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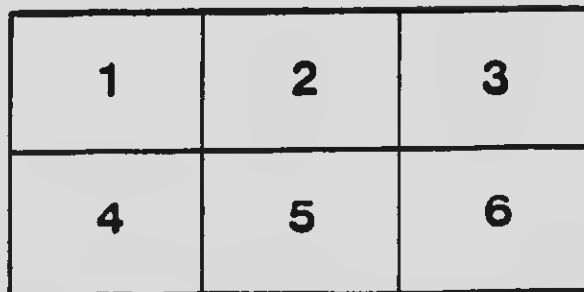
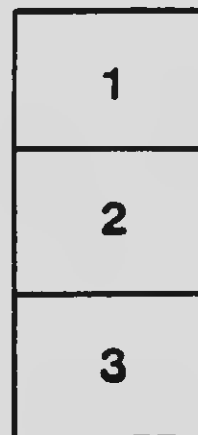
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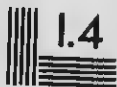
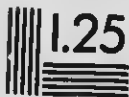
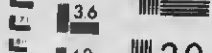
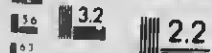
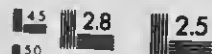
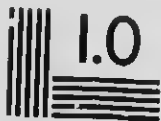
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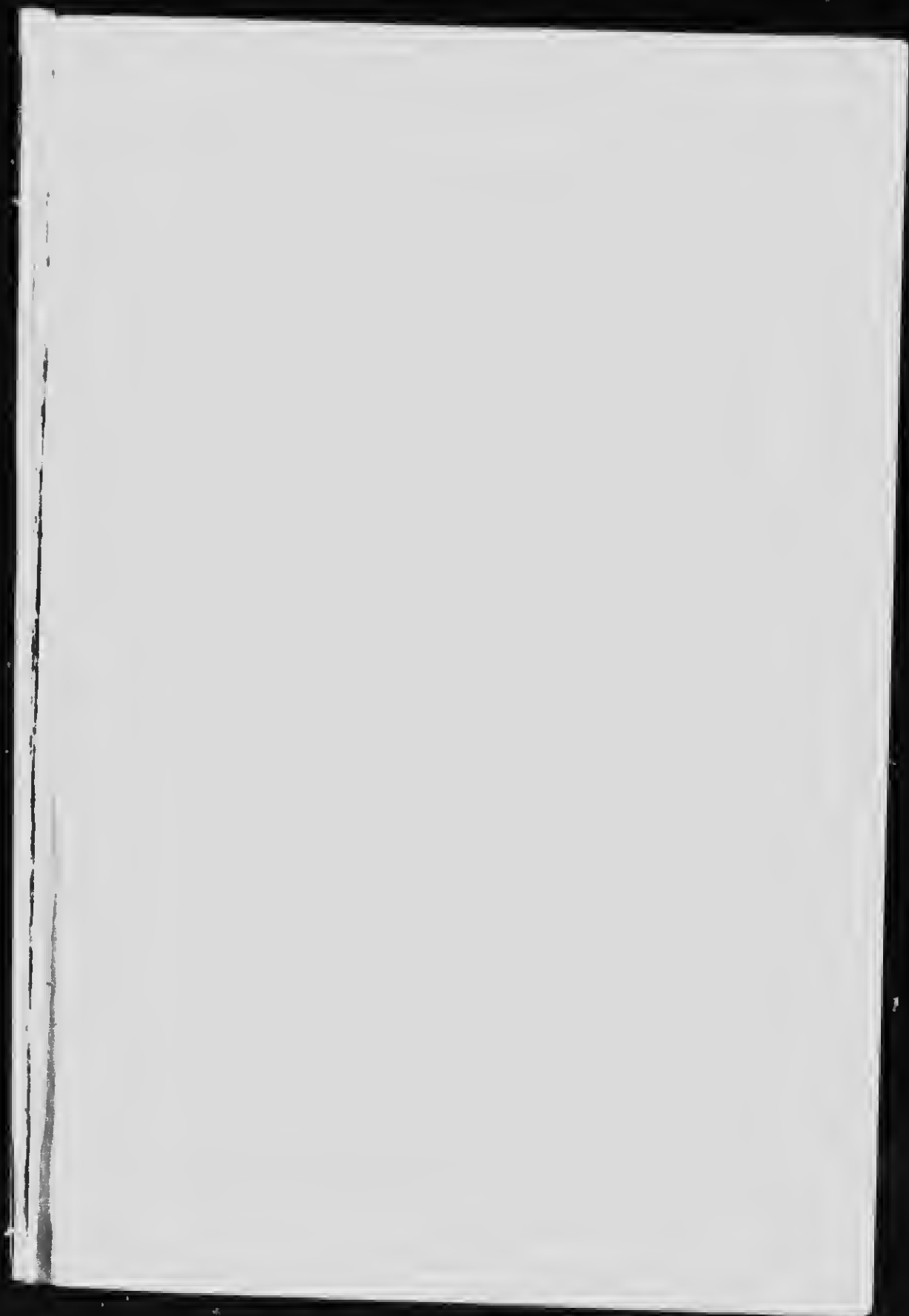
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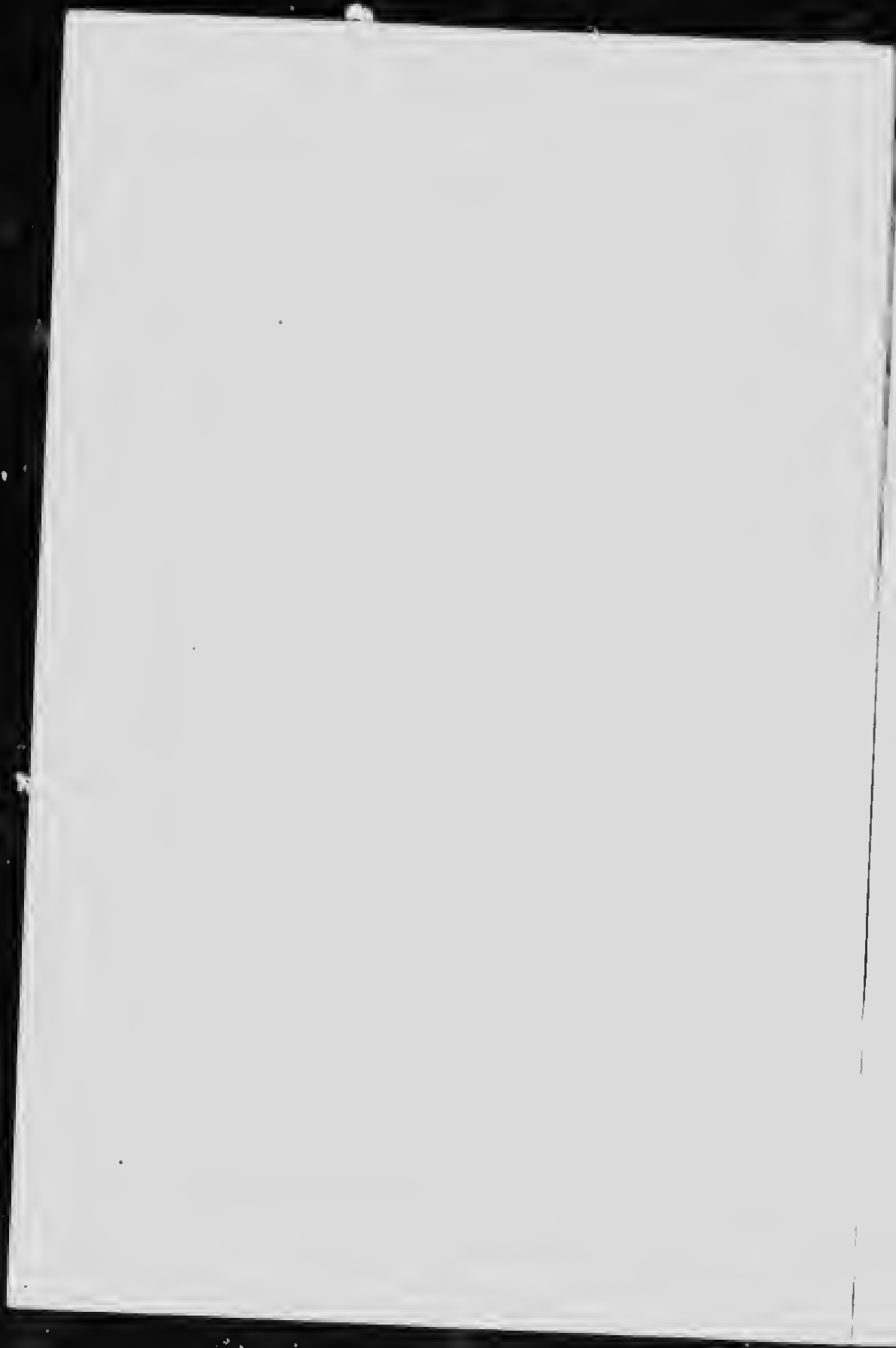
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Relations of the

