a spirit of *universalism*, by dint of which it laid hold of the *entire life of men* in all its functions, throughout its heights and depths in all its feelings, thoughts, and actions. This guaranteed its triumph. In and with its universalism it also declared that the Jesus whom it preached was the *Logos*. To him it referred everything that could possibly be deemed of human value, and from him it carefully excluded whatever belonged to the purely natural sphere. From the very first it embraced humanity and the world, despite the small number of the elect whom it contemplated. Hence it was that those very powers of attraction, by means of which it was enabled at once to absorb and to subordinate the whole of Hellenism, had a new light thrown upon them. They appeared almost in the light of a necessary feature in that age. Sin and foulness it put far from itself. But otherwise it built itself up by aid of any element whatsoever that was still capable of vitality."⁵

Christianity has always affirmed its ability to save and purify the whole world and to satisfy the entire aspiration of man's higher nature, in his most enlight-

⁵A. Harnack, *The Expansion of Christianity in the First Three Centuries*, Vol. i, p. 145.

ened state; and herein lies its superiority over other religions, and its legitimate right to establish itself in all the world. Its content of all moral truth and ability to supply all human need justify its right to be the only universal religion.

Christ frequently foreshadowed the universality of His kingdom, and incidentally revealed the future recognition of the Gentile seekers after God. He gave offence to the Jews when He reminded them that there were many widows in Israel, but Elijah was sent to become the guest of none save the Gentile widow of Zarephath, and that there were many lepers in Israel in the time of Elisha, but that none of them was cleansed but Naaman the Syrian, (Luke 4:25-27). He also gave prominence to the human character and spiritual capacity of aliens, for out of the ten lepers healed, the one who returned to give thanks, was a Samaritan, (Luke 17:17); and it was a Samaritan who showed mercy to the man who had fallen among thieves, (Luke 10:33). He hesitated not to condemn the nationalism of His time, as to the place of worship, and intimated the replacing, in the Messianic age, of the temple service by a true and spiritual worship, (John 4:20-24). When the Roman Centurion besought Him to heal his servant, simply by His word, without visiting the house, He marvelled and said: "Verily I have not found so great faith, no, not in Israel;" and in recognition of that faith disclosed the universality of His kingdom, saying, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," (Matt. 8:5-11). There are other instances, where Jesus indicated that Christianity is for all mankind; for He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). "And I, if I be lifted up from the earth, will draw all men unto Myself," (John 12:32). "All authority hath been given unto Me in

heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you," (Matt. 28:19, 20). Jesus transcended all racial and sectarian divisions when He said: "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother," (Matt. 12:50; Acts 1:6-9).

Peter who had associated with Christ, conceded at the house of Cornelius, that whatsoever is good in the non-Christian world is not adverse to Christianity, for "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him," (Acts 10:34, 35). Without discounting the good, it is the purpose of God that Christianity shall supplement the confidence and hope which alien religions lack; so that to Jew and Gentile there shall be a new message and assurance,—the "preaching good tidings of peace by Jesus Christ, (He is Lord of all)" (Acts 10:36). Paul also repeatedly voiced the universality of Christianity, and indicated that the task of the Church is so great that it can approve every influence that exalts the right and restrains the wrong. The agitation for Christian union in the present day appeals to the Church to restore its apostolicity, and hold to its program of one universal Church, to win the whole world for Christ. However short of realizing this end as yet, the Church aims at nothing less than the unification of all mankind in Jesus Christ, without the limitations of class, tribe, or nationality.

All the great movements of the present day which seek to deepen and promote the religious spirit find Christian union an imperative necessity. The movement for the Federation of the Churches, the world's conferences, and the mutual division and assignment of

missionary territories to various denominations leave no alternative for Protestant Churches but to unite as one organic Church. I have endeavored to foresee only the essential characteristics and spirit that should define such worthy and beneficent union. "A program literally world-wide in its scope is indispensable to enrich and complete the Church. Jesus Christ must have all the races and all the nations, through which to make known fully his excellences and to communicate adequately His power. Informed, transformed, enlightened, enlivened by the reception of Christ and the indwelling of the Holy Spirit, Asia, Africa, and Oceania will surely exercise a profound influence upon the Western Church and help greatly to enlarge and enrich its conception of Christ and His Kingdom."⁶

The Christian union spirit contemplates the elimination of denominational differences, and the establishment of one universal Church, for the betterment of its own life and fellowship, and also that the so-called Christian countries may have a more efficient and exemplary impress of the moral ideals of Christ, and that the non-Christian world may have a fair and abundant hearing of the whole saving message of the gospel.

DAVID OWEN THOMAS.

⁶John R. Mott, *The Decisive Hour of Christian Missions*, p. 237, New York, 1910.

THE UNIFYING INFLUENCE OF HOME MISSIONS

By ALFRED WILLIAMS ANTHONY, D.D., Executive Secretary of The Home Missions Council, New York City.

ONE might say "The Unifying Influence of Foreign Missions," or "The Unifying Influence of the Gospel Message," or indeed "The Unifying Influence of Christianity." Everything connected with the ministry and work of Jesus Christ is unifying, if those connected with it have the right spirit. There may be a divisive spirit in Home Missions, as, alas, that spirit of schism and strife has not been wanting in the church and her organizations.

The personal element is the important factor. Not the task upon which men are engaged, nor the organizations with which they are connected, nor even the methods which they may employ, determine whether the sum total of their influence is centrifugal, or centripetal; it is the spirit with which they work. In an irenic and conciliatory spirit they heal wounds, harmonize differences, and unite factions in coöperation and combination; while, in an opposite spirit, if they themselves are ungenerous, illiberal, hostile, or simply critical and suspicious, they create antagonisms, stir up strife, and foment trouble. Even the Gospel of Jesus Christ has been used as a club by some men.

But Home Mission work has many aspects of special reconciliation and union. In the first place it is not over against Foreign Missions; it is a part of the world-commission,—win all men to Christ. If Foreign Missions had been more perfect, they would have already prepared nations for their great migrations, and would be sending now to this country men of other lands al-

ready converted to Christ. If Home Missions were more effective, they would already have accomplished a large portion of the work of Foreign Missions by returning to their native lands millions of men who, while sojourners in America, had become disciples of Jesus Christ, and returned as His missionaries.

Home Missions call for the coöperation, not only of the missionary boards of the different denominations, but of the denominations themselves, and of all their organizations and allied societies. The task breaks down, on the western plains, and in the dense cities, and in all the varied forms of American life and interests, if the forces of the Church are indifferent to each other or oppose each other. They must coöperate. They have learned this not as a dogma, but out of experience. The Federal Council of Churches, and the Home Missions Council, both coming into organized existence in 1908, are frank acknowledgments that here in the United States of America the Church fails, unless she has fellowship amongst her own parts, and possesses the spirit of unity.

The Home Mission task has such variety of material to work upon, and of objects to secure, that it cannot be carried out successfully by any one body of Christians, but requires them all in accord and coöperation. The North American Indians have a claim upon the Christian Church, too tardily and too scantily acknowledged. The immigrants, threatening at times all our bulwarks of safety, present a jargon of appeals and a babel of opportunities. The negro, whether south, or migrating north, presents urgent necessities for education and guidance, industrially, politically and socially. There are slums in great American cities more pagan than the Desert of Sahara, and there are isolated hamlets even in old New England more lonely than Tierra del Fuego.

The fact that after so many centuries of endeavor the Church still has so large a portion of the earth un-

conquered is clear evidence that the methods of separation and strife are a failure. As allies the churches of Christ must have some form of coalition cabinet, some general staff of strategy and direction.

The Home Missions Council has been created for the purpose of coördinating and harmonizing the missionary endeavors in America and its dependencies of all branches of the Christian Church. It exercises no lordship; it has no desire for domination. It is a council; it possesses the spirit of fellowship and good will.

At its last annual meeting, held in New York City January 15-17, 1918, the Home Missions Council uttered two opportune and significant appeals which have not as yet been widely circulated, nor have received the attention they deserve. The first is entitled "An Appeal From The Home Missions Council To The Nation's Religious Forces For Coöperative Efficiency," and reads as follows:—

The Home Missions Council, an Association of denominational home mission and Church extension boards and societies in the United States of America, is profoundly conscious of the great spiritual issues involved in the present world-crisis. While its relations even to its constituent bodies are purely advisory it feels impelled to present for the earnest consideration of all home mission and Church extension agencies, national, state, district, city and local, the following urgent appeal:

The American spiritual fabric is under severe strain. Every department of our life has been loyally devoted to seeing the announced national program through to the insurance of a world made safe for democracy and to the abolition of war as a means of settling international differences. This is an enterprise too urgent to admit of indifference on the part of any of the nation's religious agencies, and so holy as to call forth the utmost religious devotion of a consecrated people.

Under this strain every department of our life is compelled to make readjustments, some to be temporary

in meeting the immediate and passing emergency and some manifestly to be permanent. This demand for readjustment extends, indeed, to intimacies of the personal life. Food programs are affected in every household and in the experience of each individual. The closest ties of the home are being broken and the fondest and purest personal attachments torn asunder. The industrial organization is adopting radical measures not previously deemed tolerable or possible. Private and group interests are yielding to larger national and world concerns.

Every prompting of loyalty to the high and holy purpose which engage the nation, and every expectation of those who morally and financially support the program of the Churches, require that our missionary agencies shall joyfully and intelligently yield a similar allegiance. We must economize in money and in men for the sake of that spiritual integrity without which the nation must stand impotent before its great task. Nothing must be permitted to reduce the spiritual efficiency of the national life. The task committed to the Churches must be prosecuted with a vigor and intelligence not hitherto known. Their work must become more extensive and intensive everywhere. For this reason the reproach of overlapping and duplication of money and leadership must be removed. Our efforts of recent years to achieve this must be redoubled and all remaining instances of waste resolutely eliminated. Only so can the confidence of a people under the present great strain be preserved and the Churches advanced to that efficiency which will make them equal to their responsibilities.

We therefore urgently appeal to the people in all home mission charges to practice those economies in their religious organization which are required of our society in every other department, to merge their groups in worship and community work, to save fuel when it may be possible by uniting congregations, to release for other forms of national and community service one or more of the ministers in overlapping parishes, to utilize emergency inter-church committees for the regular ministry of the Churches and to project new plans of inter-

church community service, to release unused Church property by sale or for temporary employment, as may be required, to utilize all Church buildings so far as practicable for continuous week-through service in temporary or permanent community enterprises, and in every other manner to conserve Church resources and strengthen by coöperation the Church's programs.

We appeal to all local, district, state and regional denominational committees, societies and boards responsible for the dispensing of home mission funds to reach agreements with agencies of other denominations operating in the same territory by which all duplications of money aid in the same community shall be rigidly eliminated and workers shall be utilized for unhampered community work, no energies and resources being wasted by sectarian competition or duplication.

We appeal to all Churches located in rural communities, and to agencies aiding by money grants or other assistance in such communities, to institute and zealously to prosecute plans for the conservation of food and the quickening of production, inspiring our rural populations with the sense of the holy task into which the national mission in the world has called them.

We appeal to all Churches and missions ministering to communities, or individuals employing alien speech and otherwise detached from our common American life and its purposes, and to all agencies aiding such Churches and missions by money or leadership, to redouble their efforts in a new and holier sympathy by way of extending the common use of our common language and an appreciation of those historic and forward-looking purposes which have made this nation what it is and have prepared it for this critical hour.

We appeal to all national boards and societies administering home mission funds to scrutinize their fiscal budgets with new zeal, to institute closer conference between one another in the organization of schedules of money grants and by every means practicable to see that their funds are not duplicated in aided communities or otherwise unwisely employed in aid of mission work. We urge them to organize all available forces under coöperative programs to help the nation meet the present emergency and to seek through the fiery trial of this

world crisis those providential lessons designed to inspire a new ministry of reconciliation, a new and wider coöperative program among religious forces, and a new conception and realization of the Kingdom of Heaven on Earth.

The second appeal is entitled "An Appeal for Personal Consecration." It is:—

The purpose of the Home Missions Council being coöperation, its utterances naturally emphasize collective activities. At the present hour coöperation is in the foreground of thought even on an international scale. A chief issue of the world struggle is to be the coöperation of all mankind. We hope that the hour is swiftly passing when an exclusively individualistic interpretation of the Gospel can be cherished by any one. It is forever past with us.

At this particular juncture it is fitting that we place on the record also as one of our primary convictions the belief that personality, divine and human, is the corner stone of society. A fundamental factor, therefore, in world reconstruction is personal regeneration.

We therefore appeal to all missionaries, all administrators of missions and all Christian forces to seek with redoubled energy for the production of personal loyalty to God and man. We call upon all men, men in the trenches, men in the industries, men in all places of power, to give their hearts to God and their hands to their fellows in utter, unstinted personal devotion.

These appeals have no sectarian bias. They are to Christians everywhere, and of every kind. They are suited to America and to the world. If ever our nation, and the nations of the world, were learning that civilization without the spirit of Jesus Christ is inadequate for human welfare and the preservation of the institutions of civilization and government, we are learning it now; and with a new and deeper consecration as a united people we need to draw near to the throne of grace and renew our strength for a fresh dedication to the missionary tasks, unto which the Church universal has been called.

ALFRED WILLIAMS ANTHONY.

SOME THOUGHTS ON THE PRESENT STATUS OF THE DISCUSSIONS ON ORGANIC CHURCH UNION FROM THE STAND- POINT OF THE MORAVIAN CHURCH

By PAUL DE SCHWEINITZ, D.D., Vice President of the Executive Board of
the Moravian Church in America, Bethlehem, Pa.

THE overture of the General Assembly of the Presbyterian Church in the United States of America of May, 1918, to the other Churches of our country to consider the feasibility of an organic union of the Evangelical Churches of the United States has brought the discussions about Church unity out of the clouds down to earth and has placed before the Churches a concrete proposition, which is at least within the range of possibility, and which must be faced.

While the ideals actuating the proposed World Conference on Faith and Order as inaugurated by the General Convention of the Protestant Episcopal Church of 1910 naturally appeal strongly to all, who have the unity of the Church of Christ at heart, yet up to the present time nothing that can really be deemed practical has resulted, and the proposed mode of procedure is so involved and cumbersome, that the ordinary man cannot retain its features in memory. The leaders of the World Conference on Faith and Order are apparently more concerned with finding a means of reunion with Roman Catholicism and the ancient Churches of the East than with the more modern Evangelical Churches. The possibility of reunion with Roman Catholicism is so remote, that to make that a determining factor in the movement dooms it to failure for an indefinite time to come. Nor is such a reunion to be desired until there has been a radical change in these Churches. It is easy

to talk glibly of the "sin of schism," but the Evangelical Churches of the world cannot deny their faith, for which their fathers died, for the sake of an outward reunion with a Church, that boasts, that it has not changed. Nor can they characterize the great reformatory movements of the fifteenth and sixteenth centuries as sinful.

Unless the proposed World Conference on Faith and Order is willing to proceed without the official coöperation of the Roman Catholic Church it may as well be abandoned for an indefinite time.

The Presbyterian overture for an organic union of the Evangelical Churches of the United States, on the other hand, brings the whole matter into the region of the practical, and it can soon be determined, which Churches consider themselves evangelical, and which are sincere in their desire to bring about organic unity.

Much has been written on the subject of Church unity during the past decade and every writer professes earnestly to desire it, but yet every writer is exceedingly careful to avoid saying how it is to be brought about or to formulate any practical, definite, concrete, plan or mode of procedure. The impression is almost made by this mass of literature, that the chief obstacles to anything practical in an approach to actual Church unity are those who profess to be most eager to bring it about! There is another growing feeling and that is this: If the whole matter could be left in the hands of the laity with power to act, without the theoretical and technical objections of the clergy, the desired end could be attained!

When it comes to the point of actual organic union, there will necessarily be a very large number of intricate questions to be solved in the matter of adjusting governmental methods, administrative policies, corporate rights, funded investments and the like, but if spir-

itual unity is attained, all these external matters can eventually be adjusted.

Out of the mass of literature on the subject of Church reunion emerge two outstanding difficulties:—the reconciling of divergent views about the Sacraments and the Priesthood, or still more concretely expressed,—about baptism and ordination. As baptism admits to participation in the Holy Communion of the Lord's Supper, because it admits to membership in the Church of Christ, if agreement on the subject of baptism can be reached a great step forward will have been taken.

Without entering upon any doctrinal discussion at all, will it in any way be helpful to relate how the Moravian Church has handled this question practically? The Moravian Church practises infant baptism, because it teaches that an infant is an heir of eternal life, not because of its innate innocence or sinlessness, but solely and alone because it has been redeemed by the vicarious death of Christ. This being so, on the ground of the faith of the Church and of the child's parents or sponsors, it holds that the child is entitled to the outward sign of this redemption and being thus baptized into the death of Jesus become a member of His visible Church. Then in riper years by virtue of his own faith the child, now grown to years of understanding, confirms the covenant, into which his baptism in infancy placed him, and by the rite of confirmation is admitted to the Sacrament of the Lord's Supper. At the same time the Moravian Church admits to the Lord's Supper those who were not baptized in infancy, but only as adults on confession of faith, *without confirmation*. As regards method, the Moravian Church as a rule administers the Sacrament of baptism by affusion or effusion (pouring or sprinkling the water on the head), but if the adult candidate conscientiously desires immersion, this is specifically permitted and provided for (cf. The Book of Order of

the Moravian Church, page 124:4, Edition of 1911). Thus it has for years handled this question of baptism practically, and baptism is no obstacle to Church union as far as the Moravian Church is concerned.

As far as the Sacrament of the Holy Communion of the Lord's Supper is concerned, the Moravian Church has officially maintained unaltered the position assumed 461 years ago, to wit:—that it declined to set up any doctrinal interpretation of the Sacrament and accepts the words of institution as given in the Gospels and in First Corinthians without any human interpretation whatsoever—that is without requiring anyone to subscribe to any creedal interpretation. It admits to its Lord's Supper gladly, willingly, cordially, anyone and everyone who would be admitted to the Lord's Table in his own church. So much for the attitude of the Moravian Church towards the Sacraments.

Possibly a word on the subject of ordination may be helpful or at least interesting. The Moravian Church holds the Historic Episcopate as a precious treasure. All its clergy are episcopally ordained. So highly did it value the Historic Episcopate, that all through the dreadful years of the Thirty Years' War and the Anti-Reformation under Ferdinand II of Austria, at tremendous sacrifice and under terrible persecutions, it perpetuated its episcopate, consecrating bishops *in spem contra spem*, even when its dioceses were totally destroyed and there were not even parishes existing, just in order to keep up the succession, in the hope that the Church would be renewed. And thus it came about, that in 1735 the episcopate was transferred from the surviving bishops of the Ancient Bohemian-Moravian Brethren to the Renewed Brethren's or Moravian Church, and the succession has been kept intact ever since. And thus it came about that on May 12th, 1749, after careful examination, the British Parliament by a

special Act, the House of Lords, including the Bishops of the Established Church, concurring, declared the Moravian Church to be an Ancient Episcopal Church.

None the less the Moravian Church has always acknowledged the ministry of all other Churches, has fraternized with them unreservedly, admitted them to its pulpits on a perfect equality, and accepts the unquestioned validity of all their functions. Having the Historic Episcopate it naturally maintains the three orders of the ministry: deacons, presbyters (priests) and bishops. When a candidate for Holy Orders is ordained a deacon he is thereby endued with the right to administer the sacraments, solemnize matrimony, as well as engage in the ordinary functions of the ordained ministry. After he has approved himself as a deacon, usually after a testing period of at least two years, he is advanced to the second order of the ministry and is ordained a presbyter and is available for more important positions in the Church. Consecration to the episcopate naturally follows only upon election to this office.

Now this is the way the Moravian Church handles the question of a brother, who has been ordained in a Church, which has not the Historic Episcopate and which does not observe the three orders of the ministry. It does not for a moment question his ordination. If he desires to enter the ministry of the Moravian Church he is received, other things and his credentials being satisfactory, without reordination. He has been ordained once and so he is received as a deacon on exactly the same footing as any deacon ordained in the Moravian Church. Then after he has approved himself in the Moravian ministry for two or more years he is advanced to the second order of the ministry, just as any Moravian deacon would be, and ordained a presbyter by a Moravian bishop. Thus the episcopal ministry is maintained, and yet no disregard of the orders of a sister

Church is shown. A bishop of the Protestant Episcopal Church, beloved by a wide circle outside of his own communion, expressed himself as considering this a very happy and very practical solution of a much vexed question. All this is set forth in detail in the Book of Order of the Moravian Church, Edition of 1911, page 57:8.

Hence the question of the Priesthood or of ordination is no obstacle to Church union as far as the Moravian Church is concerned.

The Moravian Church, no more than any other at this time, has no worked-out plan for organic Church union to submit, but it was thought that this relation of how it has been handling these puzzling questions of the Sacraments and Ordination might throw a sidelight on the prevailing discussions and thus prove of interest and possibly of value.

PAUL DE SCHWEINITZ.

A RUSSIAN VIEW OF THE WORLD CONFERENCE

By ROBERT H. GARDINER, Secretary of the Protestant Episcopal Commission on the World Conference on Faith and Order, Gardiner, Me.

IN the *Khristianskaia Mysl* ("Christian Thought") of May-June, 1917, published at Kiev, Russia, is an interesting series of articles on the World Conference on Faith and Order. The editor quotes at some length from a letter from the secretary of the Commission of the Episcopal Church on the World Conference on Faith and Order, enclosing the principal publications by that commission, and pointing out that the sole basis for reunion is the Incarnation as the central point of Christian doctrine and Christian life, the bond which unites all the Churches, whatever differences there may be on other questions of doctrine or of Order. The letter pointed out that several Russian Church reviews notably *Viera i Razum*, *Tserkovnii Viestnik* and *Tserkovniia Vedomosti* had published sympathetic articles on the World Conference, and suggested a review of the World Conference publications by the *Khristianskaia Mysl*. These articles are in reply to that request. Their substance is as follows:

The idea of the union of all Christian Churches is not only a bright dream in the consciousness of the faithful; it is also a need of that consciousness, it is an object of our prayers. In all the Orthodox Churches at every divine service prayers are offered for the peace of the whole world, for the welfare of all the holy Churches of God, and the union of all. There is not a single Christian Church adoring Jesus Christ our Lord, in whose liturgy similar prayers do not reecho. The great majority of the faithful piously repeat the words of the prayer without paying attention in the depths of their

souls to its contents. Others with full sincerity consciously pray for a fulfilment of the promise of the Saviour that all may be one, but they merely await the fulfilment of Christ's prayer without their participation. A very few feel themselves bound not only to pray, but to work in order to hasten the hour of that reunion.

Many attempts have been made to reach that goal, but the separated Christian Churches still stand isolated. The majority of the faithful look upon the members of another denomination as aliens and almost foes, as if they did not bow before one and the same Lord, as if they were not members of one and the same Body of Christ.

But the yearning for union, the consciousness of the wrongfulness of separation, never dies away in the hearts of the faithful, and attempts for Christian reunion have constantly been made. In our day we witness such an effort, but nobler than all of those of the past. It will seem strange to our Russian people that this initiative is American. We are accustomed to look upon Americans as being men entirely occupied in practical activities. We have regarded them as men living a weak spiritual and religious life, and we were perplexed by the details which reached us of their religious movements, for instance, the Student Christian Federation, the new religious societies, the numerous theological works, and finally, the new plan of summoning a conference for the examination of the problem of the reunion of the churches; a conference, according to the expression of the American Bishop Anderson, which will be neither pan-Protestant nor pan-Catholic, but pan-Christian; a universal conference in which all Christendom will be represented, but which will have no right to make laws or resolutions binding upon the Churches taking part in it.

Then the editors give an account of the progress of the movement since the General Convention of the American Episcopal Church in Cincinnati in October, 1910, and quote the report of the committee recommending the calling of the conference, as follows:

“Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be

willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communions are in accord with us in our desire to lay aside self-will and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow-Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

“With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution That a Joint Commission be appointed to bring about a conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference.”

Then the *Khristianskaia Mysl* reports the further progress of the movement and quotes as follows from the appeal for a Truce of God issued by the Advisory Committee in 1914:

“We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world conference of Christians We hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening we have no authority or desire

to enter into a discussion of the important questions which the conference itself will meet to consider . . .

The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit. Before all indifference doubt, misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would therefore urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation by mutual recognition and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power, and in peace."

After further particulars as to the number of pamphlets printed and circulated by the Episcopal Commission, and the number of commissions appointed throughout the world, and the correspondence with Cardinal Gasparri and with distinguished members of other Communions, the article continues:—

"Mankind dying in carnage, a Christianity which has lost its way, are loudly crying: How long, Lord, how long shall we wait until peace be established between

nations and unity among the Churches? Nobody dares deny his share of guilt in what is happening. And in the face of world events and religious conditions, could any Christian decline the appeal to participate in this movement; which is full of mutual confidence and hope, and loyalty to Christ and His Church?"

The conclusion of the articles is as follows:

"What is to be thought of the World Conference proposal, depends essentially upon how the present separation of the churches is to be regarded. That is the fundamental question. If every church, in spite of her possible errors and the imperfections of the organization of her life, does not cease to have Jesus Christ as her Head, and appears as a part of His Body, the Universal Church, then, indeed, a glorious opportunity is present to the World Conference to serve the cause of the real reunion of the Churches by means of the penetration of their life with the spirit of mutual love, esteem, and readiness to acknowledge both the common limitations as to the embodiment of truth, and the possibility of a gradual enlightenment of the several Communion with regard to the One Body. But if we hold that among the separated Churches one only is the true Church in its fullness and purity, and that the other Churches appear as alterers of the truth, and for this reason as having lost their communion with Christ, then it is clear that there may be question not of the reunion of the Churches, but of their union with the Church. If every ecclesiastical Communion should adhere to such a view, that she herself is the only true Church in the world, then it would be difficult to entertain hope of the usefulness of reapproachment and mutual acquaintance of the representatives of the different Churches. But such a reapproachment might be a way to shake the strong conviction of the absolute possession of truth on the part of one's own Church.

"The success of the World Conference will depend almost entirely upon how deeply the idea of the unity in diversity of the universal Church has penetrated Christian minds, and how much the initiative of the World Conference contributes to the prevalence of a larger tolerance, and to the acceptance by the ecclesias-

tical consciousness of the idea of the universality of the Church in the midst of the diversity of Christian confessions. In any case, the World Conference will put before the Christian world that fundamental question about the Church which we have formulated above. If the seriousness and complexity of the question do not allow us to solve it now, and if we think no individual can answer it, yet the same question stands before every Church and every Communion, and claims an answer with a vital urgency."

ROBERT H. GARDINER.

OCTAVE OF PRAYER FOR UNITY

[At a meeting of the National Missionary Council in India held in November 1917, it was decided that in each Representative Council area different arrangements should be made for the observance of the Octave of Prayer for unity in January, 1918, according to the conditions in each area.

In Bombay it was arranged that each congregation should be urged to meet every day in the week for meditation and prayer. A general meeting of the clergy in the city was called together to discuss this and other plans, at which it was arranged that throughout the Week the Church of the United Free Church of Scotland and the Hume Memorial Church of the American Marathi Mission should each be open for an hour on each day, as places where Christians of every denomination could meet for silent prayer and meditation. It was further arranged that a joint meeting for prayer should be held in the Church of England Cathedral at the close of the Week.

The following leaflet was an adaptation and modification of outlines prepared by the Anglican Bishop of Madras at the request of the National Missionary Council.

The joint meeting in the Anglican Cathedral was held on the day after the close of the Week, because Saturday afternoon was considered the best time.

A small Committee, with the Bishop of Bombay as Chairman, was appointed by the Bombay Representative Council of Missions, to draw up a form of service which was printed in English, Marathi, Gujarati and Urdu. The only reason why it was not printed in Tamil was because there was no Tamil press in Bombay.

The passages of Scripture at that service were read, first, in English by the Anglican Bishop of Bombay, then in Marathi, by a missionary of the American Marathi Mission, then in Gujarati by a missionary of the Irish Presbyterian Mission.

The hymns chosen were those of which translations existed in all four of the Indian languages, so that each could join in the singing in his own tongue.

The Cathedral was filled, which meant that there were between seven and eight hundred people of all denominations and races.—This is furnished by the courtesy of Mr. Robert H. Gardiner, Secretary of the World Conference on Faith and Order, Gardiner, Me.—Editor.]

I.—FRIDAY, JANUARY 18TH, 1918

The Unity of God, as the Source and Model of the Unity of the Church

When our Lord Jesus Christ prayed that all Christians might be one, He used these words; “that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may

believe that Thou didst send Me. And the glory which Thou has given Me I have given unto them, that they may be one, even as We are one.”—John xvii. 21-22; cp. v. 2.)

So let us begin our week of prayer by meditating upon this pattern of unity which Jesus Christ has given us, namely the unity of God.

1.—*God is Three Persons in One*

Lift up your heart to God, thinking of His beauty, glory and power. Join with the Angels in worshiping Him, and say as carefully and reverently as you can.

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

Holy, Holy, Holy! all the saints adore Thee,
Casting down their golden crowns around the
glassy sea;

Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shall be.

Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not
see,

Only Thou art Holy, there is none beside Thee
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth,
and sky, and sea;

Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

Think how differently you and other Christians would behave and think if you always remembered this

holiness of God and more often stilled your hearts and minds to worship and adore Him.

Pray for more constant recollection of Him, and for a deeper sense of His holiness and of His nearness.

Say verse 3 of the hymn again.

2.—*The Love that makes Him One is shining upon us
and gives Life to us*

Think how the light of the sun, which gives joy and beauty to the whole world, is made up of the seven different colored lights which are seen in the rainbow.

So the glory of God is the glory of one who is not one person but three persons. The Father, the Son and the Holy Spirit are one in perfect love.

The God whom we worship, only exists because He is living this life of perfect love, being three persons held together by love.

Think how hard this is for us to comprehend; but just as we feel the warmth of the sun and rejoice in its light, so we do feel the love of God in our lives, and can believe that it has its source in, and streams from the union of the three persons of the Blessed Trinity.

Say "O God, Three Persons in perfect unity,
burning and shining with the love which makes
Thee one, I worship and adore Thee."

3.—*This Love is meant to make us One, that we may
shine unto the World*

Think how Christ prayed that as He and the Father are one so all Christians might be one in Him.

Think how that if this were so we should all unite to make one bright light shining upon this earth; a light far brighter and stronger than the light of the sun.

Think how people, who now live in the darkness of sin, could not fail to feel this light shining upon them and warming their hearts.

Pray to God for the fulfilment of Christ's prayer.
Pray that this week of prayer may help greatly towards it.

Pray that our own prayers may be accepted and used to this end.

Say "O God, three persons in perfect unity,
burning and shining with the love which makes
Thee one, I worship and adore Thee.

Give us Thy love to make us one,
Make us to burn and shine with love,
May our love bring light to the world,
and reveal Thee to all as Holy, Holy, Holy,
the source of light and love,
the one true God."

II.—SATURDAY, JANUARY 19TH, 1918

The Unity of Human Life in Christ

Yesterday we began our week of prayer by meditating upon the unity of God. To-day let us think how He made mankind in His own image, intending all men to be united and live together in love, as He is one in love.

1.—*Mankind meant to be one after the Likeness of God*

Begin by recalling yesterday's thoughts about the unity of God. God is three persons joined together in the union of perfect love. Then remember how God said "Let Us make man in Our own image, after Our likeness."

This does not merely mean that each individual man is to be like God in his moral nature, knowing the difference between right and wrong, and desiring goodness and love and happiness.

It also means that "man," the whole human race, is meant to be held together in one common bond of love. Just as God is three persons in one, so the human race

is meant to be many millions of persons held together by the power of love.

2.—*Therefore we are Created Dependent upon one another*

This explains why God has not created us so that each of us is independent of everyone else. He has made us so that we have need of one another.

Just as in the human body the hands need the feet and the eyes, etc., so in our ordinary social life we need other people. We need bakers, tailors, carpenters, etc., and each trade needs the other trades.

If we quarrel with one another and do not help one another, then we all lose by it. What would happen if bakers would not bake for carpenters, and carpenters would not build for bakers? Not only would both bakers and carpenters suffer, but everyone else also would suffer.

And it goes further than this, as the present war shows us. If nations quarrel with one another, then everybody suffers most grievously; not only because we kill one another and waste one another's lands; but also because trade stops and we cease to share with one another the fruits of the earth.

We can only have peace and happiness if we are willing to trust one another and to work for one another.

Think of this and then say Psalm 133.

Then say,

“Oh God, three persons in one,
Whose life is made perfect by love,
Thou hast made us, one human race, in
Thine image after Thy likeness;
We worship and adore Thee.
Bind us together by perfect love,

Take from us hatred and suspicion, sloth
and selfishness,
Make us ready to work for one another,
For we all have need one of another.
And most of all we have need of Thee,
For we are Thy children,
And Thou art our Father.”

3.—*The Church meant to restore the Unity of divided
Humanity*

Now think how we have broken up and spoilt this brotherly unity which God intended us to have in our human life.

Think of the effect of caste in India, with its separation and hatred.

Think of the wars of nations from earliest times, culminating in the present war.

Christ came to bring peace, and to reconcile men to one another.

For this purpose he founded His Church, that it might be the source and pattern of unity to all mankind. The Church was to be one, and as it grew and gathered in all the people of the earth, it was to make them one.

But what has happened? Instead of remaining one the Church has itself become divided; and so not only is powerless to reconcile and unite mankind, but has actually become itself a new source of division.

Think of the pity of this, and of how greatly the Church has failed in its mission owing to its divisions.

Think of the divisions in India through the caste system. The Christians in India are freed from caste; and they are meant to form a nucleus of a united India. But alas! they are divided among themselves, and their work is only half being achieved. How different it would be if all the Christians in India were united in one living body!

Again in the case of the war, how little the Church could do towards preventing it, and how little it can do now toward healing the breaches, because it is at war in itself!

Ask God most humbly and penitently in the name of the whole Church for forgiveness for its sinful divisions, and for restoration to unity.

MONDAY, JANUARY 21ST, 1918

The Unity of the Church in Christ

Recall Saturday's thoughts about the mission of the Church to restore unity to the world; and consider that the Church ought to be able to do this because it is one body in Christ. "We are members of His body." (Ephesians v. 30).

The Church is meant to live and to grow as one united living body, filled with one common life, and so to gather in all men and to bring them all to a new and perfect unity.

To-day let us consider how a body lives, and how all the various members of a body have their share in one common life, and let us pray God to teach us from this what the life of the Church ought to be.

1.—*The Coöperation of the various Members of the Body*

Think of the partnership of the members of the body. They have not all the same function. They do different work, and all share the results.

Read Corinthians xii. 12-27.

The different members do different work, but they need the help of the other members if they are to do their own work properly. The eyes do not carry the body; that is the work of the feet; but the feet need the help of the eyes if they are to tread in the right place.

So the eyes need the feet to take them to see places which at the moment are out of sight. Similarly the hands often cannot pick up a thing without the help of the eyes. And so on.

Consider also that often different members of the body have to combine together in order that a man may properly understand and comprehend some thing or person. It takes sight, smell and touch all together to teach us the full beauty and wonder of a rose. We require to watch our friend's face as well as to hear his words, if we are fully to understand what is passing in his mind.

Apply these thoughts to the Christian Church first in the matter of working together. One member or one community in the Church must do one work, others must do other work. But it all contributes to one end, and all share the result. Secondly, apply it in the matter of learning Christian truth. One sees the rose, one smells it, one feels it. Each apprehends a different aspect of the same thing and what each apprehends increases the knowledge of the whole. Think what a man loses who has the sense of sight, but not of hearing or smell; and then think how one group in the Church is impoverished by being isolated from other groups which have different ways of apprehending spiritual truth.

Pray God to make us more ready to coöperate together, and to teach us how to do it.

2.—*Their mutual Care for one another*

Next think of the care of the different members of the body for one another. They all depend upon one another and so they all care for and serve each other. "Whether one member suffereth all the members suffer with it; or one member is honoured, all the members rejoice with it." (1 Corinthians xii. 26.)

So the eyes, hands and mouth combine in ministering

to the body and in return the body supplies strength to them.

Think how this principle ought to be working in the Church, causing us to love and care for our fellow Christians, not only in spiritual things, but also in bodily needs. (1 Corinthians ix. 2.)

Think how great a difference it would make, if this were more the case. How strong the body of Christ would become; how quickly it would grow.

Pray God to increase in us the spirit of mutual love and give us a greater sense of our need of one another.

3.—Their Common Dependence on the Head

Lastly consider that all the different members of the body work together because they are all controlled by the man's spirit, which directs them by means of the brain.

So we who are members of Christ's body can only work together properly, if we are ruled and directed by Christ.

That is why Scripture sometimes speaks of the whole body of the Church being Christ, as when it says "I am the Vine, ye are the branches" (John xv. 5). But also speaks of Christ as the head.

Read Ephesians i. 22 and iv. 15-16.

A man is paralyzed when his members do not answer to the control of the brain. If only one member is thus paralysed, how greatly are all the other members hampered.

So if the Church is to be a truly living and growing body, not only must all the members coöperate together and care for each other, they must also answer to the control of the brain. Indeed it is only by attending to and obeying the head that they become conscious of one another's wants and able to supply them.

Pray that we may grow in this loyalty to Christ's will.

For all Thy Church, O Lord, we intercede;
Make Thou our sad divisions soon to cease;
Draw us nearer each to each we plead,
By drawing all to Thee, O Prince of peace."

IV.—TUESDAY, JANUARY 22, 1918

The Results of Disunion

In our meditations so far we have considered the unity of God and how man was created that he might mirror that unity in his own social life. But man destroyed his unity and became divided through jealousy, suspicion and selfishness. Then God sent His Son to bring peace back into the world and to found His Church, which was to be the nucleus of a new unity for mankind. But the Church too has become divided and split up through the same faults, and so has failed to fulfil its mission and has sadly retarded God's purpose of restoration.

Let us think to-day how grievous are the results of this spoiling of God's gracious work.

1.—*The Spoiling of Christ's Plan*

Consider first of all how that this disunion is not part of Christ's plan for His Church. He prayed "Holy Father keep them in Thy name which thou hast given Me, that they may be one, even as We are." (John xvii. 2). He meant the unity of the Church to be something which should witness to the world. "That the world may believe that Thou didst send Me." (v. 21, cp. v. 23).

Consider too how the Church started in this unity. "And the multitude of them that believed were of one heart and soul." (Acts iv. 32). And how the Apostles besought their converts to remain in this unity. "Fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing noth-

ing through faction or through vainglory, but in lowliness of mind each counting other better than himself.” (Philippians ii. 3). “Be ye all likeminded, compassionate, loving as brethren, tender hearted, humble-minded. (1 Peter iii. 8). (cp. Corinthians i, 10).

But alas! Think how different has been the history of the Church; think how different is what we see to-day.

2.—*The Sorrow caused to God*

Think next of the first great result of this disunion; namely the disappointment and sorrow which it causes to our Heavenly Father.

Read Isaiah v. 1-4.

And mourn for the grief which our divisions have caused and are causing Him.

Ask Him to open your eyes to see what He feels about this. Hear Him pleading with His Church, “O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.” (Micah vi. 3).

What are we to testify against Him? Whose fault is it, His or ours?

Say, Lord God, Holy and Almighty,

What can we testify against Thee?

What more could have been done, that Thou hast not done?

Wherefore have we brought forth wild grapes?

O Lord God, Holy and Almighty.

3.—*The Loss of Power to work and witness*

Then consider the next great result of our divisions, namely the harm which it has caused to the followers of Christ.

Think how much stronger in faith and in power to witness the Christians in this land would be, if they

were one united body. Instead of that they are weak and scattered and perplexed.

“My sheep wandered through all the mountains and upon every high hill; yea, my sheep were scattered upon all the face of the earth.” (Ezekiel xxxiv. 6).

Think too of the scandal which our divisions have caused to so many, making some lose their faith, and preventing many other from accepting Christianity.

Remember Christ’s solemn words “Who so shall cause one of these little ones which believe in me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.” (Matthew xviii. 6.)

And think too how imperfectly and inefficiently, the Church does much of its work, for lack of co-operation. People who have gifts for evangelisation form one group and work in one place; while those who are good at building up and consolidating form another group and work in another place. Both are greatly the losers for their isolation. It is as though one army in the battle front were all cavalry, another all artillery, another all infantry. Recall in this connection yesterday’s thoughts about the co-operation of different members of the body.

Behold, then the divisions of our Church, causing grief to God and scandal to His flock. We are utterly helpless and can do nothing but pray Him to forgive and restore. And surely He will do this.

Say with great faith and hope Psalm cxxx.

V.—WEDNESDAY, JANUARY 23, 1918

The Causes of Disunion

Yesterday we were thinking about the results of disunion; what sorrow it causes to God and what harm it does to countless souls whom He loves.

Recall how hateful a thing our disunion appeared to you yesterday, as you thought about its results. Pray

God to increase your desire that all causes of it may be removed; and ask Him to show you if any of the causes lurk in your own heart.

Say again Psalm cxxx.

1.—*Pride and Vainglory*

Think how strange and horrible a thing it is that when Christians have disagreed about the truths of their religion, they have often done it in such a harsh and angry way, that they have cut themselves off from one another.

It is indeed sometimes necessary to express disagreements about the truth clearly and firmly, as Saint Paul did to Saint Peter (Galatians ii, 2); but even there we may “speak the truth in love.” (Ephesians iv, 15.)

What are the causes of the anger which so often spoils our contention for the truth? Are they not chiefly pride and vainglory?

Pride is a fault of thought, leading us to trust our own judgment, and to think that we are right and others are wrong; so that we become impatient and angry if others contradict us or do not listen to us.

Vainglory is a fault of desire; leading us to want to be listened to and applauded by others; so that we become impatient and angry if others have more attention paid to them than we.

Think what harm these faults have done in the history of religion. What led the Pharisees and Sadducees to crucify Christ?

Look into your own heart and ask yourself “Am I guilty of these faults in any matter? If not in religious questions, in other matters? Am I doing my utmost to set an example of humility and gentleness?”

Think again of St. Paul’s words “Doing nothing through faction or through vainglory, but in lowliness of

mind each counting other better than himself.” (Philippians ii. 3.)

What a beautiful ideal! but how hard!

Say Psalm cxxxi.

2.—*Lack of Brotherliness and Friendliness*

Next consider that another common cause of divisions is mere misunderstanding; and that this is often caused by lack of brotherliness and neighbourliness. It is because men do not care enough about one another to want to know about each other and to meet together and enter into one another's interests. If only they met and talked together, they would at once begin to see each other's good points, they would begin to respect one another and to understand one another, and they would both learn so much of the great truths which God wants to teach us. But just because they are of different race or caste or profession they remain apart; or it may be merely from laziness and selfishness.

Think again how strange and horrible this is! Men are partakers of the same bread and drink of the same Cup, and yet they do not care to know and to sympathize with and to understand those who worship with them in the same Church, still less Christians of other denominations.

Am I such a one? Do I by my conduct help to foster this unreasonable and un-Christlike habit of not knowing my neighbour and of judging him from a distance instead of “taking sweet counsel together and walking with him in the house of God.”—Psalm lv. 14).

Say to yourself again and again “My brother for whom Christ died.”

3.—*Indifference to the Unity that God Desires*

Lastly consider that the unity of the Church might never have been broken if Christians had cared about it and prayed about it as Christ does. Picture Him to

yourself throughout the centuries praying His prayer for unity "Father, that they may be one, even as We are," and so few prayers rising from the earth to join with His before the Throne. Theologians, statesmen, Christians of all degree busy with their own schemes, seeking their own honour, sunk in their own selfish cares, and never pausing to lift up their hearts to the Father in quietness and faith and to embrace the whole world in love, as Christ did that night, and to pray the great prayer of unity: "Father, that we may all be one."

Join now with Him in his prayer, as you behold Him pleading there in heaven.

VI.—THURSDAY, JANUARY 24, 1918

The Way of Return

In our last meditation let us think of some of the simple things which we can all do to help on the work of restoring unity to the Church.

1.—*The Spirit of Service*

First of all, we can all get to know one another better. Little acts of kindness, little acts of neighbourliness; we can all have a hand in these; and how blessed are their fruits!

"Is not this the fast which I have chosen?***Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah lxxviii. 6-7.)

This was the way that Christ set about His work of bringing peace and reconciliation, "who went about doing good." (Acts x. 38.)

"The Son of Man came not to be ministered unto, but to minister." (Mark x. 45.)

Think once more of St. Paul's description of the Church as the body of Christ (1 Corinthians xii. 12), and of how this body cannot live and grow without this spirit of mutual service.

Say to yourself "What can I do more than I do at present in the way of loving and serving my fellow Christians?"

Ponder long upon Christ's example of service and pray for His love for yourself and all of us.

2.—*The Quest of Truth*

Consider next that love and brotherliness will not suffice alone to bring us into unity. We really do need to have our differences of opinion reconciled. This can only come by God leading us all on into fuller and clearer truth than we have at present. But if we believe in Him and pray to Him He is pledged to give this to us. For "truth," as well as grace, "came by Christ Jesus" (John i. 17); and He promised that His Holy Spirit shall guide us "into all the truth." (John xvi. 13).

We may be sure that the Holy Spirit will yet do this for us, if only we will believe in Him, and wait upon Him with a humble and teachable spirit, and do not thwart Him by quarrelling among ourselves.

Many Christians all over the world have been preparing since 1910 for a great conference in which the beliefs of the different Churches should be compared and considered. It is hoped that such a conference would show more clearly than we now realize how much actual agreement in belief there already is, and that it would also show exactly what are the points about which Christians differ. By this greater clearness of understanding we might come to see that many times we differ because we have got hold of different aspects of truth, and have thought mistakenly that they are incompatible. It is possible that all those beliefs, which have meant very

much to large numbers of men and women have in them a great measure of truth, and, if they were considered with patience and without prejudice they might be seen to be parts of one great whole truth, and not contradictory and conflicting ideas.

If this should prove to be the case, and Christians were all willing to confess that each section had been wrong in claiming the exclusive possession of truth, though it may have been, in the main, right about the particular truth, on which it laid special emphasis, then there would be opened up a new prospect of union based on truth.

So pray God to-day especially to direct those who are preparing for this great conference, which is called *The World Conference on Faith and Order*, and to bless them, so that men may learn more about the truth and be drawn closer together in the truth.

3.—*Humility of Judgment and Willingness to Learn of Others*

This great work of preparing for and taking part in the World Conference on Faith and Order will fall chiefly upon the more learned and clear-seeing people all over the world. But all of us ought to be helping towards it by being more eager to understand so much as we can of God's truth.

So end by spending a few minutes in meditating about truth. Consider how Jesus Christ said "I am the Truth" (John xiv. 6,) and how Saint Paul speaks of "the truth as it is in Jesus" (Ephesians iv. 21). Truth really is not something written down. It is something alive in the mind of God and in the minds of people who have been taught of God. "The word of God is living and active" (Hebrews iv. 12). The mind of God contains all truth and He sends out His Living Word to enable us men to know Him. Each one of us takes in a little

of the mind of God, because the mind of each of us is so small.

Think how little we really understand of the Bible; even of what we understand how little we act upon. This shows how unwilling we ought to be to say "What I understand is all that matters. If a doctrine does not mean anything to me or help me, it is not important."

Think again how often Jesus Christ said things which were nearly the opposite the one of the other.

e. g. "He that is not with Me is against Me."

(Matthew xii. 3).

