

"The Historic Ministry and Reunion"

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(Continued from the *Canadian Churchman* of May 29.)

PART II.

THE latter part of the Archbishop of Algoma's article deals with certain "constructive suggestions." His first suggestion is that "accredited ministers from orthodox non-episcopal bodies be only consecrated, under adequate safeguards to the episcopal office," and then that "these men as Bishops work out in their own communions the problem of episcopal orders, . . . until the whole ministry in these communions is episcopal, then let reunion with the historic Church be consummated." It is further suggested that, if the demand be made, "the Clergy of the communion submit to some suitable ceremony at the hands of those representing the separated communions." In this way "mutual respect and recognition would be secured, and immediate reunion would be accomplished."

On the other hand the Archbishop strongly recommends that any such scheme be relegated to the future, and that instead we, "loyally and actively participate in the movement, now in progress, for bringing about a conference . . . in the interest of Faith and Order." This movement he maintains, has already produced "remarkable results," specially in the second Interim Report of the Joint Committee in the Old Land. The non-episcopal Churches have in that report practically accepted episcopacy, and the Anglican representatives have acknowledged 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." This we are asked to accept as a preliminary step towards reunion, and in the meanwhile "resolutely to abstain from all attempts to force the issue by adventurous acts of co-operation contrary to rule, and provocative in character."

Before considering the Archbishop's recommendations let us remind ourselves of several incidents which have taken place since the Interim Report was published.

(1) Bishop Gore, one of the signatories of the report, has presented to Canterbury Convocation a petition of which the purpose is (a) to prevent the holding of united services, either in our own Churches or elsewhere; (b) to prevent under any circumstances one who is not episcopally ordained in ministering or preaching in our Churches; (c) to deny the right of administering the communion to members of other Churches, or even to dying persons, unless the desire has been expressed for reconciliation with the Church.

(2) The Rev. J. H. Shakespeare, President of the Free Churches, also one of the signatories, has published a book entitled, "The Church at the Cross Roads." In it he says, "If reunion can only be effected by an admission on the part of the Free Churches that the very existence of the Church depends upon a particular form of government, episcopal or any other, then the way to unity is finally and forever barred." He says further, that there must be on the part of the Church of England "acceptance of the essential elements of Congregationalism and Presbyterianism."

(3) When the armistice was signed last November, united services were held in many Churches. Permission was in fact given for the holding of such services in several Dioceses. At Bristol a protest was sent in to the Bishop from several Clergy of the Diocese against the permission which had been given to a Baptist minister to preach in the Cathedral. The Bishop's reply was published in "The Times." After the usual courtesies, and after admitting that he had no intention that what had been done should be interpreted as a precedent for interchange of pulpits as a regular practice, he continues, "There are from time to time occasions when

the affairs of national and social life demand a united expression of thankfulness and prayer, as for example the service in Canterbury Cathedral on August 4, when with the sanction of the Archbishop a similar association of Non-conformists with Churchmen took place. I can conceive no occasion which so urgently required such an expression as that which summoned the citizens of Bristol to the Cathedral on November 20. . . . Christianity is to-day upon its trial, to an extent it has not experienced for centuries. Its greatest foes lie not in the outside world, which sometimes is far more Christian in its outlook than Christians. They lie in the spirit of narrowness and exclusiveness which from time to time finds place within the Church; in the tendency to ignore the working of the Spirit in new ideals, new hopes, new outlooks; in the over-much emphasis laid upon the organization instead of upon the life which the organization seeks to extend. Small wonder if the mass of people stand outside its ministrations! In the social upheavals of the age, and in the imperative call for spiritual realities, there is no room to-day for "water tight compartments" in Christianity. Ask the Chaplains who have served at the front what the attitude of a large number of men is to Christianity and the Church. The answer in a vast number of cases will be that, while they heartily welcome the one, they have little use for the other. And when pressed for a reason it is found largely—very largely, to rest upon a conviction that the Church is exclusive and stands for divisions among Christians. If in any way compatible with loyalty to Christ's own teaching I can help to remove this unhappy impression by means of a closer association with my fellow Christians on occasions when we can find the fullest measure of common ground, I shall continue to thankfully avail myself of the opportunities which may be presented."