Christian Churches

ROBERT CAMPBELL





The Relations of the Christian Churches

TO ONE ANOTHER, AND PROBLEMS GROW-
ING OUT OF THEM, ESPECIALLY IN CANADA

By

REV. R. CAMPBELL, D.D.

"The true and grand idea of a Church is, a society for making men like Christ, earth like heaven, the Kingdom of the world the Kingdom of Christ."—*Arnold*.

"The Church is undoubtedly one as the human race is one, one in reference to Him, its supreme head in heaven; but it is not one community on earth."—*Whateley*.

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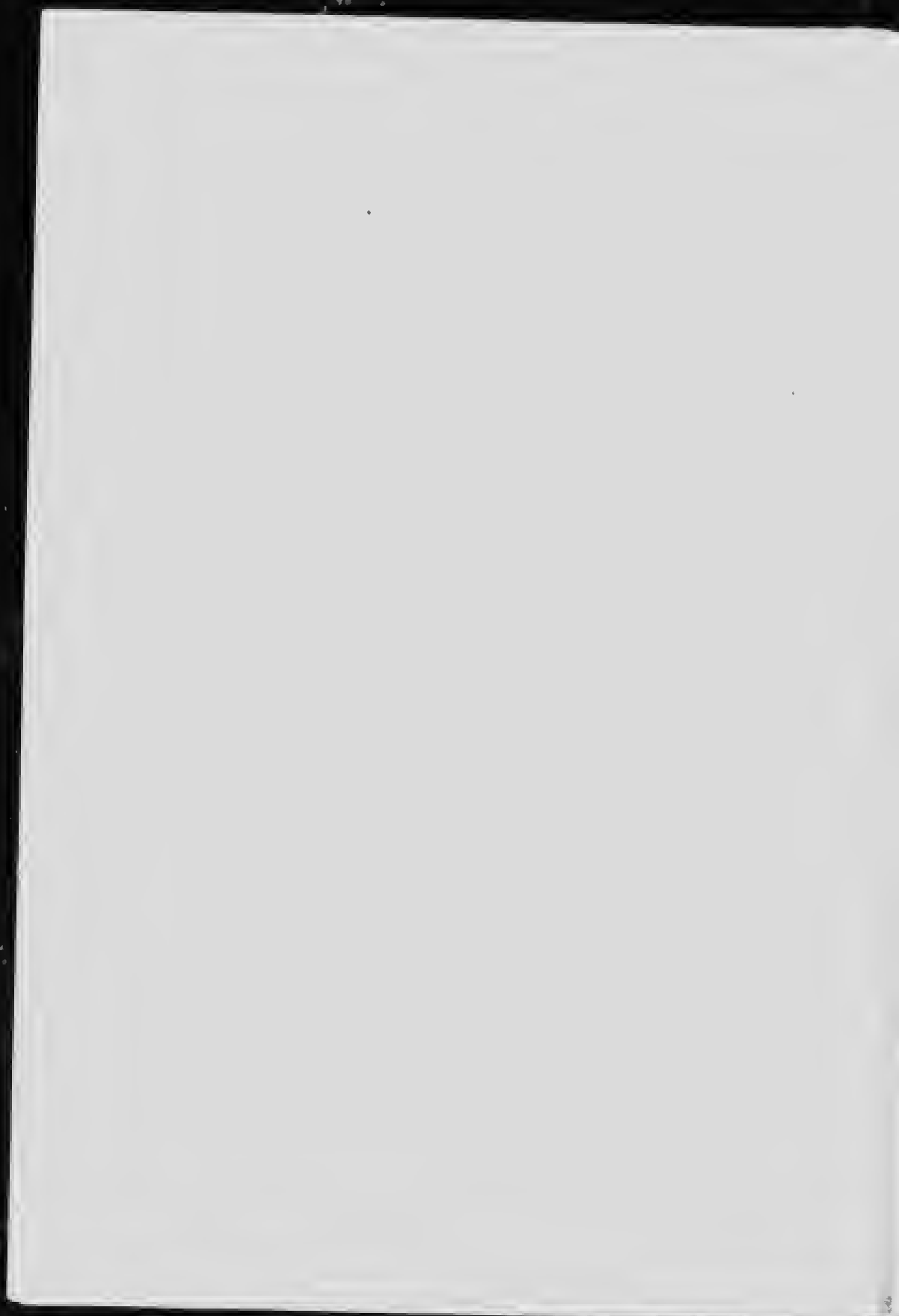
To Aunt Maria and household,
With Uncle Robert's loving regards