"He that is not against us is for us."

(Mark ix. 40).

or "I came not to judge the world."

(John xii. 47).

"For judgment I am come into the world."

(John ix. 39).

If we insisted on believing only one of such pairs of sayings, we should not get the whole truth "as it is in Jesus." Think whether some of the divisions are not caused by one set of Christians taking a bit of the truth as it is in Jesus and saying that that is all the truth, and another set taking another bit of the truth and saying that *that* is all the truth.

Again meditate quietly for a moment on the mind of God; how inexhaustible it is! Even in the case of men we cannot fathom all the depths of their minds. We are always feeling that we have yet more to learn from our wisest friends. When something new or startling occurs, we want to go and talk to them about it, because we know that they will have something new to tell us about it, some fresh treasure of wisdom to give us. How infinitely more so must this be in the case of God!

Ask Him then to make us very humble about our own knowledge of Him, and very desirous of increasing it.

Adore Him because He teaches all the different men and women in the world according to their needs and capacities, and rejoice that He shews to some what He does not shew to us.

Ask Him to make us willing to learn from others what He has taught them, as well as to teach others what He has taught us.

Say most humbly, reverently and thankfully, Romans xi. 33-36 and remember that Jesus Christ said to those who had believed Him "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth. (John viii. 31-32).

CHRISTIAN UNITY PULPIT

THE TYRANNY OF TRIFLERS IN RELIGION

By EDGAR DEWITT JONES, D.D., Minister First Church, Disciples of Christ,
Bloomington, Ill.

“Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!”—Matthew 23:23, 24.

The twenty-third chapter of Matthew contains the most caustic of Christ's recorded utterances. It is an indictment of the formal religionists, the scribes and Pharisees who were in the audience that day. Jesus' attack of their hypocritical character is terrible and of withering intensity. The charges are direct, specific, and concrete. The words fall from the great prophet's lips like a shower of shrapnel upon battle-field. There are seven woes in this chapter, pronounced against a peculiarly vicious type of religious leader. These woes resemble as many peals of thunder in their unanswerable severity. Be sure such plainness of speech is not inconsistent with Jesus' love: it is in perfect harmony with the protest of his ministry against the substitution of forms for spirit, ceremony for service. Love is not love at all unless it be capable of indignation against wrong. Yet, if the speaking of this vehement indictment is like a storm, the end of it resembles the gentle rain that sometimes follows a terrific gale. Christ lifts his voice in strain of tenderest utterance, and exclaims, “O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would I have

gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

It is from this vigorous chapter that one of Jesus' seven indictments is selected for consideration: "Woe unto you, scribes and Pharisees, for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith."

"Mint and anise and cummin." These herbs specified by Jesus were the commonest and least valuable. Mint was a garden herb of an agreeable odor, similar to the plant known to us by the same name. Anise, known also as "dill," was used by confectioners and perfumers. Cummin was a plant of the same genus as fennel. Under the law tithes had to be paid upon all the increase of the seed. The point of Jesus' criticism was that these religious leaders were very careful to tithe even of the smallest plants, but were indifferent to common honesty and simple justice. Jesus accuses them of straining out a gnat and swallowing a camel. A startling and ludicrous figure this! The Hindus phrase it, "Swallowing an elephant and being choked with a flea." The meaning of so sensational a statement is obvious. Long before the modern crusade against germs the scribes and Pharisees were accustomed to strain wine through linen or gauze, lest they should unawares drink some little insect that would render them ceremonially unclean. Yet these same men were not at all averse to dishonesty and avarice. It was this punctilious regard of the religionists of Jesus' day for minute interpretations of the law and a placidly indifferent attitude toward the weightier matters, that aroused His indignation and brought about the denunciation recorded in Matthew twenty-three.

Trifles still tyrannize our race. Multitudes are yet in bondage to mint, anise, and cummin. The tendency to excess in trifles is nowhere seen at such disadvantage as

in the conduct of religion. Divisions in Christendom have occurred over the most trivial causes. The manner of wearing the beard, of dressing the hair, of fastening wearing apparel—these and other apparently trifling reasons have divided Christendom into competitive camps and rival communions.

Trifling differences in theology have separated brethren in the Lord. Thus two members of different communions engaged in a heated argument as to the “order of faith and repentance in conversion.” The one contended stoutly that faith precedes repentance; the other as vigorously argued that repentance comes first. A bitter estrangement was the outcome of the controversy. Another manifested a martyr spirit in defense of his conviction that the act of immersion was invalidated if by chance so much as “a single hair of the head escaped submersion.” Still another contended that the Lord’s Supper could not be Scripturally observed if more than one cup were used. It would be easy to multiply examples of this type of mind in religion. Such persons have a passion for stressing trifles and magnifying the inconsequential. They forget that “God has called us to build temples, not to whittle sticks.”

George Whitefield once engaged in a controversy with a religionist who affirmed with much warmth that “every pin in the tabernacle is precious.” Whitefield calmly answered, “Yes, and to those who hold that view the pin is apt to be more precious than the whole tabernacle.” Erasmus in an indictment of the monks of his age, said, “The same men who think the devil will have them if they change the shape of their frocks, are not afraid to intrigue and lie. They shudder if they have left out a verse in a Psalm, and they tell each other questionable stories longer than their prayers.”

'Tis not the wide phylactery,
Nor stubborn fasts, nor stated prayers
That make us saints;
We judge the tree by what it bears;
And when a man can live apart
From works on theological trusts,
I know the blood about the heart
Is dry as dust.

Trifles often clog the wheels of organized Christianity. Passing strange it is that men and women who manifest in business and society a large and liberal spirit, sometimes exhibit a parsimonious nature in the conduct of Christian affairs. Especially is this true in church finances. Men who sit on director's boards in big business and coolly give their vote in transactions where tens of thousands of dollars are at stake, have been known to perspire freely and appear much crestfallen in the presence of a small deficit at a church officary meeting. Obstacles that are regarded as mole hills in running a grocery, dry-goods store, or bank, become veritable mountains in the conduct of financing a church.

The tyranny of trifles in religion is to be seen also in the tenacity with which we cling to certain forms of service. In no other realm is one so likely to become a slave to worn out methods. The "traditions of the elders" are nowhere so strong and authoritative as in ecclesiastical circles. Church members have often become so wedded to a method of contributing to the expense budget that they will fervidly oppose any other, even though assured that it will make for spiritual culture and increased offerings. Innovations here are often met with stubborn opposition. If a weekly method of contribution will greatly increase the efficiency of a congregation in systematic financial support, it is difficult to understand the reluctance of some to change from monthly or quarterly methods. Are not all members of one body, and have not all severally to work together toward a common goal? How great is the need for a prac-

tice of the noble sentiment, "In faith unity, in opinions and methods liberty, in all things charity."

It is a subtle test of a Christian's mettle when his pet plan is ruthlessly set aside for a better one. Well it is for the world and for us that occasionally our favorite schemes are torpedoed and sunk. John Wesley brought to his great field of activity the outlook and spirit of a high churchman and the consequent love of form and ritual. God only knows what he suffered when he threw to the winds his opinions and preferences and gave the masses the Word of God by mouth of spiritually minded laymen. Educated to believe that no one had the right to preach unless ordained by the established church, he was horrified when his brethren of the laity first began to evangelize the commoners. Nevertheless when he saw that their work was blessed of God he accommodated his own opinion to the practical demonstration of the value of lay preaching. Wisely then he trained the laymen for this fruitful kind of evangelism, and the result was that Methodism shook all England.

There is only one cure for the mint and anise and cummin type of mind, and that is the mind of the Master. Jesus came protesting against the tyranny of trifles in religion. He threw his magnificent manhood full and free athwart the cold, calculating formalists who were in seats of authority in the Jewish church. He was an Amplifier, an Emancipator, a mighty Deliverer! There was amplitude in His views of God and man. The God he revealed was a God of justice, of mercy, and of truth. The mankind he revealed was a large and munificent humanity. He created a spiritual atmosphere that was wholesome to breathe—so sweet it was, so full of tonic purity. His vision was vast and his sympathy boundless. His vocabulary was characterized by catholic terms and words of oceanlike wideness. He loved the word "all"; and "whosoever" was often on His lips.

The scribes and Pharisees regarded him with suspicion and opposed him at every turn. With splendid disregard of the man-made rules for the Sabbath he exemplified the Golden Rule by doing good on the holy day. He exalted man above ritual, love above the letter, and justice above punctilious concern for the peccadillos of religion.

The ample Christ challenges our standards as he did the scribes and Pharisees of His day. He observes the smallness of our spiritual concepts, the littleness of our creedal systems, the meagreness of our ministries, the misplaced emphasis of much of our teaching. And He calls us to larger views of God and man. Our deep-rooted prejudices give Him pain. Our provincial views disappoint Him. Our supreme selfishness pierces his great heart like a sword. The very greatness of his presence, the vastness of his spirit, the boundlessness of his love, rebuke us. Surveying Him in all his loveliness, the tyranny of the trivial becomes insufferable; and unto Christ we cry:

On my heart your mighty charm renew;
Still, still let me as I gaze upon you
Feel my soul becoming vast like you.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

On another page of this journal will be found under the "Octave of Prayers for Unity," a very interesting suggestion prepared by the Bishop of Bombay in the observance of the Week of Prayer for this year. It will help in preparation for the Week of Prayer, January 18-25, 1919 (January 5-12 eastern calendar). Mr. Robert H. Gardiner, Secretary of the Protestant Episcopal Commission on the World Conference, Gardiner, Me., has already prepared most satisfactory suggestions for the observance in 1919, which may be secured by writing him.

The Bishop of Hereford is causing some talk around the world, because of his bold statements regarding unity. *The Christian Work*, New York says:

"Dr. Hensley Henson, the Bishop of Hereford, preaching recently in Westminster Abbey, made a powerful appeal for sincerity in religion, and therefore for doctrinal restatement, and an honest revision of the Prayer Book formularies. He showed that inevitably there has always been a growing divergence between official statements and the actual living faith of Christians—crises time after time occur when a readjustment has to be made. The Reformation was only the greatest, and not the last, of such crises. When the Church of England accepted the Reformation it accepted the principle of such readjustment. The startling rapidity with which new knowledge came during the past century has brought us face to face with a situation essentially similar to that which confronted our fathers four centuries ago. If we take to heart the lesson of the past we shall see how futile and foolish is mere timid conservatism, and how wise is a reverent and courageous effort to re-interpret the old faith in the light of the new knowledge and to readjust traditional forms of religion in the interest of sincerity.

As a bishop Dr. Henson is showing himself not less but more set upon promoting cordial relations between Anglicans and Nonconformists. In a sermon at St. Martin's, Trafalgar Square, he hit the nail on the head when he said that prejudices due to religious isolation were the chief causes that kept them asunder. Estranging memories and habits much more than differences of belief formed a barrier between them. As a step toward a better understanding, Dr. Henson urged that interchange of pulpits, with reasonable securities against local friction, might be easily arranged if Anglicans were willing; Nonconformists had made it clear enough that they were ready for the step. Why should not the bishops sanction the preaching of non-Anglican preachers in parish churches where the incumbent and churchwardens united in desiring them to do so? Especially at the present time, when the withdrawal of the clergy for war services was limiting services in parishes, why should not the services of suitable Nonconformist ministers be utilized for common edification?

The Challenge, London, an Anglican journal, supports Dr. Henson and says:

All of us who read religious or theological books have learnt from writers belonging to other denominations. There are men who in the exercise of their ministry have shown beyond all dispute that they are endowed with the gift of teaching or of prophecy. Why should Churchmen be deprived of the advantage of hearing their message delivered with the full force of the living personality? Could not the bishops formally recognise a group of such teachers as men who might rightly be invited to preach the Word of God in our churches? That would be a manifestation of unity in direct relation to an advantage gained thereby, and it would have the additional merit of helping to disentangle this whole subject from controversies about orders and sacraments. Half our difficulties in this connection arise from our habitual confusion of the ministry of preaching with the ministry of sacraments, consequent upon our practical limitation of the authority to preach to those who are also ordained priests. The prophetic and the priestly ministry are not the same, and men can be recognized and welcomed as prophets without any prejudice to the question of priestly order. We would, however, suggest one further step which might well be taken, if sanction is given, in places where the temper and atmosphere are suitable. Could there not be special services of prayer, alternately in the church and the chapel, at which the Nonconformist minister would lead in the church and the Anglican priest would lead in the chapel, each trying to explain at the same time some point either of identity or of difference? All who came would know to what they were coming, and fundamental unity would be manifested in a way calculated to promote that mutual understanding which is the indispensable preliminary to the real reunion for which all Christians are bound to pray. We offer these suggestions, for we are sure that the time is come to pass from talk to action and are equally sure that the action must be wise, related to real needs, and careful to avoid either anarchy or the compromise of principle.

"A country vicar" in England sought to put into practise these suggestions, but his bishop rebuked him. He tells it in a letter in *The Challenge* as follows:

I cannot but feel that the Church of England has been allowed to lose a chance of re-establishing Christian unity in this land such as she has never had and is never likely to have again.

This is a parish in which quite half the people are, and have been for generations, Nonconformists. At the very beginning of the war it happened to be impossible to communicate with our bishop. I therefore got the Nonconformist minister to join me in an appeal, signed by both of us, to all the people, headed "Let us pray," saying that as political differences had been sunk for the time, so we thought might religious differences be, and that there would be meetings for intercession in alternate weeks on a week-day in church and chapel. We used only the first issued form of intercession with its appointed lessons and psalms in both places. In chapel the minister read most of the prayers and occasionally there was an extempore prayer, and a short address from me or him. In church I read all the prayers and gave the address, the minister taking only the Lord's prayer and the Lessons. The buildings were always quite full with a mixed congregation. I also issued a special appeal to church-people only, urging them to come to Holy Communion, which they did in large numbers.

As soon as it was possible for me to communicate with the bishop and

tell him what had been done, I did so, and received in reply a very kindly but very decided rebuke, bidding me put a stop to the arrangement. There was nothing for me but to obey, so the services were quietly dropped without any reason being assigned.

The Living Church, Milwaukee, sums up the heritage of the modern Protestant Episcopal bishop as follows:

The fifteenth century bishop lived a life of luxury and political assurance and the demand for the Reformation was the result. The sixteenth century bishop opposed reform in the church and the Protestant revolt was the result. The seventeenth century bishop stood for the divine right of Kings and the democratic suspicion of the church was the result. The eighteenth century bishop sought to stifle enthusiasm in the church and the Methodist secession was the result. The nineteenth century bishop sought to "stamp out ritualism" and the lawlessness of "ritualists", coupled with their distrust of the bishops, was the result.

In these five sentences we may fairly account for the position of the Anglo-Saxon world with respect to the episcopate in the twentieth century. If the Protestant world is not enthusiastic over the historic episcopate, and the Catholic Churchman is still a little unwilling to confide his future unreservedly into the hands of a bishop who may be succeeded to-morrow by an ultra-partisan of the nineteenth century school, it is because the appeal to history is *not* reckoned treason by Anglo-Saxons, be they within or without the church.

The twentieth century bishop therefore inherits a whole stream of evil traditions. In America the tendency is now distinctly upward; in England, due to the fact that Lloyd-Georges and Asquiths have succeeded to Gladstones and Salisburys, the tendency seems to be to revert to middle nineteenth century limitations or to create new ones. In neither country has the episcopate really assumed a normal place in the life of the church. Unless Churchmen themselves recognize this, it will be impossible for them to understand why Protestants outside the church stumble at accepting the historic episcopate, while many a bishop will earnestly lament that those of his clergy who stand most strongly for the episcopate of the apostolic succession in the abstract are most difficult to bring within the influence of their own particular bishops. If anybody thinks that to be made a bishop after five centuries of common episcopal maladministration is to assume an easy task, he little knows the real troubles of the modern bishop. For if ever, on the whole, the members of an order have tried honestly to undo mistakes of their predecessors in the past, the modern bishop in America, at least, has tried to do it. And we doubt whether there has been in the last five centuries in any national church an episcopate that levels up in spiritual efficiency with that of our own American church and of those other Anglican churches *that choose their own bishops*.

But the result of the history that has been made is two-fold: it has resulted in tying the hands of the bishop by legal enactments lest he do some harm; but also in tying them so lightly that if he has the desire to run amuck in his diocese his poor clergy and laity have little redress. Ninety-nine per cent of the modern bishops are tied up because one per cent of them, in their enthusiasm for the truth as God or their mental limitations enable them to see it, are showing how much mischief an unrestrained but enthusiastic bishop can do.

And there is the fundamental difficulty that the precise limits of the bishop's authority, whether in a parish or in his diocese, are in some doubt. Neither our legislation nor the few judicial decisions, secular or ecclesiastical, that we have, are free from ambiguity.

At a recent meeting in the crypt of St. Paul's Cathedral, London, Dr. James Cooper, Moderator of the General Assembly of the Church of Scotland, delivered an address dealing with the consolidation of the Presbyterian bodies in Scotland and the possibility of uniting with them the Episcopal Church of Scotland. According to the report in *The Guardian*, he said:

Under such a scheme Episcopalians would accept the Presbyterian system of ecclesiastical courts, which co-existed with episcopacy in Scotland in the seventeenth century at times that Episcopalians looked back to as parts of their own history; Presbyterians would accept episcopal consecration for constant moderators of synod, who would take part in future ordinations and be practically diocesan bishops. An arrangement could be made for the period of transition to safeguard the rights of conscience on both sides. Episcopalians would not have to accept sacraments at the hands of those whose orders they doubted, and Presbyterians would not be required to deny the reality of their experiences in things spiritual. In some such way as this effect could be given to the resolution of the last Lambeth Conference, which suggested that an approach to negotiations on the lines of the precedents of 1610 might be made if opportunity offered. The fact of episcopacy would be accepted and the continuity of the historical episcopate, but in conjunction with the Scottish church courts from kirk sessions to General Assembly. They would keep their lay-elders, and hold fast to the rights, liberties, and privileges appertaining to a national part of a catholic church. They would be united with England in the quadrilateral stronghold—the Holy Scriptures, the Apostles' and Nicene Creeds, the administration of the sacraments of baptism and holy communion, and the form of government by bishops.

The following letter in *The Challenge*, London, is only among the many that are appearing in the religious press of the world, indicating a universal desire for the unity of the Church:

Would it not be possible to call together in conference those who are feeling the stirrings of the Holy Spirit on the matter of Christian unity, that they may quiescently give themselves into His hands for leading at this juncture?

The leaven, or, as Weymoth has it, the yeast, is plainly working in the Kingdom of God. Such movements as the World Conference on Faith and Order, the Life and Liberty Movement, the Free Catholic Society, the Student Movement, the Auxiliary Conference of Oxford, the Fellowship of Reconciliation, as well as the testimony of chaplains of practically every denomination at the front show that the inner unity of Christians in Christ is seeking outward expression.

Surely if leaders and representatives of the great churches and of these and kindred societies representing various "movements" met together and waited definitely for guidance, even should the waiting time be as long as at the first Pentecost, the Holy Spirit would guide the church "into all truth" in this and in other necessary matters?

Is not the world's bankruptcy the church's opportunity? Many are looking wistfully to her, and men openly say they see no hope for the future of the world except in religion; but what a hope is there if men would but seize it!

The action of the General Assembly of the Presbyterian Church in the U. S. A. at its annual meeting in Columbus, O., in May is being dis-

cussed by many journals. Favorable quotations were made in the last issue of *THE QUARTERLY* and we still feel that every one interested in the larger things of the church must look upon the action with favor. Some, however, approach it timidly. *The Lutheran* says:

When the General Assembly of the Presbyterian Church at its recent meeting passed a resolution favoring a general union of Protestant bodies, without mention of a doctrinal basis upon which it was to be founded, the question at once occurred to many minds: Is the Presbyterian Church ready to discard its symbols and fall in line with the doctrinal indifference of the time? Hitherto it has been characteristic of this Church to stand strong for the faith. It was noted in the past as a witness-bearing church, and had a confessional consciousness that was in marked contrast with that of the communions with which it is now by force of circumstances more or less intimately thrown into contact. Union Seminary, with its liberal theology, has proven to be a thorn in its flesh, and has done much to weaken this confessional consciousness. The influence of this liberal theology made itself increasingly felt at every convention in recent years, until at the late assembly it swept everything before it and brought forth the above resolution.

The Evangelical Herald, St. Louis, does not agree with *The Lutheran*, but questions the practicability of the suddenness of the call. It says:

In our opinion the proposition of immediate organic union of all Protestant church bodies is not only somewhat sudden, but also rather more advanced than most members of these bodies would care to consider or undertake just now. It is also a question whether or not organic union of all the Protestant church bodies is desirable under any circumstances, while it is quite certain that organic union without a far greater spirit of unity than now prevails would be a failure even if it could be brought about at a short notice and little trouble. Nevertheless we appreciate thoroughly the fraternal spirit in which the action of the Presbyterian General Assembly was taken, and we trust that, whatever form its results may take, it will bring the Protestant bodies of the country nearer to each other and show the urgent need of better understanding and closer approach and co-operation.

We do not agree with *The Lutheran*, however, in assuming that the proposition of an immediate organic union of all Protestant church bodies necessarily implies that the Presbyterian Church in the U. S. A. is about to "discard its symbols and fall in line with the doctrinal indifference of the time." To our mind the proposition shows, not a lack of earnest confessional conviction, but rather a conviction just as earnest and sincere that *something more* than confessional conviction and consciousness is needed to meet the pressing religious needs of men today. A strong confessional consciousness is good and necessary, and one cannot be a well-grounded Christian without possessing it in some form, but the idea that getting together and working together with others who have different convictions can only mean the abandoning of one's own conviction is entirely unwarranted.

The voices for immediate action toward unity are multiplying. *The Congregationalist*, Boston, says:

The experiences of war, which have brought the English-speaking peoples into a new intimacy of brotherhood, have done much to further the

cause of reunion by giving it the background of a powerful and interested lay opinion.

Both the need and the duty of immediate action were indicated by the English Bishop of Winchester, Dr. Talbot, in a speech at a public meeting in connection with the Wesleyan missionary anniversaries in London. He said:

"The churches ought to feel and show the unity that was between them. One of the lessons of the war was that, in the ordinary man's judgment, the churches had been successful in showing their differences and unsuccessful in showing their agreement. The men in the army thought of them as competitors at the best and as antagonists at the worst, whereas they were allies and comrades, between whom there were misunderstandings and differences of points of view, but with whom the comradeship was the outstanding thing."

Dr. Talbot emphasized his own approval of existing points of agreement recently outlined by Dr. Hodgkin, viz.: loyalty to Christ, the conviction of the central truths of the Gospel, the discovery of God as manifested in the Son reconciling the world to himself, and the positive love of all men that flowed from this.

The recently elected Bishop of Hereford, Dr. Hensley Henson, has long been known as an advocate of closer relations between the English -Established Church and the Free Churches. He preached recently at the Bloomsbury Central Baptist Church in London and said that as Bishop "he hoped to build bridges across chasms." "If we believe," he said "that separation is wrong, we must go on and try to correct it. We must not rest until we have got rid of divisions. The war has disclosed for us with the brilliant decisiveness of a lightning flash the insensate folly of denominational divisions."

On our own side of the Atlantic voices are also heard urging both the immediate duty and possibility of approaches between the divided communions of the church. Dr. Charles L. Slattery, rector of Grace Church, New York, in his baccalaureate sermon at Columbia urged that the unification of the churches be begun immediately, in order that it may be permanent. Taking as precedent the steps toward a lasting world federation indicated in the appointment of General Foch to command the armies of democracy, he went on to say:

"It is quite the same with the visions which good men are having of a united Christianity. Stirred by the tales of Christian fellowship in the trenches, bishops, moderators, and elders are saying: 'When the victory is won, we must plan to get together in the name of Christ and dwell in love in one Church which shall honor Him indeed.' If we wait till the strain of war is past, until the feeling of need is reduced, then we shall fall back to our pride in our little histories, our conviction of privilege, our mutually exclusive authorities—and the unity we dreamed of will be definitely remote. If the unity of the church is to come soon, it must begin to come during this war. It must begin now."

Rev. Arthur W. Higby, Grand Rapids, Mich., writing in *The Christian Standard*, Cincinnati, O., says that unity cannot be manifested without a union of visible churches. He says:

Bishop Anderson, in addressing the convention of the diocese of Chicago in May, 1912, made this plain in the following words:

"It is quite common to contrast unity and union as though a choice had to be made between them. The words are not synonymous by any means; neither are they mutually exclusive. It is well to define one's

terms. God makes unity. Man makes union. There might be union without unity. There might be a union of the churches which would be vastly different from the unity of the church. Nevertheless, unity can be shown forth to the world only through union. Under present circumstances unity means the union of the churches in the church. It means that the whole church encompasses and contains and controls all that pertains to it. It means that each church shall be visibly incorporated into the whole church, and that the whole shall be clearly the property of each. It means that, instead of man saying, 'I am a member of the invisible church because I belong to one of the visible churches,' he will say: 'I belong to the One Visible Church, because there are no visible *churches*.' Extraordinary results are promised from this manifestation of unity. These *is* unity, but the world cannot see it. Our part is to co-operate with God and yield to the strivings of the Holy Spirit, so that the unity of the church will be actualized and visualized in such corporate manner that the world can see with its own eyes, and, seeing it, will believe in the power and love of God."

And Bishop Rhinelander, of Pennsylvania, makes a similar distinction when he says: "Strength is in union, life is in unity. Are we to work together that we may be united, or be united that we may work together? Union might be sought for the strength that it gives, but unity is sought for the life that it gives." This is like the saying of Bishop Anderson: "God makes unity. Man makes union." The union of separate things may bring strength, but the life of a living thing depends upon its unity. Under present circumstances unity cannot be manifested without a union of visible churches.

Referring to the memorial on joint ordination of army chaplains from Dr. Newman Smyth and Prof. Williston Walker to the House of Bishops of the Protestant Episcopal Church, which the House rejected, they sent a further letter to Bishop T. F. Gailor, chairman of the House of Bishops, to which *The Congregationalist*, Boston, gives the heading "Closing the Door." The letter is as follows:

We would acknowledge the receipt of your kind answer to our inquiry whether a special committee of conference might be appointed by Bishop Tuttle, the presiding bishop, and yourself as chairman of the House of Bishops. You reply, "To this request I am reluctantly compelled to answer No." As we likewise must reluctantly accept this inability of the bishops to give serious consideration to our overtures for some act of unity, allow us to submit in closing this correspondence the following brief statement of our own position:

1. While the House of Bishops was in session we expressed our readiness to confer with any of the Bishops at any hour should they desire us to do so. We have since been informed that lack of time prevented them from accepting this offer.

2. Subsequently, the suggestion of some possible conference having been made to us by the chairman of your Commission on Unity, we submitted it with our reply to the presiding bishop, who referred it to you. Our position we stated in a letter to you as follows: "Since the House of Bishops has closed the door to any overtures from us, our attitude must be simply one of readiness to respond to any further proposals that may be made to us. Allow us, however, to assure you that, should you with the presiding bishop deem it desirable to do so, we on our part would at once accept as sufficiently authorized officially any persons you might name as entrusted with the conduct of such a conference." We further

suggested that a small committee might be desirable composed of men of strength and vision.

3. In your answer you gave as a reason for the declination of our offer that "neither the presiding bishop nor the chairman has authority to appoint any such committee; the only body that might deal with this subject between meetings of the General Convention is the Standing Commission on Christian Unity."

4. As this reason was not given in the report presented by the Bishop of Vermont and adopted by the House of Bishops, we would call attention to a point in our communication which seems to have been overlooked in your answer. We addressed the bishops on their own theories of the episcopate, waiving for the end in view our own opinions, and resting our appeal for unity on the basis of the historic episcopate according to the offer of the Lambeth Quadrilateral. We did not then, and we do not now, address the bishops as diocesan officials of that branch of the church known as the Protestant Episcopal Church of the United States, but as a portion of a universal episcopate. We are further justified in so doing inasmuch as this distinction is clearly and absolutely made in the Rules of the House of Bishops (Sec. 21-23). It is therein provided that the House at any session may resolve itself into a "Council of Bishops," and that the "body known as an assembly of catholic bishops, considering and acting upon matters of duty or responsibility resting on them as a portion of the universal episcopate" may make declarations or recommendations and such responsibility and action is there distinguished from "the House of Bishops in its constitutional and canonical capacity."

In this larger and higher responsibility as a portion of the universal episcopate we had ventured to ask the bishops to sound some note of leadership in the present emergency which other communions might gladly follow. We can now only express our regret that, in your view of the limited authority of the American Episcopal office, you find yourself unable to enter into the desired conferences at present with other communions. Our regret is the greater because, since the beginning of the war, the Archbishops' Commission in England has been and is now conducting conferences with representatives of the Nonconformist churches there with gratifying and promising results.

While we are obliged to act in accordance with the terms of the official resolutions of the House of Bishops, we desire to express our appreciation of your words of personal esteem and your explanations of the intention of the bishops. Representing our own communion, and in accordance with its historic position as claiming to be but one part of the whole church, we would seek so to act in relation to your and to other communions that by our attitude no other part of the church may be compelled to remain in separation from the whole church. We therefore leave our proposals for action, *with the will for unity*, as a standing offer of conciliation on our part, and we shall gladly welcome at any time other overtures, should they be made.

One of the finest words spoken on unity comes from Dean Hodgen, of the Episcopal Theological School at Cambridge, Mass. He says:

I, too, keep in view a reunion which gathers within itself every portion of the Christian family; and my principles require me now to hold religious fellowship with all professed Christians. For the present the unreformed churches of East and West refuse me communion; only the reformed churches respond to the appeal of fraternity in Christ. I hold that the restoration of fellowship with the unreformed churches will be facilitated, not hindered, by the unification of reformed Christendom;

whereas the opposite policy of Anglican isolation in the hope of ultimate admission within the pale of unreformed Christendom appears to me on all counts mistaken. Before there can be reunion with the unreformed churches they will have to traverse an experience analogous to that which the reformed churches traversed in the sixteenth century. In that day the question of specific forms of ecclesiastical polity will appear relatively petty. Now it fills the horizon.

According to *The Continent*, New York and Chicago, Lutheran union is in sight. It says:

By the recent action of several district synods of the Lutheran General Council, union of that group of followers of Luther with the General Synod and the United Synod of the South is definitely assured. It is expected that by November these three branches of Lutheranism will be united under the name of the United Lutheran Church of America. The new organization will enroll about 1,000,000 members. Only one of the forty-four district synods of the three uniting denominations has rejected the union proposals, the Swedish Augustana Synod, related to the state church of Sweden, preferring to remain independent. The union movement grew directly out of arrangements made three years ago for the joint celebration of the 400th anniversary of the Protestant reformation.

Kikuyu will always be associated with Christian Unity. Another attempt has been made there for the unity of the Christian forces in northeastern Africa. *The Congregationalist*, Boston, says:

An important missionary conference was held at the well-known missionary center of Kikuyu in northeastern Africa at the end of July with reference to missionary co-operation and union in all that important region of the Dark Continent. The Anglican Bishops of Uganda, Mombasa and Zanzibar were present, together with the heads of various missionary societies. The plan of constitutional alliance brought before the conference was accepted by the Church Missionary Society, the Church of Scotland, the United Methodist and African Inland Missions, and a representative council was formed. An alternative plan was suggested by the Bishop of Zanzibar, who opposed the previous conference at Kikuyu, but was not accepted. A unanimous agreement was reached not to rest until all the churches in that region should share one ministry and should become a united church of Europeans and natives. Coöperation was promised from missions which did not enter the alliance. United educational, medical and social work is to be organized and an annual conference is to be held. So one of the great and difficult missionary fields of the world, face to face with a militant Mohammedanism, is setting an example of large coöperation and imminent union to the home churches.

Home Mission week is November 17-24, 1918. The Home Mission Council, through its executive secretary, Rev. Alfred Williams Anthony, 156 Fifth Ave., New York, has sent out the following bulletin:

The war has presented many stern necessities. Two, which affect all people, seem destined this coming fall and winter to compel many churches either (1) to hold no services, or (2) to hold services together as union services.

The two necessities are lack of fuel and lack of men. There is a real shortage of fuel. In some places it may become a famine. Throughout the country there is also a no less real shortage of man-power, and in the ministry the lack is even more acute than in many other callings and professions. Although not subject to the draft, yet clergymen and theological students have enlisted, some in the regular ranks of army and navy, many more as chaplains, camp pastors, Red Cross chaplains, and Y. M. C. A. workers, and a large number is engaged in civilian employment, which releases other men for camp and overseas. This scarcity of men for pastorate is being felt in every denomination and part of the country.

If the church cannot obtain fuel and cannot secure preachers, what must she do?

But there is a higher privilege for her than decisions brought about by compulsion. Now is the time for her voluntarily, before necessity constrains, to plan for union services, thereby making the saving the necessity of which seems imminent, and at the same time enjoying the inspiration of Christian fellowship with other people who serve God, perhaps through slightly different forms, but no less genuinely serve Him. There is opportunity here in the homeland to express in practical and concrete ways the spiritual unity of all Christians, which the fellowship, in patriotic sacrifices overseas, we are told, is now producing in the soldiers and sailors of the country.

The Home Missions Council, through its executive officers, makes an earnest appeal to all Christian churches seriously to consider the possibilities of joining with their church neighbors in common worship, and united ministries in the communities in which they are placed. If fuel and men can thereby be saved,—if fellowship can be enlarged and efficiency be increased, no richer testimony could be given to the adaptability and perennial vigor of the church of Jesus Christ to serve in our modern world.

The Christian Century, Chicago, gives interesting accounts of the federation of the California Avenue Congregational Church and the Monroe Street Church of Disciples, Chicago; also the federation of the First Baptist Church with the Memorial Church (Disciples and Baptists), Chicago. Of the first mentioned federation it says:

The federation is for the period of two years at least and should the war continue longer than that, for the remaining period of the war. The two congregations will, during this period, unite for worship and service under the leadership of a pastor and such other paid workers as may be jointly chosen to serve the federated church, which will be known as the Monroe Street Federated Church (Congregationalists and Disciples). Each church will continue to maintain its identity as a church, continuing its present organization with such slight changes as may seem advisable and permissible without in any way affecting its integrity as a corporate church.

Of the second instance it says:

The federation has naturally called for minor concessions on both sides, but there was no demand for either one to yield anything vital. The government of the federated Church is in the hands of a board of control of ten, five elected from each Church. Every matter of interest is passed upon by the board of control, and by them recommended to the united Churches. Each Church is to retain its identity; when new members come in they are to choose the method of baptism and the Church in which they are to be enrolled. No influence is to be brought in any way to determine which one any is to join.

LETTERS TO THE EDITOR

DR. KERSHNER APOLOGIZES TO THE BISHOP OF WILLOCHRA

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—Please permit me a word in regard to the Bishop of Willochra's critique of my article in the July number of the THE CHRISTIAN UNION QUARTERLY. The Bishop is entirely right in his criticism. At the same time, I think he will understand how the apparently arrogant tone crept into the paper when an explanation of the circumstances under which it was prepared is made. It was written to be read before the Northern Illinois Ministerial Institute of the Disciples of Christ. When, therefore, I said "Doubtless no proof is required for those who will discuss the paper to show that the first (theory) only demands our consideration," I was referring to the Illinois ministers who were to discuss the paper after it had been read before the Institute. It was useless to take time, for such an audience, to criticise either of the theories discarded by the author of the paper, nor do I think the Bishop will feel that there was any assumption of arrogance in dismissing them so summarily, under the circumstances.

It is certainly true, however, that when the article found a larger audience in THE QUARTERLY, the language should have been altered to represent correctly that audience or else the facts regarding the special and limited group for which the paper was prepared originally should have been stated. I accept the Bishop's impeachment that for the article to appear as it did was exceedingly unfortunate. Permit me to assure him, however, that the error was simply an oversight, and that the oversight on the author's part is accompanied by sincere repentance. It may be some consolation for Bishop White and others who agree with him, to know that the author of the apparently arrogant article in the January QUARTERLY is really as much opposed to the spirit which the Bishop so justly condemns as the latter can be himself. What we all need is more humility, and Protestants need it quite as much as any others. The Bishop's letter throughout is admirable and commands my warmest sympathy.

Very sincerely yours,

Frederick D. Kershner.

Cincinnati, Ohio.

UNITY NOT UNIFORMITY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I highly value THE QUARTERLY and have read with deep interest the article in the last number by Dr. Garvie. We need to make the church the body Christ prayed for. While we are true to the commands of the Saviour should we not also be true in present conditions and even bear in mind the impossibility of us all hearing and thinking and feeling alike when we are constituted so differently? The Christian is known by his daily life, not by his beliefs, which may be warped by education or environments. We must give the same liberty to others that we claim for ourselves.

Yours sincerely,

S. C. Priest.

Newark, Ohio.

CHRISTIAN UNION IN AUSTRALIA

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—THE QUARTERLY is deeply appreciated. You will be interested in knowing that the cause of Christian Union is receiving great attention in the State of South Australia, earnest efforts being made at the present to unite the Congregationalists, Methodists and Presbyterians. The efforts toward unity are receiving great support from the churches mentioned. This work for what may be described as sectional union is taken up with the view of more comprehensive union in the future. There is a general and earnest conviction in Australia that the time for the healing of the divisions created in the past has come and that prayerful efforts to this end are a sacred obligation resting upon the churches of this generation.

Yours very sincerely,

W. Penry Jones.

Adelaide, Australia.

Secretary Congregational Union.

UNION OF DENOMINATIONAL SCHOOLS

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—For some considerable time the Presbyterian and Methodist churches in Queensland have been co-operating principally in camp work in connection with the Queensland soldiers, and in relation to the Home Mission work of the two churches. A very definite and important step has now been taken by the two churches in respect to education. Towards the end of last year committees of both churches, but unknown to each other, were negotiating for the purchase of a boys' college and a girls' high school and each church had practically decided to make the purchase. Before, however, these were complete, it became known to one or two leading men in each church that these negotiations were proceeding, and a suggestion was made that the efficiency of both schools would be greatly increased if the two churches could arrange to purchase the schools jointly. This led to the appointment of a joint committee, composed of four representatives from each church. This joint committee held many meetings, and eventually purchased both of the schools, and these were taken over on behalf of the two churches on the first of last month. The financial arrangements were satisfactorily settled, and the form of government of the schools received necessarily much consideration. Eventually it was decided to form a corporation under the name of the Presbyterian and Methodist Schools Association, and the constitution of this association as drafted by the joint committee, was unanimously adopted by both the Presbyterian Assembly and the Methodist Conference.

On the 22nd of July the inaugural ceremony was held in the exhibition building, the accommodation of which was taxed to its utmost, many being obliged to stand throughout the meeting.

You will be pleased to know that both of the schools have opened their present term with a record number of pupils, in fact, some pupils have had to be refused owing to want of accommodation. The association now has under consideration the expenditure of a very considerable sum of money in providing further accommodation and equipment.

We all realize that this is a very important and practical step towards ultimate church union, and that this action of the two churches will, perhaps, more than anything else foster the union spirit. Knowing your very deep interest in the cause of Christian unity I thought that you would be pleased to have the foregoing particulars.

Yours very sincerely,

Brisbane, Queensland, Australia.

James J. King.

BOOK REVIEWS

AN ETHICAL PHILOSOPHY OF LIFE Presented in its Main Outlines. By Felix Adler. New York and London: D. Appleton and Company. 1918. 380 pages. \$3.00 net.

THIS book is a record of a philosophy of life based upon the experience of the author. The book is divided into four parts. The first is an autobiographical discussion of the various experiences through which he passed before he arrived at his present position, giving his appreciation and appraisements of the Hebrew religion, Emerson's philosophy, Christian ethics, socialism, and other reform movements. The second part is an exposition of his philosophical theory. The third part treats of the application of the theory as applied to sickness, sorrow and sin. The fourth part deals with the theory as applied to the family, the vocation, the state, the international society and the Church, closing with a most interesting chapter on the last outlook on life. Without dogmatism and in a charming affirmation he boldly seeks to find a stronger life-basis than the present day civilization has offered. In dissenting from some of his positions, one finds himself assenting whole-heartedly to other positions that are both reasonable and satisfying. Whatever theory the reader may have regarding the philosophy of life, the reading of this book will increase the passion for the application to which this philosophy leads. Dr. Adler has always been an independent and earnest thinker. This book sums up the experiences of his thought and challenges those who hold to some of the theories which he discards as to why we have maintained the superficial in many of these theories rather than going to their fullness in practical application. It is a book preeminently worth while.

THE CONCEPTION OF THE CHURCH. By J. G. Simpson, D. D. Canon and Precentor of St. Paul's Cathedral. London and New York: Longmans, Green & Co. 74 pages. 50 cents net.

THIS little book is one in a series of lectures published by the Liverpool Diocesan Board of Divinity Publications. The series deals with the great questions and issues of the Christian religion. This volume contains three lectures on "The Church in the New Testament," "The Authority of the Christian Ministry," and "The World's Need of a Catholic Church." The author deals bravely and thoughtfully with the tragic facts of the world as it is in this critical hour and pleads for a conception of Christianity and the Christian Church great enough to cover the world's case. "We have now reached the point when we begin to appreciate the force of the contention that the supreme need of the hour is a catholic Church. If we have long been realizing with growing intensity 'the dangers we are

in through our unhappy divisions', the spectacle which Christendom presents at this moment should drive us to our knees in penitence and prayer. *****A catholic society, a body that exists in every nation yet draws all that is best in national life into the unity of the Spirit and the bond of peace is the supreme need of the world."

RELIGIOUS REALITY. A Book for Men. By A. E. J. Rawlinson, Student of Christ Church, Oxford; Examining Chaplain to the Bishop of Lichfield; Priest-in-Charge of St. John the Evangelist, Wilton Road, S. W.; Formerly Tutor of Keble College, and Late Chaplain to the Forces. London and New York: Longmans, Green & Co. 183 pages. \$1.50 net.

THE Bishop of Lichfield, who writes the preface to this book, says of it, "This is a book which is wanted. Thoughtful men, in every class, are not afraid of theology, i. e. of a reasoned account of their religion, but they want a theology which can be stated without conventions and technicalities; they do not at all care for a religion which pretends to do away with all mystery, but they are glad to be assured of the essential reasonableness of the Christian Faith. The best of them are not at all afraid of a religion which makes big demands on them, but they know well enough the difficulty of responding to these claims, and their greatest need of all is to find and use that life and power, coming from a living person, without which our best aspirations must fail and our highest ideals remain unrealized. These needs seem to me to be satisfactorily and happily met in the following pages." The book was written out of the author's experience in preparing men in military hospitals for Confirmation. The work is in three parts. Part I deals with "The Theory of the Christian Religion;" Part II with "The Practice of the Christian Religion;" and Part III with "The Maintenance of the Christian Life." It is a thoroughly practical book, very suggestive and helpful.

IN A DAY OF SOCIAL REBUILDING. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church and Associate Professor in Union Theological Seminary, New York City. New Haven: Yale University Press. 212 pages. \$1.50 net.

THIS is the Forty-fourth Series of the Lyman Beecher Lectureship on Preaching in Yale University, being the 1918 lecture. It is one of the prophetic utterances of the hour. The lecturer faces the situation of the world and the Church and addresses himself to a constructive study of the task on hand and of the ways and means of undertaking it. The eight lectures are: "The Day and the Church;" "The Ministry of Reconciliation;" "The Ministry of Evangelism;" "The Ministry of Worship;" "The Ministry of Teaching;" "The Ministry of Organization;" "The Ministry of Friendship;" and "Ministers For the Day." Every one of the lectures reaches well up toward the high mark set for sermons by Phillips Brooks in one of the early lectures of this lectureship when he said, "The best sermon for the time is your best utterance for the time. These lectures are "best utterances for the time."



"The greatest need of our generation is that of apostles of reconciliation."—JOHN R. MOTT.

THE CHRISTIAN UNION QUARTERLY

Edited by PETER AINSLIE

*T*HERE must come a Christian agnosticism in the face of ultimate problems, which we can never solve, to drive us away from our cheap explanations until the whole church finds a vital faith in God and the power of a crucified love—these are the paths to a united Christendom, exceeding in importance every other field of research and presenting a task exceeding in greatness anything ever undertaken before by man.

JANUARY, 1919

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A Journal in the Interest of Peace in the Divided Church of Christ. It is issued in January, April, July and October.

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THIS JOURNAL IS INTERDENOMINATIONAL AND INTERNATIONAL and is the servant of the whole Church, irrespective of name or creed. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of our unchristian divisions. Its readers are in all Communions.

SUBSCRIPTION PRICE, \$1.00 a year—twenty-five cents a copy. Remittance should be made by New York draft, express order or money order.

ALL COMMUNICATIONS should be addressed to THE CHRISTIAN UNION QUARTERLY, Seminary House, Baltimore, Md., U. S. A.

Organizations for the Promotion of Christian Unity

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

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

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

CHRISTIAN UNITY FOUNDATION, 1910, President, Rt. Rev. Frederick Courtney, office, 143 E. 37th St., New York. For the promotion of Christian unity throughout the world by research and conference.

CHURCHMEN'S UNION, 1896, President, Prof. Percy Gardner; Hon. Secretary, Rev. C. Moxon, 3 St. George's Square, London S. W., England. For cultivation of friendly relations between the Church of England and all other Christian bodies.

COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER, 1910, President, Rt. Rev. Charles P. Anderson; Secretary, Robert H. Gardiner, Esq., Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

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

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

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

CHRISTIAN UNITY CALENDAR

A WORLD Conference on Faith and Order, time and place not yet named.

AT THE instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

AT THE instance of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order, January 18-25, 1919 (January 5-12, Eastern Calendar) has been named as the Week of Prayer for Christian unity. Suggestions to that end may be secured from Robert H. Gardiner, Secretary, Gardiner, Me.

A CONFERENCE on the organic union of the evangelical communions of America will be held at a place and time to be designated later, perhaps in November or December of 1919. For particulars write Rev. W. H. Roberts, D.D., Witherspoon Building, Philadelphia, Pa.

Bibliography of Christian Unity

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CHRISTIAN UNITY PRAYER LEAGUE

(Membership in this League is open to all Christians—Greek, Roman, Anglican and Protestant, the only requirement being a notice by post card or letter of one's desire to be so enrolled, stating the Church of which he is a member. Address, Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Ave., Baltimore, Md., U. S. A.)

NOTES FOR MEDITATION ON CHRISTIAN UNITY

BY ROBERT H. GARDINER

THE CHRISTIAN FAITH

“THIS is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” *S. John*, 17:3.

The Christian Faith is that knowledge, the act of the whole man, mind and heart and soul and, above all, of will, by which he grasps and makes his own the fact of God Incarnate.

“Now faith may be thus understood; it is that power by which a man gives himself up to anything, seeks, wills, adheres to, and unites with it, so that his life lives in it, and belongs to it. Now to whatever the soul gives itself up; whatever it hungereth after; and in which it delights, and seeks to be united; there, and there only, is its faith; that faith which can work either life or death, and according to which faith, everything is, and must be done to man.”—*William Law*.

Thus the Christian Faith is the sharing in the one Life of God Incarnate in the Person of the Son in Jesus, born of the Virgin Mary. But if we truly share in that one Life, we shall be truly one and by our unity shall manifest to the world its Redeemer.

Hence a divided Christianity is incomplete, impotent, false, and the world remains in ignorance and darkness and sin.

LOVE AND UNITY

CHRISTIANITY is Love, God Who is Love manifested in the Person of the Son Incarnate in Jesus born of the Virgin Mary.