(4) In the United States a movement has been set on foot by representatives of the Episcopal and Congregational Churches looking towards unity and ultimate reunion. The movement bases itself upon the two sections of the Anglican and Non-conformist Interim Report already referred to; it aims at the reordination of Congregational ministers, without, however, reciprocal reordination of ministers of the Episcopal Church. The former, when reordained are, it is suggested, to continue in their own Church, observing certain restrictions, but may become full ministers of the Episcopal Church by solemnly engaging to conform to the doctrine, discipline and worship of that Church. The movement is supported by several Bishops, and by Dr. Manning and Dr. Slattry, of New York, and they have prepared a Canon to be submitted to the General Convention, at Detroit, this year. It is significant, however, that the representatives of the two Churches make this statement: "We greatly desire corporate union. We also are conscious of the difficulties in the way of bringing it about. In this situation we believe that a practical approach toward eventual union may be made by the establishment of intercommunion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated."

(5) The Chaplains' message to the Church just issued in Canada is a call to unity, and the expression of a hope "that what has been their practice under active service conditions should be authoritatively sanctioned when they return to Canada, and become the general practice of the Church." No claim is made that this "message" is endorsed by all the Chaplains. But when taken in conjunction with the very large number of similar appeals which have been made by other Chaplains of the Church of England, the "message" must be taken as representing a widely felt desire among the younger Clergy of our Church.

As to the "Constructive suggestions" of the Archbishop of Algoma, there are many, I think, who would say:

(i) We can hardly be expected to delay all action till the Conference on Faith and Order has met, we know not when. The present hour is critical both in its opportunity and responsibility. The message of the world war to nations and to Churches is unity. Already, before the armies have been disbanded, the League of Nations has been formed. To delay in the

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The Call of Peace

JESMOND DENE

IT has come almost without observation, the signing of the peace, and though it tells us that we have weathered the great storm of war, we look out still on to a troubled sea, full of unknown enemies and hidden dangers. Peace hath her victories—and her enemies—no less renowned than war, and if "eternal vigilance is the price of liberty" it is also the safeguard and guarantee of peace. Peace calls us, not to inaction, but to effort. Not to the easeful contemplation of tasks accomplished, but to advance from achievement to fresh endeavours. To tasks which call for the same energies and qualities as those which solved the problems of the war itself.

Peace calls us to ardour of energy and production, of fellowship and co-operation, of faith and prayer. Imperial, national and social politics, industrial development, educational, social and welfare endeavour, missionary enterprise, great adventures of service and consecration are beckoning us on. The quality of peace is not static but dynamic; it is a condition outside ourselves affording us great, unbounded opportunities; it is a condition within us making us able to use them.

" . . . Did not Jesus perish to bring to men, not peace,

But a sword, a sword for battle, a sword that should not cease?

Two thousand years have passed us; do we still want peace

Where the sword of Christ has shone?

Yes, Christ perished to present us with a sword, That strife should be our portion, and more strife our reward;

For toil and tribulation and the glory of the Lord And the sword of Christ are one."

As long as there are works of the devil to be overcome, as long as there are victories of the Cross to be achieved, there can be no rest from toil, no cessation of war. We have to accomplish our warfare, and our peace will be fulfilled in energetic striving and united efforts after that which is good. Peace is not going to be flat and dull and old, but "young, passionate, romantic," full of great hopes, great visions, great endeavours, great adventures; the great adventure of the Kingdom of God, within us, yes, and in the world without. "Sweet Peace, where dost thou dwell?"

There is old Mr. Angel, whom I often meet. He knows what peace is. He is old. His work is done, and he has been a great worker in his day. And now, though he cannot work in the ordinary sense, "his eyes are homes of silent prayer," and he knows the secret of peace. I fancy he'd say it was "co-operation; co-operation with God; co-operation with the children He has given me; co-operation with other people." He has had many sorrows, for the way of the Cross is a sure road to peace; and he knows where peace dwells.

And Mrs. Motherwell, she is a big generous-hearted woman, always active, always planning something to help someone, always full of good works, never limiting her energies to her large family of children and her many relatives. "Mrs. Always Abounding," the rector calls her. All her five sons went to the war and I don't know how many nephews and cousins, and through it all she went on with her duties at home and outside home, and in her leisure moments, indeed at all times, she would have a sock growing under her busy fingers. When her youngest son, Jim, was killed at Vimy, I almost thought it would kill her, but no, she carried on, and I think as he went, he opened a door into Heaven for her. She has aged a good deal, but she carries on; one may say she "goes about doing good," and she looks through that door and feels that Jim is near. She knows where peace dwells. If she could explain it, I think she would say that it is "in love to serve one another."

Then young Dick Standfast, just beginning life. Five years ago he was, so to speak, a

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