Mount Pleasant,
Christmas, 1913

TO
THE MEMORY OF MY BELOVED WIFE

Margaret McDonnell

WHO WAS LOYALY ATTACHED TO
THE CHURCH AND HER FATHERS.
THIS VOLUME IS AFFECTION-
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PREFACE

THE contents of this book have proceeded from an honest endeavour, on the part of the writer, to promote a good understanding among the several branches of the Christian Church, so far as it is in his power to contribute to that great end. This is not to be gained by shutting one's eyes, but by looking at the points which divide them straight in the face, and weighing them fairly. The author has sought to cultivate in himself, in discussing those points, the temper of mind which he commends to others. The toleration which is pleaded for is not the outgrowth of indifference to truth, for such indifference can never yield a religious character which is otherwise than shallow. What men need to-day is to be recalled to earnest convictions, not to be commended for regarding all religious systems in the same light. There should be no pretence of agreement where agreement does not exist. He who cherishes a belief of his own stoutly is the man who may be trusted to approve of his neighbour's doing the same, even when the beliefs differ.

It is assumed, in all the discussions of this treatise, that Jesus Christ is the "Word," that is,—the full and final utterance and manifestation of God to man, the late President Fallières, of France, and the late President C. W. Eliot, of Harvard University, to

PREFACE

the contrary notwithstanding. There is nothing left to be desired in the way of religious principles or stimulus to the highest intellectual culture either, when Jesus Christ has been fully heard from. His own pronouncement on the matter was that all that came before Him "were thieves and robbers," referring, doubtless, not to the prophets and teachers of Israel, but to those outside the covenanted people, who pretended to lead men to God. All Christians are agreed on this point. They receive His utterances with reverence. Nothing that He taught is to be rejected. His followers differ in the interpretation they put on His sayings, but they are absolutely at one in regarding His teaching as unchallengeable.

It is also assumed that the several sections into which Christendom is divided to-day came into being as the result of earnest and honest convictions, derived from a sincere study of the Word of God. The position is not taken that whatever is best; but whatever is, as the result of men's eager search after truth, is not a thing to be ignored or denounced. We may think those wrong who differ from us, and try to convince them that they are wrong; but they are to be the final judges. So long as the several Christian communities hold firmly by the principles which distinguish them, not only is it not possible that they should be merged into one organization, but it would be utterly immoral in them, and unfaithful to truth, to surrender their convictions. The cry in favour of doing so is in effect a setting of one's self against the influences and movements out of which the several denominations originated, that is, against historical facts which cannot be undone.