Love is unity, the utter abandonment of the divisiveness of self.

Self is the principle which dwarfs a man and shrinks his soul into a dry leaf blown hither and thither at the sport of the wind.

Love is the principle which lifts a man out of and above himself and opens to Him the possibility of growth.

As by true love man is fulfilled, finding at last his completeness in dwelling in his beloved, so our love for Christ opens to us the Way toward the measure of the fullness of His stature.

So in that deepest love which is Christ abiding in us and we in Him, we find Him the Life, one, yet infinite in diversity, and giving ourselves utterly to Him we manifest to the world His Will, one because it is infinite life for all men everywhere.

CONTRIBUTORS TO THIS NUMBER

W. H. GRIFFITH THOMAS

received the degree of Doctor of Divinity from Oxford University. He was rector of St. Paul's, Portman Square, London. He left there in 1905 to become principal of Wycliffe Hall, Oxford, and in 1910 he went to Canada as professor in Wycliffe College, where he first taught Old Testament literature and exegesis and later systematic theology. He delivered the Reinecker Lectures at the Virginia Theological Seminary in 1902. He is a regular contributor to *The Sunday School Times* and an author of numerous books which have had a wide reading.

J. B. LEHMAN

is the president of the Southern Institute, Edwards, Mississippi. During the last twenty-five years he has written extensively on religious and social problems, his contributions frequently appearing as editorials in Southern state papers. He has espoused the negro's cause and has proven himself a friend to that race.

HENRY C. ARMSTRONG

is an alumnus of Yale University and is now serving as the secretary of the Association for the Promotion of Christian Unity and as associate minister of the Christian Temple, Baltimore. He speaks frequently on Christian unity in interdenominational gatherings and is a contributor to religious journals.

THE SPIRIT OF EARLY CHRISTIANITY

THE favorite figure in which the church of the first century set forth its conception of the Spirit of Christianity is that of "the Good Shepherd." The emblem which appears on this page is a reproduction of one of the early Christian gems.

"ONE FLOCK



ONE SHEPHERD."

"No one has written more appreciatively respecting this symbol than Dean Stanley in his *Christian Institutions*. It appealed to all his warmest sympathies. 'What,' he asks, 'is the test or sign of Christian popular belief, which in these earliest representations of Christianity is handed down to us as the most cherished, the all-sufficing, token of their creed? It is very simple, but it contains a great deal. It is a shepherd in the bloom of youth, with the crook, or a shepherd's pipe, in one hand, and on his shoulder a lamb, which he carefully carries, and holds with the other hand. We see at once who it is; we all know without being told. This, in that earliest chamber, or church of a Christian family, is the only sign of Christian life and Christian belief. But, as it is almost the only sign of Christian belief in this earliest catacomb, so it continues always the chief, always the prevailing sign, as long as those burial-places were used.'

"After alluding to the almost total neglect of this lovely symbol by the Fathers and Theologians, he says that it answers the question, what was the popular religion of the first Christians? 'It was, in one word, the religion of the Good Shepherd. The kindness, the courage, the love, the beauty, the grace, of the Good Shepherd, was to them, if we may so say, Prayer Book and Articles, Creed and Canons, all in one. They looked on that figure, and it conveyed to them all they wanted. As ages passed on, the Good Shepherd faded from the mind of the Christian world, and other emblems of the Christian faith have taken His place. Instead of the gracious and gentle Pastor, there came the Omnipotent Judge, or the crucified Sufferer or the Infant in His mother's arms, or the Master in His parting Supper, or the figures of innumerable saints and angels, or the elaborate expositions of the various forms of theological controversy.' But 'the Good Shepherd represents to us the joyful, cheerful side of Christianity of which we spoke before. . . . But that is the primitive conception of the Founder of Christianity in those earlier centuries when the first object of the Christian community was not to repel, but to include; not to condemn, but to save. The popular conception of Christ in the early church was of the strong, the joyous youth, of eternal growth, of immortal grace.'"—Frederic W. Farrar in *The Life of Christ as Represented in Art*.

FELLOWSHIP LEADING ON TO UNION

A LEVELING uniformity is neither possible nor desirable. In social intercourse we respect individuality of our friends and accept them as they are, and feel assured of their affection and regard in spite of our shortcomings and oddities. We should be able to have the same respect for the forms of worship, the methods of organization and the doctrinal convictions which have been endeared to our religious kinsmen by generations of experience. The more we mingle on a basis of equality and good will and practical coöperation, the better will the assimilating forces of the common spirit of Christ be able to do their work silently weeding out what is non-Christian or obsolete. Actual fellowship alone can furnish an enduring basis for any efforts at formal union which will be made by us or our children.
—*Walter Rauschenbusch.*

As a venture, while everything else is advancing in price, *THE CHRISTIAN UNION QUARTERLY* is reduced from two dollars to one dollar a year, beginning with this number. It is hoped that every subscriber will seek to secure another reader.

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EDITORIAL

THE PHILADELPHIA CONFERENCE

A NEW CHAPTER in Christian unity in American Christianity was opened by the recent conference on organic union of the evangelical churches of America, held at the invitation of the General Assembly of the Presbyterian Church in the U. S. A. in the Witherspoon building, Philadelphia, December the fourth and fifth. This conference came together without the slightest awkwardness and seemed to have been the fine expression of the logical conclusion of the Christian thinking of the last decade. A ripeness of fellowship pervaded every session.

Many things have occurred in the last decade to awaken interest in Christian unity, both in America and among other nations. Among those that have been the most outstanding in America are the creating of the Federal Council of the Churches of Christ in America in 1908; the establishment in the summer of 1910 of the Protestant Episcopal Christian Unity Foundation for research and conferences; the appointment in the fall of 1910 of the Protestant Episcopal commission on

the World Conference on Faith and Order; the establishing at the same time of the Disciples' Association for the Promotion of Christian Unity by intercessory prayer, friendly conferences and distribution of irenic literature; likewise at the same time the appointment of the Congregational committee on comity and unity; while the Presbyterians already had a standing committee on church coöperation and union. All these organizations and other local organizations have been actively at work, creating an atmosphere and awakening a desire for Christian unity. Then came the European war, revealing the impotency of a divided church to meet world conditions and at the same time when chaplains and Y. M. C. A. forces got to work in the trenches of war it was further revealed that the divisions of Christendom were petty and superficial by the side of great world tasks. The immediate call, however, of the Philadelphia conference, came from the Rev. George E. Hunt, a Presbyterian minister of Madison, Wisconsin. He aroused the interest of several presbyteries in his state and these sent delegates to the Presbyterian General Assembly last spring in Columbus, Ohio, with such enthusiasm for Christian unity that the Assembly forthwith issued a call for the conference amid a storm of enthusiasm that has been rarely excelled in that gathering.

Inasmuch as the conference was named to meet in 1918, there was not much time for the developing of plans as originally purposed. Some of the communions having quadrennial conventions and others being called off by the influenza epidemic, it was decided to make this call for the first conference to the commissions and committees of the various evangelical churches and then to plan for the larger and more representative conference a year hence, when the national gatherings could elect their representatives. In spite of this hindrance there were sixteen communions represented as follows: North-

ern Baptists by five representatives; Congregationalists by fourteen; Disciples of Christ by fifteen; Evangelicals by five; Friends by thirteen; United Lutherans by five; Methodists by sixteen; Moravians by three; Presbyterians by twenty-eight; Episcopalians by twenty-three; Reformed Church in America by one; Reformed Church in the U. S. by seven; United Brethren by two; United Presbyterians by five; and Welsh Presbyterians by two, making nearly one hundred and fifty and exceeding these figures by visitors.

The Rev. Wm. H. Roberts, D.D., chairman of the Presbyterian commission, which was the convener of the conference, presided over the first session and directed with his parliamentary skill the whole conference. The various communions presented in brief statements their views on organic union as follows: Disciples of Christ, the United Presbyterians by the Rev. W. M. Anderson, D.D., the Friends by Mr. George M. Warner, the Moravians by Bishop C. L. Moench, D.D., the Baptists by the Rev. Cornelius Woelfkin, D.D., the Congregationalists by Professor Williston Walker, D.D., the Episcopalians by the Rt. Rev. Ethelbert Talbot, D.D., the Methodists by Bishop John W. Hamilton, D.D., the Reformed Church by the Rev. Rufus W. Miller, D.D., the Evangelicals by the Rev. John F. Baltzer, D.D., the United Lutherans by the Rev. H. A. Weller, D.D., and the Welsh Presbyterians by the Rev. R. E. Williams, closing that session with a most illuminating address on "The Historical Significance of Denominationalism" by the Rev. George W. Richards, D.D. Bishop Philip M. Rhineland, D.D., and the Rev. Edgar DeWitt Jones, D.D., presided over sessions in the Witherspoon building and Bishop Joseph S. F. Berry, D.D., presided at the evening meeting at Calvary Presbyterian Church when stirring addresses were made by the Rt. Rev. Thomas F. Gailor, chairman of the House of Bishops of the Protestant

Episcopal Church, the Rev. C. E. Burton, D.D., general secretary of Home Missions of the Congregational churches and the Rev. J. Frank Smith, D.D., moderator of the General Assembly of the Presbyterian Church in the U. S. A. The Rev. Joachim Alexopoulos of the Eastern Orthodox Church spoke for closer coöperation among Christians, especially in educational and social matters. A luncheon at noon and a dinner in the evening furnished another opportunity for speech making. In all the sessions the men who spoke had their faces turned to the future and the spirit of the meetings was free, cordial and irenic.

Two of the most outstanding men of the conference were the Rev. Newman Smyth, D.D., and the Rev. Wm. H. Roberts, D.D.,—both exceeding three score years, but both as active as men ten years their junior; both theologians, Dr. Smyth of the liberal school and Dr. Roberts of the conservatives; both having rendered long service in their respective communions, Dr. Smyth for twenty-five years minister at Center Congregational Church, New Haven, and Dr. Roberts the stated clerk of the General Assembly of the Presbyterian Church since 1884 and American secretary of the World Presbyterian Alliance since 1888; both were appointed by the Protestant Episcopal Church on the deputation to Great Britain and Ireland in 1913 in the interest of the World Conference on Faith and Order; both have stood for Christian unity, Dr. Smyth has been untiring in his efforts for organic union and Dr. Roberts presided over the first meeting of the Federal Council of the Churches of Christ in America in its first session in Philadelphia in 1908 and has been especially active in federation work; both men were deeply moved by the prophetic note sounded in the recent Philadelphia conference and their messages were received with cordial appreciation. They both stood out as the prophets and apostles of reconciliation.

The close of the conference was marked by the unanimous adoption of the following resolutions which had been carefully framed by the business committee:

“That the members of this conference from each communion be asked as soon as possible to appoint representatives on an *ad interim* committee to carry forward the movement toward organic union.

The committee shall be composed of one member from each communion, and one additional member for each 500,000 communicants or fraction thereof.

The same privilege of membership on the committee shall be extended to evangelical denominations not represented here.

The members of the committee appointed by the Presbyterian Church in the U. S. A. are asked to act as the nucleus and convener of the committee.

This committee shall be charged with these duties:

Develop and use at its discretion agencies and methods for discovering and creating interest in the subject of organic union throughout the churches of the country.

Make provision for presenting, by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate in an interdenominational council on organic union.

Lay before the bodies thus approached the steps necessary for the holding of such council, including the plan and basis of representation and the date of the council, which shall be as early as possible, and in any event not later than 1920.

To prepare for presentation to such council when it shall assemble a suggested plan or plans of organic union.”

The enthusiasm on the adoption of this tentative programme was warm and deep. The fine spirit of the Philadelphia conference will help toward the larger conference now being planned, as well as toward the World Conference on Faith and Order to come later. The church must either fail at her task or get together in the name of Jesus Christ our common Lord and Saviour. She revolts at the mere suggestion of the first and the evidences are overwhelming that the possibilities of a united Protestantism are at hand to be followed by a united church throughout the world, including all who accept Jesus as the Christ and the Saviour of the world.

ANOTHER DOCTRINE OF PRIESTHOOD IN THE EPISCOPAL CHURCH

BY W. H. GRIFFITH THOMAS, D.D., Professor of Systematic Theology,
Wycliffe College, Toronto

WHEN the editor invited me to contribute an article on church union I felt I could not do better than present to the readers of this magazine a view of priesthood in the Episcopal Church which could be compared, or rather contrasted, with that given by Dr. F. J. Hall in the July number of *THE QUARTERLY*. No one could recognize from that article that any different, still less differing view, obtains in the Episcopal Church, and yet I, as an attached member of the Church of England, am about to state a conception of episcopacy diametrically opposed to that of Dr. Hall. And I am compelled to say that it is no question of complement, but of contradiction, for if he is right I am wrong, while if I am right he is wrong.

I am glad of this opportunity of expressing what I believe, on Scriptural and historical grounds, to be the proper view of priesthood for which the Episcopal Church stands. I shall be compelled to call attention mainly to points omitted by Dr. Hall, but which are needed in any thorough consideration of "the doctrine of priesthood in the Episcopal Church."

I

I start with a reference to the Reformation, the bearings of which, so far as I can see, were not mentioned or even implied in Dr. Hall's article. And yet something, whether for good or ill, actually took place in the sixteenth century which ever since has seriously affected the Episcopal Church and its view of the ministry.

As the Episcopal Church lays down the great prin-

ciple in Article VI of the supremacy of Scripture, it is natural to refer, first of all, to the conception of ministry found in the New Testament, and in the words of Bishop Lightfoot's epoch-making essay, "the kingdom of Christ * * * has no sacerdotal system." The entire absence of sacerdotal language in connection with the New Testament is what Lightfoot calls "the eloquent silence of the apostolic writings." This silence, as the bishop goes on to point out, is a mark of the uniqueness of Christianity in relation to other religions. It is the "characteristic distinction of Christianity."

Lightfoot also remarks that the "progress of the sacerdotal view of the ministry is one of the most striking and important phenomena in the history of the Christian Church," and he traces "the gradual departure from the apostolic teaching in the encroachment of the sacerdotal on the pastoral and ministerial view of the clergy," until it culminated in Cyprian to whom we owe first the clear teaching which regards the ministry as essentially sacerdotal. It is not necessary to consider the ministry between the time of Cyprian and the Reformation except to say that the sacerdotal idea gradually became stronger until it dominated the entire church. This, however, only sets in more marked contrast the following salient facts connected with the Church of England at the Reformation.

The first point of importance is found in a careful comparison of the Anglican Ordinal with the Roman Pontifical. Of seven particulars in the latter, only one now remains: the words "Receive ye the Holy Ghost," etc. It is striking that the Church of England retains these words, especially since it is now known that they are not to be found in any ordinal before the thirteenth century. Bishop Andrewes holds that they refer to function and not to internal quality, the interpretation being given in the words that immediately follow: "And be

thou a faithful dispenser of the Word and Sacraments.” The fact that this Scriptural passage is retained in the Anglican Ordinal makes the rejection of the other six numbers all the more significant. The doctrinal meaning of the Anglican ministry is thus made quite clear, and all the formularies and representative writers bear witness to the entire removal of mediæval sacerdotalism, thereby causing a doctrinal gulf between the Church of Rome and ourselves. It is not surprising that Rome rejects Anglican Orders as invalid because they must of necessity be null and void until Anglicanism is one with Rome on the eucharistic sacrifice. Further, nothing could be more full of meaning than the deliberate removal from the Anglican Ordinal of the giving of the sacramental vessels to the newly ordained, and with this the omission of the words said at the same time: “Take thou authority to offer sacrifice for the living and the dead.”

The next significant point is the entire omission of the term “altar” from the formularies of the Church of England. It is well known that the first Reformed Prayer Book of 1549 retained the word, but it was removed in 1552, and has never been re-introduced. It is found in one of the additional services of the American Prayer Book, but is still absent from the English book. The action of the reforming bishops was in accordance with this omission, for in the reign of Edward VI altars were removed and tables substituted. The explanation is quite simple. An altar involves a sacrifice, while a table implies a feast. An altar can be a table (Mal. 1:12), but a table can never be an altar.

And yet after all these omissions the Anglican Church retains the word “priest.” Why is this? The English word has to do duty for two different sets of ideas and terms, *πρεσβύτερος*, elder or presbyter, and *ιερεύς*, priest. Lightfoot calls attention to the significant

fact that in those languages which have only one word to express the two ideas this word etymologically represents "presbyter" and not "sacerdos," e.g., French, *pretre*; German, *priester*; English, *priest*. This shows that the sacerdotal idea was imported not original. But which of these two ideas was intended by the Prayer Book? It is a question of fact and must be tested by all the information available. These are the main considerations:

(a) The significant changes in the communion service of 1552 show an entire absence of everything sacerdotal and sacrificial.

(b) The ordinal of 1662 is described as "the form and manner of ordering of bishops, presbyters and deacons." The late regius professor of divinity at Oxford, Dr. Ince, said that the term "priest" is but "the English for presbyter writ small, and substantially corresponds to the pastors and teachers of primitive times." To the same effect are the words of Hooker: "Whether we call it a priesthood or presbytership or a ministry it skilleth not."

(c) In harmony with this the Latin version of the Prayer Book made in 1670, a few years after 1672, and almost an official production, renders the term, "presbyterus."

(d) The word "priest" is frequently interchanged with "minister" as may be seen from several rubrics in the English Prayer Book, where no sacerdotal is possible.

(e) In Article XXXII, while the title speaks of the "marriage of priests" and uses the Latin "sacerdotum," doubtless referring to the Roman Catholic custom, the Article itself refers to the three orders as "bishops, presbyters and deacons."

(f) Nor is it possible to overlook the significance of the change of usage in the verse from Psalm 132:16,

from "let thy *priests* be clothed" to "endue thy *ministers*."

(g) The Roman Church, as we have seen, gives the power "to offer sacrifices," but this, as Dr. Ince has pointed out, "is not one of the powers * * * committed to the Anglican priest." He goes on to remark that the Reformers had been accustomed to the phraseology of the Sarm Ordinal and that "it cannot have been without significance that no counterpart to these expressions notwithstanding is found in the Reformed Ordinal. Our Reformers must have held the view which Hooker unhesitatingly asserted 'that sacrifice is now no part of the Christian ministry.'"

II

But it is nevertheless said that the use of John 20:22, 23, in the Ordinal carries with it sacerdotal authority and functions. Dr. Pusey was accustomed to say that the confessional was built up on these words. But it is now almost universally admitted that these words were spoken to the whole church as there represented, and from St. John's account of the great commission found in all the Gospels. And when we turn to Acts we find that this alone was the work they did. Besides, private confession and absolution were unknown for centuries and, as already remarked, these words were not in any ordinal until the thirteenth century, while even then they did not form part of the essential words of ordination. There is also some confusion in regarding these words as implying a sacerdotal priesthood. A priest is one who represents man to God (Heb. 5:1), just as a prophet is one who represents God to man (Exod. 7:1). Now as the passage in St. John clearly refers to a message, and to a messenger from God to man, this is the work of a prophet not of a priest, and for this reason, to speak of "priestly absolution" is really a contradiction in terms,

since the Old Testament priest never absolved, and absolution, as a message from God to man, is the work of the prophet not the priest.

For these reasons it is urged, in the light of history, that the Prayer Book "priest" is synonymous with "presbyter" and corresponds to the prophet declaring the will of God. The action of the Anglican Church at the Reformation ought to be sufficient to show its mind on the meaning of these words. It may also be pointed out that the words are not found in the Greek Ordinal to-day so that clearly they are not essential to holy orders, and their meaning in our own Ordinal can be illustrated from representative churchmen through the last three centuries.

It is, therefore, quite impossible to suppose, because the Anglican Church has continued the three orders of ministry, that therefore they must necessarily possess the same sacerdotal functions as obtained in the Middle Ages. There are bishops, priests and deacons, but the priests are not "sacerdotes." The Bishop of Oxford (Dr. Gore) admits that sacerdotal terms are only found at the end of the second century, and Bishop Morton, in his reply to Bellarmine, very forcibly said that if the terms "priest," "sacrifice," and "altar," had been essential to the Christian ministry they would not and could not have been concealed by the apostles.

When we turn to the ministry as actually seen in the Anglican Prayer Book and Articles it is essentially ministerial and concerned with pastoral work. There is nothing sacerdotal in anything provided for the ministry in our church. He is a prophet from God to the people, not a sacrificing or mediating priest in the old Jewish or medieval meaning of the term.

The studied breadth and generality of statements in the Articles, concerning the ministry, is recognized by all, and it is significant that amidst the intense contro-

versies of the sixteenth century the terminology of these Articles was never modified. Bishop Gibson, a well-known English high churchman, in his work on the Articles, fully recognizes the fact that these documents "are remarkably silent even when they might have been reasonably expected to shed some light on the episcopacy." This breadth of view is in entire harmony with the well known attitude of Cranmer towards non-episcopal Reformers in his day. But Gibson argues that the silence of the Articles is not of any particular moment in view of the fact that we have the deliberate judgment of the Church of England in the preface to the Ordinal where reference is made to the orders of bishops, priests and deacons, and the requirement of these orders for ministry is clearly stated. On this matter several important points call for attention.

(a) The opening sentence of the paragraph comes from the pen of Cranmer, who was in constant fellowship with non-episcopalians, and this, together with the wording of the preface which associates Scripture with ancient authors in a very different fashion from the insistence on the supremacy of Scripture in Article VI, seems to show that while our Reformers naturally maintained the episcopacy which they themselves possessed, they did not by word or deed intend to "unchurch" other Reformers who for any reason did not possess episcopacy.

(b) In harmony with this the first rubric in the ordering of deacons and priests is significant, for while a sermon is required in each case, showing the necessity of deacons and presbyters, there is no such rubric stating the necessity of bishops.

(c) It is well known that Cranmer, the author of nearly the whole of the entire paragraph, expressly maintains that presbyters and bishops were originally identical, and that the development which made them distinct

and gave bishops rule over presbyters was of human origin. It is hardly likely that Cranmer, the main mover in preparing these offices, would intend by this statement an entirely different view of episcopacy.

(d) There are other considerations which could easily be added to support these contentions as to the proper interpretation of this preface. But there are some significant facts in English Church history which call for special attention. It is well known that Cranmer endeavored to effect a union with the non-episcopal Reformers, and our Articles on the church and ministry are a standing testimony to his view. His close association with men like Peter Martyr and Martin Bucer confirm this position. The correspondence between Anglican divines and those of the Swiss Church in the time of Elizabeth indicates a fundamental unity of doctrinal view, and the earliest books on the Articles by Rogers and Burnet plainly state the same fundamental agreement. The evidence of Rogers as the chaplain of Bancroft, Archbishop of Canterbury, who himself saw and approved of the book, is particularly noteworthy.

It is also well known that in 1570 an act was passed making it easy for men in Presbyterian orders to hold livings in the English Church, and in 1580 the English Church authorities allowed a community of Huguenots to have a service in Canterbury Cathedral, which remains to the present day. In 1603 a canon, ordering the Bidding Prayer, included a reference to the Church of Scotland, which at the time was Presbyterian, not Episcopalian, for episcopacy was not introduced into Scotland until 1610. Bishop Overall fully recognized Presbyterian orders and admitted Presbyterians into the English Church, and Mark Pattison in his "Life of Casaubon" says that "before the rise of the Laudian school the English Church and the Reformed Churches of the continent mutually recognized each other as sis-

ters.” Bishop Cosin’s words and actions are particularly noteworthy because he was so representative a high churchman. When in exile in France he kept up a friendly intercourse with Protestant ministers and advised his friends to communicate when on the continent “at the Reformed Church, and not at the Roman altars.” And in 1650 he wrote “that a minister ordained in the French Church would not be re-ordained when entering ours. All that would be required would be the subscription to the Articles.”

There are other testimonies which can easily be adduced to show that Presbyterians were admitted to full pastoral charge and work in the English Church, without re-ordination, between 1552 and 1662.

The fact is that the doctrine of “no bishop, no church” did not come into the English Church as part of the heritage from the medieval Church of Rome; it was not heard of for fifty years after the time of Cranmer, and was due solely to the controversy between churchmen and Puritans in the closing days of Elizabeth. Dr. Pocock, a well-known English high church historian, wrote that the “belief in the apostolic succession in the episcopate is not to be found in any of the writings of the Elizabethan bishops,” and Keble, in his preface to Hooker, takes exactly the same line. This was the prevailing view of the Church of England down to the Oxford Movement, and the present isolation of the Anglican Church and the Protestant Episcopal Church dates from that time. All this may be summed up in the words of Dr. Sanday:

“It should be distinctly borne in mind that the more sweeping refusal to recognize the non-episcopal Reformed Churches is not and can never be made a doctrine of the Church of England. Too many of her most representative men have no share in it. Hooker did not hold it; Andrewes expressly disclaimed it; Cosin freely com-

municated with the French Reformed Church during his exile. Indeed it is not until the last half of the present century that more than a relatively small minority of English churchmen have been added to it." (*Conception of Priesthood*, p. 95.)

A full and long catena of authorities can be adduced in support of the position which is now maintained, and if representative men are of any account in a matter of this kind, the mind of the church is revealed beyond all question. The same attitude is characteristic of the Protestant Episcopal Church. The preface to the Prayer Book refers to the failure at the attempt of reunion in 1689, and then states what was proposed in 1789. Bishops White, Provoost and Madison were men of a broad, moderate type, and there can be no question as to the real mind of the church in its earliest days. As to the reference to the service of institution the question still remains as to what "sacerdotal functions" are intended. There are two criteria. They can be interpreted: (1) by the actual requirements of the Prayer Book; and (2) by an appeal of the preface to essential agreement with the Church of England, and about the views of that church there is no real question.

III

In the present day the subject of the Christian ministry has become involved in the controversy due to the Tractarian Movement, since which time there have been two views in the Church of England: One insists upon ministerial succession through the episcopate as a permanent fact and as the only guarantee of grace. But it is a simple matter of history that this view was not held in the Anglican Church before Tractarian times by any really representative churchman of importance. The other view accepts the fact of succession, but refuses to make it essential to the existence of the church

and sacraments. This is the view held in substance by men from Hooker down to the present day, and even Laud did not reject the validity of non-episcopal ordination. Now it is clear that these two views are not complementary but contradictory, and until the Episcopal Church really settles which is correct it cannot speak with a clear and certain voice on the subject of the ministry. As the New Testament gives no directions in regard to the exact divisions of the functions of the ministry, or the form which the ministry was to take in the future, it is obvious that anything which is not absolutely settled by the New Testament cannot be of the *esse* of the church, however necessary it may be thought for due order. Continuity is valuable and no one wishes to destroy it or minimize its importance, but it is quite another thing to make grace depend on the outward laying on of hands.

The problem of the ministry is inevitably connected with the fact that in the present day, and for a long time past, non-episcopal churches have been abundantly blessed in spiritual results. Not only so, but in most of the dependencies of the British Empire the Anglican Church is by no means first, either in numbers or in influence; while in the United States it is somewhere about seventh in number. When we turn to the mission field the proportions are often still more disadvantageous to the Anglican communion. How then are we to account for these facts, and explain the marvellous developments in churches which have no episcopate at all? To ordinary observers it would seem the height of absurdity that by a theory of apostolic succession millions of the most intelligent and devoted followers of Christ are to be regarded as not normally part of the true catholic church. With a curious inconsistency, surprising in so acute a thinker, the Bishop of Oxford speaks in the warmest terms of the presence of the Holy Spirit

in non-episcopal churches, and yet in the same breath speaks of their "rebellion." If the presence of the Holy Spirit is so manifest among these non-episcopal Christians, it is difficult, if not impossible, to see how they can be "rebellious" against the will of God.

The term valid is often used, and the natural inquiry is: Valid for what? The Archbishop of Canterbury has recently said that he always avoids this term, and many will feel that to speak of validity or invalidity is to refer to something which no one can settle, unless he takes the impossible position of insisting that there can be no grace without episcopal ordination. All this and much more that could be said shows that the problem of non-episcopal churches is not so simple as is sometimes thought. The exclusive Anglican view came in with Tractarianism.

One special illustration of this question of episcopal and non-episcopal churches is seen in the now well-known incident of the conference at Kikuyu in 1913. As a result of that free interchange of union and practice between episcopal and non-episcopal churches in the mission field, the entire question was considered by the Archbishop of Canterbury, and a decision was made to the effect that, while non-episcopal native Christians can receive the Holy Communion in Episcopal Churches, native Christians of Episcopal Churches are not for the present to receive the Sacrament from non-episcopal ministers. The Bishops of Uganda and Mombasa have loyally agreed to this admittedly one-sided arrangement, but many will feel it is sad to read these words which were adopted at the second conference held at Kikuyu in July last (1918).

"While earnestly desiring such a measure of unity that full intercommunion between the members of the allied missions may become possible, we recognize that

in existing conditions, such intercommunion between episcopal and non-episcopal missions is not yet possible.

“The bishops of the two dioceses concerned in the alliance realise the dangers to which native converts are exposed through isolation. They deeply regret that it is impossible in the present circumstances to bid the members of their church to seek the Holy Communion at the hands of ministers not especially ordained. But they will be grateful for such spiritual help as it may be possible for other missions to give to those who may be, for the time, isolated from the ministrations of their own church.”

Could anything be more pathetic in its testimony to the isolation of the Anglican communion to-day?

The question of the ministry is also vitally associated with the relation of the Anglican Church to that of Rome. In certain quarters of the Anglican Church there is a strong desire, and there have also been several efforts, to obtain recognition of Anglican orders from Rome, but each attempt has signally failed. The latest, made through Lord Halifax, and several of his friends, a few years ago was perhaps the most striking failure of all. It is marvellous how people with any self-respect could adopt the position towards Rome, shown by some members of the extreme ritualistic party in England. The late Archbishop Benson quickly and fully recognized the true bearing of the situation and would not allow himself to become a party to the effort to get recognition from Rome. It is not surprising that Rome takes the stand she does because the Reformation protest, the present character of the Prayer Book, and the history of the past three and a half centuries, all indicate that the Anglican conception of the ministry is something fundamentally different from that of Rome. The latter is sacerdotal; the former is not. Some years ago I had a long and interesting conversation with a Roman Catholic priest, and among other things I asked him what he

thought of our Prayer Book, and whether it could be in any sense used by members of the Roman Catholic Church. With a significant smile he replied "Oh no, we regard it as a Protestant book." I replied, "So do I." The Church of Rome has a very simple method of reunion, namely, absorption into the Roman system, for as Mr. T. Nelson Page once aptly said that the Church of Rome spurns any idea of being a sister church, insisting that she is nothing else than the mother of churches.

The relation of the Greek Church to Anglicanism amounts practically to the same as that of Rome, namely, non-recognition of Anglican orders and the need of reordination. For several years past there have been many occasions for showing friendliness, and there is a society in England which aims at fostering closer relations with the Russian Church. And yet notwithstanding many genuine expressions of mutual interest and respect the actual position is the same to-day as ever and the Greek Church has never officially accepted even Anglican baptism, still less Anglican ordination.

IV

There is no doubt that the key to the situation is found in what is known as apostolic succession. If this means simply an historical succession, emphasizing the corporate and continuous idea as distinct from individualism and separatism, no one will quarrel with it. But if it means, as it usually does, a ministry descended from the apostles by a continuous transmission, as the guarantee of grace, it is foreign to the spirit of Christ, to the New Testament, and to the earliest records of church history. It took shape in centuries when the world believed in the divine right of kings, but these times and ideas have passed, and authority is no longer a matter of divine right, either of king or in bishop. The apostles were unique, and the New Testament ministry was

not originated by devolution from them; it was determined by spiritual gifts through the Spirit of God in the church. The apostles were not officers or rulers of the church, and there is no trace of anything like what is now called apostolic succession in the early part of the second century. The first link of transmission is wanting, and a chain broken, or rather non-existent, in its first link is, to put it mildly, not a satisfactory method for guaranteeing the grace all this time afterwards. The fact is that those who hold apostolic succession are compelled to make assumptions and to form hypotheses in order to obtain what they desire. I will undertake to prove the distinctive positions of the evangelical view of the ministry from the admissions the Bishop of Oxford is compelled to make, especially in his book "Orders and Unity."

From all this it will be evident that what Dr. Hall calls the official doctrine of the Episcopal Church, as expressed in the Prayer Book, is something wholly different from his statement of it, and the differences between those whom he calls "high," "low," and "broad" churchmen are far more and deeper than his expression of them. Evangelical churchmen wholly reject every sacerdotal view of the ministry which is not also true of the whole church. Dr. Hall's view is that of Moberly over again, but it is impossible because it implies a priesthood within the church. Christianity is a religion which *is*, not which *has*, a priesthood, and in regard to ministry, there is all the difference between a medium and a mediator.

One thing on which I heartily agree with Dr. Hall is that "before sacerdotal and anti-sacerdotal communions can be united in harmonious religious practice, and in interior fellowship, such a disturbing question as priesthood must come to settlement." There is no doubt whatever about this and, as the editor said in the July num-

ber of this magazine, "the episcopate is not the organ of unity" because "there are no wider divisions in Christendom to-day than between the three great divisions among the episcopate Churches."

The report recently issued in England by a joint committee is very welcome for many reasons, but it is significant that it deals almost entirely with generalities, and there can be no doubt that any further step would have to include the recognition of the validity of the non-episcopal ministerial orders. Representative non-episcopalians have already made this quite clear. This is the only way of reunion, and I am glad to observe that evangelical churchmen in England are waking up to it. It has long seemed to me that what Cranmer did in the sixteenth century Anglicans ought to be able to do in the twentieth, namely, retain their own episcopacy and yet recognize to the full the non-episcopal ministry which God is so abundantly blessing. If I may be allowed a personal reference, I rejoice in taking every opportunity I can of having fellowship, through preaching and the Holy Communion, with members of non-episcopal churches, and I recall with especial pleasure an experience of this some months ago in connection with a church of the editor's communion in Cleveland, of which my good friend, the Rev. J. H. Goldner, is the pastor. To meet with my fellow Christians there and to join with them in their celebration of the Lord's Supper was an unspeakable pleasure and privilege, and I see no reason why such instances should not be multiplied, as one of many ways of recognizing our essential unity in Christ.

The precise method whereby the churches must proceed, it may be through federation, to essential union, must be left for Christian statesmanship, though I venture to think that some such proposal as that outlined by Bishop Brown, of Arkansas, in his "Level Plan for

Church Unity'' seems to be the only one within practical politics. I entirely agree with the remarks made in the July number of this magazine that when the bishops of the Protestant Episcopal Church declined to respond to the invitation for a joint ordination of army chaplains they not only lost a splendid opportunity, but, as the *Southern Churchman* said, did not represent the sentiment of the church at large. Many of us feel the truth (severe though it was) of the words of the editor of the New York *Churchman* sometime ago that the Episcopal Church has a remarkably fine faculty for drawing up prayers for Christian unity.

I close by stating my respectful but strong conviction that the view of priesthood set out in Dr. Hall's article represents only his own position and that of his party, and is in no sense expressive of the Church of England, or the Protestant Episcopal Church as a whole, when studied in the light of the New Testament, of their history since the time of the Reformation, and of the patent and potent facts of church life and work to-day.

W. H. GRIFFITH THOMAS.

SPIRITUAL SANITATION A REMEDY FOR DISUNION

BY J. B. LEHMAN, President Southern Institute, Edwards, Miss.

THAT disunion is not a healthy condition of our spiritual kingdom is well understood by all the most advanced religious communions; and that it should be restored to a healthy condition in order that it might stand before the world as a living testimonial of the divine power to heal the souls of men is the desire of a majority of Christians. With many it has become a holy passion.

But not many have yet arrived at the stage in their study of this subject where they are searching for the cause of the trouble. If we liken our present state of disunion to an unhealthy condition of the body we will discover a similarity of our procedure to heal the body of its diseases and our procedure to heal the kingdom of its disunion.

Our grandfathers knew nothing of the nature of diseases, they knew only that men were suffering, and they desired to ease the pain and discomfort. The lance was the cure-all for this. It removed the blood pressure and no doubt the patient experienced immediate relief of feeling. Our fathers went one step farther and sought to find cures for diseases. The "herb doctor" searched the vegetable kingdom through for cures, and later the mineral kingdom was invaded until we now have a long list of drugs. Added to this came nostrums in the form of patent medicines. The theory was that for every disease a cure was provided by a beneficent providence and he who would find it would be doing a great service for mankind. But we of our day have discovered that most diseases are caused by germs which live in the body as parasites. We are no longer searching for new remedies and are fast losing our faith in those our fathers

found. We are almost in the act of giving all care of sick people to the trained nurse and setting the physician to enforcing laws of sanitation which he has formulated from his knowledge of the means of transmission of germs.

Our experience in dealing with the diseased condition of the church is very similar to this. There has not been a time since the beginning of the Protestant Reformation when disunion was not looked upon with the greatest of dread. In every case the body from which the schism came did everything in its power to prevent the division and the followers of the schism exhausted every effort possible before taking the final step that broke the bond of union. During this time the spiritual lance was the only remedy they knew that would give relief from the agony incident to their experiences. When the feelings of mutual accusation became too great, excommunication was resorted to and it always served to let off the pressure.

But that day is well past now for practically all communions. There may yet come into being many new communions, but they will not come by excommunication, but rather by a sloughing off process. We have now well entered into the period when we are searching for a remedy to cure the disease. We may not be searching as diligently as the old "herb doctor" did, but we are nevertheless searching for remedies. These are of various kinds of federations and coöperations and affiliations from which we are surely getting cures, and we do not desire to be understood as casting any aspersions on them. They are a relief and they will certainly lead to the next step of searching for the germ of the disease, without which there can be no relief from further infection. Our present Federal Council and Christian union federations may even succeed to the point of uniting all our most prominent communions; yet if the cause

of infection is not known and proper sanitary precautions taken, there will certainly come new alignments in which we will divide among ourselves and especially great is the danger that we will separate from the newer people coming into the church. The justification of this statement is seen in the fact that in every known Protestant communion are conservatives and progressives between whom is carried on a more or less acrimonious discussion. In some of them are many intermediary groups which would be hard to classify. No remedy, no matter how efficacious, can save us from further humiliation until the cause is removed. No remedy could stop yellow fever epidemics. We had to await the day when we discovered that a certain variety of mosquito was the intermediary, and when that day came further epidemics became impossible.

A Search for the Germ

Our search for the germ must be in the history of the civilizations that we must deal with. We have had just three civilizations to deal with since Christ was upon the earth; viz., Jewish, Roman and Anglo-Saxon. These have shown acquired habits which by the circumstances of their environment were so well developed that we must call them instincts for want of another term. Paul referred to them on many different occasions and by the use of various terms. When writing to the Romans he called them "the flesh," when writing to the Galatians he used the phrase "the works of the flesh," but when writing to his own race he used the expression "the sin which doth so easily beset us." Now when we remember that the Christian religion has within it the power to destroy all of the sins peculiar to any civilization, if properly applied to the children by teachers thoroughly devoted to the work, and if we remember that when this teaching of the children is neglected or

improperly done, we can see at a glance how handicapped the various civilizations have been in their task of leadership. A study of each will make this clear.

I. *The Jewish Civilization.* For fourteen centuries the descendants of Abraham lived under a religion that was largely composed of rites and ceremonials, during which time habits were matured into well formed instincts so that they were "a peculiar people." Jesus came to save them from this by showing them how these types and ceremonials were prophetic in nature. The devout Israelite was expected to see in them a type of things that were to come. Those Jews who saw the spiritual significance in them easily fell in line with their great teacher, but the great mass of the nation lost this high purpose and acted only from the promptings of the instinct, a kind of reflex action. This led at first to the rejection of Christ, and later, when the church had gained a degree of great popularity and they joined it, to a Judæizing propaganda. So violent did they become that we may with safety infer that had they had the imperial power they would have attempted, with the sword, to Judæize the church. Paul was able to circumvent their designs to the extent that they did not accomplish their purpose, but they were strong enough to prevent him from organizing a sufficient force to teach the first generation of Romans before they should be entrusted with the management of the work of the kingdom. This was one of the great tragedies in human history. Had the Jewish nation allowed Jesus and his apostles to organize them into a compact body as "a hen gathers her chickens under her wings" for the purpose of doing their full duty to the Roman child, the story of the early Roman Church would have been a different one.

II. *The Roman Civilization.* For twelve centuries the Romans lived under imperial Rome and during that

time they had experiences that burned themselves upon their souls in powerful instincts. These were sure to become sins which would easily beset them unless they were released from their power by Christian teachers. Paul knew their true character and gave a most vivid word picture of it in the first chapter of Romans. It is only the child of a people that can be liberated from the power of acquired instincts and, if that is not done, they will inflict these upon the church at their first opportunity. Paul knew the Romans would do this and so warned the church at Ephesus. And what Paul feared the Romans immediately proceeded to do and the Roman Catholicism of the Middle Ages was the result. No other nation without the experiences that the Romans had from the elder Brutus to Augustus could have made that, and the unliberated Romans could not have done otherwise. The responsibility of the wrongs of the Middle Ages lies far more at the door of the Judæizing Jews who prevented the execution of Christ's programme than at the door of the Romans.

III. *The Anglo-Saxon Civilization.* The ancient Goths lived for a long period in a turbulent tribal life in which existed no imperial power such as was found in Rome. A certain contention over shades of meanings became a well fixed instinct in them, just as the palaver house instinct still clings to the American negro. By and by these Goths were captured by the Romans and with the sword their imperial power was extended over them. A little later, practically with the same process, the hierarchical form of the church was also forced upon them. But it was not in the power of the Goth to gain the same concept of government or of religious hierarchy as the Roman had. The sin which so easily beset the Roman could by no manner of means give the idea to the Goth as the Roman saw it. Consequently, as soon as he gained sufficient power, he threw off the

yoke of imperial Rome and constructed in its stead feudalism; and a little later on he threw off the yoke of the Catholic hierarchy and made in its stead Protestantism. But, since the child of the Goth had never been released by teachers from the Roman Church from the sin which so easily beset him, he was sure to inflict this upon whatever he could as soon as he was wholly free to do as he pleased. Consequently he soon made feudalism over into partizan politics and Protestantism over into denominationalism. Even our perfectly constructed United States constitution with its excellent non-partizan provisions could not keep him from ward politics and the high ideals of the leaders of Protestantism could not keep him from groveling in denominational bickerings. No other nation without the experiences of the descendants of the Goth could make a denomination over the shade of meaning of a preposition or a verb. No other nation can ever gain our viewpoint of these things. The sin which doth so easily beset us shows itself on every turn as in,

“What should we do in that small colony
Of pinched fanatics who would rather choose
Freedom to clip an inch or more from their hair,
Than the great chance of setting England free?
Not there, amid the stormy wilderness,
Should we learn wisdom; or if learned, what room
To put into act,—else worse than naught?
We learn our souls more, tossing for an hour
Upon this huge and ever vexed sea
Of human thought, where kingdoms go to wreck
Like fragile bubbles in yonder stream,
Than in cycles of New England sloth,
Broke only by some petty Indian war,
Or quarrel for a letter more or less
In some hard word, which, spelt in either way,
Not their most learned clerks can understand.”

Had the Roman Christian come to our children to give us one well trained generation ere we were entrusted to the leadership in the church, we would have been spared all the humiliation that now we must feel

when we survey what we have done. Surely, if Paul was forced to admit that Rome, still a wild branch, was grafted into the tame tree, he would say that the Goth came in as another wild branch.

Before denomination making ceases to be a pleasant pastime of the people of our Anglo-Saxon age we must be exorcised of the demons that have come all the way from the forests of Germany with us. But, since we were denied such teachers as we should have had before we were entrusted with authority, how are we going to sanctify ourselves for the future task?

The Remedy

As the Jew owed a service to the Roman and the Roman to the Goth, so we now owe a responsibility to all the remaining civilizations. On every sea wall are peering in upon us millions of newer peoples. We have already discovered that the Chinaman can never gain our concept of denominationalism and our missionaries have sent up the white flag of surrender without consulting the folks at home. The carefully made out programme to give all these peoples our denominationalism was broken over the side of the mountain and a new one was made with denominationalism left out. Now if we discover ere it is too late how great a task it will be to give China, Japan, India, Africa and a half score of other nations a well trained generation of men and women before they will be entrusted to leadership,—if we undertake in earnest to prevent them from inflicting upon the church all their sins which so easily beset them, we will easily destroy our own. While the Chinaman can not get our idea of denominationalism, his three thousand years of ancestor worship can do monstrous things if we fail as the Judæizing Jews did. Our debates over evolution and criticism—perfect specimen of our sin which so easily besets us—in this the world's

greatest crisis, is a crime greater than the Judæizing Jews committed when they said "Thou wentest in to men uncircumcised." Our own salvation and the salvation of the newer peoples demand that we undertake this world's greatest task as a united body, not waiting to adjust finer shades of meaning of words and doctrines. An army of our choicest young men and women must go forth to do what must be done in this generation and we must prepare to support them with as great preparation as we now make to send our armies across sea to bring order in the world that the work may be done. After we shall have done our duty in this crisis our sin which doth so easily beset us will have been "crucified."

J. B. LEHMAN.

CHRISTIAN UNITY PULPIT

THE DIVIDED CHURCH AND THE PRESENT CRISIS

BY HENRY C. ARMSTRONG, Secretary of the Association for the Promotion
of Christian Unity, Baltimore, Md.

“There is one body and one Spirit.”—Eph. 4:4.

THE supreme concern which at this moment challenges all the forces of society and puts a holy urgency upon every righteous movement in Christendom is the reconstruction of a broken world. Whole nations are in confusion. How shall they be led into light? The world is in pieces. How shall it be rebuilt? What of the future? What does the morrow hold in its hand for weal or woe?

“Watchman, tell us of the night,
What its signs of promise are?
Traveller, o’er yon mountain’s heights,
See that glory-beaming star!

“Watchman, doth its beauteous ray,
Aught of joy or hope foretell?
Traveller, yes: it brings the day,
Promised day of Israel.”

Is this the day? Are the signs fair, east and west? A certain man of “big business” said a few days ago, “If any man in my business can tell what the next year will bring forth he is worth a salary of a million dollars.” That is just what no man can tell. Business is just now facing the gravest crisis in its history. So it is with nations. All the nations, conquered and conquerors alike, have on hand the most serious problems nations have ever been called upon to solve. The question which haunts the world’s business is what about labor? What are the workers going to do? The question

which haunts the nations is what about the thoughts, feelings, purposes of men and women? What are people going to do? These are human questions. Indeed they are one question, and that one question is, what about democracy? What will it do, what can it do with the present systems, commercial, industrial, political, social? Can it use them or must they be "scrapped?" They are parts and organs of an aristocratic and autocratic civilization. Can they function in the democracy that is to be?

And what of religion? Christendom faces the same grave crisis. Can democracy use the religious systems of yesterday? They, too, are parts and organs of an aristocratic and autocratic civilization. Can they function in the democratic life of tomorrow? What will democracy do, what can it do with the church, the present divided church? This is the most serious question of the hour. The church is "the pillar and ground of truth." Through the church is to be made known "the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." The church carries the fortunes of the world. The purpose of God and the highest destinies of all mankind are at stake in the question, what of the church and the new world? Democracy must have a church. What kind of a church must its church be? Can democracy use the present type of church? The present church is wofully and scandalously divided. Can a divided church function in the democracy that is to be?

Democracy like science has its postulates. There are some things to be taken for granted, some things which are basic, without which democracy cannot subsist or exist. The first of these is the solidarity of the people. The very first principle of democracy is the unity of the people, for democracy is the reign of the people. There must therefore, be a people. Just as there can be no

kingdom without a king, so neither can there be a democracy without a *demos*. Therefore democracy postulates and requires the unity of the people, for democracy is the reign not of some of the people, which is aristocracy, but of all the people. The people must therefore be one, if there is to be any such thing as democracy. The forces which are to function in a democracy therefore and the factors which are to work out its purposes must be unifying forces and factors. Every force which makes for disintegration is the foe of democracy. Whatever divides the people opposes democracy, and must be eliminated if democracy is to prevail. Every industrial principle which arrays men against men, every commercial practice which places the interest of some against the good of all, every social custom which draws lines and puts class over against mass—these are all contrary to the basic postulate of democracy, and the systems built upon these principles and practices are awaiting their turn of the attention of that great new social world-spirit which is just now finishing up with autocracy. What of the church? Obviously any religious system which estranges men from each other and disintegrates the spiritual solidarity of the people is democracy's greatest foe and hindrance. Here is the supreme tragedy of the whole case. A divided church divides the people. It disintegrates the soul of the *demos*. Religious division by dividing the people on those most sacred issues concerning which unity is most essential strikes at the very heart of democracy. It makes for disintegration in the deepest regions of the people's life. Division in the church, therefore, becomes a disintegrating force in the morality and religion of the people.

It is a well-known and painful fact that religious differences generate the strongest antipathies and create bitterest prejudices. This is the sin and curse of sec-

tarianism. It promotes the severest kind of group consciousness as over against that consciousness-of-the-whole without which there can be neither democracy nor Kingdom of God. It fosters the ugliest kind of class pride and class contempt and thereby stands diametrically opposed both to democracy and the brotherhood of man. Division in religion breaks up the very sources of democracy, for true democracy is not merely the management of affairs by the people, nor merely the will of the people imposing itself upon society, but it is the life, heart and soul, will and character, of the people expressing itself in social, industrial, and political forms and systems of its own creation and likeness. Religious function is to create the life, to make the heart and nurture the soul of the people. It is Christianity's glorious function to make the people one and righteous. That there may be for democracy a righteous and united will of the people to express and enforce, there must be "one body and one spirit." But a divided church makes a divided people. It therefore cannot function in the new order. Democracy cannot use it, nor tolerate it. The divided church must go, or democracy must go, which shall it be? Democracy postulates and requires a united church. How important therefore that all Christians seek now as never before "to keep the unity of the Spirit!"

Division in the church stands not only for the defeat of the great spiritual and practical programme of democracy, but stands also for the defeat of the very mission and purpose of Christianity in the world. Christianity too has its postulates. The Gospel assumes some basic facts. It not only assumes, it declares the unity of all mankind. "God hath made of one blood all nations of men." This is a basic fact on which science and revelation agree. This is the natural unity in which all nations and races are one by blood and birth. Nor

is this all. The Gospel not only postulates the natural unity of mankind, but it does a thing vastly greater. It undertakes to perfect mankind in the realization of its spiritual unity. As nature by one birth makes all men of one blood so Grace by the new birth makes all men of one spirit—by a new birth makes mankind one new man, one new spiritual man. This is the Gospel of the Cross. “For He is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished in His flesh the enmity; * * * * for to make in Himself of twain one new man.” The task of the church is therefore clearly defined. Namely, to be the one body in which all mankind shall be and know itself one; to be the one body in which Christ can make of all mankind the one new man in Himself.

To the church then belongs by right the supreme privilege and the supreme providence of the hour, this crucial hour in which broken, bewildered humanity is trying to find itself; in which a world rent in pieces is seeking the way to unity and peace. She alone has the secret of unity. She alone has the secret of peace. But, alas! her divisions deny and defeat her message. She cannot show the world the way to unity because she is divided herself. She cannot be the world’s teacher, because she cannot be the world’s example. Says a recent writer, “Here is our point of departure as church members. We shall never speak with any authority, upon the things which make for human peace among the kingdoms of the world so long as our own house is a divided house. We vitiate our gospel of goodwill and nullify our preaching of peace on earth if there attaches to the actual organized work of the church universal the present suspicion of sectarianism and self-interest. The Christian Church must begin her new task by setting her own house in order so that she may persuade the world that within the limits of her own immediate in-

terests she has succeeded in dramatizing anew this old and ever new Will to Fellowship—Christ's Gospel of Love."* Truly writes another, "The Church that wishes to preach brotherhood to the nations and embody it in the social order must first exemplify it in her own fellowship."† World democracy postulates and requires a world church. A united church alone can be the organ of the united hopes, aims, longings, loyalties, faith and love of a united humanity. Nay, there can be a united humanity only when a united church makes it one in Christ. Indeed all humanity is essentially one in all the deepest things of its life. Its waits for the all embracing fellowship of a united church to become the organ and body of its one soul. A beautiful illustration told by an eye-witness comes to us from France; France, once so far away, now so near.

"The old cemetery in a certain French seaport town presented a strange sight one cloudy afternoon in October. Through the years the French had buried their dead there, one by one, in the solemn order of things. Then came the war, from which everything has its date. And the old cemetery was busy as it never was before, receiving the long line of brave Frenchmen who had given their lives for France. And so it was that '*Mort pour France*' was marked on many a white cross standing sentinel there. When I entered, these white crosses were topped with a little French flag, which, fluttering in the wind, made a fascinating sight. But beyond the tops of these hundreds and hundreds of French graves with their fluttering little flags, I saw other flags on other white crosses, and in that great corner of God's acre in old Brittany were buried hundreds of our American men. Among these American graves I saw many French women busy—busy planting flowers on American graves. One young woman took out a pencil. On the white paint

*Rev. W. L. Sperry, in *The Constructive Quarterly*.

†Rev. H. S. Coffin, in "In a Day of Rebuilding."

of the cross she wrote, '*Adoptée, Marie Tenare.*' Then I heard the little story I wish every American could know.

"These French women were adopting these American boys for their own during the war. Adopted for that delicate care and loving thought American mothers and sisters would gladly give if the ocean did not separate, all of these graves were being cared for. In season and out, rain or shine, the daily pilgrimage to the cemetery was made, in spite of all the burdens those women of France were already bearing. And when I asked 'Why?' they replied: 'Because they are away from home and their own mothers cannot come here.' "*"

Motherhood and mother-love—one the world over. Neither French, English, Italian, Belgian nor American, but human—divine. Love is one, faith is one, hope is one. One God and Father of all, one Lord, one calling. God gives us one church, one fellowship.

*James H. Causey.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

UNDER "Letters to the Editor" in this issue are twelve letters, representing six different communions, relative to the union of denominational schools, especially denominational seminaries. They furnish interesting reading. The Methodists speak in its favor, the Congregationalists present two viewpoints, the Presbyterians are cautious, while the Episcopalians, Christians and Disciples either dissent or favor coöperation, retaining denominational control. Others wrote, but requested that their letters should not be published. It is an issue that every communion must face. In this connection, there is an interesting account in the *Brisbane Daily Standard* of the union of two Presbyterian and Methodist institutions in Australia. It says:

The consummation of a desire to enter into joint possession of the Brisbane High School for Girls and the Clayfield Boys' College by the Presbyterian and Methodist Schools' Association, was the occasion of a monster demonstration at the Exhibition Concert Hall last night. The State Governor (Sir Hamilton Goold-Adams) presided, and with him on the platform were Sir David Hardie, M.D. (chairman of the association), Rev. E. H. Sugden, M.A., B.Sc., Litt. D. (Master of Queen's College, University of Melbourne), the whole of the dignitaries of the Methodist and Presbyterian churches of the metropolitan area, numerous members of the provincial ministry, and the united choirs of the Presbyterian and Methodist churches, under the direction of Mr. Victor Galway, Mus. Bac., and Mr. A. H. Littler. The back galleries, platform, body of hall and main gallery were packed to their utmost capacity, the scholars of both colleges being in attendance. The proceedings opened with the singing of the "Old Hundred," followed by a dedicatory prayer.

Rev. R. Stewart read the official historic statement, which briefly set forth the negotiations which were initiated towards the latter end of last year. A joint committee of four Presbyterians and four Methodists had carried out the negotiations with the proprietor of the Clayfield College for boys (Mr. A. W. Rudd, M.A., LL.B.), and the Girls' High School proprietresses, Miss C. E. Harker, B.A., and Miss M. K. Jarrett, B.A., the services of all three being retained as principals meanwhile. An actual partnership in the colleges was entered into by the two churches, officers and council elected, and the present inaugural ceremony arranged. In conclusion he said: "We have no aggressive designs against the existing system of education. We seek to supple-

ment, rather than to supplant. We ask no assistance from the state, nor from anyone, save from those who think with us, and are friends of education and of the Christian way."

The Governor said he was present for a dual purpose. The first object was a "house-warming," and the second object was the placing of a stone in a bridge which shortly was going to join the two churches. (Applause.) He hoped ere long the gulf between all the Christian churches would be so bridged. Sir Hamilton spoke in eulogistic terms of the united efforts of the joint committee. He referred to the excellent opportunities that were afforded the children relegated to the charge of the college principals, and offered kindly advice to the boys and girls regarding their conduct, adjuring them, if ever they were in trouble, to take their trouble direct to their tutor. Queensland with its delightful climate and so little necessity for confinement to a home frequently made young people impatient of the restraints of home. This was one of the problems for teachers. He heartily congratulated the two churches and hoped the present ceremony was the forerunner of a much greater union. (Applause.)

Rev. J. Gibson, M.A. (chairman of the Presbyterian Board of Education), delivered an address upon the advantages to be gained from the step now taken. He dwelt upon the comparative ease with which the coöperation of the two bodies had been brought about. Not alone in the matter of education had the two churches united. They had coöperated their efforts to assist the soldiers. (Applause.) Now they were joining hands in extending the home mission work. They were coming to know each other, and when once they had overcome that ignorance of one another, the task of bringing about a general unity would be comparatively simple.

Rev. E. H. Sugden said he was satisfied that the present union marked a much greater union that was coming to the Christian Church. All felt thankful for the good news that was coming along the wires, and what occasioned the good news? Simply the unity of British, Americans, French, and Italians who were united for good. Such unity must prevail. The true Christians were fighting against a worse enemy than even the Germans. They were fighting against the enemy of dissension against those who ever desired to stir up strife. The Frenchman once had his bitter feelings against Britain when he remembered Waterloo; the American too, had memories of bitter trials, but now they were prepared to wipe out all past differences, and the result was united action and success against the common enemy of mankind. He wanted the Methodist people and the Presbyterian people to become united even before their committees entered into "arrangements." He read a message of congratulations from Rev. Dr. Carruthers, who said the movement would be watched by people right throughout Australia. (Applause.)

Sir David Hardie moved,—“That this meeting of persons interested in the work of education and in the maintenance therein of evangelical Christian influences hereby expresses its hearty approval of the action of the Presbyterian and Methodist churches in establishing schools for primary and secondary education under their combined auspices, and promises its continued and loyal support to the enterprise now begun, and to such other enterprises in the same direction as may be determined on.” He asked all present to give their heartiest support to the scheme. He thought all would agree that the scheme was a good one, and would tend to elevate.

Mr. J. J. King (hon. secretary of the Schools' Association) seconded the resolution. He believed it was in the interests of education, for coöperation brought greater efficiency. Then there was the character of the two colleges they were taking over. Both were held in high repute among the educational institutions of Brisbane. They would continue the policy of the schools and retain the principals—(great applause)—and naturally would look for greater efficiency. He thought the coöperation was the pathway to the union of the churches. Their combination in educational interests would take effect right throughout Queensland.

The resolution was carried with great enthusiasm.

The Metropolitan, British Columbia, F. H. Du Vernet, makes a plea for the laying aside of prejudices and approaches the subject of Christian union by the comprehension of the best in all communions. The following excerpt is taken from a Canadian paper:

Church union is something which cannot be forced but it can be helped. Undoubtedly what will help most to bring about church union is more of the Spirit of Christ in the hearts of all church members, but in addition to this there must be the creation of a right public opinion upon the subject. The present situation is that among church leaders there is a strong tendency towards church union, but what is holding back the movement is the denominational pride and the unreasonable prejudice of many among the rank and file of church members. It requires careful teaching to remove this hindering prejudice, and wider vision to overcome this isolating pride.

It may help on the great cause to briefly state the position now occupied by a large number of church leaders.

It is now more widely recognized than formerly that mere unity of spirit is not enough. This unity of spirit which is invisible must manifest itself in some visible organic form. There may be many different parts, each part with a different function, but the body, however complex, must be one. Coöperation alone is not enough, there must be coördination of different parts under one comprehensive plan.

It is now almost universally conceded that by church union is not meant any such thing as the absorption of one church by another church. The result of bringing the various denominations into organic union will not be the aggrandisement of any one of the existing churches, but the creation of a great comprehensive church such as will gladden the heart of Christ.

It is now clearly understood that the leading characteristics of the various denominations are not to be obliterated. but they are to form the valuable contribution which each church is to make to the great comprehensive body. All the leading Protestant churches hold the same great essentials of faith, but they differ in minor particulars. In the olden days these minor particulars were considered important enough to vigorously maintain even to the point of separating from the existing body and forming a new organization, but in the course of centuries the value of these peculiar views have in most cases been recognized by the others so that the need for the separate sect has ceased to exist.

Barriers are now crumbling which once were considered insurmountable.

As an illustration of what is meant we have on the one hand the Presbyterian Church and the Methodist Church taking more kindly to the occasional use of liturgical forms, and on the other hand we have the House of Bishops of the Anglican Church in Canada sanctioning under certain limitations the use in church of extempore prayer.

The Anglican Church has long made provision for both adult and infant baptism, and also for baptism by immersion as well as by effusion.

The most recent development among church leaders in England has been the discovery that even in the matter of church order which has been the great difficulty in the way of church union between the Anglican Church and other Protestant churches there is the possibility of bridging the gulf by the candid recognition of two great facts without going into any explanation of these facts. The first is the fact of the episcopate in the greater part of Christendom as the recognized organ of the continuity of the church "which members of the episcopal churches ought not to be expected to abandon." The second is the fact that "there are a number of Christian churches not accepting the episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints."

If we could only get the rank and file of our various churches to follow their leaders, laying aside their prejudice and their pride, and endeavoring to "get together" it would not be long before the spirit of unity which is undoubtedly growing amongst us would manifest itself in some outward form of church union.

As it has been well said an unbelieving world is the price we are paying for a divided Christianity.

Pulpit exchange between Anglicans and non-Anglicans is receiving some lively discussion in the British press as well as radical action in some instances. *The Christian Commonwealth*, London, says:

The pioneer work done by the City Temple is bearing fruit. It is now possible for an Anglican clergyman to preach in a Nonconformist church without being "inhibited" by the bishop of the diocese. The visits of Bishop Henson and Rev. W. A. Cunningham Craig to the City Temple have been followed by one from the Rector of St. Botolph's, Bishopsgate. The announcement that Rev. G. W. Hudson Shaw would take Miss Royden's place last Sunday evening was described by *The Church Family Newspaper* as a "piquant" development, but there was no public episcopal intervention. It only remains for Anglicans to invite Nonconformists to preach in their churches to make the "interchange" complete. As will be seen by what follows, the Bishopsgate rector is courageously taking steps in this direction.

Rev. Hudson Shaw, who was in khaki, conducted the whole of the service in the City Temple on Sunday evening. In the extempore prayer he gave thanks for the harmony between ourselves and our Allies, and for "the powerful and timely aid in our time of need by the United States of America." The prayer concluded:—"We beseech Thee to give us grace to lay to heart the great dangers we are in by our unhappy divisions in the church. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord, that as there is

one body and one spirit and one hope of our calling, one Lord, one faith, one God and Father of us all, so we henceforth may be all of one heart, one soul, united in one holy bond of truth and peace, of faith and love, and so may with one mind and one mouth glorify Thee."

Before the sermon Rev. Hudson Shaw said: I was unable to accept an invitation to preach here some months ago, and so I asked that I might be invited once more to speak in the City Temple. And why? Because I am getting old; I am in my sixtieth year, and it is time I did something. I am tired of talking, tired of saying the smooth things to my brethren who worship with other forms and in other churches; the time has come when we must act, and so I hope Dr. John Clifford will preach in my church next Thursday at midday, and so I preach in your church to-night. It means for my part just a longing for fellowship with all Christians, I do not care who they may be. Shall we wait until the men come back from France and find us just as they left us, still making plans, still talking, and neglecting to do the obvious human, admirable thing, namely, to get together? A Yorkshireman whom I met in London the other day took up this very point, that we must not delay any longer in our reforms, and told, as an illustration, of a coroner who was holding an inquest on a Yorkshire farmer who had hanged himself in his barn. The coroner had two witnesses. He asked the first, "What did you do when you made this discovery?" "Well," said the man, "I didn't know what to do, so I went to find a friend to ask his advice." The second witness, that same friend, came before the coroner, who said, "When you found this poor fellow hanging in his barn, why didn't you cut him down?" "Oh!" said the man, "he wasn't quite dead!" Have we got to wait until the Church is quite dead? We want action, straight-away, now.

A British chaplain, writing in *The Challenge*, London, says:

At a large base hospital in France, on the special day of Thanksgiving and intercession in August last, we held a united communion service. As the Anglican chaplain I officiated; the Methodist chaplain read the Epistle and administered the chalice, and the Roman Catholic chaplain preached the sermon, though one must add that the latter only came in to preach, leaving immediately after the sermon.

The number of actual communicants was the largest ever known, and there certainly was not seating room for the congregation. Men and women of all shades of opinion, from the Highest Anglican (unfortunate expression) to Plymouth Brother, took part in the service. The result was almost electrical. A wonderful feeling of unity spread through the place and there is no question but that services held on subsequent Sundays were greatly influenced by the united Holy Communion service.

Of course, the Methodist chaplain and myself differed on many points, but we discussed the matter frankly and came to the same conclusion as your correspondent—namely, that we found in each others' rites, memorial, communion and fellowship. I believe that had we desired on this occasion to maintain ourselves within our own sectarian walls the spiritual work of Christ's Church on earth would have been hindered.

Another writer in the same paper regards the pulpit interchange as a method that is "dull and hackneyed," especially when "the time is ripe for adventure and ex-

periment, for reaching out into new territories and discovering new possibilities of spiritual coöperation." Continuing, he says:

The unity of the Church that is to convert the world must be deeper and wider than anything that we have yet seen in church organization. There must be one living organism, and not a federation of loose units; and in this organism—because "living" and "one"—an endless variety of function and form. Through this living organism the Spirit of God will operate upon the world with overwhelming power. We shall be swept along by new enthusiasms inspired by new visions, we shall see the splendour of sacrifice and the victory of love, we shall see miracles of conversion and miracles of healing. All this is possible because it is the will of God.

It is the desire for this kind of unity, and an unconquerable belief in the power of God to achieve it, we must strive to create. We may safely leave to experts the elaboration of a satisfactory scheme. Such men, for example, as compose the committee on "Faith and Order," men who have devoted years to the study of the problem, who have a firm grasp of fundamentals, who are sensitive to the temper of their "constituents," men of vision and initiative and of ripe wisdom, may be trusted to show us a way to unity that will violate the conscience of no man who is penitent. But no scheme, no machinery, not even the universal acceptance of episcopacy, will produce that unity which is to convert the world unless "the spirit of the living creatures be within the wheels!"

Intercommunion is almost as delicate as pulpit exchanges. Chaplain W. E. S. Holland, an Anglican, writing in *The Challenge*, London, says:

Whatever may be true about the remote past, the last thirty years have witnessed a great advance in the matter of inter-communion and exchange of pulpits among non-Anglican bodies. The same period has witnessed the formation of the United Church of South India, comprehending the Congregational, Presbyterian, American, and Dutch Reformed churches of the area. It has seen a large union of Presbyterian churches in Scotland and of Methodist churches in England; while the Free Church Council in England has established a quasiparochial system in some large towns, whereby the rights of each chapel in its assigned district are recognised by all the other bodies. Moreover, relationships have become so intimate, cordial and fraternal as to abate very considerably the mischiefs of division. These are no mean achievements, and these are indications that more is to follow. Have we sufficient warrant for denying connection between the two processes?

In this connection I have wondered whether the logic of 1 Cor. x. 17 suggests that the eating of the loaf tends to make for the unity of those partaking. Whenever I have consulted non-Anglicans on the matter I have found their opinion clear and emphatic that nothing would so expedite their reunion with ourselves as the practice of inter-communion. Ought the question we address to those presenting themselves at the sacrament of personal union with Christ to be: "Are you Anglican, or

Greek, or Presbyterian, or Methodist?" Ought it not to be: "Are you Christian?"

For an example of the unspeakable injury our practice in this matter works on the mission field may I quote a passage from my *Goal of India?*

"In a certain part of India a remarkable movement towards Christ has recently arisen in a self-contained sect of mystics, numbering several hundreds. It seems not to be traceable to the influence of any mission but to be an independent work of preparation by the Holy Spirit. The greater part are resident in an area worked by the Baptists. About a quarter are in the adjoining Anglican district. Its ramifications may extend to Wesleyan or Congregationalist territory. Are these people, now one in Muhammad, to be baptised by these different churches, and so to find themselves divided by Christ and out of communion with one another? Or should the Baptist mission follow them up and establish Baptist churches alongside Anglican wherever disciples of this sect of mystics may be found? What right have we to force our Western divisions upon a single movement of the Holy Spirit? May we not grieve the Spirit and stay His working? Time will not wait for us to settle our problem of inter-communion. While European Christendom delays to heal its quarrels we are doing an injury grievous beyond all telling to the infant Churches of the Orient. It is not a matter of the ancient schisms. We are rending new-born churches. Is Christ divided? Yes."

A Nonconformist writing in the same paper, says:

May I say that many Nonconformists hold most emphatically "a doctrine of the priesthood and the full sacramental values of the Holy Communion."

1. The point made that sacramentalism and priesthood are inseparable affords no difficulty to Wesleyans or to many other Nonconformists (as Dr. Forsyth's *Church and Sacraments* shows). We believe in the priesthood of all believers, not merely in the priesthood of certain ordered believers whom we call "ministers." I take it that ultimately Nonconformists and Catholics are at one in this belief that priesthood is inherent in the whole church, but differ as to the method by which ministers are set apart to perform priestly functions. Catholics teach that this may be done through the apostolic succession. Nonconformists do not believe that the divine activity was cabined and confined to a particular method 1,800 years ago, but that it works to-day through the living church in diverse ways, as the Holy Spirit, Who, like the wind, bloweth where He listeth, suggests and dictates. The difference in belief is as to the *methods* of the Spirit's operation, not as to the *fact* of priesthood.

2. Your contributor appeals to the experience of Christ in the sacrament. This is precisely the evidence of the validity of Wesleyan sacraments that I have often advanced. We have met our Lord there. May not this fact be recognised as one which must be comprehended in any theory of the sacraments which argues against the validity of such as are not celebrated by an episcopally ordained minister, and yet appeals to experience as the supreme test of their validity?

3. Can your contributor explain the fact that the first people during the last 150 years to practise and teach the necessity of frequent communion in the English Church were the Methodists?

The Bishop of Albany, N. Y., in his address at the fiftieth annual convention of his diocese, says:

If we assume, as I do in all that I am saying, that Jesus Christ is accepted as the divine Saviour of men, I believe that we can leave the

interpretation of baptism and Holy Communion to each believer as a matter of personal experience between him and his Lord. There are particular questions concerning baptism and the Lord's Supper which have to be studied in detail, but I do not believe that they would raise obstacles to unity if there were a general agreement to abstain from imposing definitions upon those who regard sacraments as the outward and visible signs of a personal relation to the living Christ. We may not deny to any one any truth that he may find in them, lest perchance we should be found to interpose a barrier between Christ and the soul to which He is speaking.

The Methodists in England are negotiating with the view to creating one British Methodist church. Of these negotiations *The British Weekly*, London, says:

Writing the annual pastoral letter from the primitive Methodist Conference to the local churches, Rev. J. Tolefree Parr, who shared the earlier approaches on the question, pens the following paragraph on the spirit of the new movement: "The most significant, as it is the most hopeful, factor in the new situation is the atmosphere in which the deliberations have taken place: the fine spirit of brotherhood and cordial goodwill. There is no thought of absorption on the one hand or of bargaining on the other. All are inspired with the lofty purpose of creating, under the guidance of the Holy Spirit, one Methodist church in Great Britain which shall include all types of Methodism faithful to Methodist doctrine, genius and tradition, and pooling all their resources in order to solve more effectively the grave and urgent problem of the evangelisation of our country. It is obvious to everyone that this great problem will never be solved by independent sectarian action, but that it can be attempted with infinitely more hope of success by a united church." The ex-president asks the prayers of the members in behalf of the joint committee and its deliberations during the coming year, and urges local churches to approach each other with a view to united work, especially where war has seriously depleted the staffs of teachers and local preachers. The committee will present its findings on the possibility of Methodist union to each conference next year before any further step is taken. Some of the most responsible leaders in the movement suggest that union may be consummated within five years.

The union of the three largest Lutheran communions in America has been received with marked satisfaction by all persons interested in Christian unity. These smaller unions must come before we can expect larger unions. *The Churchman*, New York, gives the following account of the Lutheran union:

In the Lutheran merger, which took place recently in the city of New York, when three great synods of the Lutheran Church in this country gave up a separate existence to form the United Lutheran Church in America, advocates of church unity will find material for

hope. Just as soon as the fissiparous tendency, which has marked the history of Protestantism since the Reformation, is checked and a process of unification sets in, Christendom will have started on its long and arduous upward path towards unity. Better than all the amiable protestations of fellowship and good feeling is some definite act of unity. We witnessed such an act when Lutheranism in this country became one church during the great meeting recently held in New York. Five hundred and eleven delegates met from various parts of the United States and Canada. The presidents of the separate synods stepped down from positions of authority; the synods themselves surrendered their identity. By a vote of the delegates, the United Lutheran Church in America came into being, with a membership of 1,000,000, comprising 5,000 congregations and 3,500 ministers. This great church is now bound together by one faith and one common book of worship. Dr. Carroll, the religious statistician, describes this movement as "the swiftest and most remarkable union in the history of the Church."

While the other communions are discussing rather aimlessly the problem of unity, the Lutherans in America have offered to the cause a fine deed. What is of especial interest is that the merger was effected without compromising the essential principles of Lutheranism. Dr. Remensnyder in his address described the basis of Lutheran unity as being an agreement in faith, an acknowledgment of the authority and infallibility of the Word of God, a belief in the divinity of Christ, in sacraments not as mere signs but as means of grace, a reverence for creeds and confessions and for the historic church.

The unity of the Lutheran synods, therefore, does not mean a chaos of belief with unity of administration. It means a dismembered Lutheran Church becoming one again. If the Baptist, Methodist and Presbyterian churches could take such a step, church unity would be well on its way to realization.

The Metropolitan Archbishop of Athens, speaking in the Cathedral of St. John the Divine, New York, on the occasion of the annual meeting of the Anglican and Eastern Churches Union, according to *The Living Church*, Milwaukee, says:

Many in Western Europe and this great country, not knowing or forgetting the dreadful conditions of yoke and tyranny under which the East lives, think perhaps that the Greek Church does not show proper interest for the big problems of Christianity, the spreading of the Gospel to unchristian peoples, and if not dogmatic at least moral unity with the other Christian churches.

They didn't pay much attention to the fact that the feet and hands of the most part of the Eastern Greek Church were in the collar of slavery, beginning from the Mother Church of Constantinople; that the daily care of the Greek pastors was the safety of their flocks from the slaughter or "Turkishization;" that for the big ecclesiastical problems great episcopal councils are needed; and that the status of slavery not only did not allow episcopal synods, but that this status of a Turkish yoke was ready to consider as a cause of new sufferings the communication with free churches. * * * Refreshed by the dew of civil freedom the land of the Gospel will undoubtedly render again the plentiful

fruitfulness of peaceful Christian life. When the cries and woes of the condemned disappear, then will be heard everywhere again the echo of the voice of Paul and Barnabas, Titus and Timotheos, Vasilios and Chrysostomos, teaching and preaching of affection, peace, and unity in Christ.

The Free Church Fellowship movement, working without advertising, has been doing some constructive work in Christian unity. In the London Letter in *The Congregationalist*, Boston, it says:

The hope for any real progress towards unity seems to lie, not in any scheme for incorporation or in any official denominational action, but in the fraternal spirit which is growing up among the younger Free Church ministers through the Fellowship movement.

This movement had its rise at Swanwick and came out of the Student Movement. Its aim is not corporate reunion, but an immediate recognition of unity of spirit. A similar movement has begun in the Church of England and the two Fellowships—Anglican and Free Church—have close points of contact. They have met together, discussed differences in the utmost charity and with the most perfect good will and attended (without communicating) each other's communion services.

When members of these Fellowships meet in ordinary life, the fact that they are "fellows" acts like a Free Masonry and bridges differences on theological and ecclesiastical matters in a quite wonderful way. These movements are private. They do not advertise—though they publish literature of their own. They are content to work like leaven, slowly permeating the lump with the spirit of unity.

I do not for a moment believe that the Fellowships will do anything to bring about uniformity—I hope they will not—but they are throwing planks across what were yawning chasms. Here again the ministry question is the crux of the problem. Anglicans somehow cannot see past the episcopal form of church government and episcopal ordination of the ministry. They may not claim for either any special conclusive virtue as a channel of grace; but they seem to think that no other form or order can survive the pragmatic test. The very broadest minded of them seem to imagine that some day the Free Churches will abandon Independency and Presbyterianism and Connexionalism to grasp the alleged advantages of episcopacy and episcopal ordination. To me that day seems very far away—somewhere in the Greek Kalends, I fancy.

"The Message of the Joint Retreat," referring to the third joint retreat of the Anglican and Free Church Fellowships, contains the following endorsement in its plea for local coöperation:

In the course of these two days we have constantly confessed that none of our ministries or ordinances or assemblies have a complete and

full measure of the Spirit of Christ; though all indeed have Christ truly with them and in them. All are true parts of the church, but no part of the church is perfect. Hence we are well content that every existing sacrament should continue to be administered and every existing ministry should continue to be exercised whilst we strive together more and more to enter into the value of them all, and learn how to retain what is right in them and to discard what is wrong. The more we share each other's religious experiences and examine their ground and their operation in fellowship, the closer shall we get to the understanding which is necessary to true unity.

This points at once to the great importance of Christians entering into closer fellowship with each other locally; and the wrongfulness of any denominational attempt to forbid or discourage such fellowship. No denomination is rich and full enough in its common life to claim to represent to its members the whole wealth of the church's experience. None, in isolation from the rest, can give them a complete outlook upon the church's duty, nor a complete sense of the church's fellowship. Hence we claim the right and duty of Christian people without any slur upon the corporate Christian life of their own denominations, to think together, serve together, and pray together with their fellow-members in Christ, entering from time to time into each other's public worship and seeking opportunities of the most complete inter-communion that can be secured without essential disloyalty to the different rules of different branches of the church. If necessary the growth of denominational activity must be pruned back to allow of this new growth in the body of Christ.

This increase of local Christian fellowship is not only valuable and right, but it appears now to be the next great step toward Christian unity. We shall not get a real harmony of the diverse elements and principles emphasized in our different denominations simply by readjustments between their official representatives, necessary though that may be. "To make a thing living you must make it local" is true of Christian unity as of everything else. Unless there is some stronger expression of Christian unity in local fellowship and action, we shall lack the driving power for reunion at the centre.

Under the title "A League of Churches" the Bishop of Carlisle says many pertinent things in a recent number of the *Nineteenth Century*. He puts his finger on the right spot when he says:

Our divisions so far as they are unhappy spring from the same sort of causes as St. James tells us all our fightings proceed from: viz., the pleasures that war in our members; such as envy and jealousy, lust of pre-eminence and a covetous determination to maintain a monopoly of God, a delight in exclusiveness, born of an egotistic sense of superiority, a proud self-will and lack of generous vision, the satisfaction of our lower human nature in thinking we ourselves are always right and others, who differ from us, always wrong. These unhappy divisions are wholly different from legitimates varieties of opinion upon questions of doctrine and discipline, such as are natural and inevitable to freedom of thought. These varieties are quite consistent with the law of love.

The problem of national churches is discussed by William T. Ellis in *The Christian Century*, Chicago. He says:

Shall all the various American denominations now conducting missions in China continue to propagate their own forms and faith among the Chinese, so that the converts to Christianity in China may soon have almost as many creeds as the United States; or shall the Chinese Christians amalgamate into one national Chinese church, irrespective of their original relationship to various denominational missions?

Superimpose that same problem upon all the lands of Asia and Africa, and upon Europe as well, especially Russia, and its magnitude and seriousness become apparent.

Really, the issue becomes the now familiar one of bolsheviki "internationalism," wherein class or organization takes precedence of national lines and loyalties, versus the American doctrine of national rights and national identities. Is it more important to have, say, a worldwide Methodist Church and a worldwide Dunkard Church, and worldwide Mennonite Church (for the smallest denominations must have the same rights of propaganda as the largest), than to have a Chinese Christian Church, a Persian Christian Church, a Japanese Christian Church, an Indian Christian Church, etc.? Which way set the tides of times?

Both currents may be discerned. It is not difficult to discover streams of denominationalism that are more than babbling brooks. A recent issue of *The Reformed Church Messenger* has this editorial note:

Even in these days when we supposed everybody was at least making an effort to get a broader point of view, it seems remarkable to read in *The Church Advocate* that at least one publisher is again experimenting along the line of "denominationalizing hymns." He proposes to make such a hymn as "I love Thy Kingdom Lord" much more appealing, as well as definite, by changing the line, "I love thy church, O God," to the line, "I Love the Lutheran Church." *The Advocate* thinks that this plan will work smoothly enough in some places, but appears to be worried about the proposition of inserting titles of churches with longer names and wonders how it would sound if anyone should try to sing into the verse, "I love the Old Two-Seed-in-the-Spirit Predestinarian Baptist Church." But what concerns us far more is that even the war does not seem to have brought any larger measure of common sense to some folks, even in the Christian Church.

Over in China—backward, reactionary China—the Christians have started a ball rolling which may as it grows and goes on its way around the world demolish many hoary traditions and precedents and organizations. For Chinese Christians are getting together in a Chinese church and the missionaries are abetting them in it. Already something like ten separate Presbyterian denominations from the United States, Canada and Great Britain have organized themselves into one ecclesiastical body without the word Presbyterian in its name, and both the British and American Congregationalists are asking to be taken in also. Property and pride and prestige are all deemed insufficient to prevent this great merger, which is avowedly only the forerunner of still greater consolidations. Indian and Japanese Christians had already effected notable unions.

As a matter of common sense the Chinese Christian does not care a copper cash for the distinctive names and forms of the American denominations. Why should he? His sense of humor long ago pointed out the absurdity of perpetuating in China Northern and Southern Presby-

terian denominations, Northern and Southern Methodist denominations and Northern and Southern Baptist denominations, the only difference being a war in America half a century ago, between Northern and Southern states!

There are in China at the present time seventy-eight denominational missionary societies at work, and, as Dr. James L. Barton points out, "under their leadership seventy-eight different kinds of Protestant churches have been created and are being perpetuated. To many of the Chinese this array represents seven-eight different kinds of Christians. Few, indeed, of the Chinese Christians have any conception of the real reason why they bear a name which to them has no significance, and which none of them can accurately pronounce." Episcopalians have taken the ground that they will not proselytize in Roman Catholic lands where they have missions, and Congregationalists now seek only to inspire and vitalize the old Armenian Church, instead of making converts from it, and the Presbyterians follow the same policy with the Nestorian Christians, or Assyrians. There is a vigorous sentiment abroad that this same policy should be followed in any religious enterprises undertaken among the Christians of Russia.

That will leave for later development the larger projects of a reunion of all the major divisions of Christendom—the Roman Catholic Church, the Greek Catholic Church, the Protestant churches, the Gregorians, Nestorians, Copts and Abyssinians.

The recent diocesan convention of Western New York received from Bishop Brent a letter, one paragraph of which deals with Christian unity as follows:

There is no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civilization, and to be content with a divided church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. The Archbishop of Upsala, all honor to him, has appealed for an ecumenical conference. Our own movement for a Conference on Faith and Order has not been silent or idle. But surely, surely there must eventually be two peace tables, one of the exhausted nations, the other of the exhausted churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations was superior to that of the churches. So far as the churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future, at least those should gather who are ready and willing. There is enough catholic love, scholarship, impartiality and intelligence in our ranks to safeguard and present the position of any absentees. The broken soul of the broken human family must give place to a whole soul in a whole family. Unity in a real sense according to the mind of Christ, and not according to my mind or yours, is so elemental a phase of the Gospel that without it the Gospel is a force making not for order but for confusion. A confused church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches.

That denominationalism has a place in the present world order is affirmed by Dr. Shailer Mathews in *The Universalist Leader* as follows:

Our question is, Shall we let denominations persist? My opinion is, we can not stop them. True, we do not to-day form many new ones. We have different feelings towards theology than did the Christians of the era when men broke with state churches to found independent groups. Most of our great denominations are based on different theology and were organized to show that other people were wrong. Ecclesiastical creeds were drawn in no small measure to keep some one out of the church. Originally the denominational organization was thus a protective device. It was organized on the supposition that persons who held certain doctrines were wholly right and everybody else was wholly wrong. These groups have held over to our day, and have been supplemented by smaller sects. We have had a succession of these in the last twenty-five years. You have seen many of them rise and fall, and justly. Religious liberty permits and insures this constant differentiation.

Should this process continue? Any answer in the nature of the case must be discriminating. For my own part I not only expect but want it to go on. I would rather have fanatics segregated by themselves than diffused in the ranks of the more stable organizations. Sects are safety valves.

The Bishop of Oxford was given a great reception on his American tour. Writing in *The Congregationalist*, Boston, regarding his attitude on Christian union, the Rev. William E. Barton says:

The Bishop's addresses carry conviction at every point. Some of his hearers, however, could not forget that his own influence in England is that of a vehement controversialist against all forms of union with Free churchmen or fail to notice that in his list of great contemporary English statesmen who share the ideals of America he named Asquith, Balfour and Lord Gray and carefully omitted Lloyd George. Just now the sort of men who hold with the Bishop of Oxford to the acceptance of episcopacy as a divine and final method of church government, are at swords points with Lloyd George for everything in general; and for this in particular, that he has appointed Canon Henson Bishop of Herford. Recent English papers report that thirteen high church Episcopal rectors have gone to Rome in the last few weeks as a protest against this appointment, and the two Bishops have crossed swords through the *London Times*. Bishop Gore expressed himself as not being very optimistic about church reunion. Fine as is his plea for it, he himself is one of the most conspicuous reasons why it does not come sooner.

A private conference of women on church unity has been held at South Byfield, Massachusetts. In their group the following communions were represented: An-

glican, Baptist, Congregationalist, Eastern Orthodox, Methodist, Presbyterian, Quaker and Roman Catholic. From the published report the following excerpt is taken:

It was the Russian Church representative who summed up three elements necessary to a united church: 1. A collective consciousness of the corporate life of the whole church (as found in the Eastern Orthodox Church). 2. The unifying influence of a Fatherly mind (as in the Roman Catholic Church). 3. The emphasis upon the individual soul, as found in the Protestant Churches.

We were upon another plane when we began to discuss the kind of church needed, and here we had to touch not only on points of agreement, but on those which are divisive. We did not expect to arrive as yet at definite plans, but our work was positive, not negative in character. Each tried to be wholly true to her own church and to state her own position, yet all in an atmosphere of friendliness.

Very early we found two conceptions face to face: 1. That of the direct union of the soul with Christ without visible means of grace, and 2. That of the sacramental system; and the talk centered in the effort to understand each other. Along with the first came the fear of endangering the freedom of the individual soul. With the second a strong sense of the corporate life of the church as the body of Christ.

By the last afternoon and evening the members of other churches were pressed by the Congregationalists, Baptists and Methodists to define sacramental grace, and in a fragmentary way those representing the Catholic position tried to expound what that experience means to them.

In the last session but one we tried to agree as to the conclusions reached, and we found that there had gradually emerged what might be called a Will to *evident unity*. We stopped there, partly because some of us had not yet declared ourselves as to the need for a visible *organic union*.

But all with one mind agreed that something must be done at once without waiting for further agreement, and that our immediate work was preparatory, *i. e.*, (1) to create a demand for church unity rather than, as yet, to formulate a basis for it, and (2) to create a spirit of understanding and good-will between Christians of different communions.

To meet again was inevitable, and before we adjourned a committee on arrangements was formed, consisting of representatives of every communion present.

One suggested that we pledge ourselves to a daily moment of prayer (a lifting up of the heart) for church unity. We, by common consent, agreed to this, and also that each should go out to form similar groups for common prayer and conference for the united church.

The get-together spirit is finely expressed by Rev. James E. Freeman in the Minneapolis *Tribune* as follows:

We have been thrown in with the clergymen of all the leading religious bodies who are ministering in our army and navy camps, and, up to the present time, we have seen nothing of rivalry, but everywhere witnessed a fine spirit of coöperation and loyal devotion to the common cause. Of course, temperamental differences will always affect in some respect our form of worship and methods of administration, but we are perfectly clear in the conviction that the go-it-alone spirit is doomed, as far as the church

is concerned, and the insular church will be regarded in the days that are to follow as an insolent church.

If this spirit prevails in the camps and on the lines, it must prevail at home behind the lines. We shall doubtless have to change many of our points of view and exercise a larger and finer spirit of liberality with reference to those whose temperaments and training render them in practice different from us. Will this be to the hurt of the church or to the extension of the kingdom of God? We believe it will be to the greater glory of the church and certainly to the wider extension and influence of the kingdom of righteousness, which is the kingdom of God.

The get-together spirit has seized this whole nation, and we are compacted as a people and our unity is having its finest demonstration. This must spell out for us victory. This being so, can the people in any branch of our church do other than recognize that middle walls or partitions are a menace and a disgrace, and that they must be abolished?

Under the imprint of the Baptist Union of Victoria, the following is taken from the report of the commission on baptism in answer to the question, What Baptists can do to facilitate church union?

1. Since baptism is not essential to membership in the church universal, it ought not to be a bar to Christian unity. Life is infinitely more than terms of belief or modes of worship. So on the basis of a common life churches ought to constantly coöperate.

2. But all communions virtually agree in making a baptism a prerequisite to membership in any organised church. All demand a baptism except the Society of Friends and the Salvation Army. Roman Catholics, the Greek Church, and most Protestants, agree on this point. Hence the plea for a baptised church membership should not prevent church union.

3. We regard baptism as being of the utmost value because of its emphasis on personal faith and personal responsibility, and its public identification of the believer with the passion and purpose of Christ, rather than identification with a body of men holding certain doctrines.

4. Though in our view infant baptism is unscriptural and as baptism meaningless, we recognise a spiritual intention in those who practise the rite, and we would affectionately impress upon our brethren of the evangelical churches the advisability of substituting for their baptism of infants a service of dedication, which seems to us the spiritual content of the rite as they practise it, and of leaving the experience of baptism to the believer on profession of faith.

Whilst at present we and our brethren of the other evangelical churches conscientiously differ on the question of baptism, we would earnestly pray that together we may find some way to the deepest spiritual union and heartiest coöperation in all that pertains to the extension of Christ's kingdom, without the sacrifice of those principles committed to us as stewards of the manifold grace of God.

Federation of the Free Churches in England moves slowly according to *The Quarterly Register*, Edinburgh, which says:

The present position of the evangelical Free Churches of England with regard to Federation is as follows: Of the six larger denominations,

the Baptist, Congregational and United Methodist have decided, with almost entire unanimity, to federate and to appoint representatives to the Federal Council. The Presbyterian Synod and the Primitive Methodist Conference referred the question to their local synods and councils. The Wesleyan Conference referred the matter to a special committee. Of the five smaller denominations, the Independent Methodists and the Wesleyan Reform Union agree, the Countess of Huntingdon's Connexion postpones, and the Moravians and Disciples of Christ have yet to report.

The federation in France is more encouraging. The same paper continues:

All Protestant Churches in France have combined in a Federation—the Protestant Federation of France—whose object is publicly to manifest the brotherly union of the French Protestants. The Federal Council of the French Churches, without interfering in the administrative autonomy or the religious activity of the constituent bodies, aims also at coördinating their efforts for moral and social action on the French people.

Dr. J. H. Garrison, Claremont, California, and Dr. J. W. Buckham, Berkeley, California, have had an interesting discussion of Christian union in *The Pacific*, San Francisco. Dr. Garrison says:

If it is admitted, then, that Christ's authority is an element in Christian catholicity, the question is whether baptism is authorized by Christ. Most Christians, including Congregationalists, admit that it is. The difference arises as to its form and its proper subject. Furthermore, there is very little difference now among scholars as to the original form of the ordinance, or as to how Jesus was baptized. But when we come to the crux of the question, it is this: Is the original form of baptism essential to its validity in the church today? The question which Disciples and Baptists, and other immersionists have to face is, Are we justified in the face of present world conditions in making the form of the ordinance a barrier to church membership, when the spirit of obedience is there? That is a question that cannot be too hastily answered. We must consider the symbolic testimony of the ordinance as clearly indicated by Paul in Romans vi. 4, 5 and Col. 2:12. This difficulty about perpetuating the witnessing value of the ordinance to the resurrection of Christ is only partially met in the liberty which would be essential to any union for each one to practice what he conscientiously believes to be the teaching of the New Testament, on that subject. Meanwhile, it seems to me, that Congregationalists might well consider whether they could not, for the sake of union, yield a practice for which they would hardly claim any scriptural authority, namely, infant baptism, substituting therefor the consecration or dedication of infants to God by prayer and pledging parents to the bringing up of their children in the nurture and admonition of the Lord. This would be more catholic and less Roman Catholic, and would make the union much easier for Disciples who consider faith as essential to any valid baptism. Congregationalists do not believe in baptismal regeneration any more than Disciples.

If the proposed conference of the two bodies through this joint committee of one hundred meets in this spirit, and each should show this

disposition to find a common basis of union, it seems possible to me that a way might be found by which each body of believers might be allowed liberty of conscience to practice what each believes to be Christ's will, within the bonds of a common fellowship—a consummation devoutly to be wished. But each must seek to view the problem from the other's point of view.

One thing is certain: There must be liberty of conscience in any union that is practicable or profitable. If we are large enough to grant this mutual liberty, then the question is occurring to some leaders whether it would not be far better to unite on the fundamental agreements of the two bodies of Christians, and allow liberty in the matter of form, than to remain separate, contrary to our Lord's prayer for the union of his followers. Not all of us Disciples or Congregationalists have reached this conclusion, but the spirit in which we approach this problem will have much to do in determining the ultimate decision. One thing is sure we cannot promote unity by creating division. We have got to be patient with all dissenters, and seek to bring all to the unity of the faith in the bonds of peace. This will require time for the educational process and the growth of fraternity.

Dr. Buckham says:

There is much in common between the Disciples' body and ourselves, as the report of the comity committees at the Columbus Council pointed out, and as Dr. Garrison's letter indicates. It is true that we have always placed more value upon theology than they, but it is also true that we have learned, through sad experience, what they were born into, that only the simple things are essential: God, the Spirit, Christ and his teachings, and the life of love and service. On church government we are practically agreed. Forms and sacraments have their place, but surely it is secondary and need not keep us apart.