PREFACE

It would seem, too, that there is need that men's attention should be called anew to the *rôle* filled by Jesus Christ, as the Saviour of promise in the Hebrew dispensation, so fully and admirably discussed in the able and too much neglected treatise, Edwards's "History of Redemption." Jesus Christ is an historic Redeemer, and as such He should be held up before the people of this generation, as He was so faithfully by the apostles before Jews and Gentiles alike.

In dealing with the question of the reunion of Christendom, the writer accepted, for argument's sake, the interpretation of those who hold that our Lord's eager petition, that His disciples should be one, signified corporate unity. Such interpretation, however, *prima facie*, does not seem correct. The model of unity which the Saviour cited did not involve the merging of the Son's identity into that of the Father. There was unity of spirit while the personality of each remained intact.

Incidental reference is made to the speculations of some higher critics and men of science in the following pages. Fault is not found, however, with their learning but with their logic. A less learned person, accepting the facts they present, may be as able and have as good a right as they to formulate conclusions from the facts. It is a legitimate conclusion from the facts presented in what is called "nature," that there is nothing "cast to the void," nor is there any struggle for existence, conscious or unconscious, but a divine benevolent working together for good.

The reform leaders in France, Scotland and Switzerland have been accused of barbarism because they

PREFACE

swept æsthetic elements out of the Churches under their influence; but they knew what they were doing. They were aware that pagan Rome, from early in the fourth century onwards, while seeming to give place to the faith of the Gospel, had really dominated Christianity, through the influence of its architecture, painting and sculpture, and they set themselves to undo the mischief as far as in them lay, banishing art and man's device from the services of the Church as well as from the structure of their sacred edifices.

As regards matters of faith, when intellect and conscience unite in maintaining religious views, these are not to be abandoned because others do not share them. Jesus Christ did not come to teach men to believe what was popular or pleasing to them, but what was pleasing to God. Nor ought it to be necessary to insist upon it that what was ever true is always true. It is surely a dangerous fallacy to admit that truth may vary from age to age.

Changes are rung upon the evils resulting from the existence of sects in the Christian Churches, by the advocates of the union now under consideration; but, while the Congregationalists and Methodists may, if they will, accept the term of reproach as applicable to them since they both broke off from the Church of England on a single issue, Presbyterians the world over decline to count themselves a sect. They claim to be a Church, and one of the outstanding Churches of Christendom. The Church of the people of Scotland, embracing at home nearly the entire nation, confident in its principles, has followed its members to Ireland, England and the

PREFACE

Colonies, including the United States, and has preserved everywhere the characteristics of the parent Church, its national temper amongst its other features. So-called Presbyterianism is the historic Church of the previous centuries, reformed in the sixteenth century, and the fact of its national position has gathered around it an atmosphere which has a subtle yet potent influence, giving it a sense of completeness and independence, which is as far as possible from a sect feeling. Nor is it fairly chargeable with sectarianism, because it has diligently sought to provide for the spiritual wants of its own people, go where they will. To do so has taxed the resources of the Church. This is work enough for it, and it has not been its aim or thought to capture people belonging to other communions. If any such find their way into Presbyterian folds, it is because it suited them to do so, and not because they were sought. The Presbyterian Church has found itself fully occupied with delivering its own message to its own people, and has had neither time nor inclination to trouble itself about other Churches or their doings. It certainly has never shaped its policy or plans out of consideration of the plans or policy of other denominations; and has a right to repudiate the charge of sectarianism. It also repudiates the insinuation, urged by a champion of union belonging to one of the other denominations, that Presbyterian ministers have not accepted *ex animo* the teaching of their Church's standards. The Congregationalist attitude towards creeds cannot fairly be ascribed to the ministers of either of the other two negotiating Churches.