The question of baptism can certainly be adjusted. Infant baptism—or "pedo-baptism," as it used to be called—has decidedly the worst of the argument, both historically and logically, and might well be given up for our own sakes as well as for the sake of union. Much of the significance of baptism lies in the fact that its reception is an act of faith. It is true that the faith of the parent may in a very beautiful sense become sponsor for the yet unborn faith of the child. But that for which infant baptism has stood, at least in our Congregational ancestry—the spiritual unity of the family—is fully conserved in that which it has now virtually become—a service of dedication. It would require but little alteration to make infant baptism wholly a rite of dedication.

The writer cannot forget how earnestly this step was urged, as one which would bring Congregationalists and Baptists nearer together, by one whose prophetic voice is now silent—Prof. Rauschenbusch, in a conversation in 1915, when the latter was lecturing at the Pacific School of Religion. Would such a step cause our Episcopalian and Presbyterian brethren to stumble, or block the way of affiliation with them? It may be so. Surely the way toward unity is hedged with difficulties.

As to the method of baptism—in case we should adopt adult baptism—surely there need be no serious obstacle. Granted that historical investigation, as Dr. Garrison asserts, is strongly in favor of immersion as the original form, yet the form, as he himself seems willing to concede, does not greatly matter. If one has any question on that issue let him turn to one of the oldest and most authoritative of Christian documents, the "Didache" or "Teaching of the Apostles," written probably before 120 A. D., in which it is stated: "Concerning baptism, baptize thus: Having first rehearsed all these things, 'baptize in the name of the Father, and of the Son and of

the Holy Spirit' in running water; but if thou hast no running water baptize in other water and if thou canst not in cold, then in warm. But if thou hast neither, pour water three times on the head, 'in the Name of the Father, Son and Holy Ghost.''' (Section VII.) (See "The Apostolic Father" in the Loeb Classical Library, p. 321.)

Nothing could be clearer than that as to the superiority of spiritual meaning to method. Long established custom or preference might well be the principle on which the individual church should determine its own method of baptism—and all other similar matters as well.

As to confessional requirements of admission to the church, the conviction that the utmost simplicity and the use of New Testament terms is best, is now almost universal among Congregationalists, with the emphasis upon faith in Christ and discipleship to Him.

In *The World To-morrow*, New York, Bishop Paul Jones, in writing of "A Christian Essential," says:

See in how small a degree the divisions between the churches are due to real difference of understanding or of interpretation of the Christian spirit. It is rather the way they *do* things that is the stumbling block to any kind of unity. Each church says to the other, "I will show thee a more excellent way"; for it is far easier to establish and measure customs of polity, ways of worship and rules of conduct, than it is to foster the spirit which makes a man a new creature in Christ.

Under the title "Christ—the Constructive Revolutionary," Canon B. H. Streeter, of Hereford, writing in *The Constructive Quarterly*, says:

Christ was essentially a critic of tradition; but especially of religious tradition—whether on its theological, moral, or ecclesiastical side. No small part of His recorded utterances consists in criticisms of contemporary conceptions of the character of God, of current notions of right conduct or of that ecclesiastical tradition by which the word of God was made of none effect. Another point to notice is that He was a severer critic of the Church than of "the world." Both on the doctrinal and on the practical side He stigmatized its failure. Taking the commandment "Love God, love your neighbour," as the test or criterion of true and real religion, He found that the theologies, the moralities, the ecclesiastical ordinances of His time tended to disguise and overlay, or even to make impossible, the weightier matters of the law.

Again:

And what should be our own attitude towards the Historic Church? The axe is laid at the root of the tree, the year is given to dig and to tend. I have a confidence the Church is not dead but sleeping. I hope and believe that Jerusalem even in this her hour will recognize the things which belong to her peace, and that the Christian Church to-day, unlike the Jewish Church of old, may have the insight and the courage to face that Constructive Revolution—in theology, in forms of worship, in organization, in practical activity—which is the condition of its realizing its destiny for the uplifting of mankind.

LETTERS TO THE EDITOR

THE STRICTLY DENOMINATIONAL SCHOOL OUT OF DATE

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—May I express my satisfaction with your editorial in the October number on “Have Denominational Schools a Moral Right of Existence?” You asked a most searching question and answered it cogently. The strictly denominational school, controlled and administered in that narrow interest, confining its funds to its own students, using a curriculum which puts its sectarian stamp on its graduates, is out of date. It should consider a limited number of alternatives. If it remains under denominational control, it should at least liberalize its funds and curriculum so as to train on equal, non-sectarian terms students from all quarters. Or, such a school would take a more forward step by making itself undenominational in constitution, board of control and faculty, and so inevitably in curriculum, inner life and outgrowing service. Better yet would be coöperation and federation of such undenominational schools as are near enough for the purpose. And best of all would be unions of many small schools into a few splendidly equipped ones, established at great educational centers in the mighty currents of the world’s life, among cosmopolitan populations which furnish laboratories for training and fields for service.

Such a movement toward breadth and union is the more urgent because Christian service has grown so multiform. Ordained ministers are now but one among many groups of religious leaders. It is even more true of the rest than of ministers they they need not and should not be trained in denominational schools and given sectarian character. The war has taught our soldiers and sailors, our Christian workers among them, and multitudes of us at home, that the great essentials of faith and life are the same for us all, that smaller things have trivial rights, that our churches stand apart on non-essentials and that it is folly to attempt the vast moral and religious conflict of the world with divided forces.

Our theological faculties are composed of men accepted among the foremost leaders of the churches. They are a powerful force whether for or against advance. In this mighty day of vast proportions, when misery and sin are seen in huge and naked bulk, when no good work need be small and slow, when gigantic forces can be levied and led to immense and decisive victory, when divisive and puny effort is condemned by modern men who are doing the rest of the world’s work in great ways, our theological schools should turn their total united power into the forward movement. Should this be the way of sacrifice, it would prove to be the way of life.

Berkeley, Calif.

Yours very sincerely,

C. S. Nash,
President of the Pacific School of Religion.

UNION OF SEMINARIES BOUND TO COME

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—A union theological seminary movement is bound to come and I should personally be favorable to such a movement and in-

terested in it. I see no reasons why studies, which come to all schools might not be pursued by more students alike and provisions made for special instruction in matters of denomination of history and polity. I doubt whether the church is quite ready for a plan which would wipe out entirely the denominational inheritance in the past; nor am I sure that this would be desirable, even if possible.

If the theological students of today were to study together, it would be easier for them as the ministers of tomorrow, to work together in closer harmony, and with more cordial coöperation.

Very sincerely yours,

Evanston, Ill.

Charles M. Stuart,
President of Garrett Biblical Institute.

REBIRTH OF DENOMINATIONS NECESSARY FOR UNION SCHOOLS

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—According to your request, I send you my opinion concerning the views which have been so clearly stated in the Editorial entitled, "Have Denominational Schools the Moral Right of Existence?"

1. The change proposed in theological seminaries if it originated with the denominational bodies themselves would undoubtedly be productive of emphasis on those essential matters in which such bodies agree, and would lead to the publication of these matters in the open, while non-essential matters which are divisive would be presented in the corner. But even then no real unity of spirit or coöperation would result so long as the denominations themselves continue on their present divisive bases. The seminary ordinarily is a product of the denomination rather than a producer of it. The denomination, itself, therefore, must be reborn in the spirit of unity first; then the seminary will become the expression of that rebirth.

2. There are denominational seminaries (I am acquainted with one at least) in which the effort is constantly made to inculcate the teachings of unity so that every man going out from them shall (a) recognize the validity of ordination in other denominations and the validity of the sacraments as administered in other denominations; (b) coöperate heartily in all matters of community welfare; (c) plant churches or missions only in accord with a well defined and cordially executed interdenominational comity; (d) make denominational ties and denominational efforts absolutely secondary to the welfare of the Kingdom, not a means of building up the denomination, but a means of building up the work of God. Given such a seminary attitude and such insistent instruction in seminary classrooms and conferences, and actual unity is well on its way.

3. Personally I would be glad if each denomination today would state exactly what those features are in every other denomination that are the hindrances why it cannot unite in full and reciprocal fellowship of spirit and of work with the other denominations. As a teacher of church polity I am well aware of the part that definitions of the church and of the ministry and of the administration of the sacraments have in keeping denominations apart. Ecclesiasticism is a very important factor in the divisions of Christianity. Some persons claim that it is the most important factor, introducing and sustaining such divisions. As a Presbyterian, I should be much pleased if Methodists, Lutherans, Episcopalians and others would state in brief terms what they wish the Presbyterian Church in the U. S. A. to change, indicating what is wrong in our

attitude and standards in order that they and we may be one. Then let the Presbyterians do the same for the other denominations. In some such way, and only in some such way, so far as I can see, can we reach real unity. General sentiment in favor of unity, however beautiful it sounds and however unctuously it is expressed, will, I fear, produce very little result until we actually face the definite matters that keep us apart—matters that always must keep us apart until they are changed. As the relation now stands, there are, (I fear again) principles of polity existing among our Protestant bodies that make real unity between these bodies impossible. When those principles of polity are changed, and only then, the dawn of the day of unity will have come.

Chicago, Ill.

James G. K. McClure,
President of McCormick Theological Seminary.

DISSENTS FROM RECENT EDITORIAL ON DENOMINATIONAL SCHOOLS

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—Your editorial on denominational schools has interested me greatly, not least because I find myself in emphatic dissent from the principles you advocate. I am quite ready to recognize the dangers that attach to denominational training, but they, in my belief, spring from the spirit in which such training has been given and not from the thing itself. Holding as I do that every body of Christians has vital hold upon actual truth and that such hold is more far reaching and penetrating than the reach of any individual members of the group, I cannot help feeling that, for the effective interpretation of their particular trust, men need in their days of training the close and intimate participation in the corporate life of their communion that only the denominational seminaries can give. For example, I have too profound a respect for the values inherent in Methodism to suppose that these values can be adequately represented by one or two Methodist professors engaged with others in teaching a mixed group of students. It is not simply a question of a few definite principles which can be clearly annunciated. Methodism includes a method of approach, a pervasive influence that affects almost every field of theological study. Undenominational seminaries would make for undenominationalism generally, and that means to me the obscuring of the manifold richness of the Christian faith and way of life until all fades into a drear monotone. In the field of politics. I believe that a true internationalism will include undimmed all the varied gifts of the nations and draw its strength from the vitality of a true nationalism. Just so, I believe that the way to unity lies through a deeper understanding of our particular inheritances and a finer loyalty to the great traditions of which we are a part. In all this, however, I acknowledge the need of a readier recognition of the sincerity and loyalty of those who do not share our own traditions.

New York City.

Yours faithfully,
Hughell Fosbroke,
Dean of The General Theological Seminary.

THE MOBILIZATION OF THEOLOGICAL SEMINARIES IS THE IMPERATIVE DEMAND

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The last official statistics obtainable state that the theological schools in the United States now number one hundred and sixty-nine.

They are distributed among the various religious bodies, and sustained by them, as follows: Roman Catholic 28; Lutheran 25; Presbyterian 23; Methodist 22; Baptist 15; Episcopalian 14; Disciples 11; Congregationalist 10; all others 24. In them are 1,422 teachers and 12,051 students. The real estate (land and buildings) is valued at \$24,321,211, and the endowments total \$40,895,681.

Adding properties not included in the above, as the cost of libraries for instance, here is a truly vast sum measuring the effort and sacrifice of the churches of America, approaching one hundred millions of dollars. It is a fair question that comes from the donors to those who bear the responsibility of stewardship, are we administering this great trust bestowed, with economy and wisdom? And, in passing, it is to be noted, that this inquiry, not in the spirit of unfriendly criticism, is now heard more and more.

The careful consideration of the problem propounded suggests views of these training schools of the several denominations from varying points affording diverse perspective. First, the relation of these seminaries to each other. This inquiry, in the very beginning startles one; and, for the very reason, though the oldest of these schools have already observed their centennials, there have been few relationships, even among those of the same communion. Only in recent months, the oldest of our universities, discerning this fact of the lack of coöperation, invited the representatives of about half the schools to meet in conference, three days, as the guests of Harvard. Fifty-three of the institutions responded and were represented by eighty of their teachers. The work of the Christ in the United States and Canada was admirably viewed in a programme, wrought out with rare perspicacity, from the standpoint of the ministry. It was the first meeting of this character the schools had ever held, and the spirit of a cordial fellowship was marked indeed. May it result in hearty coöperation hereafter.

The relation of these many schools to their denominations varies greatly. Some of the seminaries are virtually independent. Others are sadly hampered by ecclesiastical restraint. Local influence, rather than national needs, makes many of the institutions provincial. The distribution of the schools cries out for immediate action. In twenty-three states of the union, there are no divinity schools. On the other hand, there is a most unfortunate congestion in others. A loud call is heard everywhere for consolidation; for example, the Lutherans have 25, almost as many as the Roman Catholics. The fourteen denominations, bearing the name Presbyterian, yet having no official relations with each other, have 23 theological colleges, three times as many as are needed. There are cities having six, seven, eight and even nine schools; while other great centers of population have not one. More than one hundred denominations in America have no theological seminaries at all. A wise mobilization of the educational forces of the churches is imperatively demanded.

The relation of the schools, not alone to each other and to their denominations, but to the people, requires our most serious consideration. Of all the many types of educational institutions, no one is so far removed from the life and thought of the day. This great gulf must be bridged even if fewer men lead cloistered lives as hermits, giving their years to the dative case. Professors in vital and sympathetic touch with the life and problems of the churches are now needed. The studies of the classroom should partake more largely of the humanities even if theology be less "systematic." A larger liberty must be given the student. It were better if all the school-grist should *not* be ground through the one hopper; for gifts and aptitudes widely differ, and specialization grows

in evidence in the ministry of the churches. The work of the faculties should reach out, not solely to the classrooms, but to the student before he enters the school, and the graduate after he goes forth. This enlarged sphere of usefulness would make the yearly totals on ledgers look more favorable; for, as it is at present, theological education is far and away the most costly in America.

This needed mobilization of seminary forces in the theological schools, the training camps for Christ's army would bring new incentive and faith to teachers and students. It would pluck the fly out of the ointment as the seminary stands, apologetically, pleading for recognition and adequate support. Furthermore, it would successfully eliminate a competition from two sources, which daily becomes more powerful and threatening, namely, first from the larger universities, which are at present openly appealing to the more scholarly of their students to prepare, by graduate work, for the varying forms of the Master's work. And, second, from the so-called Bible-schools, which have raised the cry that the teaching in our seminaries may be philosophic but is no longer primarily biblical. And these schools of so comparatively a new type are not only getting the ear of the public but the young men and the young women of the people. We must "get together" if we are to live.

Sincerely yours,

E. Lyman Hood,

Atlanta, Ga.

President Atlanta Theological Seminary.

ONE GENERATION OF YOUNG MINISTERS IN INTERDENOMINATIONAL SEMINARIES WOULD SOLVE THE PROBLEM OF CHRISTIAN UNITY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The answer to the question which you propound as to whether denominational schools of theology have a moral right to continue under the new conditions that confront the Christian Church depends on the answer to be given to the larger question as to whether the religious denominations of Protestant Christianity (not to extend the question further) have served the purpose and accomplished the ends for which they were providentially called into existence.

The time was when the Christian Church, in its unity, became an autocratic and even despotic ecclesiasticism, using its authority to compel not only uniformity in religious belief and modes of worship but abject obedience to whatever rules and regulations were prescribed and imposed. In so far as it was resistance to an ecclesiastical autocracy which thus undertook to force uniformity in matters of faith and worship where perfect liberty should have been allowed that produced those divisions in the Church which we call denominations, it was a wise and beneficent movement, and the perpetuation of these denominations was not only desirable but necessary for the preservation of religious liberty, and the highest interests of the Christian religion were promoted by such divisions. So long as it is necessary or desirable, for the preservation of Christian liberty and a pure Christian faith, to perpetuate the religious denominations in their separateness, denominational colleges and theological schools are not only advantageous but necessary.

But whenever the time comes that perfect freedom in all matters of religious faith and worship is enjoyed by all, and there is practical agreement and unity as to all the great essentials of Christian faith and duty, and perfect liberty in non-essentials, then, it may be reasonably claimed, the religious denominations will have accomplished their great and all important mission, and from this time on the highest efficiency

of the Church can be secured only through unity and union, through coöperation and concentration. The greatest need of the modern Christian Church is for such a union and distribution of all Christian forces as shall make their utilization in the accomplishment of the common Christian task in the highest degree efficient by making impossible needless and hurtful denominational rivalries and prevent the dissipation and waste of manhood and money in maintaining sectarian interests at the expense of the larger interests of the Kingdom—and yet accomplish this beneficent result in a manner that will rob no man of his present Christian liberty in matters of faith and worship.

Nothing in the modern Christian Church is so promotive of denominational separateness and the perpetuation of the present sectarian divisions in the church as denominational schools of theology in which the distinguishing doctrines and tenets and practices of the denomination controlling the school are emphasized as the things of primary value and importance in the education of the young minister. But it should be said that the faculties in many of the strongest and best denominational schools of theology are so catholic minded and fraternal, and so little in sympathy with emphasizing sectarianism in matters of doctrine and polity and ritual, that they would themselves heartily welcome and enter into any movement that would throw them into closer educational fellowship and coöperation with Christian scholars of other churches than their own. It is doubtless also true that a large majority of the young ministers of the Protestant church of today are so much in sympathy with the growing spirit of catholicity and Christian unity that if left to themselves to select their own theological schools, uninfluenced by ecclesiastical pressure of any kind, they would prefer a school where they could mingle, during their days of preparatory study, with young ministers of all the evangelical churches, and where they could come under the instruction of the best Christian scholarship, regardless of the ecclesiastical affiliations of the scholars themselves. I do not know of anything that would promote genuine Christian catholicity and coöperation and bring about Christian unity both visible and invisible among the various denominations so speedily and so effectually as the transformation of denominational into interdenominational schools of theology and the consequent education of the young ministers of these various denominations together in interdenominational theological seminaries. One generation of young ministers thus educated would speedily solve the problem of church unity.

Nashville, Tenn.

W. F. Tillett,

Dean of Vanderbilt University School of Religion.

FAVORS CO-OPERATION OF SCHOOLS, BUT NOT MERGER

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—You have honored me by asking an expression of my opinion on the editorial “Have Denominational Schools a Moral Right of Existence?” which appears in THE CHRISTIAN UNION QUARTERLY for October, 1918. I can only do so, if I may be allowed to speak quite frankly,—though, I trust, in a courteous and Christian spirit.

With the end for which that editorial yearns, I am in profound sympathy. A divided church seems to me the tragedy of tragedies,—unless indeed the imperfect and unintelligent discipleship of those who “profess and call themselves Christians” is more tragic, as it certainly is the ultimate root and cause of division. I am firmly convinced that reunion must be had; and that to gain it we must all be ready, not to forget or depreciate the convictions that make up our differences, but to trust to the

inherent power of truth to prove itself, and so trusting must be ready to enter upon peace conferences with few or no reservations or conditions. Personally, I am ready to take this stand, and ready to see my communion take it. For I trust the Spirit of Truth.

But I cannot feel that an attempt to end or transform the "denomination schools" will at present prove practicable or wise, or truly helpful; though I am ready to believe that even now *some* of our seminaries might profitably be abandoned, or combined. In the main, however, I am firmly persuaded that the "denominational school" must be maintained for the present at least, and strengthened,—much as I also hold that its spirit cannot any longer remain narrowly belligerent and sectarian. I feel strongly three points,—among others:

(1) Probably all such schools are in possession of trust funds given for a specific purpose. I cannot see that it is now possible to divert those funds to purposes that are not those for which they were given. Important, practically, as this matter is, I do not count it a permanent difficulty. When the separated churches become one organically, this difficulty will be soluble: but till then it seems to me a barrier that is final. We cannot do evil that good may come; abuse an existent, even if subordinate trust, in order to fulfill a yet larger trust. The final solution must be true to both.

(2) I am more than ready to grant that "denominational schools" have in the past propagated, and still do in considerable measure, propagate, the spirit of divisiveness; and that in so far forth they do the devil's work. On the other hand, I firmly believe that many if not most of our separate churches bear witness to some aspect or other of God's truth that is constructive and important and that is needed for the fulness and perfection of the reunited and truly catholic church. And in so far as the "denominational school" stands for this aspect of truth it has, I hold, a positive and precious contribution to make. This seems to me true of the schools within my own communion: their churchmanship, as we say, differs very greatly; and I for one believe we have need of them all. And I do not see how this varied witness could be borne if they were merged. A single institution can hardly develop with equal strength of conviction the High Church and the Low Church view; just as no individual can be both these at once with equal vigor and intelligence. The differences are *not* superficial, neither are they based solely upon intellectual opinions: they reach down deep into temperament and fundamental outlook. Consequently, each cannot find its most complete expression save by embodiment, as it were, in different individuals and different institutions. I do not wish therefore to see *our* various and varied seminaries merged into one; though I hope and pray for a closer intimacy, coöperation and mutual understanding. And if the "denominational school" will only stand for its own interpretation of Christianity in the true Spirit of Christ, I believe it will prove rather a help than a hindrance to the ultimate reunion of Christendom. In a plea for this spirit of brotherliness, and for a casting out of narrow sectarianism, I should heartily join; whereas I cannot join, at least now, in advocating the elimination or merger of "denominational schools."

(3) Finally, is not such a proposal a putting of the cart before the horse? Denominational seminaries exist as an expression, or, if you so please, as a symptom of denominationalism. Is not the wise process towards a cure to deal not with the symptoms, but with the disease? I do not wholly like my figure of speech here; for I am firmly persuaded that many of our divisions are for truth's sake, in part, and that the truth they bear witness to must be conserved. Your proposal appears

to me based upon the assumption that we can reach reunion by a process of cancelling the denominational differences; and up to a certain point I agree to this. But a point comes when these differences are of great and vital significance; and I for one cannot imagine reunion that does not recognize and provide for them. To reduce our theological teaching to the lowest possible minimum and thereby to secure agreement and reunion, strikes me as fatuous,—even as a failure in the love of truth. I am quite aware that the opposite effort,—that of comprehension,—looks and probably is far slower and even more difficult. Yet I believe it to be the only way to reach an abiding and worthwhile reunion of Christendom. It is for this that I wish to work. And it is because this appears to me the only thing worth working for that I would deplore any steps towards reunion that sought the goal of a mere wiping away of divergencies. For until we reach this higher goal, to do away with the agencies which teach our respective grasps of truth would, in my opinion, be simply suicidal,—or rather, still more, unfaithful. The catholic church of the future must not only insist upon the fundamentals, but must also comprehend all there is of truth,—its overtones.

It is well, I am sure, to raise the question which this editorial deals with, in the interest of clear thinking; and I thank you for having done so.

Yours very truly,

Philadelphia, Pa.

George G. Bartlett,

Dean of the Philadelphia Protestant Episcopal Divinity School.

THE DENOMINATIONAL THEOLOGICAL SCHOOL IS NECESSARY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I have read carefully the editorial on denominational theological schools in the October issue of *THE CHRISTIAN UNION QUARTERLY*. The illustration from the unified command of the allied armies is interesting; but it does not prove the proposition. It is possible to have unified command and still maintain the different nationalities of the fighting forces with their national schools for the training of soldiers and sailors. If by a denominational divinity school is meant an institution which indoctrinates its students with the idea that they have a monopoly of Christian truth or that theirs is the only Christian church, then such faculties and students are a religious nuisance. But if a denominational school may be loyal to its own tradition and heritage while presenting and holding Christian truth in hospitality of spirit, then I believe that such an institution is not only warranted but necessary. Chicago Theological Seminary is a Congregational graduate school of theology located at the University of Chicago, but maintaining its own autonomy. More students of other denominations are trained in its courses than representatives of its supporting denomination. There is the largest catholicity of teaching in its faculty; but we are Congregationalists in conviction and practice. Personally I believe that we must seek Christian unity of spirit and service; but I do not feel the need of uniformity of organization or ritual. I believe that real Christian union may for the present be best promoted by variety of forms expressing essential unity of spirit and temper. And to this ideal the denominational theological school is necessary.

Yours faithfully,

Chicago, Ill.

Ozora S. Davis,

President of Chicago Theological Seminary.

MUST HAVE THE CO-OPERATION OF MINISTERS AND LEADING LAYMEN FOR UNION OF SCHOOLS

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I have read with care the editorial in the October issue of *THE CHRISTIAN UNION QUARTERLY*, and believe the utterance timely. Perhaps in these reconstruction times there will be a well defined tendency on the part of theological institutions to gravitate toward common strategic centers, where greater opportunities may be afforded their students for complete preparation for the Christian ministry. This unification of effort could be accomplished without loss in so far as the peculiar and differentiating teachings of the various communions are concerned, each religious body having an opportunity of presenting to its own candidates the peculiarities of faith and practice characteristic of its life. I am of the opinion, however, that such a unification will not come until the ministers and leading laymen of the various communities are made to see the importance of such a move, and are willing to coöperate most heartily with the theological seminaries.

Lexington, Ky.

Fraternally yours,
R. H. Crossfield,
President of Transylvania College.

PRESENT CONDITIONS WILL STRANGLE ANY ATTEMPT TO FEDERATE DENOMINATIONAL SCHOOLS

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The extent of changes taking place in all the realms of human thought and action, as the result of the world war, is probably not as great as popularly represented. That there are great changes no one questions. Many of them, however, are on the surface and will be shown by maps, geographical lines, national organizations and attitudes—political and religious. Few will be the changes in fundamentals, either in education or religion. Some things hitherto considered essential will be relegated to the "junk heap;" others held of lesser importance may be stressed as primary and foundational.

The editor's statement "We are forced to look for other foundations for both education and religion," is not justified in the light of facts. What is the purpose of a church school education? What are the foundation stones of education as generally accepted? The purpose is to give knowledge of human situations. Courses of study in standardized institutions must include history, sociology, ethics, science, philosophy and theology. Such courses may be supplemented by many others, but these are absolutely essential to show a student human situations and how to adjust himself to them. The world war may modify some of these, but it will eliminate none and will substitute nothing therefor.

Religion related to education as taught in denominational schools includes fundamentals of Christianity believed and taught since the days of the Apostles. The separation of church and state in America precludes the teaching of theology in state institutions. The leadership in religion and religious education must be obtained where the Bible is used as a text book. The war has not changed the concepts of Christianity concerning God, Jesus Christ, the Holy Spirit and the New Testament church, with its ordinances and spirit. Emphasis may be deflected to some doctrines and tenets more than to others, but the world war has not so "upset past notions of religion" that no subsills remain under it.

Division in the church is tragic. It is not in harmony with the will of Christ. However, the federation of churches does not promise that unity

for which Jesus prayed; neither will the federation of denominational schools give assurance of Christianity. If denominational schools combine their contribution to the life and spirit of our republic, give them a moral right to exist. Such separation and lack of coöperation have been handicaps to the progress of Christianity and toward the attainment of highest scholastic standards. There is no present substitute for the church school. If denominational schools combine in regional parts of our country, with sufficient endowment to do standardized work and compete with institutions maintained by state taxes, the faculties of such institutions of higher learning could possibly ignore religious differences of patrons and continue instruction until patronage would become popular; but conditions now prevailing in the United States will strangle any attempt to federate such institutions of learning. A number of cases can be cited to support this conclusion. Foreign fields differ from the homeland interpreted to our disparity and regret. I would hail with delight the closing of every breach in the wall about the fold for the sheep of our Lord and rejoice in the hanging of the gate where one PORTER should know His sheep and be known of Him. Until that time comes, all we can do is to give in the spirit of life the clearest, fullest conception of the sublime ideas of Christianity. The schools must continue to train the men to carry such messages back by character.

East Enid, Okla.

Very sincerely yours,
I. N. McCash,
President of Phillips University.

THEOLOGICAL SEMINARIES WILL AUTOMATICALLY COME TOGETHER

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I have read with great interest your editorial in THE CHRISTIAN UNION QUARTERLY with reference to denominational schools and their moral right of existence. Personally I am heartily in favor of federation or coöperation wherever theological seminaries are located in the same community. Organic union is not legally possible, even if it is the ultimate ideal, because such institutions have the denominational feature written into the civil charter as well as the ecclesiastical. Federation, however much we desire it, will never be possible until the communions to which the institutions belong come closer together, for in my judgment the chief obstacle to such movements is not usually found in the intelligent leaders but in the rank and file of the churches. The first step necessary is for the various denominations of Christians to come into closer relations, to federate if possible, or to go one step further and arrange an organic union, and the theological seminaries, like the missionary boards, will automatically come together. The seminaries where exegesis, theology, and church history are taught scientifically are paving the way for the realization of the ideals of church unity. On the other hand, the institutions in which these subjects are presented from a partisan point of view and in a sectarian spirit are lending themselves to perpetuate the schisms of Protestant Christianity. In fairness such a discrimination should be made. In closing I might state that at the Western Theological Seminary students of all denominations are received and are entitled to equal privileges, and every year we have representatives from several communions in addition to those of the Presbyterian Church.

Pittsburgh, Pa.

Very sincerely yours,
James A. Kelso,
President of the Western Theological Seminary.

DEFENDS THE DENOMINATIONAL SCHOOL

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—Referring to the October number of THE CHRISTIAN UNION QUARTERLY, I believe in Christian union. This commits me also to the programme of the union of denominational colleges and seminaries. The logic of events and the spirit of the times must eventually lead to such desirable consummation.

This is far different, of course, from advocating independent colleges, responsible only to their boards of trustees. As against such colleges, I would much prefer the state college. Education, without Christ, is to my mind worse than ignorance. The only hope of democracy is a Christian people, and the only assurance of such a people is a system of Christian colleges, equal in dignity and scope with the tax-supported schools which from their very nature cannot teach religion.

But as things are now, I should stoutly defend the denominational college, controlled by a single denomination, looking hopefully to the time when our Lord's prayer for the oneness of His people shall be answered in a united church, maintaining its system of Christian schools as the backbone of its own uplifting life.

I would not destroy the good we have, but would see it transformed into the better we so sorely need.

Elon College, N. C.

Sincerely,
W. A. Harper,
President Elon College.

PERMANENT PEACE DEPENDS UPON UNITY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I am interested in and working for Christian unity. We cannot establish a permanent peace and the democracy of the world unless we are united. Protestant denominations, Orthodox communions, Catholics and Old Catholics all have the same Lord and one Saviour, Jesus Christ. Why should we not be united in spirit and truth?

Duryea, Pa.

Most respectfully yours,
T. V. Jakimowicz,
Rector of the P. N. Catholic Church,
Virgin Mary of Czenstochowa.

A CONFERENCE OF CHRISTIAN LAYMEN IN JAPAN

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—It is with some sense of satisfaction that I can forward you the information of the following facts relating to our religious activity.

The General Conference of laymen of various Christian denominations was held in Tozansho, Y. M. C. A. building, commencing on the 2nd of August and ending on the 6th. The site of the conference was about two miles from Gotemba station of the Tokaido line near Fujiyama. The congregation numbered 110 on the third day. Among them there were four well known ministers of the Presbyterian denomination—Rev. Mr. Uemura, Rev. Mr. Koraki, Rev. Mr. Ebina and Rev. Mr. Ibuka, besides a few women visitors. The laymen assembled represented the various denominations of the whole country, but most of them belonged to the Nippon Kirisuto Kyokai (Presbyterian), Kumiai Kyokai (Congregational), Shinrei Kyokai (Baptist), and Methodist and there were only two men from our Nippon Seikokai (Anglican Church).

The whole proceedings are too lengthy to mention, but there is one thing that prompted me to write you this letter. I borrow here Dr. Vance's expression as quoted in *THE QUARTERLY* just received. Throughout the meeting "there is a great wave of hunger for unity at this time and if the way continues to be blockaded by ecclesiastical leaders the masses (laymen) will arise and decide for themselves." That such energy pervaded the whole congregation there was not the slightest doubt. In consequence of the high tone for unity thus prevailing in the Conference, the committee for furthering the object of Christianizing Japan was elected, twelve in number and after many discussions the following resolution was passed:

"We, the laymen, present at the conference held on the 5th of the 8th month of the 7th year of Taisho hereby agree to endeavor with harmonious coöperation to propagate Christianity in Japan and to make every effort to infuse the spirit for the unity of all Christian denominations in accordance with the will of God."

The meetings were mostly conducted under the leadership of Mr. Nagawo Hampei, the director of the Central Railway Bureau. He was the promoter of uniting, some years ago, two or three Presbyterian denominations in Moji City, naming it hence Godo Kyokai, or the United Church and is a great advocate of Christian unity.

Yours faithfully,

828 Mirami Ota, Yokohama, Japan.

S. T. Fujita.

COMMUNITY CHURCH IN CALIFORNIA

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—It may be of interest to know of an effort towards union in this little community of Ceres, Stanislaus County, California. It is overchurched. The four churches coöperate, holding Sunday night union services, with union choir, in a large tabernacle, the pastors preaching in rotation. On Wednesday night we have union prayer meetings. At Christmas we had a union community tree, it being, as last year, quite a success, in which old and young were educated to see how much they could give to the suffering Armenians and Syrians.

May I add that in a recent visit to my former home and scenes of evangelistic labors in Australia, I rejoiced to find all Methodist churches, including Primitive Methodists, Free Methodists, Bible Christians, etc., united in the one Methodist Church. There was also but one young people's society, the Christian Endeavor. One night the Christian Endeavor Society of the Methodist Church came to the Christian Church. I gave up my pastoral position to the Methodist pastor and all other officers yielded to those of the visitors, who took charge and furnished the programme of the evening. Later we returned the visit and followed a like plan. At a district meeting and later at a state Christian Endeavor convention there answered to the roll call the Church of England, Lutherans, Baptists, Congregationalists, Presbyterians and half a dozen other communions. At the annual state convention of Victoria, held in the big Masonic hall in the city of Melbourne, 1,200 were present, who joined in a most happy, fraternal spirit, animated by a most harmonious enthusiasm. May this union work spread mightily.

Ceres, Cal.

J. W. Webb,
Minister Christian Church.

BOOK REVIEWS

UNITY AND SCHISM. By Rev. T. A. Lacey, M. A. The Bishop Paddock Lectures for 1917. A. R. Mowbray & Co. London. 221 pages. \$1.25 net.

IN selecting a dozen books on Christian Unity covering this generation, Mr. Lacey's contribution would undoubtedly have a place. It is a book that wonderfully helps to clear the atmosphere in one's approach to the delicate and difficult problem of a united Christendom. The seven chapters which originally were seven lectures delivered on the Bishop Paddock Foundation of the General Theological Seminary, New York, are followed by lengthy appendices containing important documents and illustrations of theories examined, especially quotations from St. Ignatius, St. Cyprian, etc.

In the opening chapter, under the title "The Fundamental Idea", he maintains that the church becomes "a larger Israel" founded in the unity of redeemed mankind, consequently including all races with one God the Father of all men and one Lord Jesus Christ incarnate in the common humanity. He says: "To achieve this, two things are necessary. On the one hand, the Gentile Christians must accept Hebrew origins; they are made fellow heirs with the Jews, and the Fathers are become their fathers. St. Paul treats this as normal. He tells the Gentile converts, whose cause has triumphed under his leadership, that they were formerly 'alienated from the commonwealth of Israel, and strangers from the covenants of the promise;' but now they that were once far off are made nigh with the blood of Christ. In this way a tradition was established which has proved constant. In the spread of Christendom through the world few things are more remarkable than the consent of converted nations to forget their own people and their father's house, their own origins and their own heroic age, accepting in substitution the history and legends, the heroics and the national memories of the Palestinian Hebrew."

In the second and third chapters he discusses the episcopal and papal theories with unusual clearness and frankness. He finds in neither theory a satisfactory solution for the unity of the church. Of the first he says: "How can you make an *articulus stantis aut cadentis ecclesiæ* of that which did not exist in the first age of the church? How can that be the one bond of unity, the lack of which did not prevent the church from being one and united in the day of St. Paul? You may insist on the necessity of the apostolic foundation; you may demand the continuity of the apostolic fellowship; you cannot require, for the fulfilment of either condition, an organization of the church to which the apostles themselves were strangers. On the high ground of theory you must allow that any effective way of maintaining apostolic unity will suffice; on the broad ground of history

you must observe that the way in use, the episcopal way, has been subject to modification. You must assume an apostolic origin for the institution of episcopacy, for no other account of it seems possible; but there is nothing to show that the apostles made it irrevocably the one and only safeguard of unity. Neither Ignatius nor Cyprian seems to be acquainted with any such tradition; they took episcopacy as a fact of experience, and you must be content to do the same. It was an instrument of unity; if you try to make it the only possible instrument, fixed and indispensable, you will put more upon it than the tradition warrants.”

Of the papal theory he is equally strong. He says: “Is the papal jurisdiction a guarantee of unity? Look round upon Christendom. It may hold together those who accept it without question. But that is sectarian unity, the unity of those who agree in a particular opinion. Is that the unity of the whole Church of Christ? The papacy has done great things, but there is one thing that it has not done; it has not held all Christians together. It has not held even the majority of them together. It has claimed too much. It has attempted more than could be done by the means employed. We must look elsewhere for the unity of the church.

His fourth chapter deals with the sectarian conception. He meets this in the same spirit of fairness and leaves us this remarkable paragraph for our thought: “You should not look for sectarianism in those sects which you condemn. No doubt you will find it there, and will condemn it wholeheartedly. It is more important to look for it in yourself, and in those with whom you habitually act. You will find it when you adopt some facile rule for distinguishing tares and wheat. You will find it when you employ some convenient standard, set by the fashion of the day, for determining what is catholic or orthodox, enlightened or liberal. Your standard may be a part of the truth of God, but you can isolate it into a falsehood. Perhaps nowhere can you stumble more easily into sectarianism than in the search after unity. For sectarian unity, the unity of those who pronounce a *shibboleth* in exactly the same way, is the easiest thing in the world to achieve. In despair of achieving a larger unity according to the will of God—which is one of the hardest of tasks—you may fall back on that easy course, and lapse into a contentment that is death. Beware of agreements. Agreement to differ is the worst kind; but agreement on selected articles may be a worse danger. It is a substitute for the unity of the body of Christ; and it is a substitute that satisfies.”

In the fifth chapter he discusses independency and denominationalism, calling the latter and rightfully so, “a barbarous name.” In the sixth chapter he discusses intercommunion and federation. He sees the insufficiency in all this and says some fine things for the way out of the confusion. Regarding apostolic orders he says, “I turn to my other point: the obstinate question of the sacred ministry. You will find no way of escape in subtle distinctions between validity and regularity. To lay down absolutely what are the essentials of valid ordination is probably beyond the power of any ecclesiastical authority. ‘The Lord knoweth them that are

His;’ the secret of acceptability is hidden within the divine knowledge. When a Congregationalist friend said to me, ‘I reckon myself as good a priest as you, and as good a bishop as the Bishop of London,’ I had no answer. You cannot show peremptorily that such an one is not a priest of the Most High God. But the pastors of the church can say, and ought to say, that no man shall be allowed to minister to their flock unless there is ample cause for believing him to be truly admitted to the sacred ministry. They have not to prove a negative against him; they have to make good the affirmative. And there seems to be only one way of doing this. A man ordained according to the immemorial practice of the Catholic Church needs no further credential; without this, his title remains at least in doubt.”

The last chapter deals with brotherhood and is a fitting close to a remarkably clear survey of the whole field of unity and schism. He says: “Brethren. Brothers do not cease to be brothers when they are divided by a family quarrel. Nor does the family cease to be one because it is divided. Nor can you rebuild it on federal principles. Not federation, but whole-hearted reconciliation is needed. The Christian Church is one family, and Christians are brothers. It is a fact, not an aspiration. All Christians are brothers. Orthodox and heretic, Catholic and schismatic, all are brothers. It is because they are brothers that heresy and schism are sins. We are, in point of fact, one divided family, and the first step towards reconciliation is the acknowledgment of brotherhood. That means repentance. We need not look curiously into the origins of schism; that is the way to self-exculpation. We are not called to the easy and pleasant but unprofitable task of lamenting the sins of our fathers, and building the tombs of the prophets whom they slew. We are called to repent of our own sins; not of one another’s sins, but of our own; the sins by which we have perpetuated discord. And repentance means renunciation. We are not to cast away things tried and proved, in a vain hope of mutual accommodation; but there are sacrifices to be made before those things are approached. A sacrifice should be the giving of something that we value, something of cost. And it must be offered, not in hope of gain—for then it is no sacrifice,—but as an act of love. We must listen to the cry, albeit raised by discordant voices, ‘Sirs, ye are brethren!’ ”

It is the call of a prophet. The church must begin in earnest to recognize the fact that the members of all churches, irrespective of name or creed, are included in the brotherhood. “Real unity must be found first; theological and canonical schemes of union will follow.”

OUR BIBLE. Its Origin, Character and Value. By Herbert L. Willett, Ph.D. The University of Chicago. Chicago: The Christian Century Press. 278 pages. \$1.35 net.

THIS is a finely written volume, covering in untechnical phrases a wide field of rich thought. It is in harmony with constructive modern scholarship and whether perused by ministers or laymen it will furnish a valuable help in one’s understanding of the Bible.

A HISTORY OF THE CHRISTIAN CHURCH. By Williston Walker, Titus Street Professor of Ecclesiastical History in Yale University. New York: Charles Scribner's Sons. 624 pages. \$3.00 net.

IN this notable book Professor Walker has given us a thoroughly accurate and comprehensive Church History in one attractive and convenient volume. He gives ample presentation of the facts of the history of the Church in a graphic and graceful style which makes this a most readable and illuminating book. The work divides the history of the Church into seven periods. I. From the Beginnings to the Gnostic Crisis; II. From the Gnostic Crisis to Constantine; III. The Imperial State Church; IV. The Middle Ages to the Close of the Investiture Controversy; V. The Later Middle Ages; VI. The Reformation; VII. The Transition to the Modern Situation. This is a simple, comprehensive outline, logical and sufficient.

There are two particulars in which this book is especially interesting and valuable. The first is the interpretation of the characters and the influence of the great leaders of the Church in the different periods of its history. Professor Walker has a genius for getting into the life and thought of the great men of other days and for bringing out the contribution that each has made to the whole. The second is the exposition not only of the various movements in the Church, but also of the various political, intellectual, and social movements and institutions of the different periods and their relation to and influence on the development of the Church and its institutions and doctrines. This makes the work a constructive history. It deals not only with facts and events, but with meanings and values.

The book is exceedingly timely, coming as it does just at the time when the attention of the Christian world is being more and more directed toward the re-union of the Church and the re-assessment of its doctrines and institutions. In presenting a comprehensive survey of the great outlines and backgrounds of Church History this book renders a valuable service in connection with the crucial problems of the hour.

THE CHALLENGE OF THE PRESENT CRISIS. By Harry Emerson Fosdick, Author of "The Meaning of Prayer," "The Manhood of the Master," etc. New York: George H. Doran Company. 99 pages. 50 cents.

THIS is a strong and fearless analysis, discussed in all too brief pages, under six divisions, of themes that are uppermost in the public mind to-day. The limitations of force and the reasons for the church accepting the challenge by repentance and pursuing a course that shall guide men to higher levels are the sections of the book that point the way to better social conditions. It is wisely said.

UTTERANCE AND OTHER POEMS. By Angela Morgan, Author of "The Hour Has Struck" and "The Imprisoned Splendor." New York. The Baker and Taylor Company. 109 pages. \$1.75 net.

THERE is a lyric rhapsody in many of these poems that will please all lovers of poetry. Miss Morgan is a real artist and this volume is a witness to her unfettered power.



"The greatest need of our generation is that of apostles of reconciliation."—JOHN R. MOTT.

THE CHRISTIAN UNION QUARTERLY

Edited by PETER AINSLIE

THE conference on organic union held at the invitation of the General Assembly of the Presbyterian Church in the U. S. A. in Philadelphia, December 4th-6th, 1918, is considered of such importance that this entire number is given to its proceedings, including the papers presented by the various evangelical communions relative to their position on the organic union of the church.

APRIL, 1919

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No. 4

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THIS JOURNAL IS INTERDENOMINATIONAL AND INTERNATIONAL and is the servant of the whole Church, irrespective of name or creed. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of our unchristian divisions. Its readers are in all Communions.

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THE SPIRIT OF EARLY CHRISTIANITY

THE favorite figure in which the church of the first century set forth its conception of the Spirit of Christianity is that of "the Good Shepherd." The emblem which appears on this page is a reproduction of one of the early Christian gems.

"ONE FLOCK



ONE SHEPHERD."

"No one has written more appreciatively respecting this symbol than Dean Stanley in his *Christian Institutions*. It appealed to all his warmest sympathies. 'What,' he asks, 'is the test or sign of Christian popular belief, which in these earliest representations of Christianity is handed down to us as the most cherished, the all-sufficing, token of their creed? It is very simple, but it contains a great deal. It is a shepherd in the bloom of youth, with the crook, or a shepherd's pipe, in one hand, and on his shoulder a lamb, which he carefully carries, and holds with the other hand. We see at once who it is; we all know without being told. This, in that earliest chamber, or church of a Christian family, is the only sign of Christian life and Christian belief. But, as it is almost the only sign of Christian belief in this earliest catacomb, so it continues always the chief, always the prevailing sign, as long as those burial-places were used.'

"After alluding to the almost total neglect of this lovely symbol by the Fathers and Theologians, he says that it answers the question, what was the popular religion of the first Christians? 'It was, in one word, the religion of the Good Shepherd. The kindness, the courage, the love, the beauty, the grace, of the Good Shepherd, was to them, if we may so say, Prayer Book and Articles, Creed and Canons, all in one. They looked on that figure, and it conveyed to them all they wanted. As ages passed on, the Good Shepherd faded from the mind of the Christian world, and other emblems of the Christian faith have taken His place. Instead of the gracious and gentle Pastor, there came the Omnipotent Judge, or the crucified Sufferer or the Infant in His mother's arms, or the Master in His parting Supper, or the figures of innumerable saints and angels, or the elaborate expositions of the various forms of theological controversy.' But 'the Good Shepherd represents to us the joyful, cheerful side of Christianity of which we spoke before. . . . But that is the primitive conception of the Founder of Christianity in those earlier centuries when the first object of the Christian community was not to repel, but to include; not to condemn, but to save. The popular conception of Christ in the early church was of the strong, the joyous youth, of eternal growth, of immortal grace.'"—Frederic W. Farrar in *The Life of Christ as Represented in Art*.

Organizations for the Promotion of Christian Unity

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

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

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

CHRISTIAN UNITY FOUNDATION, 1910, President, Rt. Rev. Frederick Courtney, office, 143 E. 37th St., New York. For the promotion of Christian unity throughout the world by research and conference.

CHURCHMEN'S UNION, 1896, President, Prof. Percy Gardner; Hon. Secretary, Rev. C. Moxon, 3 St. George's Square, London S. W., England. For cultivation of friendly relations between the Church of England and all other Christian bodies.

COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER, 1910, President, Rt. Rev. Charles P. Anderson; Secretary, Robert H. Gardiner, Esq., Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

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

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

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

CHRISTIAN UNITY CALENDAR

A WORLD Conference on Faith and Order, time and place not yet named.

AT THE instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

A CONFERENCE on the organic union of the evangelical communions of America will be held at a place and time to be designated later, perhaps in November or December of 1919. For particulars write Rev. W. H. Roberts, D.D., Witherspoon Building, Philadelphia, Pa.

Bibliography of Christian Unity

THE BOOKS included in this list are by Episcopalians, Presbyterians, Roman Catholics, Congregationalists, Unitarians, Lutherans, Baptists, Disciples of Christ, etc.

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CHRISTIAN UNITY PRAYER LEAGUE

A VISION OF UNITY

“THOUGH the vision tarry, wait for it” . . . that vision which, as we cannot but believe, rose before the author of the Fourth Gospel: a vision which points, in its fullest realization, to the highest fellowship of individuals and peoples linked heart to heart and hand to hand because one and all “bound by gold chains about the feet of God.” Yet there must be no passive waiting for the vision; it behooves us to work for it. And we shall so work to better purpose, when, steeping ourselves in the great thoughts which stirred in the mind and soul of our Evangelist, we aim at translating them into action with an eye to every circumstance and exigency which confronts us in our modern world.—*H. Latimer Jackson in The Problem of the Fourth Gospel*, p. 141.

DESIRE FOR UNITY

THERE are drawings together, there are movements for unity in the various churches, there are longings for reunion between church and church, there are germs out of which a League of Nations may well be developed: if all these are to come to fruition, it is for Christians once more and far more efficiently to make the portrait of “the many-featured unity,” to say to all mankind:

“A Man like to me
Thou shalt love and be loved by forever: a Hand like this hand
Shall throw open the gates of new life to thee. See the Christ stand!”
—*Walter Lock in The Constructive Quarterly*.

A PRAYER FOR UNITY

ALMIGHTY GOD, who art able to do such things as pass man’s understanding, give us an heart earnestly to believe that thou art able and willing to do all those things for the good of thy Church which, of ourselves, we are unable to perform. Cast out from our hearts, we beseech thee, the spirit of unbelief: and help us so to humble ourselves before thee and to open our hearts and minds to the teaching of thy Spirit and the leading of thy will that those things may be accomplished which shall unite in one Body thy faithful people; through Jesus Christ our Lord. Amen.

WORLD CONFERENCE ON FAITH AND ORDER

WITH the advent of peace, the visible unity of Christians in the one Lord of peace and righteousness and love is an absolute necessity, if the new order of the world for which we hope is to be permanent and effective. The problems of reconstruction are the greatest ever presented to humanity. It is now no question of reestablishing a balance of power which, though it might make war impossible for a time in an exhausted world, would leave the nations armed to the teeth, with hearts full of jealousy and suspicion. The problem now is to create a Brotherhood of the World. The splendid lessons of duty, service, sacrifice, which privileged and unprivileged alike have learned through all the horrors of this titanic struggle, must be conserved. Rich and poor, the weak and the strong, must understand that no man can reach his highest development so long as he lives only to himself.

Nations and individuals must hear the message that God is Love, revealed in His Son, Incarnate in Jesus born of the Virgin Mary, and that the supreme law of the world is Christ's New Commandment that we should love one another even as also He has loved us. The Church was established that it might proclaim that message and establish that law,—the message of love, infinite and eternal, the law of the only life that is worth living. But love is unity, the sharing in the one Life of God. A divided Church cannot fully manifest that Life, nor adequately proclaim that Love.

The World Conference on Faith and Order is an attempt to bring Christians together in true Christian love and humility to try to understand and appreciate one another, and so to prepare the way for constructive effort for that visible unity which is necessary to convince and convert the world to its Redeemer. Already many partial and local efforts are being made toward reunion. It cannot be doubted that God the Holy Spirit is inspiring and guiding them. But the world is no longer merely an aggregation of nations. It is one, as it never has been before, and as it never will be again for generations, unless it be placed on the foundation of which Jesus Christ is the corner stone. Christians need the vision of a whole world at peace because it is at one in the peace of God which passeth understanding. God has blessed the efforts to bring about the World Conference to a degree which seemed impossible eight years ago. Almost every Communion which could be reached has promised its co-operation, and the Commission of the Protestant Episcopal Church is preparing to send as soon as possible deputations to present the invitation to join in the Conference to the Churches of Rome and of the East and to those in other countries to which access has not yet been possible.

But if progress is to be made toward the visible reunion of Christians it can come only from the deep desire of the whole Church, and that desire can find its only effective manifestation, its only means of achievement, through incessant and fervent prayer. Urge your friends and acquaintances of your own and other Communions to prayer for the turning of the hearts of Christians to unity and for the guidance of the World Conference. Form prayer circles in private houses and ask your minister to hold public services.

By order of the Commission of the Protestant Episcopal Church on the World Conference.

Charles P. Anderson, *President*,
William T. Manning, *Chairman of Executive Committee*,
Robert H. Gardiner, *Secretary*.

Gardiner, Me.

CONFERENCE THE WAY TO ADJUSTMENT

How thankful we should be that all over Christendom people have got sick of sectarianism, and (too lightly, no doubt, in many cases) bid us make haste and come together! For it cannot be lightly done. "Union is not to be obtained," said one of our ablest ministers recently taken from us, "by toning down conviction, or searching for ambiguous phrases." Peace must come through the truth—*the truth as it is in Jesus*, stated, apprehended, grasped with intense realization of the duties it imposes. "When Christians differ," said S. Ambrose, "they should not contend: they should confer."—*James Cooper in the Closing Address as Moderator of the General Assembly of the Church of Scotland, 1917.*

As a venture, while everything else is advancing in price, *THE CHRISTIAN UNION QUARTERLY* is reduced from two dollars to one dollar a year, beginning with the January number. It is hoped that every subscriber will seek to secure another reader.

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RECORD OF THE PROCEEDINGS OF THE CONFERENCE ON ORGANIC UNION HELD AT THE INVITATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

WITHERSPOON BUILDING, PHILADELPHIA

December 4th to 6th, 1918

THE Conference on Organic Union, held at the invitation of the General Assembly of the Presbyterian Church in the U. S. A., convened in Witherspoon Hall, Witherspoon Building, Philadelphia, Pa., December 4th, 1918, at 2 P. M., and was called to order by the Chairman, Rev. William Henry Roberts, D.D.

Devotional exercises were conducted by the Chairman. Prayers were offered by Drs. Wm. H. Roberts, Frank C. Parkin, H. C. Herring and Wm. P. Merrill. The Chairman announced that the representatives present, as a rule, were members of Committees or Commis-

sions on Church Union or Unity of their respective denominations.

The roll was called by Dr. H. C. Herring and representatives responded from nineteen communions as follows:

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Rt. Rev. PAUL MATTHEWS, D.D., Princeton, N. J.

†Rev. JAMES S. STONE, D.D., 664 Rust St., Chicago, Ill.

†Rev. S. D. McCONNELL, D.D., Easton, Md.

Rev. G. WOOLSEY HODGE, D.D., 334 S. 13th St., Philadelphia, Pa.

Rev. L. C. WASHBURN, D.D., 317 S. 11th St., Philadelphia, Pa.

Rev. S. U. MITMAN, Ph.D., South Bethlehem, Pa.

Rev. GEORGE L. RICHARDSON, D.D., 3914 Locust St., Philadelphia, Pa.

Rev. JOHN MOCKRIDGE, D.D., 2052 Locust St., Philadelphia, Pa.

Rev. JAMES P. WARE, Drifton, Pa.

Rev. J. W. ASHTON, D.D., Olean, N. Y.

Rev. ROBERT P. KREITLER, D.D., Scranton, Pa.

Mr. GEO. W. PEPPER, Land Title Building, Philadelphia, Pa.

†Mr. F. C. MOORHOUSE, Milwaukee, Wis.

†Hon. L. BRADFORD PRINCE, LL.D., Santa Fé, N. M.

Mr. REYNOLDS D. BROWN, Land Title Building, Philadelphia, Pa.

Mr. EDWARD H. BONSALE, Land Title and Trust Co., Philadelphia, Pa.

REFORMED CHURCH IN AMERICA

(Unofficially)

Rev. THOMAS H. MACKENZIE, D.D., 37 So. Parsons Ave., Flushing, N. Y.

REFORMED CHURCH IN THE U. S.

Rev. GEO. W. RICHARDS, D.D., Lancaster, Pa., Chairman.

Rev. RUFUS W. MILLER, D.D., 15th and Race Sts., Philadelphia, Pa.

Rev. J. SPANGLER KIEFFER, D.D., Hagerstown, Md.

†Prof. A. E. DAHLMAN, D.D., Sheboygan, Wis.

†Pres. CHAS. E. MILLER, D.D., Heidelberg University, Tiffin, Ohio.

†Mr. ALBERT ANKENY, Xenia, Ohio.

Mr. E. A. RICE, York, Pa.

REFORMED EPISCOPAL CHURCH

Bishop ROBERT L. RUDOLPH, D.D., 103 S. 36th St., Philadelphia, Pa.

Rev. ROBERT WESTLY PEACH, D.D., 271 Parker St., Newark, N. J.

Rev. WM. TRACY, D.D., 4400 Chestnut St., Philadelphia, Pa.

Rev. WM. A. FREEMANTLE, D.D., 1617 Oxford St., Philadelphia, Pa.

Rev. JOSEPH D. WILSON, D.D., 4401 Sansom St., Philadelphia, Pa.

UNITED BRETHREN

- †Bishop G. M. MATTHEWS, D.D., Dayton, Ohio.
 Bishop W. M. BELL, D.D., Washington, D. C.
 Bishop H. H. FOUT, D.D., Indianapolis, Ind.
 Bishop C. J. KEPHART, D.D., Kansas City, Mo.
 Bishop W. H. WASHINGTON, D.D., Portland, Oregon.
 Bishop A. T. HOWARD, Dayton, Ohio.
 Rev. W. R. FUNK, D.D., Dayton, Ohio.
 †Rev. J. M. PHILIPPI, D.D., Dayton, Ohio.
 Pres. U. G. CLIPPENGER, D.D., Westville, Ohio.
 Rev. T. D. CRITES, D.D., Toledo, Ohio.
 Rev. J. WALTER LUTZ, D.D., Chambersburg, Pa.
 Rev. H. E. MILLER, D.D., Lebanon, Pa.
 †Mr. E. L. SHIREY, Dayton, Ohio.

UNITED PRESBYTERIAN CHURCH OF N. A.

- Rev. W. M. ANDERSON, D.D., 1514 Master St., Philadelphia, Pa., Chairman.
 Rev. C. S. CLELAND, D.D., 802 N. 17th St., Philadelphia, Pa.
 Rev. J. C. SCOTT, D.D., Cambridge, N. Y.,
 Rev. JAMES PARKER, Ph.D., 331 Webster Ave., Jersey City, N. J.
 Mr. JOHN A. STEWART, 1118 Filmore St., Frankford, Philadelphia, Pa.

WELSH PRESBYTERIAN CHURCH

- Rev. ROBERT R. DAVIES, S. Meade St., Wilkes-Barre, Pa.
 Rev. R. E. WILLIAMS, 56 N. 53d St., Philadelphia, Pa.

A Docket was presented which was approved and is as follows:

DOCKET

WEDNESDAY, DECEMBER 4, 1918, FIRST SESSION.

In Witherspoon Hall.

- P.M. To preside, Rev. William H. Roberts, D.D.
 2:00 Devotional Services.
 2:30 Calling of the Roll.
 2:40 Report of Committee on Programme, Order of Business and Other
 Matters connected with the Conference, and action thereupon.
 3:00 Address by the Rev. Wm. H. Roberts, D.D., Chairman of the Com-
 mittee of the Presbyterian Church in the U. S. A.
 3:20 Presentation of Plans, Resolutions, etc., for reference to Committee
 on Business, or other Committees.
 3:30 Presentation of Views on the Subject of Organic Union of the
 different Churches.
 3:30 The Church of the Disciples, by the Rev. Peter Ainslie, D.D.
 3:45 The United Presbyterian Church, by the Rev. W. M. Anderson, D. D.
 4:00 The Society of Friends, by Mr. George M. Warner.

- 4:15 The Moravian Church in America, by Bishop C. L. Moench.
- 4:30 The Baptist Churches, by the Rev. Carter Helm Jones, D.D.
- 4:45 Announcement of Appointments, notices, etc.
- 5:00 Adjournment with prayer until 8 P.M.

WEDNESDAY, DECEMBER 4, EVENING SESSION.

In Calvary Presbyterian Church.

- P.M. To preside, Bishop Joseph F. Berry, D.D.
- 8:00 Devotional Services.
- 8:10 Addresses—The Rt. Rev. Thomas F. Gailor, D.D., Chairman of the House of Bishops of the Protestant Episcopal Church in the U. S.
The Rev. C. E. Burton, D. D., General Secretary of Home Missions of the Congregational Churches.
The Rev. J. Frank Smith, D.D., Moderator of the General Assembly of the Presbyterian Church in the U. S. A.
Necessary business, and adjournment with Benediction.

THURSDAY, DECEMBER 5, MORNING SESSION.

In Witherspoon Hall.

- A.M. To preside, Bishop Philip M. Rhinelander, D.D.
- 9:30 Devotional Services.
- 9:45 Minutes of yesterday's Sessions and transaction of business.
- 10:00 Continuance of the Presentation of the views of the different Churches.
- 10:00 The Congregational Churches, Prof. Williston Walker.
- 10:15 The Protestant Episcopal Church in the U. S., Rt. Rev. Ethelbert Talbot, D.D., Chairman of the Commission on Christian Unity.
- 10:30 The Methodist Episcopal Church, Bishop John W. Hamilton, D.D.
- 10:45 The Reformed Church in the U. S., Rev. Rufus W. Miller, D.D.
- 11:00 The Synod of the Evangelical Church of North America, Rev. John F. Baltzer, D.D.
- 11:15 The United Lutheran Church in America, Rev. H. A. Weller, D.D.
- 11:30 The Welsh Presbyterians, Rev. R. E. Williams.
- 11:45 Address by Rev. Geo. W. Richards, D. D., on The Historical Significance of Denominationalism.
- 12:15 Recess for luncheon with prayer.

THURSDAY, DECEMBER 5, AFTERNOON SESSION.

In Witherspoon Hall.

- P.M. To preside, Rev. Edgar DeWitt Jones, D.D.
- 2:30 Devotional Services.
- 2:45 Continuance of presentation of the views of the churches.
- 2:45 The Christian Union of the U. S., Rev. A. C. Thomas.
- 3:00 The Reformed Episcopal Church, Rev. A. A. Freemantle, D.D.
- 3:15 The United Brethren, Rev. W. R. Funk, D.D.
- 3:30 Reports of Committees and General Discussion.
- 5:00 Recess until 6:30 P.M. with prayer.

THURSDAY, DECEMBER 5, EVENING SESSION.

6:30 Dinner to the Conference at the Bellevue Stratford Hotel.

8:00 Addresses by Clergy and Laity.

Necessary business and adjournment with Benediction.

Rt. Rev. Thomas J. Garland, on behalf of the Local Committee of Arrangements, made an address of welcome.

Dr. Wm. H. Roberts presented the report on behalf of the Committee of Arrangements which was approved and is as follows:

The Preliminary Committee of Arrangements for this Conference, presents to you its report:

I. The Committee states first that it is composed of the chairmen or representatives of the different committees or commissions on the subjects of Christian Union or Christian Unity, which had been appointed by most of the Churches invited to be present at the Conference. Of these gentlemen the following met in Philadelphia, Pa., on November 22nd, 1918: Rev. H. C. Herring, D.D., for the Congregational Churches; Rev. Peter Ainslie, D.D., for the Disciples of Christ; Rev. Edwin Heyl Delk, D.D., for the United Lutheran Church in America; Bishop Joseph F. Berry, D.D., for the Methodist Episcopal Church; Rev. Paul de Schweinitz, D.D., for the Moravian Church; Rev. Wm. H. Roberts, D.D., for the Presbyterian Church in the U. S. A.; Rt. Rev. Ethelbert Talbot, D.D., for the Protestant Episcopal Church in the U. S.; and Rev. George W. Richards, D.D., and Rev. Rufus W. Miller, D.D., for the Reformed Church in the U. S. The Committee chose Rev. Wm. H. Roberts, D.D., for its Chairman, and Rev. Rufus W. Miller, D. D., as Secretary.

II. The Committee carefully considered the general situation as to the Conference and approved of the following matters:

1. The appointment of a Local Committee of Arrangements.
2. The program for the Conference.
3. The printing of the pamphlet containing the list of representatives, the program, and the names of the Local Committee of Arrangements.
4. The appointment of the Chairman of the Committee of the Presbyterian Church in the U. S. A. to preside at the first session of the Conference, and of the other brethren named on the program to preside as indicated thereon.
5. The appointment of Rev. H. C. Herring, D.D., Rev. Rufus W. Miller, D.D., and Rev. Wm. P. Fulton, D.D., to serve as secretaries for the Conference.
6. The appointment of a Business Committee by the Chairman of the first session of the Conference, to consist of one member from each Church represented, this Chairman to be himself one of the members.

7. The appointment of a Committee on Resolutions and Findings to be nominated by the Business Committee.

8. The sessions of the Conference to be open to the public.

9. The Members of the Local Committee of Arrangements to be received as Corresponding Members.

10. The voting upon all matters shall be by members individually, but if the request be made by any two members, then the vote shall be by denominational units.

11. The Local Committee of Arrangements to be requested to have the report of the proceedings of the Conference sent to all the denominational papers.

III. The Committee submits the following recommendations as to the scope of the business of the Conference. Attention is here drawn to the fact that the body which the Presbyterian General Assembly desired to meet was a council with regularly appointed delegates named by the respective denominational authorities but circumstances prevented the gathering of such a council prior to January 1st, 1919, the date named by said Assembly. In the situation the Committee of the Presbyterian Assembly took the following action:

WHEREAS, some of the bodies to be invited to this Interdenominational Council not having yet met since the meeting of our Assembly, and no representation of such bodies being practicable except through existing committees or commissions;

RESOLVED, that the Conference in December already agreed upon be in the nature of a conference preliminary to the Interdenominational Council planned by the General Assembly and that the date of holding such Council be left to such preliminary conference to determine.

In view of this action, which was approved by all parties interested, the recommendations as to the scope of the business are as follows:

1. That the views of each Church represented in the Conference, as to the proposal for Organic Union, be submitted as indicated in the program, that the statements presented be in writing, be submitted to the Committee on Business, and be printed in the proceedings of the Conference.

2. That all Resolutions and plans dealing with Union, offered by members or Committees, be referred to the Business Committee without reading, unless the Conference shall vote otherwise.

3. That at the afternoon session on Thursday, December 5th, the report of the Business Committee shall be submitted, and that the discussion proceed upon the main question, the desirability and practicability of Organic Union between the Evangelical Churches of the U. S.

If Union be regarded as practicable, then the Business Committee should report a date and place for the Interdenominational Council, and the Committee on Resolutions should present for consideration such recommendations as to it may appear proper.

IV. It is requested that each body of representatives in the Con-

ference be requested to report to the proper authorities in the respective Churches.

In behalf of the Committee,

WM. H. ROBERTS, Chairman.

On motion a Business Committee was constituted, consisting of two representatives from each denomination. The Business Committee named is as follows:

Rev. Cornelius Woelfkin, D.D.

Rev. H. C. Herring, D.D.

Rev. Peter Ainslie, D.D.

Rev. John F. Baltzer, D.D.

Mr. George M. Warner.

Rev. Edwin Heyl Delk, D.D.

Bishop Joseph F. Berry, D.D.

Bishop C. L. Moench, D.D.

Rev. W. H. Roberts, D.D.

Rt. Rev. Ethelbert Talbot, D.D.

Rev. Thomas H. Mac Kenzie, D.D.

Rev. George W. Richards, D.D.

Rev. F. W. Burnham, LL.D.

Bishop G. M. Mathews, D.D.

Rev. W. M. Anderson, D.D.

Rev. Robert R. Davies.

Rev. A. C. Thomas.

Bishop Robert L. Rudolph.

A Committee on Resolutions and Findings was appointed as follows:

Rev. E. A. Hanley, D.D.

Prof. Williston Walker, Ph.D.

Rev. Irving S. Chenoweth.

Rev. J. U. Schneider.

Mr. J. Henry Bartlett.

Rev. H. A. Weller.

Rev. David G. Downey, D.D.

Rev. John S. Romig, D.D.

Rev. Wm. H. Black, D.D.

Rev. C. L. Washburn, D.D.

Rev. Rufus W. Miller, D.D.

Bishop H. H. Fout, D.D.

Mr. John A. Stewart.

Rev. R. E. Williams.

Rev. Robert W. Peach, D.D.

Rev. Dr. Wm. H. Roberts, Chairman of the Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A., submitted a Statement on Organic Union, and the Attitude and Purpose of the Presbyterian Church in the U. S. A. in the matter of the call for an Interdenominational Conference of Evangelical Churches to consider the question of their organic union.

The representatives of the several denominations were then called to present their views on the subject of Organic Union as follows:

The Disciples of Christ by Rev. Peter Ainslie, D.D.

The United Presbyterian Church by Rev. W. M. Anderson, D.D.

The Society of Friends by Mr. George M. Warner and Mr. Alfred C. Garrett.

The Moravian Church in America by Bishop C. L. Moench.

The Baptist Churches by Rev. Cornelius Woelfkin, D.D.

The Conference took recess until 8 P.M., after prayer by Rev. Alex. Alexopolis, of the Greek Orthodox Church.

CALVARY PRESBYTERIAN CHURCH

Wednesday Evening, December 4th, 1918

The evening session of the Conference was held in the Calvary Presbyterian Church, Locust street west of Fifteenth street, at 8 o'clock, Bishop Joseph F. Berry, D.D., presiding. The Scriptures were read by the pastor of the church, Rev. Wm. Muir Auld, and prayer was offered by Rev. Robert Hunter, D.D. Addresses were delivered by the Rt. Rev. Thomas F. Gailor, D.D., Chairman of the House of Bishops of the Protestant Episcopal Church in the U. S., the Rev. C. E. Burton, D.D., General Secretary of Home Missions of the Congregational Churches, the Rev. J. Frank Smith, D.D., Moderator of the General Assembly of the Presbyterian Church in the U. S. A., the Rev. Alexander Alexopolis of the Greek Orthodox Church, New York. The Benediction was pronounced by the presiding officer, Bishop Berry.

WITHERSPOON HALL

Thursday, December 5th, 9:30 A.M.

The Conference resumed its sessions in Witherspoon Hall, December 5th, 1918, at 9:30 A.M., Bishop Philip M. Rhineland, D.D., LL.D., presiding. Devotional exercises were conducted by the presiding officer, Bishop Rhineland, who also expressed his gratification at the holding of this Conference.

The Minutes were read and approved.

The roll was completed.

A partial report from the Business Committee was presented by the Chairman, Dr. Wm. H. Roberts. It was voted to seat the delegate from the Minneapolis Church Federation, Rev. Morton C. Pearson, as Corresponding Delegate. On recommendation of the Business Committee it was voted to decline the application from the representative of the New Jerusalem Church.

Permission was granted the Committee on Business and Resolutions to retire from the Conference at 11 A.M.

Bishop Paul Matthews, D.D. took the place of Bishop Rhineland as presiding officer for a brief period.

The Conference continued the hearing of representatives as to their views on Church Union.

The Congregational Churches by Prof. Williston Walker.

The Protestant Episcopal Church in the United States by Rt. Rev. Ethelbert Talbot, D.D.

The Methodist Episcopal Church by Bishop John W. Hamilton.

The Reformed Church in the U. S. by Rev. Rufus W. Miller, D.D.

Dr. Wm. H. Roberts read a communication from the Executive Committee of the United Lutheran Church in America and the greetings from said Church were extended by Rev. H. A. Weller, D.D.

The Welsh Presbyterian Church by Rev. R. E. Williams.

The Evangelical Synod of North America by Rev. J. U. Schneider.

Rev. George W. Richards, D.D., presented a paper on "The Historical Significance of Denominationalism."

The Committee on Business, Resolutions and Findings reported, and the Report was adopted as follows:

The Joint Committees recommend the seating as a corresponding member of Major Wilson as a representative of the Drexel-Biddle Bible Classes.

It is also recommended that the following resolutions be adopted:

RESOLVED, That this Conference appreciates the work done by the Committee on Faith and Order of the Protestant Episcopal Churches, in the United States, Great Britain and elsewhere, with a view to a world conference of Christian Churches.

RESOLVED, That having in view the condition of the Christian people in the East, Greeks, Armenians, Syrians and others, we hereby express our cordial sympathy for them in their sufferings and pray for their ultimate liberation from the dominion of the oppressive Turkish power.

RESOLVED, That the question of publishing the proceedings of the Conference be referred to the officers of the same, with power, the Chairman of the Business Committee included.

RESOLVED, That the special publication of the address made by Dr. Richards be referred to a Committee composed of Dr. R. W. Miller, Dr. Wm. H. Roberts, Bishop Garland, Bishop Berry and Dr. Steward.

The Conference is requested to approve of the joint recommendation of the Business Committee and of the Committee on Resolutions and Findings, asking the uniting of the two Committees as one Committee.

The Conference took a recess for luncheon at the City Club. Closed with prayer by the Chairman.

WITHERSPOON HALL

Thursday, December 5th, 2:30 P.M.

The Conference convened at 2:30 P.M., Rev. Edgar DeWitt Jones, D.D., presiding.

The devotional exercises were conducted by Rev. J. Wilbur Chapman, D.D.

The Conference proceeded with the hearing of the views of representatives on Church Union.

The Reformed Episcopal Church by Dr. W. A. Freemantle.

The United Brethren Church by Pres. U. G. Clippen-ger, D.D., who presented a paper prepared by Dr. W. F. Funk.

The Christian Union by Rev. A. C. Thomas.

Having completed the hearing of the representatives the Conference spent a brief season in prayer while waiting for the report of the Business Committee.

Dr. Wm. H. Roberts, Chairman of the Business Committee, presented part of the report and was followed by Dr. H. C. Herring, Secretary of the Committee, who

read the balance of the report. The report was received and approved and the resolutions taken up seriatim and adopted.

Previous to the consideration of the resolutions prayer was offered by the Rev. William H. Black, D.D. Pending the adoption of the report as a whole, remarks were made by Drs. Newman Smyth, Charles R. Erdman, Peter Ainslie, E. A. Hanley, Bishop E. S. Lines, George E. Hunt, Bishop Joseph F. Berry and Wm. H. Roberts. The report and resolutions adopted are as follows:

REPORT OF THE COMMITTEE ON BUSINESS AND RESOLUTIONS

THE CONFERENCE, COMPOSED OF THE REPRESENTATIVES OF SEVENTEEN CHURCHES, ADOPTED UNANIMOUSLY ON THURSDAY, DECEMBER 5, 1918,
THE REPORT OF ITS COMMITTEE ON BUSINESS AND ON RESOLUTIONS,
BY A RISING VOTE WHICH IS AS FOLLOWS:

As representatives of a number of the Protestant Evangelical Churches in America, convened in conference to consider questions looking toward Organic Church Union, we are grateful to God for the motion on the part of the General Assembly of the Presbyterian Church, in calling us to counsel concerning what may be done in the furthering of this great aim. In the same spirit of appreciation, we recognize that from many other sources there are calls challenging us to consider this question as a paramount duty of our day.

It is agreed among us, that the great world crisis through which we have partially passed, and are still passing, has thrust upon us new obligations and duties, which we may not disregard. The common ideals and dangers, which have come to the front in the great war, have developed many latent forces which the Church must be quick to conserve. Moreover, the unanimity with which our people in the face of their many differing traditions, were able to fuse themselves into one body, for the common weal of the nation and the world, may be regarded as a hopeful prophecy and presage of our churches coming into a like unity, in the interests of that great kingdom dear to the heart of God and ourselves.

We believe in the oneness of the Church of Christ. We worship one God and own the Lordship of our Saviour, Jesus Christ. Our Lord admonished us that "One is our Master and all we are brethren." In His last prayer for His disciples, He prays that we may all be one, as He and the Father are one. We believe that the Church is one body, whose head is the Lord Jesus Christ, and whose life is the presence and power of the eternal and immanent Spirit of God. We are called in one hope of our calling; we have one Lord, one faith, one baptism, one God and Father who is above all, and through all, and in all. It is His Divine Spirit

which has been travailing through our experiences, to bring us to a unity of the faith, a knowledge of the Son of God, and a coöperation in His will to bring in the kingdom of righteousness, peace and joy in the Holy Spirit. We recognize that under the enlightenment of the Divine Spirit, who brings us out of darkness into His marvelous light, that the several denominations of the Protestant Church have stood and do stand for the recovery and maintenance of some special treasures of truth and life, which treasures, however, are a heritage that belongs to the universal Church of God. We recognize with deep gratitude that these common heritages have to a large degree become the possession of all the different denominations.

We are thankful for the growth and increase of the spirit of sympathetic and fraternal relations between us, which have enabled us to gather and inquire what may be the next step in the development of our common service. We believe that it is in accordance with the Divine purpose and in harmony with the will of Christ, that His Church should be one visible body to bear witness to Him among men. Being of one mind in those vital and spiritual verities which make us one body in Christ, we believe that our Master now challenges us to conquer the divisive elements, which segregate us into various and sometimes conflicting bodies, and under the guidance of His Spirit to bring the manifold treasures which have been garnered in our several histories and experiences, to a common altar, and there devote them to our Lord and His cause. At this altar, we may unitedly pray for that grace which will enable us to discover the will of God, and the movement of His Spirit for this new day and generation; and also that we may aim as one body to move together and become effective means in God's hands for the establishment of His kingdom in the world. So far as we can see, there is light along the whole horizon which bids us to be hopeful of effecting some form of Organic Church Union.

In view of the wide opportunity and solemn obligation of the hour, the following action is taken:

1. That the members of this Conference from each communion, whether present in official or personal capacity, be asked as soon as possible to appoint representatives on an Ad Interim Committee to carry forward the movement toward Organic Union here initiated.

2. The Committee shall be composed of one member from each communion, and one additional member for each 500,000 communicants, or major fraction thereof. In addition, the Foreign Missions Conference and the Home Mission Council shall each be asked to name one member.

3. The same privilege of membership on the Committee shall be extended to evangelical denominations not represented here.

4. The members of the Committee appointed by the Presbyterian Church in the U. S. A. are asked to act as the nucleus and convener of the ad interim Committee.

5. This ad interim Committee shall be charged with the following duties:

(a) To develop and use at its discretion, agencies and methods for discovering and creating interest in the subject of Organic Union throughout the Churches of the country.

(b) To make provision for presenting by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States, urgent invitations to participate in an Interdenominational Council on Organic Union.

(c) To lay before the bodies thus approached the steps necessary for the holding of such Council, including the plan and basis of representation, and the date of the Council which shall be as early as possible, and in any event, not later than 1920.

(d) To prepare for presentation to such Council when it shall assemble a suggested plan or plans of Organic Union.

(e) To consider and report upon any legal matters related to the plan or plans of union which it may propose.

6. In addition to the above, the Ad Interim Committee is directed to report to the Interdenominational Council on any and all matters within the field of its inquiries. The Committee will be subject to the jurisdiction of the Council.

In requesting the Ad Interim Committee to undertake the arduous task outlined, the Conference desires the Committee to proceed with freedom at every point. As of possible assistance, however, in the deliberations, the Conference expresses its present judgment as to certain aspects of the problem to be faced.

1. The Conference is profoundly solicitous that the effort for organic union shall have first regard to those forces of vital spiritual life which alone give meaning to our effort. No mechanical uniformity must be sought, nor any form of organization which ignores or thwarts the free movement of the Spirit of God, in the hearts of His servants.

2. In line with this desire the Conference hopes the Committee will be able to devise plans so broad and flexible as to make place for all the evangelical churches of the land, whatever their outlook of tradition, temperament or taste, whatever their relationships racially or historically.

3. The Conference regards with deep interest and warm approbation all the movements of our time towards closer coöperative relations between communions, especially the notable service rendered by the Federal Council of the Churches of Christ in America. While the Ad Interim Committee's aim and function will lie in a field entirely different from those movements, it will be expected to maintain sympathetic relations with them, and to regard with satisfaction any reinforcement which its activities may bring to them.

4. The notice of the Committee is directed to the efforts for Organic Union represented in other lands, especially the Churches of Canada. The remarkable and significant statement recently issued by a joint committee of Anglican and Free Churches of Great Britain will also call for the study of the Committee.

5. The Conference calls attention to the fact that in its search for

a plan of Organic Union, the Committee will not be precluded from considering plans of Federal Union such as are in varying forms present to the minds of members of this Conference. Our nation is a federal union but is not the less an organic union. Care should be used not to confuse the term "federal" as thus employed, with this meaning when used to signify "associated" or "coöperative."

6. Last of all, the Conference declares its hope and longing, that the evangelical churches may give themselves with a new faith and ardor to the proclamation of the gospel of Christ, which is the only hope of our stricken world, and to all those ministries of Christian love and leading for the community, the nation and the nations, by which they shall reveal to men the mind of Christ and hasten the coming of His kingdom.

Attest:—

WM. H. ROBERTS, *Chairman Business Committee*

HUBERT C. HERRING, *Secretary Business Committee*

The following messages were received during the sessions of the Conference, and were ordered made a part of the record:

Buffalo, N. Y., Dec. 3, 1918.

To Conference on Organic Union of Churches:

General Evangelical Synod of North America by Buffalo Evangelical Pastoral Conference desires to extend to you and other representatives their promise of enthusiastic approval and support. We pray for guidance of God's spirit in your deliberations. G. SIEGENTHALER.

Lowell, Mass., Dec. 5, 1918.

To Rev. Wm. H. Roberts, D.D.

Presbytery of Newburyport in session suggests merged denominations take name The Reformed Church in America.

A. McDONALD PATTERSON, *Clerk.*

Chicago, Ill., Dec. 5, 1918.

To Rev. Dr. Roberts, Chairman.

The annual Council of the Synod of Chicago of the Reformed Episcopal Church now in session sends its hearty approval of the objects of the Conference, praying that some practicable plan may be adopted for bringing about a closer union of all the Protestant Churches of the country.

SAMUEL FALLOWS, *Presiding Bishop.*

Indianapolis, Ind., Dec. 5, 1918.

To Inter-Church Conference on Union.

Best wishes and prayers for success of your meeting. Urgent need for Christian unity in the world.

PIERRE BLOMMAERT,

Presbyterian Chaplain in Chief of Belgian Armies.

On motion it was decided to close the Conference this evening after the dinner at the Bellevue-Stratford.

A Committee on Resolutions of Thanks and Resolutions regarding the Peace Conference, consisting of Drs. W. H. Day, H. H. Fout, David G. Downey, F. W. Burnham and Mr. George M. Warner, was appointed to report at the evening meeting.

The following resolution was adopted:

RESOLVED, That the papers and proceedings of this Conference appropriately edited should be collated for publication, and that Rev. Dr. Roberts be asked to arrange for such editing and publication, provided due provision can be made for the expense thereof.

The closing prayer was offered by Dr. David Downey.

BELLEVUE-STRATFORD HOTEL

Thursday, December 5th, 6:30 P.M.

The evening session was held at the Bellevue-Stratford Hotel, in connection with the dinner tendered by the Local Committee. Mr. E. W. Bonsall, presiding, acted as Toastmaster. The Divine blessing was invoked by Rev. J. W. Ashton, D.D.

After dinner was served the following responded to toasts:

Rev. George E. Hunt, D.D.—Presbyterian Church in the U. S. A.

Rev. W. H. Day, D.D.—Moderator of the National Council of Congregational Churches.

Dr. J. F. Baltzer—Evangelical Synod of North America.

Bishop Ethelbert Talbot—Protestant Episcopal Church in the U. S.

The Committee on Resolutions of Thanks and Resolutions regarding the Peace Conference, Dr. Day, Chairman, presented its report which, on motion, was unanimously adopted as follows:

Philadelphia, December 5, 1918.

The Conference on Organic Union places on record its sense of obligation to the General Assembly of the Presbyterian Church in the U. S.

A. and its Standing Committee on Church Coöperation and Union for the vision and faith evidenced in its call for such a Conference, and for the opportunity thus given to the Evangelical Churches to take the preliminary steps for the organization of a Council on Organic Union.

It expresses its high appreciation of the work of the Program Committee and the careful preparation for the comfort and convenience made by the Interdenominational Local Committee of Arrangements.

It further extends its grateful thanks to the Presbyterian Board of Publication for placing at its disposal the excellent facilities of the Witherspoon Building, already historic in interdenominational movements, to Calvary Presbyterian Church for the use of its commodious edifice, to the Press for full and accurate publicity, and to the Secretaries for their careful and efficient performance of their important duties.

While we are here seeking the visible union of the Churches of Christ, we are not unmindful of the soon coming Conference across the seas in the interest of World Peace and Union, and we fervently pray that the teachings of our Divine Lord and Master may be the basis of international peace and justice, to the end that national and racial hatred both as between nations and peoples within nations may speedily be done away, and there be ushered in the new era of peace and goodwill.

On motion of Dr. Wm. H. Roberts it was voted to place on record the felicitation of the Conference to the United Lutheran Church in America for bringing into one church three different bodies, and the Conference expressed the hope that the United Lutheran Church in America may go on to further unify all the Lutheran Churches.

It was voted to refer the Minutes for approval to the officers.

The presiding officer called upon Dr. Rufus W. Miller, Secretary of the Conference, to give the closing word, after which the Conference adjourned with singing, "My Country, 'Tis of Thee," and the Benediction by Dr. Charles S. MacFarland, Secretary of the Federal Council of the Churches of Christ in America.

RUFUS W. MILLER,
Secretary.

CONFERENCE PAPERS

The following are the papers presented to the Conference by the representatives expressive of their views on organic union:

PAPER I

CALL FOR AN INTERDENOMINATIONAL COUNCIL

The Attitude and Purpose of the Presbyterian Church, U. S. A., in the matter of a call for an Interdenominational Council of Evangelical Churches to consider the question of their organic union.

THE Presbyterian Church in the U. S. A., in common with other evangelical communions, has felt an increasing desire for a closer union of the Christian bodies of America. This desire has been greatly augmented since the outbreak of the world war which is drawing our people together along all lines of their life, and was given definite expression by the action of the 130th General Assembly of the Presbyterian Church in the U. S. A., at Columbus, Ohio, which recorded the "profound conviction that the time has come for organic union of the evangelical churches of America," and provided "that this Assembly hereby overtures the national bodies of the evangelical communions of America to meet with our representatives for the purpose of formulating a plan of organic union."

In taking this action the purpose of the Presbyterian Church is simply to invite her brethren in Christ to meet and counsel together with a view to finding a way by which we may outwardly and concretely express that spiritual union which we believe already exists among the people of Christ.

Our church is further moved to this step by her sense of the new and heavy responsibilities now resting on us all, and which must grow heavier in the new day coming to the world as the result of the great war, responsibilities which we feel cannot be adequately met in our separate capacities, but which we are persuaded can be effectively carried by a union of existing forces. Such a consummation would present to mankind a united witness of our common faith and also equip and perfect the church for the maximum of service to her Lord and the world for which He died.

WM. H. ROBERTS,

Chairman Committee on Church
Coöperation and Union.

PAPER II

THE PRESBYTERIAN CHURCH IN THE U. S. A.

BY REV. WM. H. ROBERTS, D.D.

THE position of the Presbyterian Church in the U. S. A. as to the church, as to the Christian ministry, as to Christian fellowship and as to religious

liberty is presented principally in quotations from the constitution of the church, or the Acts of its General Assembly.

I. AS TO THE CHURCH

Chapter 25 of the Confession of Faith adopted in Westminster Abbey, England, and in the Jerusalem Chamber, by the Westminster Assembly, in 1647-8, in its first and second sections reads as follows: I. "The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all."

II. "The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world, that profess the true religion, together with 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."

In 1788, the Presbyterian Church in the U. S. A., organized as a denomination in 1706, adopted its present constitution, and in the Form of Government, chapter 2, section 2, defined the universal church as follows:

II. "The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws."

In the same year, 1788, to make clear their view of the Christian standing of all believers, the following definition of a particular church was adopted:

III. "As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is reasonable, and warranted by Scripture example, that they should be divided into many particular churches."

IV. "A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government."

It is to be noted specially that the last clause of chapter II, section iv, does not read "and submit to a Presbyterian form of government." The form of government the particular church submits to is to be determined by its own members.

II. AS TO CHRISTIAN FELLOWSHIP

In chapter 26 of the Confession of Faith entitled, "Of the communion of saints," sections I and II read as follows: I. "All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory: and, being united to one another in love, they have communion in each other's gifts and graces; and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man."

II. "Saints, by profession, are bound to maintain an holy fellowship and communion, in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place, call upon the name of the Lord Jesus."

This is a very broad statement as to the warrant and manner of Christian fellowship, and of the obligations which it places upon all who profess the name of Christ.

III. RIGHT OF PRIVATE JUDGMENT

In chapter I of the form of government entitled "Preliminary Principles," sections I and II read: I. "That 'God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in anything contrary to his word, or beside it in matters of faith and worship.' Therefore, they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable; they do not even wish to see any religious constitution aided by the civil power; further than may be necessary for protection and security, and, at the same time, be equal and common to all others."

II. "That, in perfect consistency with the above principle of common right, every Christian church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that, in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case. they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own."

It is to be emphasized in this connection that preceding the declaration of principles, these words appear: "They are unanimously of opinion." There was absolutely no difference of view among Presbyterians in colonial days as to the right of private judgment, as to the separation of church and state, and as to the right of every Christian church to determine the whole system of its own internal government.

IV. RELATION TO THE STATE

While in the American Republic religious liberty is assured, it is of interest to quote what the Presbyterian Church in the U. S. A. declared as to this liberty in 1788, as set forth in chapter xxiii of the Confession of Faith entitled, "Of the civil magistrate," and in part of section 3:

II. "As nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions, without violence

or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance."

All the above quotations show clearly that the Presbyterian Church in the U. S. A. holds that a universal visible church of Jesus Christ exists in the world, that it is the duty of Christians to recognize one another as members of that universal church, that every particular church has the right to determine its own form of government and the manner of its worship within the universal church, and that religious liberty is the right of all Christians and of all Christian churches and societies. The word "liberty" is emphasized by Presbyterians as over against the word "toleration." In the United States there is no establishment of religion, and what exists is not toleration but liberty, and, finally, this religious liberty is to be maintained by the civil magistrate as the right of all persons who profess a religion.

V. HISTORY

The Presbyterian Church in the U. S. A., in relation to church union and Christian fellowship has always been prepared to put its principles into practice.

In 1704 the Presbyterians and Congregationalists of New England adopted Heads of Agreement whose title read "Heads of agreement assented to by the united ministers formerly called Presbyterian and Congregational."

In 1766 the Presbyterians and the Congregationalists of the colonies entered into an agreement for the spread of the Gospel and the defense of the religious liberty. They established a General Convention representing these bodies which met annually until 1775.

Since the achievement of American Independence, the Presbyterian Church in the U. S. A., as previously, has held out an open hand to all other Protestant churches. It is sufficient as evidence in this connection to quote the following Acts of the General Assembly; 1. The Resolution of the General Assembly establishing the Committee on Church Coöperation and Union adopted in 1903, and since that annually reaffirmed: "The Presbyterian Church holds Christian fellowship with all who confess and obey Jesus Christ as their divine Savior and Lord, and acknowledges the duty of all churches that recognize Him, as the only Head of the church universal, to work together in harmony and love, for the extension of His kingdom and the good of the world; and this Assembly earnestly desires to commend and promote this Christian coöperation, and also practically

to advance the cause of church union by confederation, and, where possible, by consolidation among the churches of the Reformed Faith, which are most nearly akin in doctrine and organization.

2. The action of the General Assembly in 1918, at Columbus, Ohio:

“Overtures 1-34, on the organic union of all American evangelical churches, making petition to the General Assembly as follows:

“That it overture the national bodies of our sister communions to hear and prayerfully consider a program for church union.

“That the General Assembly name a time and place, as early as possible, for an interdenominational council of evangelical churches.

“That our Assembly state frankly, in this call, that the purpose of the council is to discuss and, if the way be clear, to adopt a definite plan of organic church union.”

The committee, before recommending any action, desires to congratulate the General Assembly and, through it, the whole church, that these overtures show that there is an earnest desire for church unity growing in power in the hearts of many, and a determined effort put forth to accomplish the same.

It is to be noted that our church has long been forward in its expression and effort looking toward the reunion and the union of the evangelical churches of America.

The committee recommends the following action:

“That we, the commissioners to the One Hundred and Thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic church union of the evangelical churches of America.

“That this Assembly hereby overtures the national bodies of the evangelical communions of America to meet with our representatives for the purpose of formulating a plan of organic union.

“That the Assembly’s Committee on Coöperation and Union be authorized and directed to designate the place and time, not later than January 1, 1919, for the above-named convention; to prepare a suitable invitation, etc.; and to attend to all necessary arrangements.

The action just quoted, unanimously adopted by a rising vote, is the reason for the invitation extended for the present conference on organic union. The Presbyterian Church in the U. S. A. is prepared to take up and discuss the whole subject of organic union from any and every viewpoint.

PAPER III

THE DISCIPLES OF CHRIST

BY REV. PETER AINSLIE, D.D.

THE people known in the modern world as the Disciples of Christ arose about a hundred years ago in the Presbyterian household out of a desire for freedom in the practice of the catholicity of religion as a definite

step toward the unity of Christendom. The cardinal note of their message is the unity of the church in order to an effectual world-wide witness bearing for Christ.

Agreeing with all evangelical Christians on the great fundamentals of our common faith, the Disciples have sought a basis of union by eliminating those things as tests of fellowship about which Christians differ and by uniting on those things on which there is universal agreement. Their message therefore has had nothing to do with the formation of a new creed, nor did they intend originally to form a new communion. The movement developed into a separate communion contrary to the expectation and against the wishes of those who started it. To avoid creating another communion they allied themselves with one of the larger communions and remained in its fellowship for nearly twenty years, withdrawing from it only when forced to do so by circumstances which they could not control. Even now it is not too much to affirm that they possess in their spirit that same willingness to be allied with other communions if thereby the number of communions may be lessened and they be allowed their freedom to plead for Christian union by a return to the beliefs and practices of the apostolic church.

They sought in the beginning and they seek now to build upon the great catholic principles upon which all Christendom is agreed. The catholicity of their message may be summed up under six heads:

I. A CATHOLIC NAME

They give the heartiest recognition to all Christian bodies, and recognize Christians in the Greek Orthodox, Roman Catholic, Anglican and Protestant communions. The names of these various communions, however, they regard as divisive and as perpetuating divisions, contrary to the prayer of Jesus and the teachings of the New Testament. None of these names is catholic. The Eastern Orthodox Church is not a proper designation, because the term Orthodox is used in this name to distinguish one particular body of Christians as separate from others. Even the name Roman Catholic is not catholic, for the term Roman destroys its catholicity and makes it provincial. The only names truly catholic are those furnished by the Scriptures and are, for the individual believers, "disciples," "disciples of Christ," "Christians," "friends," "saints," etc., and for the whole body, "the church," "churches of Christ," and "church of God," and by implication, "Christian church." Therefore to the Disciples there are no other names to wear but the catholic names of the Scriptures, which all believers and churches use, but in a secondary sense. The Disciples have sought by wearing these names to the exclusion of all others to make their use primary and have urged other believers to do likewise.

II. A CATHOLIC CREED

When the Disciples arose all communions had separate creeds, and by their creeds they were separated. The creeds therefore were divisive and

not catholic. It was not a question of the truth or error of the creeds; they were venerable expressions of the faith of the church. But as statements of truth they are exclusive and designed not to include and unite, but to exclude and divide. One communion would not accept the creed of another communion, but all communions accept Jesus as Lord and Saviour. The Disciples, therefore seeking for an all-inclusive creed which would unite all Christians, went back to the beginning of the church and found their creed in the simple confession of the Messiahship and Lordship of Jesus and the commitment of their lives in obedience to him. To those expressing a desire to follow Christ they ask not so much *what* they believe as *whom* they believe. Every person, therefore, deciding for Christ, is asked to affirm publicly his belief in Jesus as the Christ, the only begotten Son of God, and his Lord and Saviour. This is catholic ground and is proposed by the Disciples as the simple and sufficient confession in which all believers can unite in the expression of their faith in Jesus Christ.

III. A CATHOLIC BOOK

All Christians and communions accept the Scriptures as containing the Word of God. In a very distinct sense is this true of Protestants, but the various communions have their systems of theology, based upon interpretations of the Word of God, and which they adopt as standards for their respective churches. From many of these systems of theology the Disciples do not dissent. They would, however, make them schools of thought, instead of standards of doctrine, for to make those interpretations the standards of different groups of Christians is divisive, and opposed to catholicity. Since all agree that the Scriptures contain the Word of God, why could not the Scriptures alone be sufficient? They appear to have been so for the early church. Why should they not be so for the church now? The distinctive message of Protestantism has always been justification by faith, the sole authority of the Scriptures, and the right of private interpretation. The Disciples, believing heartily in these principles, adopt them to an ultimate conclusion, and going beyond Protestant creeds and systems of theology, take the Scriptures to be sufficient for the rule of Christian life, acting upon the principle expressed in the phrase of Chillingworth: "The Bible and the Bible alone is the religion of Protestants." Here again they seek catholic ground and taking the Scriptures as their only book of authority they seek to persuade others to take this catholic book as their sole book of authority.

IV. A CATHOLIC ADMINISTRATION OF THE ORDINANCES

Having committed themselves to a catholic policy for the union of the church, the Disciples were compelled by the logic of their position to find a way for the practice of catholicity in the administration of the ordinances of baptism and the Lord's Supper. Concerning these matters, Christians have long been dreadfully divided. On the question of baptism, after a long and painful wrestling with the facts as they came to view them, and through long and diligent examination of the Scriptures, the

Disciples, at great cost to their own hearts in giving up much that had been precious, were constrained to adopt the immersion of penitent believers as the one baptism which seemed to them most truly Scriptural and therefore the one on which all could agree. For infant baptism they prefer to substitute the dedication of children, remembering that the little child is the one model which Jesus held up before all who would be fit for the kingdom. The Lord's Supper they conceive to be the supreme act of unity and catholicity, sustaining and expressing both the union of the believer with Christ and the underlying oneness of the whole church of God. In its observance, therefore, the utmost of catholicity must prevail. Accordingly, both in theory and practice, the Disciples hold the Lord's Supper open to persons of all communions, simply expecting each Christian to examine his own heart and to participate according to the dictates of his own conscience, thus cherishing the fact of the sacrament and leaving its interpretation to the individual believer. As to the season of the Lord's Supper, the Disciples practice the weekly observance. On these vital matters the Disciples have earnestly sought catholic ground, desiring most heartily to find a position which would be in strictest accord with the truth and on which all Christians can unite.

V. A CATHOLIC POLITY OF CHURCH GOVERNMENT

In matters of government the Disciples are a pure democracy. Beginning as they do with the primary principle of catholicity in all things, they recognize the universal equality, spiritual suffrage and priesthood of all believers. In all matters of practical organization and administration, therefore, each congregation conducts its own affairs in its own way, subject to the teachings of the Scriptures and consistent with the honor of religion and the good name and well-being of the whole church, directly accountable in all things to Him who is the Head of the church, Jesus Christ. For those great systems of church government and ecclesiastical polity which have been developed through the centuries the Disciples have the greatest respect. Nevertheless they cannot but regard these systems as in many ways essentially uncatholic and undemocratic, making as they do distinctions, orders and classes among believers, among whom Christ declared there should be no distinction, saying, "One is your Master, even Christ, and all ye are brethren." These systems serve the purposes not of unity, but of division, and in the last analysis violate the catholicity of the church of God. In this important connection the Disciples have endeavored zealously to find a basis of organization and administration which would be true to those constitutional principles given by Christ for the government of His church and which would be catholic ground on which all Christians can agree and unite.

VI. A CATHOLIC BROTHERHOOD

Holding the universal brotherhood of all Christians as a most precious fact, the Disciples have sought for the widest possible fellowship. They hold fast to the heritage guaranteed by the word of the great Apostle,

“All are yours.” Therefore they would not be estranged from any, but would have fellowship with all. Sometimes they have faltered in this, and they have come far short of the mark, nevertheless the ideal has ever been cherished in their hearts. “By this shall all men know that ye are my disciples, if ye have love one to another.” Two paths have reached out before the Disciples—one to proclaim the Gospel upon this basis to the whole world, and upon this they have grown to their present size; the other to make overtures to other communions for coöperation in a common service to God. In the latter they have not been so successful, but they are not discouraged, for they yet expect that around the conference table they will be able with all others to present that which they hold as their sacred trust, willing to say now, as Thomas Campbell, one of their earliest leaders said a hundred years ago, that if there is “a better way to regain and preserve that Christian unity and charity expressly enjoined upon the church of God they will be thankful for its discovery and will cheerfully embrace it,” believing most confidently that one way or another the whole church of God will, in due time, “attain to the unity of the faith.”

The supreme passion of the Disciples of Christ is the union of all Christians in order to the exaltation of Christ and the salvation of a lost world. They believe that a divided church means an infidel world. Their one aim and hope has been, therefore, that their movement might somehow be used of God as one step toward the clearing of the atmosphere of all conflicting theories and toward the healing of the unhappy divisions of His church. This is their only apology for a separate existence. They believe that the union of the church of God is as much a part of the divine program as the death of Jesus on the cross and His resurrection from the tomb.

PAPER IV

UNITED PRESBYTERIAN CHURCH OF N. A.

BY REV. WILLIAM M. ANDERSON, D.D.

THE United Presbyterian Church originated in the union of the Associate and the Associate Reformed Presbyterian Churches. These smaller sisters of the Presbyterian faith forming this union have an honorable history in the defense of the Gospel through persecution and bloody sacrifice. Their forbears laid down their lives willingly that we might possess in heritage the Gospel of Christ in all of its purity.

The ancient Culdees, servants of God, had much to do in the early evangelization of Scotland and their presentation of the truth was in all of its primitive simplicity. But the glittering form of popery introduced by Augustine in the year 603, lured these earnest people away from their faith in exchanging the orders of Rome for the simple presbyterial forms of the Culdees. The corruptions introduced through papal agents brought about the reformation period of the 16th century and the organization of the established church of Scotland in the year 1560. The

names of such martyrs as Patrick Hamilton and George Wishart will ever be held in precious memory as long as the annals of ecclesiastical history may be read. These shed their blood in 'martyrdom rather than surrender to the corruptions of papal Rome. Sad to relate the established church became a prey to designing and unscrupulous men, who not only held to unsound truth, but filled the vacant pulpits of congregations with undesirable and ignorant men whose presence was a menace to the peace and harmony of the congregations. Protests were made against the abuse of this patronage with no avail and pastors were often installed with the use of the sword and bayonet against the will of the people. Any published statements of the orthodox doctrine were condemned by the ruling powers of the General Assembly and the publishers accused of following divisive courses. These high-handed acts of the Assembly brought about a secession of ministers whose names are familiar to all of the Presbyterian faith. Among the seceders are the names of the Erskines, Boston, Moncrieff and others. These ministers organized in 1733 the Associate Presbyterian Church of Scotland and twenty years afterward, at the request of immigrants already arrived in America, sent forth two missionaries in the persons of Alexander Gellatly and Andrew Arnot. These established 'missions in the counties of York, Lancaster and Chester. This work in the New World prospered and was constantly augmented by the arrival of brethren from across the seas. Two presbyteries were formed;—one in Pennsylvania and the other in New York. In 1782 a union was effected between these two presbyteries and the Reformed Presbyterian presbytery of America. The latter was the lineal descendant of the Church of Scotland. The new organization was called the Associate Reformed Presbyterian Church, a combination of the two names forming the union.

A considerable number from each party refused to join the new organization and continued in their separate existence. The United Presbyterian Church of North America is the final union of the Associate and the Associate Reformed Presbyterian Churches. This organization was completed in the city of Pittsburgh on the 26th day of May, 1858. This happy event was consummated as a result of the month previous being given over, by both bodies, to prayer and conference with the consequent out-pouring of the Holy Ghost. The scene in Old City Hall, Pittsburgh, where the union was enacted would be hard to describe. Three thousand persons witnessed the event. Never had they heard such fervent prayers, such soul-stirring addresses nor such a volume in songs of praise. The two moderators joined hands in the symbol of the union effected. Dr. D. C. McClaren, of the Associate Reformed Church, took the hand of Dr. J. T. Cooper, of the Associate Church, saying:—"In the presence of this assembly, in the presence of the members of this synod, and in the presence of Almighty God, I extend to you, my brother, the right hand of fellowship in love indeed and may this union be to the glory of God forever: Amen." Dr. Cooper replied:—"Most cordially do I reciprocate the expression of my dear brother's heart. In the name of the Associate Synod of North America, I give a brother's hand and a brother's heart.

Let our hands thus linked together be the token and the emblem of this union. Here let us pledge our mutual fidelity and our mutual love. Let us bury in a common grave our past differences. Here we have unfurled our banner, on one side 'The Truth of God,' and on the other 'Forbearance in Love.' Let us follow our glorious Captain and seek to glory only in His cross." The United Presbyterian Church started with 419 ministers and 54,789 members. Through these years, outside of our extensive mission fields, the United Presbyterian Church has grown to 982 ministers and 158,980 members. The Westminster Confession of Faith with slight modifications and the catechisms, larger and shorter, with 18 articles of testimony form the basis of creed of the United Presbyterian Church. Scriptural Psalmody to the exclusion of human compositions is employed in the worship of God. In the making of many song books there is no end and many of them are a weariness to the flesh. The United Presbyterian Church will be slow to surrender this book of praise for any made by men. Our denomination is also confident that God's precious volume of praise is the only book that is free from sectarianism and would recommend it as the praise book, for the proposed organic church. The United Presbyterian Church is opposed to secret associations which impose upon their members an oath of secrecy to obey an unknown code of laws because such obligations are contrary to the spirit and genius of Christianity. Let it be said that this rule is administered with great charity and with the deepest sympathy for those entangled in the bonds of secrecy.

The denomination has never removed from its articles the one opposed to slavery, because in some of its missionary fields the traffic in human lives is secretly continued and some of our converts have been rescued from the bonds of actual slavery. While the position of the United Presbyterian Church on this evil is historic, yet when the fields where our missionaries labor are freed from the sin of slavery our denomination most readily will remove the article as obsolete.

Many believe that denominations have been a hindrance to the progress of Christianity, yet we recognize that they have been permitted, of God, to bear to the world, with emphasis, some phase of evangelical truth. There are, without question, sad cases of over-lapping churches in occupied territories. The United Presbyterian Church at its last General Assembly adopted the articles of federation, without a dissenting voice, looking toward the eradication of such mistakes in the past and the prevention of such waste of money and effort in the future. At a recent meeting of our committee on cordial relations, a resolution was adopted to be presented to the next General Assembly, stating that we ever stand obedient to the will of the Holy Spirit in the matter of organic union and that we are willing to unite with other denominations on a mutually satisfactory basis. It is impossible to surrender convictions on things essential, but if any of our position on distinctives or doctrine is not founded upon the Word of God, no denomination will be readier to surrender its holdings when the error is shown.

It seems to us that no effective union can be accomplished by negoti-

ation alone. It is worthy of note that preceding the happy day of 1858 when the United Presbyterian church came into existence there had been many heart-searching days at Xenia, Ohio, where the two branches forming the organization waited upon God in prayer. The subject was not organic union, but rather the needs of the individual and the church.

There was a true revival of religion in their midst and as the waters of two rivers meet, those two peoples naturally flowed together.

There is in all of us much of the natural man with his pride and selfishness and these must be burned out by the power of the Holy Ghost and His cleansing fire, before organic union can be effected. The heritage of our ancestry rests upon the United Presbyterian Church in its jealousy for the Word of God, purity of worship and the call to missionary effort. The old Associate organization of seceders was but twenty years old when their missionaries crossed the Atlantic to plant the standard of the cross of Christ among the pioneers of the New World. Since that time the descendants of these brave men have been recrossing the seas with the same precious treasure of the Gospel to feed 16,000,000 needy souls in Egypt, India and the Sudan. It is a pleasant thought that in the midst of the great battles of the Western Front, the United Presbyterian boys from Northern India fought, side by side with the pale-faced United Presbyterian brothers of America, for a common cause of righteousness. Our denomination stands committed to a federated agreement uniting all of the Reformed churches in America holding the Presbyterian system, in a working agreement which in the future will prevent all waste of money, effort and missionaries. Such a basis of union is feasible for the present. It can be patterned after the system of our Federal government. It will provide for the human element of choice in the forms and order of worship. Farther than that plan we cannot promise to go at the present. It is a step toward unity and it is organic union. Care must be taken that no denomination shall be divided and made impotent to carry on its large missionary enterprises. More divisions would defeat the high purposes for which this conference is met. We can, however, look forward hopefully in the prayer of our Lord, when these "may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

PAPER V

THE SOCIETY OF FRIENDS

BY MR. GEORGE M. WARNER

As representing the Society of Friends, unofficially, we must at once express our hearty appreciation of the courtesies extended to us by the invitation to join this conference, and our prayerful desire that it may bring us closer together in Christian fellowship and a better understanding of our various positions.

We believe that those who are in Christ are thereby united in an

eternal bond: at the same time we recognize the existing diversity of view, not on the fundamentals of Christian doctrine, but on the methods by which the various branches of the church universal seek to give effective expression to their principles. In the practice of worship and the work of the ministry of the Gospel we feel that our methods in which we differ from others are an essential part of our service to humanity, however sadly we fail, as we do, in realizing our ideals. In the absence of ritual and in the direct waiting upon God we find a living spiritual worship combined with the exercise of a vocal ministry dependent upon His Holy Spirit for its inspiration and power.

As we are met together for fellowship and mutual good-will, the views of the Society of Friends as to the sacraments and ordinances, war, the use of oaths, and the simple life need not be stated here. But we hold that the events of this present time summon us all to that exercise of service to humanity in the relief of suffering and in countless other ways, by which the sincerity and reality of our Faith shall finally be judged. In this service we join hands without reserve and with joyful endeavor, with all who love the Lord Jesus Christ.

We believe that the unity which we find in this service, world-wide national, civic, public or private, is in itself a true bond of fellowship. We are unable to see in looking over the whole field that all Christian bodies are at present ripe for any closer outward or official union. But we cherish the hope that in the providence of God, by seeking His ways which are higher than our ways and through his thoughts which are higher than our thoughts, His children the world over may in the coming years realize together a more united and fruitful service for the Redeemer's kingdom.

PAPER VI

THE MORAVIAN CHURCH IN AMERICA

BY BISHOP C. L. MOENCH, D.D.

Organic Union of the Evangelical Churches in the United States from the Moravian Standpoint

As on this occasion an historical presentation is not desired, it will be sufficient by way of introduction merely to indicate the historic position of the Moravian Church on church unity, by mentioning only two striking illustrations. In 1570 the Moravian Church aided in bringing about the "*Consensus-Sendomiriensis*," which was a more or less organic union of the Lutheran, Reformed and Bohemian-Moravian Brethren, effected at a joint synod held at Sendomir in Poland in 1570, and although too far in advance of the age to become permanent, did exist for a number of years.

Again, in 1742, here in Pennsylvania, Zinzendorf took a leading part in organizing the "Pennsylvania Synod of the Church of God in the Spirit" which embraced all the sects and churches then existent principally among the German settlers in Eastern Pennsylvania. This also, how-

ever, was too far in advance of the spirit of the age, and one by one the various constituents withdrew, until by 1748 only the Moravians were left and it became a Moravian synod.

The Moravian Church has ever consistently identified itself with, and participated in, every union and federated movement from that day to this.

Prior to the Thirty-Years'-War, owing to the necessities of the then existing political and ecclesiastical conditions, the Bohemian-Moravian Brethren formulated a number of "Confessions" for presentation to rulers, and in order to define their position in the realm and among the other reformed churches as well as over against the Roman Catholic Church and the *Utraquist* or national church of Bohemia. But after the horrors of the Thirty-Years'-War and the frightful persecutions of the Jesuitical-Anti-Reformation of the 17th Century,—which reduced the population of Bohemia and Moravia from three million to eight hundred thousand, and the membership of the Bohemian-Moravian-Brethren's-Church from two hundred thousand to a few scattered parishes and a few hundred members ministered unto secretly by their priests and their bishops consecrated *in spem contra spem*—and, after the resuscitation of the church on the estates of Count Zinzendorf in Saxony, the Renewed Brethren's or Moravian Church avoided the formulation of any "Confession" or "Creed." Zinzendorf planned to unite in the Brethren's Church what he called the Lutheran, Reformed and Moravian "*Tropes*" (from the Greek word "*Τροπος*"—a way of life), without requiring anyone to surrender any doctrinal tenets. The only doctrinal statement which the modern Moravian Church uses in its official and public services, apart from the Apostles' Creed and (rarely) the Nicene Creed, is the Confession of Faith made each year on Easter morning, which is phrased exclusively in the words of New-Testament Scripture, without any human interpolations, apart from connective words, or interpretations of any kind whatsoever.

While thoroughly evangelical in its doctrinal position, the Moravian Church requires no subscription to any formulated creed of any kind. Historically and for political reasons, it has expressed itself in sympathy with the Augsburg Confession and with the Thirty-Nine-Articles of the Church of England, but has never considered either its clergy or laity as bound by them in any way. Anyone who accepts Jesus the Christ, the only begotten Son of God, coequal with the Father, as *divine Lord and Master and as the only Saviour from sin*, because of His atoning and vicarious sacrifice, is eligible for membership in the ranks both of the laity and clergy of the Moravian Church without any other doctrinal test.

There are, therefore, no creedal obstacles to organic union with any and all other evangelical churches as far as the Moravian Church is concerned.

As far as church order is concerned, the Moravian Church is an episcopal church. It secured its episcopate through the Waldensian bishops, who in turn, had it from the Roman Church. Even in the days of the bitterest persecutions the validity and canonicity of its priesthood were never de-

nied by its most virulent enemies in either the *Utraquist* or Roman Catholic Churches of Bohemia and Moravia, and, after its resuscitation, the English Parliament, after an exhaustive investigation, by special Act of Parliament (signed May 12, 1749), the House of Lords concurring, including, therefore, the bishops of the Church of England, *nemine contradicente*, acknowledged the *Unitas Fratrum* (the Moravian Church), was an ancient episcopal church. In the modern Moravian Church, however, the bishops have no governing or executive powers by virtue of their episcopate,—only as they may be elected to executive offices by synod. The episcopate in the modern Moravian Church is exclusively a spiritual office, designed specifically for the perpetuation of the ordained ministry. Only bishops may ordain candidates for the specific ministry in the church of Christ.

The Moravian Church has maintained unbroken through the centuries its historic episcopal succession, and hence likewise the threefold order of the ministry-deacon, presbyter (priest) and bishop.

At the same time, it acknowledges without reservation, the validity of the ministerial functions exercised by the clergy of all other churches, allows such clergy to officiate in its pulpits without any restrictions, and accepts such clergy into the ranks of its own ministry without re-ordination. They have been ordained once, even as its own deacons have been ordained once, and they are received on that basis. A Moravian deacon may administer the sacraments and perform all other ministerial functions. After having approved himself for at least two years he is advanced to the second order of the ministry and ordained a presbyter. All clergy of other churches, if they desire to enter the service of the Moravian Church, are received on the basis of a deacon and at once allowed to exercise all ministerial functions on an absolute parity with all other Moravian ministers; then if they approve themselves in the ministry of the Moravian Church, they, too, are advanced to the second order of the ministry and ordained presbyters, just as any Moravian deacon would be and thus normally and naturally enter into the episcopally ordained succession, without the slightest reflection on the validity of their original ordination or of their original ministerial standing.

There are, therefore, no obstacles in the way of organic union with other evangelical churches as far as ministerial polity and order of the Moravian Church are concerned.

The Moravian Church would deeply deplore the elimination of the historic episcopate. At the cost of tremendous sacrifice it has maintained this ministry through centuries.

If such a thing as organic church union can be brought about, it would ask the other churches maintaining the threefold order of the ministry and the episcopal succession carefully to consider the policy outlined above, which it offers as its contribution towards the solution of the perplexing problem of "orders."

If eventually one uniform ministry should be established in the church of Christ in the United States, and if in view of its historicity, episcopal ordination should be accepted as an orderly and solemn method

of setting men apart for the sacred office, would not the polity above set forth help to solve the problems of the transition period? This would disturb no existing method of governmental church administration, would prevent all possibility of the assumption of hierarchial authority, and would ecclesiastically acknowledge the validity of all ministerial functions hitherto performed as the civil law does and as we all do practically. Positively, it would establish a uniform ministry, the validity and canonicity of which all could acknowledge.

From the point of view of the Moravian Church, the only obstacles in the way of organic church union are purely of an administrative character. One would regret the obliteration of historic origins and developments and the gradual disappearance of loved customs, which would persist in local congregations, but eventually become obsolete. But in a united church of Christ, these are all non-essentials, and the building up of the actual kingdom of Christ is not dependent upon them.

The Moravian Church has not as yet considered any plan of organic union officially in any body having adequate jurisdiction, so it cannot present any formulated plan.

Organic church union cannot be brought about at one stroke. It will have to depend primarily upon a common but genuine religious experience. It must then be a matter of growth and development.

A beginning, must, however be made and a tentative plan must be tested and tried out. It would be a mistake to attempt the formulation of a constitution providing for all details. As a beginning little more can be attempted than the setting up of fundamental and underlying principles. But, if there is to be real organic union, there must be a delegation of authority to some body, which can really carry out into practical action the logical results of the accepted principles. There would have to be some central assembly, which really represents the entire church and which has the right and authority to make its enactments effective.

As we are considering the organic union of the Evangelical churches of the United States, the most natural thing is to have our own Federal government as the model.

As a beginning, until the one evangelical church of Christ in the United States could develop normally and naturally until it could, so to speak, find itself, it would almost necessarily have to be a federated church. This would, however, differ from the present Federal Council of the Churches of Christ in America, in that its highest judicatory would have to be a body having real jurisdiction and real authority.

This body, under existing circumstances, would almost have to consist of two houses. In the lower house, representation would be based upon the communicant membership of the existing separate churches. But, until the existing churches had really, by natural and normal development been fused into one church, there would have to be an upper house to pass finally on the legislation, measures and enactments of the lower house, in which all the separate churches entering into the federation would have equal representation, after the model of our national senate. That would

safeguard the interests of the smaller churches, until a complete fusion and amalgamation of the churches had taken place.

These are only bare outlines, but at this preliminary conference it would be presumptuous to proceed further. Possibly even these suggestions are too specific and definite, for there are certain objections to a bicameral body.

May the Great Head of the Church, our divine Lord and Master, Jesus, the Christ, our Redeemer and Saviour, by His divine spirit, Himself bring about that consummation, which He Himself has in mind, so that His prayer, that we may all be one, as He and the Father are one, may be fulfilled in the way He Himself would have it fulfilled.

(Signed:)

The Provincial-Elders'-Conference,
(Executive Board)

Of the Moravian Church in America,
(Northern Province)

Charles L. Moench, President,
Paul de Schweinitz, Vice-President
and Treasurer,

K. A. Mueller, Vice-President,
John S. Romig, Secretary.

PAPER VII

THE BAPTIST CHURCHES

BY REV. CORNELIUS WOELFKIN, D.D.

THE executive committee of the Northern Baptist Convention which acts *ad interim* between the annual sessions of the convention have requested the members of our Commission on Faith and Order to respond to your courteous invitation.

The proposition to consider organic church union has not as yet been introduced at any of our denominational conferences. Since we have no formulated sentiment, much less a definite policy, with respect to a matter so recently over the horizon, it is impossible for us to make any statement which would represent the attitude of the Baptist churches upon this subject.

Our appointment as a commission does not carry with it any right to speak for or commit the denomination to any position or line of procedure on this or any other proposition involving questions of faith or autonomy. Our organization is such that we have no federal or central body which can act or legislate for our more than ten thousand Baptist churches, all of which maintain the right to independent existence and free action. Our conventions are bodies in which we seek to focus our denominational consciousness, but in their relation to the churches they are only advisory with reference to such questions for which we are now gathered in conference.

The traditions of the Baptist churches have hitherto laid their emphasis upon a spiritual union while holding as a cardinal tenet the independency of the separate churches. In the primary and essential elements of the Christian faith and the verities of spiritual experiences we are one with the evangelical bodies of the church of God. We believe that we are together heirs to the great heritages which God has vouchsafed to the universal church and consequently we are sympathetic toward any movement which seeks a better understanding of one another and a more effective coöperation in bringing in the kingdom of God.

While speaking only for ourselves as a Committee and not for the denomination, we think we can reflect the general sentiment among Baptists upon this subject. We have many individual members who are persuaded that the next step in the advance of the church is in the direction of organic church union. The main body of our churches on the other hand are waiting for further developments in the hope for divine guidance. In common with all denominations we desire to preserve the historic value of our traditions and those distinctive positions and usages which we believe have been a contribution to the church and the world. We are desirous of cultivating an open-minded attitude upon all propositions looking toward a closer and more effective coöperation in our common task. We have no desire to prove reactionary or to lose the divine leading with reference to the Holy Spirit's movements in this great and new day. Though our committee cannot commit the denomination in this conference we are here to listen sympathetically, to think earnestly and work hopefully with you toward any end that will promote the hastening and establishment of our Lord's kingdom on the earth. We will report the findings of the conference to our churches through all the agencies which are open to us. With this explanation we desire to be given a place in your deliberations as intimate as the circumstances of the situation will permit.

PAPER VIII

THE CONGREGATIONAL CHURCHES

BY PROF. WILLISTON WALKER, D.D.

THE Congregational churches of the United States, through delegates duly appointed by the executive committee of their National Council, and that Council's commission on unity, cordially respond to the call of the General Assembly of the Presbyterian Church in the U. S. A. to take part in a council looking towards an organic union of American evangelical Christianity. They thus heartily pledge their coöperation in so noble and imperative an undertaking because they deem the time ripe for this great advance of the kingdom of God among us. The evil of our multitudinous divisions was never more apparent than now when the overthrow of old tyrannies gives promise of a new world and the liberated forces of democracy need to be shaped and guided by the mind of Christ.

They believe also that, under the leading of the Spirit of the God, the

development of American Christianity during the last generation has brought us to the place where such unity lies within reach. Without sacrifice of conviction or loss of inherited values, we can merge our separate interests in a single body. In so doing we shall not be creating a patchwork of half-hearted concessions but instead shall register in outward unity what is already an inner fact. A few illustrations of our movement toward common ground may be named as typical of all.

Practically every Protestant body has abandoned the idea that its form of faith and order is minutely presented in the New Testament. That rule of the belief and government of the church is generally looked upon as giving broad regulative principles rather than a detailed prescription. We are thus delivered from the necessity of seeking unity by a process in which one communion absorbs the others.

There has been a general surrender of the idea that a church must have an elaborate creedal basis. The historic creeds need not be repudiated. They are honored monuments of faith of our fathers and witnesses to the apprehension of Christianity of those in spiritual succession to whom we gladly stand. But most Protestants are satisfied, as a present practical test of communion, with a creed which embraces only the central affirmations of the Christian faith. We are thus delivered from the necessity of demanding that our brother accept all our philosophy of the universe.

The experiences of life and work under essentially identical conditions of American religious life, and in growing coöperation between various communions, have wrought changes in the methods and spirit of every Christian body with the result that we are vastly nearer a common type than we were a generation ago.

All these tendencies have been emphasized by the world war. All classes, ages, tastes, races and creeds within our nation have been drawn together by the common experience of toil and sacrifice for high aims.

Broadly speaking, the Christian bodies in our nation may be classed in two great groups. One may be called the independent. Its stress is upon the preacher's message rather than on ritual or sacrament, upon the authority of the Bible rather than on an official creed, upon individual responsibility rather than corporate solidarity, upon the local congregation rather than the church at large. Its watchwords have been liberty, democracy and spirituality. The other great group may be called the corporate. Here, in varying degrees, ritual and sacrament are emphasized, historic continuity cherished, creedal tests are maintained, at least for office-bearers, individual initiative is less required and the local church takes its form and finds its guidance through the will of the church at large.

Both types have shared abundantly in the blessing of God. Neither can justly say to the other that it has been more used by the divine Master whose servants all the churches are. Each group has shown its appreciation of the other by increasingly borrowing its elements of strength. The independent group, during the past generation, has been rapidly developing organs for united action through councils, conventions and mis-

sionary societies, in which the local churches act through representatives. In its turn, the corporate group has allowed increasing freedom to the local congregation in adaptation to the peculiarities of its field service, the selection of its ministry and the control of its affairs. Before our eyes are the patent facts that the independent group is steadily working towards order, cohesion and responsible oversight, and that the corporate group is moving towards creedal simplicity, limitation of control by bodies of oversight and a wider liberty for the local congregation and the individual believer.

The conclusion to which these facts irresistibly lead is that the general mind of American Protestants recognizes not only that each of these great groups has a contribution to make to organized Christianity, but that it is possible for each to incorporate within itself the values while escaping the defects of the other. This means the possibility of a united American Christianity, having a large freedom for the local congregation combined with appropriate organs and responsible leadership for united action in the field of common responsibilities. To achieve this is the task to which we are summoned by the conditions of the hour.

The attainment of such an end will carry us to the core of the existing disunity. The sacraments instituted by Christ will be administered by each local church in the mode of its selection but with full agreement that the mode of each sister church shall have complete recognition and that all disciples of Christ shall be equally welcome to their privileges. In like way entrance to the Christian ministry would be under definite, orderly and responsible conditions and the standing of a minister thus authenticated would be unquestioned throughout the body.

The working out of the detail of a plan of organization and procedure, embodying the view of the case above expressed, would be of necessity a matter for much labor and prayer. But that it lies within the power of the evangelical forces of America we cannot doubt. We are prepared to join with our brethren of other communions in undertaking the task and endeavoring, with earnest and unselfish purpose, to reach the goal of a vital unity in the work and worship of the church of Christ.

PAPER IX

THE PROTESTANT EPISCOPAL CHURCH IN THE U. S.

BY BISHOP ETHELBERT TALBOT, D.D.

I WISH emphatically at the very beginning of this statement to disclaim utterly any thought or intention of bringing over to the Episcopal Church the non-episcopal churches here represented. My object is simply to present some reasonable basis, not of bringing over, but of bringing together those of us who are now separated in the matter of organic union.

You are all familiar with the movement which has been initiated in our country by the Episcopal Church and has been widely taken up by the Christian churches in the United States to prepare for a world-wide

conference on Faith and Order with a view of promoting the visible unity of the body of Christ on earth.

In 1886, at our General Convention, held in Chicago, the House of Bishops put forth a declaration concerning the terms which they deemed to be a sufficient basis for the reunion of Christendom and this declaration was reaffirmed two years later by the Conference of Bishops of the Anglican Communion held at Lambeth Palace, England. This declaration is summarized under four heads as follows:

1. The Holy Scriptures of the Old and New Testament as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. The Apostles' Creed as the baptismal symbol; and the Nicene Creed as a sufficient statement of the Christian faith.

3. The two sacraments ordained by Christ Himself, Baptism and the Supper of the Lord ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His church.

Quite recently in response to an appeal from those who are coöperating in America to prepare for the holding of the proposed world-wide conference on Faith and Order, a committee was appointed in England by the Archbishops of Canterbury and York, and by the commissions of the Free churches, to promote the same movement there. This resulted in the holding of a very important joint conference which has already issued two reports.

The second interim report issued by this joint conference, after mature and prolonged consideration, deserves special mention on such an occasion as this. In my humble judgment it registers a decided advance over anything achieved on this side of the water in the solving of the problem of organic union. The report is signed by such distinguished and representative leaders of religious thought in England that I deem it important to refer to their conclusions and to adopt them substantially as my own.*

We are here to-day to explore the ground in order to discover the best ways of approach to the questions to be considered and those which seem most promising and hopeful.

In all their discussions, they were guided by two convictions from which they could not escape.

1. It is the purpose of our Lord that believers in Him should be one visible society and this unity is essential to the purpose of Christ for His church and for its effective witness and work in the world. The conflict among Christian nations (recently ended) has brought home to

*1. Bath and Wells, Rt. Rev. Geo. Wyndham Kenwin, D.D., Chairman; 2. Winchester, Rt. Rev. Edward S. Talbot, D.D.; 3. Oxford, Rt. Rev. Charles Gore, D.D.; 4. W. T. Davison; 5. A. E. Garvie; 6. H. L. Gouge; 7. I. Scott Lidgett; 8. W. B. Selbie; 9. J. H. Shakspeare; 10. Eugene Stock; 11. William Temple; 12. Tissington Tatlow (Hon. Sec.); 13. H. G. Wood.
March, 1918 (see *Living Church* of May 18, 1918).

them with a greater poignancy the disastrous results of the divisions which prevail among Christians inasmuch as these have hindered that growth of mutual understanding which it should be the function of the church to foster, and because a church which is itself divided cannot speak effectively to a divided world.

2. The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements but in the will of the one Father, manifested in the Son and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the body of Christ is not adequately expressed in the coöperation of Christian churches for moral influence and social service, though such coöperation might, with great advantage, be carried much further than it is at present; it could only be fully realized through community of worship, faith, and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

3. In suggesting the conditions under which this visible unity might be realized, we desire to set aside for the present the abstract discussion of the origin of the episcopate historically, or its authority doctrinally, and to secure for that discussion, when it comes, as it must come, at the conference itself, an atmosphere congenial, not to controversy, but to agreement.

This can be done only by facing the actual situation, in order to discover if any practical proposals can be made that will bring the episcopal and non-episcopal communions nearer to one another.

Further, the proposals are offered, not as a basis for immediate action, but for the sympathetic and generous consideration of all churches.

4. The first fact they agreed to acknowledge is that the position of episcopacy in the greater part of Christendom, as the recognized organ of the unity and continuity of the church is such, that the members of the episcopal churches ought not to be expected to abandon it, in assenting to any basis of reunion.

5. The second fact which they agreed to acknowledge is that there are a number of Christian churches, not accepting the episcopal order, which have been used, by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the church, at the time of their origin, and they were led, in response to fresh apprehensions of divine truth, to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of Christian people which had been neglected or denied.

In view of these facts, if the visible unity, so much desired, within the church, and so necessary for the testimony and influence of the church in the world, is ever to be realized, it is important that the episcopal and non-episcopal communions shall approach one another, not by the method of human compromise, but in correspondence with God's own way

of reconciling differences in Christ Jesus. What we desire to see is, not grudging concession, but a willing acceptance for the common enrichment of the united church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, they desire, with a due sense of responsibility, to submit for the serious consideration of all the parts of a divided Christendom what seems to them the necessary conditions of any possibility of reunion.

1. The continuity with the historical episcopate should be effectively reserved.

2. In order that the rights and responsibilities of the whole Christian community in the government of the church may be adequately recognized, the episcopate should reassume a constitutional form, both as regards the method of the election of the bishop, as by the clergy and the people, and the method of government after election. Moreover it was perhaps necessary that they should call to mind that such was the primitive ideal and practice of episcopacy, and it so remains in many episcopal communions to-day, as for instance among ourselves here in America.

3. The acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary, before any arrangement for corporate reunion could be made, to discuss the exact functions which it may be agreed to recognize as belonging to the episcopate, but we think this can be left to the future.

4. The acceptance of the fact of episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves, but of value to the church as a whole. Accordingly they hope and desire that each of these communions would bring its own distinctive contribution; not only to the common life of the church, but also to its methods of organization, and that all that is true in the experience and testimony of the uniting communions would be conserved to the church.

Within such a recovered unity, they would agree in claiming that the legitimate freedom of prophetic ministry (or preaching) should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

I may add further that these brethren have carefully avoided any discussion of the merits of any polity, or any advocacy of one form, in preference to another. All they have attempted is to show how reunion might be brought about, the conditions of the existing churches, and the convictions held regarding these questions by their members, being what they are. As they are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of

agreement, they earnestly ask the members of the churches to which they respectively belong to examine carefully their conclusions and the facts on which they are based, and to give them all the weight that they deserve.

Finally they state that in putting forward these proposals, they do so because it must be felt by all good and earnest Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognize the surest evidences of the indwelling spirit; and because, as becomes increasingly evident, it is only as the one body, praying, taking counsel, and acting together, that the church can hope to appeal to men as the body of Christ, that is Christ's visible organ and instrument in the world in which the spirit of brotherhood and of love as wide as humanity finds effective expression.

Something must be done soon to heal the unhappy divisions which mar and weaken the witness of the church for Christ to-day. I am persuaded that no cause is dearer to the heart of our Saviour than that His disciples shall be one body, that the world may believe that He was sent by the Father. I am thankful that through God's spirit so deep and widespread an interest has been awakened in His church in behalf of organic union. The war, happily just ended, has taught us to think hereafter, no longer in terms of the nation, but of the world. Our great struggle for life and liberty has brought us nearer together than ever before as Christian men. Our people have become sick and tired of our conflicting and confusing differences with their economic waste and their unnecessary friction. Our Missions in heathen lands are appealing to us to be reconciled to each other and to give them a church with a united front. If we ministers do not act, our people will feel constrained to take the initiative. Can we not, while retaining, in the freedom of a liberal catholicity the essential truths for which we stand, unite on some broad and well tried platform? As the wise men of old each brought his distinctive gift, whether of gold, frankincense or myrrh, and laid it at the feet of the Master in the fulness of his heart's adoration, can we not unite in a larger unity than we have yet achieved by each church making its distinctive contribution without compromise or sacrifice of any cherished principle.

It was in the breaking of the bread that the disciples at Emmaus recognized their Master. May God bring us into the same fellowship so that our hearts may burn within us, as He reveals to us, all united in Him, the depth and the reality of His incarnate life.

PAPER X

THE METHODIST EPISCOPAL CHURCH

By BISHOP JOHN W. HAMILTON, D.D.

THERE has been no greater achievement of the war so far as this country is concerned than the solidarity of the American people—that

organic union of the American spirit, sentiment and endeavor that has made of us all a nation of patriots from coast to coast, the lakes to the gulf and in all our islands of the seas. It was not safe not to be in this union; men had to join; it was simply a question of organic union or mandamus imprisonment. War, death and taxes take the solitary out of us in short measure.

But we are told the church's business is quite another matter. I know how it is and in most cases why it is. Nevertheless, the influence of this patriotic spirit of union over all is still in the air and must stay in the air long after President Wilson comes back and long after military occupancy has kept General Pershing and tens of thousands of our soldiers for a decade, perhaps a generation, somewhere over the seas. It is only a reflective movement of the national unification spirit that brings us here.

No matter what we do here as the guests of the Presbyterian General Assembly and the church of the twice born in this City, the organic union of church members is bound to come. Nay, it has already come. I know whereof I affirm. As founder of the First People's Church, I received into the membership persons from every communion of which I had ever heard; Congregationalists, Baptists, hard-shell and soft, (Calvinist Baptists and Free Will Baptists); Presbyterians, Old School and New School; Scotch Presbyterians and Covenanters, Episcopalians, Swedenborgians, Universalists, Unitarians, Greeks and Russians and Roman Catholics. The communicants from all these extra-lateral denominations far outnumbered the native born Methodists who were also communicants with them. And the membership was an organic union, too, for all these members had come in over the old-fashioned Methodist mourner's bench or having the same Pentecostal spirit.

But some form of union of the societies or churches, as such, is sure to come. I speak so confidently, I can hear you ask how and when? Well if the members of these respective communions all have certificates of membership that are worth anything they will find that they will work like paid-up life insurance policies. If the insurance does not accrue and come due here, as on the short or long endowment plan, it will be paid some time, somehow, somewhere, when the members have to die to win. Win at the last they will and the winning will then hold over. For, of that church union and peace there shall be no end. That is assuming, of course, that there is only one church beyond the veil. On that presumption there should be only one here. The grave is no dividing line. Spiritual organisms are not severed by the pick and shovel. Do any of us believe that there is more than one invisible church here? If not, why are we not in it? If we *are all members* of it, why do we have to keep the books of registration at so great expense and with so much friction in different buildings. The salaries of the sextons would send enough missionaries into Germany, Austria, Turkey and Bulgaria to educate by tuition, ignition and contrition the insane and suicidal notions out of the heads of these confessed assassins and love them into being our friends. And they would do it sooner than would a world league of other nations

with a hundred "Bertha guns," and the Krupp factory still working to keep the police force in munitions.

But there are uses for a unified Protestant church at home. My friends are frequently writing to me, knowing that I live in Washington, to inquire if the situation there is not such as to make me think that we will soon have to have another Protestant Reformation. I was asked since coming to this conference if I didn't really think there was a probability of the Vatican being removed to Washington. Possibly such an extreme occasion may be needed to unify the Protestant churches for the emergency. Concerning such an emergency, permit me to say that while I am ready to resist with all possible determination and adequate national authority and equipment the political encroachment upon our free institutions by any despotic ecclesiarch with an effete ecclesiolatriy, I have not lost faith in the enlightening and regenerating power of the Holy Spirit of truth backed by a living, loving and valiant ministry going forth weeping and bearing precious seed to meet and withstand the belated prejudices and apocryphal traditions of the elders. Sympathy, too, yet rules the world. So, as much as in me is, I am ready to preach the gospel to them that are in Rome also, whether in Italy or America, for, I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.

Then there is the burning, blazing trouble of the neglected, discontented revolutionary elements in our streets. If the Bolsheviki harpies of Asia and Europe are to flee from the presence of the military forces, which are bound to suppress them over there, and come to our shores further to aggravate and aggregate discontentment here, it must be the church of one faith, one Lord, one baptism—all the Christian churches in one which in the end must suppress them here, if permanently by process of evolution, then not by might but by my Spirit saith the Lord.

Now to be frank with you to-day, while I am here to contribute personally to the utmost of my ability to forward the good work of our genial, hospitable and worthily ambitious hosts in bringing on the millennial achievement of making one great church out of the fragments which we severally represent, I am only stating what we are saying to each other when two or three of us are met together, before we pray or after; it is this: "My denomination is not ready yet to go into solution with fifty more or less other churches so as to lose its integrity or identity, notwithstanding it may be or is understood to be the lofty ideal expressed in the Lord's last prayer for His disciples."

Nevertheless, I am fully persuaded that this conference is a commendable undertaking, which, if it did nothing more has made us know each other better and love each other more. It will do more, has already done more. I have heard representatives of more than one denomination set forth such agreements with some of us here as to produce a way at once for our unification with them, and so sincerely outspoken, their unification of soul, body and spirit with us. This I believe to be the providential order of the organic union. When two or more begin the

movement others will follow. Some must be the example for others. Moreover, I discover in the spirit and doctrine of all the addresses, ground for the hope that we can secure as a first step to the union, a closer and more helpful bond of fellowship by way of federation. I am not prepared to outline a plan, but to suggest that our Presbyterian brothers take courage of this conference and arrange for further interdenominational deliberation in council to promote the federation of all the churches, and provoke, if need be, organic union of some of such as can influence their several communities to become pioneers in the work of conforming to the excellent, national spirit of unity which now inspires the whole country.

You want to know now what the Methodist Episcopal Church will do: I am compelled to say those of us who are here can only speak each for himself. The nucleus of our delegation was appointed first as a commission to confer with like commissions from other churches in the interest of the world conference on Faith and Order. While the object of that conference is to have something in common with this one, it will deal with more communions at arm's length and will not be confined to the close quarters and close brotherhood of this movement.

I may set forth some features of our denominational spirit and disposition which offer at least encouragement for closer relation with all the other Protestant bodies.

You know, I presume, that we came into this world by way of excommunication. Our name was given us in derision. John Wesley had no thought of founding a church separate from the English establishment. He lived and died, so far as his own action was concerned, a member of the Church of England. When he coined the expression, "The world is my parish" there was no arrogance in the claim. He simply declared that his mission was to go into existing communions, recover their spirit and life by preaching the reviving and revitalizing gospel. As he was forbidden such ministry in his own church and was driven forth from its houses of worship into the fields, his societies, for such he designated them, grew, providentially but at first into some kind of imperfect care-taking; the outcome of the Wesleyan connection was of slow growth as a separate organization. Mr. Wesley's definition of the Methodists which was so concise and significant discriminated distinctly from any denominational formation. We have carried his definition in our book of Discipline through all the years as have the Wesleyans in England. It was this: "The Methodists are a company of persons having the form and seeking the power of godliness." The only stipulation for membership in his societies was "A desire to flee from the wrath to come and to be saved." The breadth of his fellowship was declared to be as follows: "If thy heart is as my heart, give me thy hand."

All branches of Methodism have adopted his creed and embraced his spirit in their relation to other Christian churches.

As his work grew up within the Church of England he accepted the

fundamental teaching of that church, modifying somewhat and reducing the number of the Thirty-Nine Articles. He was insistent on having his preachers hold fast to the deity of Jesus Christ, the availability of His atonement, the conversion of believers, the witness of the Spirit and the resurrection of the dead.

We have reduced the Thirty-Nine Articles to twenty-five, and there are some among us who think that some of them are almost obsolete. There is nothing in our creed that would exclude most of the Protestant churches from our fellowship. We can give our Baptist brethren all the water they want and still retain enough for pouring and sprinkling. If our aggressive friends who have been having such rapid growth, the Disciples of Christ, will let us use a little, I say a very little, water, when we dedicate our children, we will have no words with them. We are ready now to let our Moravian brethren take us in their arms, or if they will allow us, reverse the action for the debt we owe them for acting as the god-father of John Wesley. As to our neighbors the Friends, they make splendid Methodists, a little subdued of course. A good brother of their communion once asked me, in this city, if I knew the difference between a Quaker and a Methodist. I replied that I did not know that they had any difference. He said, "Yes, there is quite a difference. A Quaker," said he, "is just a plain, inoffensive, every day Quaker, but a Methodist is an earth-quaker."

There is one very important reason why you should not insist upon our going into this union with you just now. We are in the business of organic union among ourselves. You have heard, probably, of the argument of the two colored preachers as to which was the "biggest church"—the Methodist or the Baptist. The Methodist brother was quite stalwart in the defense of his church but the Baptist brother completely silenced him by saying he knew the Baptist was "biggest" because they had seventeen divisions of their church and there were only sixteen of the Methodists. We are engaged at this time in trying to get these sixteen divisions together. If you will, just wait a little and we will speak with you later. We are really doing something as Methodists the world over as we are looking in the New Testament direction. A few years ago all branches of Wesleyans in Canada came together, flowing freely as the running brooks, in one Methodism; then later three very sizeable Wesleyan bodies were united in Great Britain; and in this calendar year the two largest bodies of Methodists in England, the original Wesleyans and the Primitives, are courting in fine fashion and we may expect the announcement of their engagement any day. The President of the Primitive conference, one of the most eloquent preachers in England, with the Bishop of Oxford, has just concluded an itinerant mission in this country seeking to promote a livelier spirit of internationalism. The Methodist Episcopal Church and the Methodist Episcopal Church, South, have been and are now arranging appointments to drink toasts to the health of each other. If the brother in black could turn white within a year or two, these two

great churches in one general conference could be drinking to the health of all your churches represented here. Following the coalition of the Methodists, which has already taken place, we have an indication of what may happen when we have "16 to 1." In Canada and Australia the Methodists and Presbyterians are working jointly on an act of incorporation of a merger by which they intend to increase both their capital and surplus. A similar movement will not be far in the distance here.

The only official way the General Assembly of the Presbyterian Church can get the binding consent of the Methodist Episcopal Church to let go and drop by way of the merger into this world-wide communion is for the Assembly to send their delegates to the next session of the law-making body for initiating legislation—the General Conference. This supreme authority brings together once in four years its nearly one thousand members from over all the earth. The delegates will be given a chance to state the case to the conference. After poring over the business possibly through the thirty days of the session, the conference will send its consent down to the annual conferences of both preachers and laymen just as the Federal Congress sends amendments to the Constitution to the several states, for adoption. The amendment will then come back to the General Conference and the thing will be done. It is just as easy as that. Until then it will be well to remember that coöperation is an aeroplane in the employ of both federation and organic union. If both were not so near heaven the churches would take the journey with less trepidation.

I would not have you think that we have nothing we would give up by way of concession to go into the union. We be brethren. But we are just as certain as you can be that we are a Scriptural church, with a valid and authorized ministry, with bishops divinely ordained, having the same right to administer the sacraments that any other ministry can claim. We may not be able to find our exact form of church government in the New Testament, as we are sure that the communicants of any other church cannot find theirs given there. But, if you will hunt a bit you will find the secret of our inspiration is there, just the same as the sources of all of your churches are to be found there. There are occasions when literal interpretation should give way to spiritual. I may call attention again to the controversy between colored brothers for illustration. The Baptist brother had declared there was no foundation in the Scriptures for the Methodist Church; but, "for ours," he said, "There is John the Baptist. Now where do you find the Methodist mentioned anywhere in the Bible?" The Methodist brother replied, "You don't read your Bible clear through." Turning to Revelation, he read, "'The first foundation was jasper, the second was sapphire, the third chalcedony, the fourth emerald' and so on 'the eleventh jacinth, and the twelfth a Methodist.'" (amethyst) "I give it up," said the Baptist, "I never knew before it was in there."

While you are waiting, I am sure you will find the shortest way to make an end of this whole matter is to come over and join us.

PAPER XI

THE REFORMED CHURCH IN THE UNITED STATES

BY REV. RUFUS W. MILLER, D.D.

THE Reformed Church in the United States, with a membership of 330,155 and adherents representing altogether three-quarters to a million people, with 1785 congregations and 1279 ordained ministers, traces its history to the Reformation of the sixteenth century, with Ulrich Zwingli as its founder in Switzerland, and to the Heidelberg catechism as representing its system of doctrine published in 1563.

Its membership, in the early history of this country, was Swiss, French and German. Its organization came through the classis of the Reformed Church of Holland and missionaries sent by them to this country. Its form of government is Presbyterian or Republican. It is a semi-liturgical church, giving full freedom in forms of worship. In its origin the Reformed Church incarnated the spirit of unity and efforts towards union.

Ulrich Zwingli, a Swiss reformer, one of the founders of the Reformed Church, recognized the sin of schism and in the early days of the Reformation, when the individualism and liberty of Protestantism wasted themselves in riotous extravagance, Zwingli, almost alone, stood for peace and union. He stood for a league of concord as would have bound all Europe together for advancing the interests of the kingdom. In this way he wished to provide for the fullest freedom of the individual while uniting them together as he said "by the spiritual bond of a common faith; of a common submission to the Gospel, embraced with a pure mind and carried out in practice; satisfying the understanding and contenting the heart; one in *its aim* of worship of God; diverse in *its mode* according to the usage and wants of the country, tolerating philosophical as little as dogmatical dictators; repudiating alike the propaganda and Jesuits; a league whose members are not exclusive like the Jews, but helpful like Christians."

In the historic Marburg conference, the clean-cut figure of Zwingli as a man of union and peace, appears in alpine proportions. He seconded the efforts of Prince Philip of Hesse and rallied all the Swiss reformers to strenuous efforts in order to win the Wittenbergers; and when Luther was unwilling to make the slightest concession, Zwingli came forward and said: "Let us confess to the world the points in which we agree and as for the rest, let us treat each other as brethren." Zwingli, his eyes swimming in tears, feeling that the crucial moment had come, approached Luther, holding out his brotherly hand. It was one of the sublime moments of the Reformation, if not of all Protestant Christianity. Some of the spectators of this great scene realized with the profoundest emotion the significance of the occasion and watched with a deathlike stillness for the outcome of the whole conference.

Luther failed. The proffered hand of love was rejected. We do not question his sincerity but perhaps it was in the spirit of prophecy he said: "You have a different spirit from ours." The Heidelberg catechism was sent forth as an olive branch of peace. It breathes the devotion of a Christian heart and is irenic in its tone.

The history of the Reformed Church in this country has been consistently toward Christian unity. It has made several efforts for a federal or an organic union with the sister Reformed Church in America. It has the proud distinction of having brought to this country and having in its theological seminary for twenty years, the great prophet and pioneer of Christian unity—the late Dr. Philip Schaff. It has associated itself with the Alliance of the Reformed Churches in the World Holding the Presbyterian System. It is, by constitutional enactment, a member of the Council of the Reformed Church in America Holding the Presbyterian System, a federated body of five of the Presbyterian and Reformed Churches of this country, and it has been loyal in its relations to the Federal Council of the Churches of Christ in America.

The dominant theology of the Reformed Church has been Christocentric, and in the creed of Christ is there not the true basis for the future union of Christendom? It believes, with Dr. Philip Schaff, that "heresy is an error, intolerance a sin, persecution a crime." The Reformed Church in the United States accepts the now familiar words: "Not compromise, but comprehension; not uniformity, but union." The Reformed Church has approved, in its highest judicatory, the sentiment: "We believe it to be all-important that we continue looking forward and to keep the ideal and hope of a closer federated union of Christendom before us and our people. In order to do this we instruct our ministers, through our synods and classes, to preach frequently on the purpose of Christian fellowship and coöperation in the great moral issues of life as they affect us in our individual and social relations and to urge our people to work with zeal to this end."

The General Synod, representing the entire Reformed Church, has a permanent commission on closer relations and church union which has authority to receive overtures and proposals from other church bodies with reference to federal or organic union and this commission is charged with authority to submit plans and such communications to the General Synod from time to time.

The attitude of the Reformed Church on the subject of Christian unity is three-fold.

FIRST: It places a high value upon and desires to maintain and continue its membership in the Federal Council of the Churches of Christ in America. The Federal Council is of the nature of a genuine historical development. It is the natural development of a deep sense of need upon the part of the Protestant Churches of America and of a great want upon the part of the country. Its significance lies in the fact that in it there is found for the first time an organ through which the voice of the Protestant churches of the country may be heard and

proper effect be given to their sentiment upon all those questions, religious and moral, democratic, social, national, international, which are continually demanding discussion, decision, action.

We believe that the work of the Wartime Commission of the Federal Council is a splendid demonstration of the value of this federated movement.

The Reformed Church is enthusiastically committed to the Federal Council and believes in giving it larger powers on the part of its constituent bodies. The Reformed Church believes that for the Protestant church of the United States, the important duty is to aid and coöperate in every way possible with the Federal Council of the Churches of Christ in America. It is the most helpful movement for serious Christian coöperation which has yet been devised, for it unites the denominations through representatives with authority from the supreme judicatories of thirty denominations. It likewise secures the coöperation of particular churches in a given community or state by means of state federations, county federations, town and city federations. The Federal Council has accomplished more in the past ten years in creating an atmosphere and in securing practical coöperation than has been accomplished in perhaps 100 years past.

SECOND: The Reformed Church, it would seem safe to say, judging from expressions made within the last year throughout the length and breadth of the church, is ready for an organic union of the Presbyterian-Reformed family of churches. These ten or more bodies, by reason of history, polity and doctrine, are practically one and should be organically united together. The further progress of the Federal Council of Churches waits upon the lessening of the number of denominations, and the better federation of the particular churches in a community likewise waits upon the union of families of churches. If we had coöperative Protestantism represented in the still closer federation of the Federal Council, with the reduction of denominations to two or three great families of churches, it would be possible to prevent over-lapping, overlooking and the great waste of resources now going on, as well as practical competition and weakening of the Christian church.

In the THIRD place the attitude of the Reformed Church in the United States toward an organic union of the evangelical churches in this country, is that of the open mind. In harmony with its irenic history and democratic spirit, we believe that this church is ready to go the length with any other sister church in America and we believe we speak the mind of the church when we favor a delegated council of the churches to consider ways and means of securing organic union. The war has been a convincing proof that there is something fearfully and vitally wrong with the Christian church. It would seem as though the church of Jesus Christ had lost sight of her vocation in her failure to grasp and enforce the central truth of the kingdom of the Father which Jesus lived and died to reveal. Is it not for this reason that she, herself, has been torn into sectarian fragments and she has had

so little power to stay the strife of social classes and has been throughout the centuries an apologist and sometimes the instigator of the wars between nations which have devastated Christendom? The church will have to get rid of her intolerant and divisive sectarianism and quit condemning and criticising men for differences of theological opinion—creeds. Too often the church has used creeds as “big sticks” with which to compel *all* men to believe what some men have believed. The new conception of what men owe to themselves and to each other which has been developed by the common situation and undertakings of the war is permeated by the idea of SERVICE and it is upon a basis of service that any enduring plans for church unity and reconstruction will be grounded. Institutions of all kinds are being challenged to demonstrate their usefulness in the light of what this war has shown to be essential and not for the preservation of one nation or one class either within the nation or composing parts of many nations, but for the preservation of all mankind and the promotion of equal rights everywhere. This applies, preëminently to the Christian church which stands for the fatherhood of God and the brotherhood of man. The tendencies arising out of this war have brought this conference together. Are they not the desire for information, the promotion of Christian education, the wish to serve, the willingness to coöperate? Surely, these are the tendencies at the foundation of such progress as the world will make during the time it is at the task of rehabilitating itself and placing the world upon a new and better footing. History teaches us that all extremes are wrong as related to doctrine, and the best union of the church is one of heart and of action. The Reformed Church would have you call to mind to-day the prophetic and true word of Dr. Philip Schaff, spoken in 1893 in his paper on the “Reunion of Christendom,” the most remarkable document that has yet appeared from the standpoint of wealth of historical learning, clearness of statement, the spirit of love and prophetic vision on the subject of Christian Unity. He said:

“Before the reunion of Christendom can be accomplished we must expect providential events, new Pentecosts, new reformations—as great as any that have gone before. The twentieth century has marvelous surprises in store for the church and the world which may surpass even those of the nineteenth. History now moves with telegraphic speed and may accomplish the work of years in a single day.”

PAPER XII

THE CALVINISTIC METHODIST (OR WELSH PRESBYTERIAN) CHURCH, U. S. A.

BY REV. R. E. WILLIAMS, D.D.

MR. Chairman and Members of the Conference: The very name of our denomination indicates our belief, so that we need not take up your valuable time to define it. Permit me, however, to give you

some of its history in order to make our present position more intelligent to this body.

The Calvinistic Methodist Church came to existence in Wales, in the first half of the eighteenth century, in connection with the reformation begun in Oxford, England, in 1729; when a number of earnest young students, among them the Wesleys and Whitfield, at a time of much darkness, infidelity and corruption, agreed to meet together to read the Greek Testament, and pray—later on visiting the prison and homes, to read and to pray with those who would receive them, for which they were called by the wits of Oxford “The Holy Club,” and later on came to be known as “The Methodists.”

In course of time the leaders of this small band differed in their religious views, and in 1741 divided into two sects—the one Calvinistic, under the leadership of Whitfield, the other Arminian, following the Wesleys.

In 1735 (a year before the ordination of Whitfield) there went to Oxford a young man from Trevecca, South Wales, of the name of Howell Harries, with the intention of taking holy orders. Having been recently converted, and full of zeal and enthusiasm, he returned to his friends in Wales, sick of the spiritual condition of the University, and its surroundings. He began a reformation in his native country. Rev. Daniel Rowlands, of Llangeitho—and other clergymen of the Established Church joined him—among others the celebrated Rev. William Williams, the sweet singer of Wales. Many were converted, churches were organized, and a new sect was born, called The Methodists. Not Calvinistic Methodists, however, as there was no need of that distinction, for all Methodists in Wales at the time, and for sixty years after, were Calvinists. Such, to a more or less degree, they are to this day. In mentioning the name Methodists in Wales, to ordinary people, it conveys but one meaning, viz., The Calvinistic Methodists. This new church quickly grew, and gathered strength, assuming a form much after the Presbyterian in faith and form of government.

On Jan. 5, 6, 1743, the first Methodist Association in Wales was held at Watford, the Rev. George Whitfield, being present, was chosen Moderator. From the beginning this body took root and thrived in the Principality, until it has become one of the largest religious bodies there, and the only one of Welsh origin.

As early as the latter part of the seventeenth century Welshmen of Calvinistic belief emigrated to this country, and affiliated themselves with the Presbyterians. In the beginning of the nineteenth century those known as Methodists settled here, and wherever there were sufficient number of them together, organized themselves into churches, and later on into Presbyteries and Synods. To-day we have six of the latter, in as many different States, though one or two of them cover more than one State.

In 1868 our General Assembly met for the first time, at Columbus,

Ohio, thus making the Calvinistic Methodist (or Welsh Presbyterian) Church in the U. S. A. a body independent of the Calvinistic Methodist Church of Wales. As a singular coincidence, in that Assembly, the Rev. William Roberts, D.D., of Bellevue, Scranton, Pa.—the father of our venerable Chairman, the Rev. William H. Roberts, D.D.—was appointed to carry its greetings to the Presbyterian General Assembly in the U. S. A., the next year: and the next term he was elected its Moderator.

This body of believers, though necessarily small, has well served its age and generation. With other denominations, more English in their origin, it has well taken care of our Welsh people in this country, following them with the gospel of Jesus Christ, teaching them the principles of Christianity, and administering unto them all church ordinances, and the holy sacraments. In doing this it has helped to save many of our people to eternal life, to adorn them with salvation, and to keep them in the faith. It is our humble belief that one of the healthiest, and most fervent religious bodies in the States to-day is the one of which we are speaking. It has also helped to evangelize our country, and to enrich other denominations. It has raised to the pulpit men of strong convictions, well grounded in the faith, and strictly evangelical; many of whom, having been very kindly trained in the Calvinistic seminaries of our mother country, or those of the Presbyterian Church in this, have looked for wider fields of usefulness elsewhere, and are now filling many American pulpits, especially Presbyterian.

Of late, as seems to be the case with all other evangelical bodies, the spirit of unity seems to take possession of this church. Being so scattered, and so far from each other, some of us are beginning to get tired of our isolation, and are longing for a closer relation with other Christian people. The spirit of sectarianism is vanishing, and that of federation and coöperation is taking its place. The unifying Spirit of the Master is beginning to move us. His significant words: "That they may be one, even as we are one," appear before our vision in larger type. We want to obey Him. We are beginning to think of our young people who cling to us in spite of many disadvantages—how best to meet their wants, and how best to use their talents to win the world for Christ. The spirit of comity, economy, and efficiency in the Master's service is appealing to us, and many in our midst are crying for union, perfectly convinced however that we have something to contribute as well as to gain by the act. The body most like us in form and faith—The Presbyterian Church in the U. S. A.—is the one for whose favor we are aspiring.

It is but fair to state, however, that all our good brethren have not received as clear a vision concerning this union as others have, hence are rather hesitant. They were quite satisfied with the first marriage, but are rather doubtful about the second. They are good reliable brethren for whom we have the greatest respect. They are men of whom, should they be won over, the Presbyterian body might well be

proud. We would be most considerate of these, and would respect their claims. Nevertheless the spirit of unity is progressing—and the question is becoming a burning one. Our Presbyteries and Synods are considering it, and if nothing unforeseen happens, it is likely our next General Assembly will take it up next year.

In the name of this humble body of believers permit me to convey their greeting to this the First Conference on Organic Union, with a prayer for its success, and for this noble spirit of Christian unity to prevail, that the church universal may better fulfill its mission in the world and that our common Lord—the blessed Saviour Christ be glorified.

PAPER XIII

THE EVANGELICAL SYNOD OF NORTH AMERICA

BY REV. J. U. SCHNEIDER.

THE Evangelical Synod of North America was organized in Gravois Settlement, Mo., in 1840. Its earliest pastors were missionaries who had gotten their training in various missionary institutions. It was the burden of their mission to serve the German immigrants who had settled in the Middle West and were without any spiritual ministry because of the lack of German clergymen in that section of the country. They came at the call of the German settlers and were encouraged to undertake the task by American Christians of English descent who very earnestly pleaded the cause of the German settlers.

The German Protestant immigrants at the time of the founding of the Evangelical Synod and in subsequent years came from communities in which either the Lutheran or the Reformed Church prevailed, or the Evangelical Union, in which an organic union of the Churches had been brought about.

In order to serve the largest number possible, the pioneers of the Evangelical Synod discarded the barrier of doctrine which separated these branches of the Church of the Reformation, “giving diligence to keep the unity of the Spirit in the bond of peace. 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.”

These words were adopted as the motto of the Synod.

The Evangelical Synod from its very inception, therefore, advocated union among people with whom it labored. The names that designated the two main branches of the Reformation in the old country were discarded, and Evangelical was substituted.

The following basic principle of doctrine was adopted by the Evangelical Synod and adhered to in season and out of season to this present day:

“The Evangelical Synod of North America, as a part of the Evangelical Church, defines the term ‘Evangelical Church’ as denoting that

branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testament as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and the Reformed Church, the most important being: The Augsburg Confession, Luther's and the Heidelberg Catechisms, in so far as they agree; but where they disagree the Evangelical Synod of North America adheres strictly to the passages of Holy Scriptures bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."

From the foregoing it is clearly seen that the union of the Protestant Church is a thought with which the Evangelical Synod has been familiar throughout her existence. The Evangelical Synod therefore gladly welcomes the wider application of this principle and advocates an organic union of all the Protestant Churches that subscribe to the apostolicum.

As to the scheme of Government to be adopted by the organic union of the Protestant Churches we would suggest the adoption of a constitution providing for an Executive, a Judicial and a Legislative Department analogous to that of the Government of the United States. Let the various denominations stand in the same relation to the central church Government as the states stand to the Government at Washington.

The executive to be elected by popular or electoral vote for a limited term of years. The legislative power to be placed into the hands of a representative body of men composed of the clergy and laymen of the various denominations. This to be divided into a lower and upper house (House of Representatives and Senate). Representation in the lower house to be according to a fixed ratio and equal representation to be given to the various denominations in the upper house.

Arrange the Judicial Department analogous to that of the United States with denominational (state) courts, and a Federal (or Supreme) Court.

Let foreign matters—missions and all representation abroad—be the business of the central church government.

By this method the Protestant Church would be united, despite the manifold diversity of denominational theology and custom. Closely related denominations would be brought still closer together and the number of comparatively small Church bodies would decrease. The distressing denominational conflict in the mission fields at home and abroad would be removed, and the Church would present a united front to the world and be able to cope more successfully with the powers of darkness and bring in the glad day when:

"Jesus shall reign where'er the sun
Does his successive journeys run."

Respectfully submitted by the delegates of the Evangelical Synod as their contribution to the question of organic union, subject to the indorsement of the General Conference of the Evangelical Synod.

PAPER XIV

THE HISTORICAL SIGNIFICANCE OF
DENOMINATIONALISM

BY REV. GEORGE W. RICHARDS, D.D.

WE shall be able to estimate aright the relative value of the present order in church and state and forecast the trend of its future development in the light of its origin and growth. The historical background of the modern age is medieval Europe whose political and ecclesiastical ideal was a world-wide empire with a uniform government and religion for all the nations of the earth. In this scheme of cosmopolitanism there was no place for nationalism or denominationalism. It was a revival of the Roman empire supported by divine sanctions and clad in ecclesiastical robes. The two terms, descriptive of the aim and scope of pagan Rome, were appropriated by Christian Rome, namely—universality and eternity. The authority for such dominion was not based upon the consent of the governed but upon divine right reënforced by human might. The purpose of empire was to realize in visible form through the vicegerents of heaven, emperor and pope, the kingdom of God upon earth. Hence the name, Holy Roman Empire. Every phase of human life, politics, religion, morals, art, philosophy, the individual and the group was regulated by God through His anointed.

Uniformity of religious belief and practice, in this plan of empire, was more than a distant vision. It became an actual fact in medieval catholicism. The Latin language was in common use in worship and in literature. The same holy offices were performed at every shrine from Bergen to Palermo, from Königsberg to Madrid. Priests and monks were equally at home in every land from the North Sea to the Mediterranean. Scholars wandered from Bologna to Oxford, from Paris to Salamanca, and heard in different universities from men of different race the same ideas in the same tongue. In the service of the church and in ecclesiastical preferment, men were not hedged in by national boundaries or traditions. Gerbert, a Frenchman, became archbishop of Ravenna in Italy; Lanfranc, an Italian, became archbishop of Canterbury in England; the German Norbert established a new order of canons in France. Men of many nations united in the armies of the crusaders. The hope of a *republica christiana*, the kingdom of God on earth ruled by pope and emperor in the name of Jesus Christ, was at the point of fulfillment when new forces came into control which wrought disintegration and dissolution.

Universal empire never fails to kindle the imagination and to cast a spell over the human spirit. Notwithstanding its repeated failures, in ancient and medieval times, it has been revived in so widely different forms as the humanitarianism of Comte, the socialism of Marx, and the militarism of the Hohenzollerns. The periodic revival of the dream of universalism in government and in religion, spite of its failures, in-

dicates a reason for it in the nature of things. It is an earnest, though misguided, attempt to put in corporate form the innate sense of the unity of God and of humanity, the irrepressible feeling that there is,

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

However sincere the attempt of uniformity of civil and religious institutions, it will always fail because it disregards the claims of individualism and of nationalism, which are as deeply rooted in human nature as the aspirations to universalism. A uniform cosmopolitanism fails to develop the infinite variety of mental, moral, religious, political and aesthetic life which lies dormant in tribes and nations.

The individual, the particular, the specific, with its priceless value, fascinating beauty and absorbing interest, is suppressed for the maintenance of a colorless and dull uniformity. No room is left for self-expression and self-realization in individual and national life, for which men have always become heroes and martyrs. The experience of history assures us that an ideal born of fancy without basis in fact is unreal and impracticable; and efforts to enforce it in life must end in obscuration, distortion, and compromise. This was the outcome of the Holy Roman Empire, too holy to be Roman and too Roman to be holy. The compact between pope and emperor, vicars of Christ on earth, turned into bitter rivalry and deadly warfare, with victory alternating between papal tyranny and imperial despotism. What in theory was a divine order of life became in practice a regime of inhumanity verging on brutality.

With the dissolution of medieval uniformity came modern diversity—nationalism in the state, denominationalism in the church, twins born of the same parentage. The transition from the one to the other, was made in two historic movements; the Renaissance, the rediscovery of man, and the Reformation, the rediscovery of God. From the one came humanism and from the other evangelicalism, the direct opposites of the two controlling ideals of medieval life, universal dominion by the group and world renunciation by the individual.

Renaissance and Reformation were all the more irresistible on account of the long-felt inadequacy of the Catholic conception of life to satisfy the human heart. It proved, after centuries of experiment, a "bed shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." It satisfied neither the progressive men of the 15th and 16th centuries nor the requirements of the New Testament. Its defect was the fatal disease of one-sidedness, the one-sided emphasis of the divine to the neglect of the human, of the institution to the neglect of the individual, of authority to the neglect of freedom. Men were the wards of the church and the subjects of the state. Thought and action were prescribed for them. But when the individual awakened to his personal rights and

affirmed his ability to know and to do, he could not longer be curbed by prince or prelate.

We shall briefly enumerate the positive forces favoring a new era. The Teutonic tribes gradually became mature nations, each striving for a political and religious order which was not simply its heritage but its creation. Greco-Roman culture, preserved in the Catholic Church, stood for authority and obedience, the exaltation of the institution and the repression of the individual. The Teutonic spirit aspired to freedom and self-realization, the right of reason and of conscience. Teutonism and Catholicism could not permanently dwell under the same roof.

The new nations were stimulated to revolt, also, by the revival of the ancient classics. The writings of Greece and Rome expressed in crystal phrase the spirit that throbbed in Celt and Saxon. What the Greeks once did, the Teutons now desired to do.

The rediscovery of the New Testament and the re-experience of saving faith, sovereign grace, and the priesthood and brotherhood of believers, had in them the dynamic of a new age—an age in which nationalism took the place of cosmopolitanism and denominationalism of Catholicism, the one largely controlled by humanism, the other, relatively at least, by evangelicalism. Both were the result of individualism and personal freedom put in place of institutionalism and imperial authority. Individualism in its reaction against vested authority was held in check in the formation of new states by racial affinities and national traditions. But in the church it ran riot; not content with the state church, men organized dissenting groups within the state and regardless of the state.

The new age bred its own brood of troubles. Its gains were not without losses, or its virtues without vices. Time came when the ills of nationalism and denominationalism were only little less intolerable than the evils of imperialism and papacy.

Each state became a miniature empire, repudiating the age-long right of the conscience of united Christendom to impose restraints upon its will. Each state refused to recognize a law or court of final appeal, beyond itself, for the adjudication of international difficulties. The original autocracy of the middle age was broken into fragments but each fragment became an original autocracy as tyrannical as medieval sovereigns. The outcome was interminable war between the nations until Western civilization was on the verge of bankruptcy. Poets and philosophers sang and spoke of a return of the "good old middle age," the abolition of nation and sect by the revival of an imperialism and a catholicity of the medieval kind.

New problems, however, cannot be solved by the easy way of the resuscitation of old institutions. The days of civil and religious uniformity enforced by might, were forever gone. If the essential unity of civilization was to find political expression, it could not be done through the exaltation of a dominating person or race becoming the

conscience of mankind and the arbiter of its destiny. Nor could the dearly bought rights of individuals and states ever again be ignored in a new order. Remedy for the cure of political ills must be found in a form of internationalism, differing widely from the homogeneous cosmopolitanism of ancient or medieval times.

Its prophet was Hugo Grotius who proclaimed a law higher than the national will and binding on all nations, Christian or pagan. He appealed to the law of nature of which Sophocles sings in his *Antigone*: "Laws that are not of to-day or yesterday but abide forever and of their creation knoweth no man." The Peace Palace of the Hague is the temple dedicated to this cause. The League to Enforce Peace is a recent organization for its effective realization. A world divided into two armies for more than four years, has declared by a colossal holocaust of men and treasure, that a universal empire, trampling upon the rights of nations and seeking uniformity by the stifling of nationalism, is both a base and a baseless dream, and that a democratic internationalism respecting national rights as inviolate and making room for infinite diversity in the coöperative unity of the race is the goal of evolving humanity.

The churches of the modern age shared the spirit and the fate of the states. They were divided into sects and schisms each opposed to the other and none recognizing a common law of faith or life binding on all. Each was sufficient unto itself and was the arbiter of its controversies. True, all appealed to the Bible but the Bible had as many different meanings as interpreters. Conflicts between churches were fought out, though never decided, with bitter polemics by ecclesiastical assemblies and by ministers of the gospel. Enemies were met and disposed of by ways foul or fair. The strong had no compunctions about suppressing the weak, if need be, by force. Denominations, like nations, grew in strength by invading one another's domain. The one proselyted, the other conquered. Lord Acton says: "Calvin preached and Bellarmine lectured but Machiavelli ruled."

For the diversity and freedom of Protestantism, men paid the price of sectarian warfare, Catholic against Evangelical, Lutheran against Calvinist, Anglican against Puritan, conformist against dissenter. For deliverance from paralyzing Catholic uniformity, men paid the price of collective action, coöperation and united effort for the kingdom of God. For freedom from external authority, from the grip of the dead hand, men paid the price of the excesses and follies of private judgment running into autocratic individualism or anarchy. Penance and asceticism were abolished, but in many instances without their evangelical equivalent in Protestant circles.

Notwithstanding the loss incurred in going from medieval catholicity to modern denominationalism, we believe the gain was greater than the loss and that humanity and religion took a long stride forward through the Reformation and the Renaissance.

But from the beginning the nobler spirits of the age deplored sect

and schism in the church as both unprofitable and unchristian. They took steps to retrieve the loss incurred through divisions. The hope of a reunited Protestantism, yea of a reunited Christianity, never died out in Melancthon and Calvin, Bucer and Cranmer, Duraeus and Calixtus, Zinzendorf and Wesley. They in their sphere, like Grotius in his, caught a glimpse of a unity of the churches deeper than their diversity, of the essentials of Christianity in distinction from its doctrinal and institutional forms, of a law higher than the will of denominational judicatories, of a kingdom wider than any church or than all churches. In the light of this vision the spirit of polemics waned and the spirit of irenics grew. Men felt that they might differ in doctrine and yet coöperate for the moral and social betterment of nations. While they differed in creeds, their hymns and prayers were one. It was but natural that men would propose plans to give tangible and organized form to the growing consciousness of Christian unity. There were those in the churches, as they were in the states, who attempted to heal divisions by the restoration of Catholicism, medieval or ancient. But just as the ills of nationalism could not be cured by a return to cosmopolitanism, so the defects of denominationalism cannot be remedied by a restoration of Catholicism. Nothing but a new interdenominationalism, akin to the new internationalism, recognizing both the unity of the spirit of Christianity and the diversity of its forms, conserving the freedom and personal initiative which go with individualism and denominationalism, and yet engendering coöperation in place of competition between the churches and the subordination of denominational welfare to the advancement of the kingdom of Christ upon earth—this alone will satisfy the demands of the Christian consciousness to-day.

Various forms of closer relation between the churches have been tried, including the Evangelical Alliance, the council of churches of the same type, as for example, The Council of Reformed Churches holding the Presbyterian System throughout the World, and The Federal Council of the Churches of Christ in America. Yet none of these is final. There is an irrepressible longing for a still closer union expressed in the proposal for an Ecumenical Conference on Faith and Order, and in the unanimous action of the General Assembly of the Presbyterian Church in the U. S. A. inviting the evangelical churches of the U. S. to a conference on organic unity, in response to which we are here to-day. While statesmen on two continents are devising a new internationalism, churchmen are true to the spirit of the age and of their Lord, when they assemble to consider ways of a new interdenominationalism. For a new relation between nations will inevitably require, in time, a new relation between the churches. Again the two will be twin-born.

The problem before us is how shall the evangelical denominations of America approach the question of organic union? Not by reversion to the doctrines, polity, or cultus of any one of them. Such a plan would provoke the suspicion of an unholy and unwarranted presumption. Not even by the proposal of a form of faith and order, old or new, as a

basis for the union of all churches. Such a proposal would be neither biological nor christological. Organic union is unthinkable save as it comes by organic process and not by legislative action. A new organism must evolve, taking into itself the essential Christian elements of the old denominations and eliminating their ephemeral and historical forms. Such an evolution requires a new organic principle laying hold of the stuff of the several denominational organisms and uniting them, by transforming them after its own kind, into a new organism, greater than any one of them or than all of them.

This organic principle, we believe, is the essence of evangelical Christianity, not of course a dogma, a polity, a cultus, or moral code. It is a spiritual experience born out of a sense of need—the need of the living God. Not indeed a new need, but an old need felt in a new way in the dawn of a new age. It was felt by prophet and psalmist, by apostle and father, by schoolman and reformer. Each answered it in his own way and in the light of his own day. Whenever a new vision of God satisfies the cry of the awakened heart, there is a marked advance in the history of Christianity and in the religious life of the race.

As in the dawn of a new era in the 16th century so in the dawn of the new age in the 20th, the elemental spiritual needs of men voice themselves in a threefold form: the need of providence, the need of grace, and the need of truth or a way of life.

In the presence of a universe with forces that devastate and destroy and of the evils of the individual and social life, some in the blood, some in the air, God needs to be justified before men as much as men need to be justified before God. The one is the perennial problem of theodicy, the other of soteriology. The Reformers found a solution, not in ancient philosophy, in stoical defiance, in cynical scorn, in epicurean indulgence, or in sceptical negation, but in childlike trust in a Christ-like God who upholds and controls matter and mind in the universe for the ultimate establishment of the reign of holy love. God is justified before men by faith in divine providence.

Men, then as now, came to a new sense of sin and failure, and felt the need of grace the more keenly they felt the guilt of sin. The Reformers were humiliated by personal sin; we, in addition, are burdened by sin in its overpowering social and national form. In vain do we seek riddance of sin by the outworn devices of men, by ignoring it, by doing penance for it, by forgetting it. Like the Reformers we can find peace only through forgiveness, in the free grace of God revealed in Christ and appropriated by faith. Men are justified by faith in a Christ-like God.

Men, then as now, felt the need, not only of divine grace for the sinner, but of a divine life for the saved. In vain did they follow the traditions of the church, the example of prophets and priests, sages and saints, or the light of reason and the promptings of conscience. These were mostly blind guides leading the blind. They found a lord and

master, as well as a savior, in the God-like-man who said: "I am the way, the truth and the life."

The essence of evangelical Christianity, therefore, is a spiritual experience of God in Christ who satisfies the permanent three-fold need of the human soul by revealing a God of love who provides a God of grace who forgives, and a God of truth who guides. When men once have found Christ and direct access to God, they can no longer be humanists or Catholics; not even Episcopalian or Baptist, Reformed or Presbyterian, Congregational or Methodist, Disciple or Quaker, Lutheran or Calvinist. They can be only evangelical Christians.

Denominational names represent groups who, with more or less success, have attempted to embody the evangelical spirit in intellectual and institutional forms. Each of them has only relatively succeeded and so far each has relatively failed.

When we have a deeper and broader experience of the changeless evangelical realities, our ecclesiastical forms and formulas will become inadequate and irksome and we shall be prepared to lay them aside as garments that are worn out. We shall cease to pronounce denominational shibboleths, and in the irresistible power of a new life born of the Holy Spirit, we shall proclaim, with heart and voice and hand, the evangel of Christ.

When we are thus united by the spirit of God in hope, and faith, and love, then with full confidence in one another and with supreme loyalty to the Christ in us, we shall declare ourselves before the world, what we are, in fact, the united Church of Christ. Then the Lord's prayer for the unity of the believers will be answered—"that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us."

After a spiritual unity of this kind is once begotten in us then we shall take our time, as did the fathers in ancient councils and modern assemblies, to work out a formula of doctrine, a system of government, a mode of worship, and a way of life, which will be true to the Christ of the New Testament, to the Christ in us, and to the democratic spirit of the age. In the meantime let us work and pray in the spirit of the prophets, the patience of the saints, and the courage of our Lord.

PAPER XV

THE REFORMED EPISCOPAL CHURCH

BY REV. WILLIAM A. FREEMANTLE

THE Reformed Episcopal Church has set forth its views on the subject of organic unity in the several actions taken by its General Councils to wit: In 1912 a commission on church union was appointed to prepare a statement setting forth the doctrine, polity and order of worship of the Reformed Episcopal Church as a contribution toward the finding of a practical basis of union of the several evangelical branches

of the church of Christ and to confer officially or unofficially with commissions or committees of other denominations. That commission on union in May, 1918, brought before the General Council a recommendation that we petition the supreme judicatory or association of every church in the United States of America, which is founded upon Christ the Son of the Living God, to appoint two delegates to a preliminary conference which shall be charged with the work of drawing up proposals for a constitutional convention on organic union. This report was received but not adopted because of the action of the General Assembly of the Presbyterian Church in the U. S. A. at whose invitation we are gathered together now.

This has been the attitude of the Reformed Episcopal Church from its foundation, for Bishop George David Cummins declared that the Reformed Episcopal Church "is a witness to-day to the true unity of all Christ's people. It is a step toward the union or reunion of all evangelical Christendom. It is a protest and a revolt against the exclusiveness of the dogma that would limit the church of Christ to one ecclesiastical polity, that denies a place or a portion in the holy catholic church to all who do not submit to prelates claiming to rule by divine right, lords over God's heritage."

In its attitude to organic union the Reformed Episcopal Church has from its foundation occupied a mediating position between Anglicanism and other Protestant communions. In support of this statement we cite the following facts:

1. Our church recognizes the validity of the ministry of all other evangelical churches, both in theory and practice. Our church is governed by bishops who are in the same line of succession—we are not now discussing its value—as those of the Anglican communion. Yet Article XXIV says: "This church values its historic ministry, but recognizes and honors as equally valid the ministry of other churches, even as God the Holy Ghost has accompanied their words with demonstration and power." This article is no dead letter for our canon declares: "The ecclesiastical parity of presbyters of this church, whether ordained episcopally or otherwise, being a fundamental principle of this church, no presbyter coming from an evangelical church into this church, who has been previously set apart and formally ordained to the ministry of the Gospel, shall be reordained by the authorities of this church."

A further instance of our insistence upon the validity of the ministry of other evangelical churches is found in the annual custom of our church to promote on Maundy Thursday the holding of union communion services at which time ministers of other evangelical churches are not only urged to participate in the distribution of the sacred elements but also to offer the prayer of consecration of those elements. We make bold to put this item first because the ministry and its functions constitute in some quarters the crucial point in this matter of reunion.

2. Such a conception of the ministry issues in a clearly-defined

attitude to all evangelical churches. While it is our custom to receive members into our church by the rite of confirmation, which administration is confined to the bishops, not as of divine right, but as a very ancient and desirable form of church usage, the rubric at the end of the order of confirmation emphatically declares that "members of other churches, uniting with this church, need not be confirmed except at their own request. This position is further emphasized at each celebration of the Holy Communion, at which the minister "shall give the following or similar invitation:" "Our fellow Christians of other branches of Christ's church, and all who love our divine Lord and Saviour, Jesus Christ, in sincerity are affectionately invited to the Lord's Table."

3. The same broad attitude appears toward the Sacrament of Baptism. "The Baptism of young children is retained in this church, as agreeable to ancient usage and not contrary to Holy Writ;" but "one at least of the persons presenting 'such children' must be a communicant of this or some other evangelical church." But our church also allows baptism by immersion, as also for those of riper years, while it "does not require any who do not believe in infant baptism to have their children baptized" but offers the opportunity for any who conscientiously hold this position to present their children to the Lord by a service of dedication.

4. Our Church is a Liturgical church, using a revision of the Book of Common Prayer, freed from all tendencies that would foster sacerdotalism, and based upon the Bishop White's Prayer Book of 1785. The order of morning prayer is made by canon law obligatory, though even in this service place is allowed for extemporaneous prayer. Evening prayer though provided, is not obligatory, and the practice of extemporaneous prayer on all occasions of public and private worship is not only allowed but encouraged. Happily it has become a habit among us and both forms of worship are freely enjoyed by our people.

5. Doctrinally our church leans strongly towards Calvinism but maintains, we believe, an almost unique position as set forth in the articles of religion (XVIII) declaring: "While the Scriptures distinctly set forth the election, predestination and calling of the people of God unto eternal life, as Christ saith: 'All that the Father giveth me shall come to me,' they no less positively affirm man's free agency and responsibility and that salvation is offered freely to all through Jesus Christ. This church accordingly affirms both these doctrines as the Word of God sets them forth, and submits them to the individual judgment of its members, as taught by the Holy Spirit; strictly charging them that God commandeth all men everywhere to repent and that we can be saved only by faith in Jesus Christ."

6. While rejoicing in the comprehensiveness of our church such comprehensiveness has not issued in any laxity in holding the fundamental doctrines of the evangelical faith. Concerning the inspiration of the Scriptures, the deity of Jesus Christ, the absolute necessity of atonement

through the shed blood of Christ and that salvation is by grace through faith in Christ alone—concerning these things we know no breadth for we cannot deny the validity of our own experience through the operation of the Holy Spirit.

7. The positions taken and the statements made in this brief are but the natural outcome of the

DECLARATION OF PRINCIPLES OF THE REFORMED EPISCOPAL CHURCH

Adopted December 2d, 1873.

I.

The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and practice; in the creed "commonly called the Apostles' Creed;" in the divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-Nine Articles of Religion.

II.

This Church recognizes and adheres to episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III.

This Church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV.

This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word;

First, That the church of Christ exists only in one order or form of ecclesiastical polity:

Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood:"

Third, That the Lord's Table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father:

Fourth, That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine:

Fifth, That regeneration is inseparably connected with Baptism.

PAPER XVI

THE UNITED BRETHREN IN CHRIST

BY REV. W. F. FUNK, D.D.

(Read by Rev. U. G. Clippenger, D.D.)

THE United Brethren Church was born in a spirit of fellowship and love.

Just outside this city a few miles, Phillip William Otterbein listened to a wonderful sermon by Martin Boehm of another church, and at its close, rose and embracing him cried, "We are brethren." That event occurred in 1766, and from that time to the close of the eighteenth century, and far into the nineteenth century, the leaders of our communion contributed unselfishly their efforts to the promotion of religious thought and Christian service without any definite plan of organization.

Therefore, the commissioners from our church feel it a distinct privilege to be permitted to sit in the councils of this body of denominational leaders to think with you on this important subject of the unity of the church of Christ.

There is special joy in our hearts for, as a denomination, we have been committed to the principle of union for a long while. Indeed, we claim, with others, to be pioneers in praying, studying, and working with definite ends in view. Our church will never forget the days of fellowship in the many meetings when the splendid leaders of the Congregational and Methodist Protestant churches gave themselves with us to the effort of union. The coming of such great men as Drs. William Hayes Ward and Washington Gladden of the Congregational churches, and Drs. Stephens and Davis of the Methodist Protestant Church gave us inspiration and encouragement, and now their words and spirit seem like a benediction without end.

Our experience in an effort to reach organic union was not without pain to us, for we failed to consummate the act; yet the United Brethren Church is richer, better, and stronger, because of its contact with the brethren of the other churches and we declare that the historic Tri-Council of the Congregational, Methodist Protestant and United Brethren Churches was not in vain.

We failed in a later effort at union with the Methodist Protestant church. It is our candid belief that it was because the movement was too small to challenge the heroic in the membership of our communion. It is hard for two small churches to get together.

This movement is different. It will command the attention and approval of our people. It is well it should; for we have a democratic form of government and the power in our organization is in the people. While we have bishops, they are not a separate order, but are elected quadrennially by representatives of the people, and are superintendents, rather than bishops. Our membership has sought rest from further union agitation for the present, but this does not mean that we have ceased to hope or pray for the day when His people shall be one in service. It

does mean that we are abiding the will of God and stand at "attention," ready to step with Him in the onward movement toward organic union.

Brethren, let the Army of the Lord move, and our regiment—not very large, but virile in spirit and well equipped with a good efficiency for service—is ready to fall in line at the proper time.

Our Commission on Federation and Union would say to you that we have had a healthy growth in membership, now numbering 350,000, in organization and practical activities. We have made rapid strides recently in the endowment of our educational institutions and are now planning a new forward movement, which we hope will bring at least ten millions of dollars to our benevolent boards in the next five years.

We crave your acquaintanceship. We think it will lead to fellowship, and we trust that fellowship will ripen into love, and love and coöperation into ultimate union.

You must not expect our people to move rapidly. The experiences of the past will make them conservative. But we are receptive; some of us think that, if the Tri-Council had gone more slowly, the result would have been different and a union of the Congregational, the Methodist-Protestant, and the United Brethren churches consummated. We were all too zealous, and the end too devoutly desired. So in this effort, we counsel against haste.

Let me end by saying, that we will do anything possible, as commissioners, to bring about the object set forth in the call for this important gathering. We will certainly be one of the units in this coöperative movement under a controlling body until such time as we can all merge into an adequate central organization.

Hence, as a church, we stand ready to accept the challenge of this great new day to fellowship, to brotherhood, to federation, to coöperation, and ultimate organic union.

PAPER XVII

CHRISTIAN UNION OF THE U. S.

BY REV. A. C. THOMAS

Brethren of the Conference, Greeting:

By the request of your honored president, William H. Roberts, D.D., I submit herewith a brief statement of the doctrine to which as an organized body of Christian believers we hold.

First: We believe in the unity or oneness of the church of Christ.

Second: Christ the only head of the church.

Third: The Bible, including the Old and New Testaments, as the Word of God, is a sufficient rule for both faith and practice.

Fourth: Christian character and good fruits alone should be the test of fellowship between Christians.

We are evangelical, believe in genuine repentance of sin, faith in Jesus Christ as God's only Son and our Redeemer.

We believe in the atoning merit of Jesus' blood, the personality and office work of the Holy Spirit in the regeneration of the soul.

Our only mission as a people, distinct from other churches, as we believe, is to preach the need and practicability of organic union of all Christians.

I come to you as the president of the National Council of Christian Union, desiring to have an humble part in your deliberations and to render any small service of which I may be able to assist you in your efforts to effect an organic union of the churches and to learn from you what you may have to impart that will help me and the people whom I represent to a larger field of usefulness.

My prayers and sympathy are with you in your efforts to get together.

I will sincerely thank you for any courtesies extended.

Christian union or the oneness of the church of Christ is a great truth taught and practiced by Christ and His apostles.

On the third day of February, 1864, a convention of Christian people of various denominations was held in the city of Columbus, Ohio, the object of which was to inquire what steps should be taken in order to provide for the religious wants of a large portion of earnest Christian men and women who desired a more perfect fellowship in Christ.

This consultation resulted in the conviction that it had become necessary for those who desired a pure gospel and a true Christian life to unite for the purpose of a common worship, and to that end the following basis of union was drawn up and subscribed to:

"Having a desire for a more perfect fellowship in Christ and a more satisfactory enjoyment of the means of religious edification and comfort we do solemnly form ourselves into a religious society under the style of 'The Christian Union,' in which we avow one true and hearty faith in the received Scriptures of the Old and New Testaments as the Word of God and the only and sufficient rule of faith and practice, and pledge ourselves 'through Christ who strengtheneth us' to keep and observe all things whatsoever He hath commanded us."

To the end that this solemn compact and fellowship might not be disturbed or broken, they set forth the following declaration of principles, to wit:

- "(1) The oneness of the church of Christ.
- "(2) Christ the only head of the church.
- "(3) The Bible a sufficient rule of faith and practice.
- "(4) Christian character and good fruits the only conditions of fellowship.
- "(5) Christian union without controversy.
- "(6) Each local church governs itself.
- "(7) Partisan preaching discountenanced."

We have at this time about 20,000 communicants, 225 local churches, and about two hundred licensed and ordained preachers. We have in one communion Dunkards, Baptists, Disciples, Methodists, Presbyterians, Friends, United Brethren, and almost all other evangelical churches are represented but with them all and their individual beliefs there is perfect harmony and the sweetest fellowship. We have a democratic form of government.

The local church governs itself in the conduct of its own affairs. The district, state and national councils are delegated bodies composed of ministers and laymen. The state and national councils are legislative as well as advisory just as in our national government. The municipal and state organizations are independent, yet the lesser is subordinate to the greater. I do not wish you to become confused about the name.

We are not the Christian Union Church as some call us, but we are Christians in Christian union. We call the local congregation a church of Christ, not the church of Christ, and Christian union the principle or basis upon which we unite and coöperate.

We offer this brief statement setting forth the principles of one movement as a proven practical basis upon which we believe it is possible for all Christians of every name and order to unite in fellowship and coöperate.

The July Number of The Christian Union Quarterly is tendered for discussion of plans and propositions so far presented as regards organic union, letters to the editor to be limited to five hundred words. ❧ ❧ ❧ ❧





CHRISTIAN UNION QUARTERLY
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DATE	ISSUED TO