PREFACE

Since this book was written, the author has had communicated to him a copy of the "Official Statement" issued by the "Joint Commission of the Protestant Episcopal Church in the United States of America," inviting the co-operation of other Churches in an endeavour to bring about a "World Conference on Faith and Order." The spirit animating the originators of this movement is sure to evoke a sympathetic response from all the Churches; and whether any considerable direct results will flow from the holding of such a Conference or not, the indirect effects of it cannot but be profitable. It would let light in on the real sentiments entertained towards one another by the several communities into which the Christian Church is divided. The coming together of representatives of the Churches will at least promote kindly personal feeling among those who shall meet one another. This has been one happy outcome of the Conferences held, over a series of years, between Committees of the Congregationalists, Methodists and Presbyterians in Canada. While the "Basis of Union" agreed upon jointly by the three Committees does not satisfy all of those who have long enjoyed a fuller view of the scope of Christianity, it serves, in the meantime, as a basis for mutual co-operation, as the meeting together of so many of the brethren of the three Churches promoted mutual respect. And so, although the writer's views regarding the sections of Christendom do not permit him to look for any considerable practical result from the proposed conference on "Faith and Order," nothing but good can flow from it.

PREFACE

The question of Union is dealt with from the historical rather than the speculative point of view. The general conclusion arrived at is that the formal unification of Christendom would be dearly bought at the expense of truth; and the same principle is in a measure involved in the proposed limited union of certain churches in Canada.

It is not, perhaps, wide of the mark to affirm that the secular press (the myrmidons of which, it is well known, are ready to settle all questions under heaven, withheld by no sense of incapacity to grapple with matters profound and far-reaching) has made the Church Union movement largely its own.



CONTENTS

| PREFACE | PAGE |
|---|------|
| | 5 |
| I. RELATION OF CHRISTIANITY TO THE HEBREW RELIGIOUS SYSTEM | 15 |
| II. OBJECT OF CHRIST'S MISSION TO THE WORLD | 26 |
| III. THE CHRISTIAN CHURCH | 41 |
| IV. CHRIST'S PROMISED PRESENCE | 55 |
| V. THE CHURCH THE PILLAR AND GROUND OF THE TRUTH | 62 |
| VI. THE ROMAN CATHOLIC CHURCH | 79 |
| VII. THE CHURCH OF ENGLAND | 97 |
| VIII. METHODISM | 117 |
| IX. CONGREGATIONALISTS AND BAPTISTS | 138 |
| X. PRESBYTERIANISM | 163 |
| XI. THE REUNION OF CHRISTENDOM | 177 |
| XII. THE CHANCE OF THE CHURCHES UNITING | 187 |
| XIII. HERESY AND SCHISM | 202 |
| XIV. THE LIMITED UNION PROPOSED IN CANADA— SKETCH OF THE MOVEMENT | 215 |
| XV. THE BASIS OF UNION | 243 |
| XVI. THE VOTE OF UNION | 259 |
| XVII. THE OUTLOOK | 272 |
| APPENDIX. DOCUMENTS APPROVED BY THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA | 307 |



The Relations of the Christian Churches

CHAPTER I.

RELATION OF CHRISTIANITY TO THE HEBREW RELIGIOUS SYSTEM.

"Christ," a Hebrew title—Symbolism replaced by Christian facts—Christ not a revolutionist—Prophecies fulfilled in Him—Titles of the disciples—Birth-place of the Christian name—Christianity for the Jews.

IN order to appreciate aright the relations of the Christian Churches to one another, we must first understand the relation of Christianity to the faith of the Hebrew people. Jesus Christ did not set up a new religious system. His endeavour was rather to preserve the knowledge of the one living and true God, who was believed in by Abraham, Moses and the prophets, and to promote His worship and service. This fact is too much overlooked in the thought of our time. Indeed, from not a little of the speaking and writing of the day, the impression might be gained that it was only when Jesus was born at Bethlehem that God began to love the world. It is not necessary to urge that such a view is unscriptural and erroneous. When man was created, he was the son of God's love, and God never ceased to love him in the midst of all his

RELATIONS OF THE CHRISTIAN CHURCHES

alienation and perversity. To restore man to God, from whom sin separated him, the love of the Eternal Father embodied itself in a plan of reconciliation, of which early communication was given to the human race. The coming of Jesus in the flesh was the outcome of this plan. The Apostle Paul tells us, writing to the Galatians, "That seed was Christ," referring to the promise to Abraham, "In thy seed shall all the families of the earth be blessed." In the Apocalypse, the crucified Jesus is referred to as "the Lamb slain from the foundation of the world." "In the fulness of time," we are told, He came, but His advent was the expression of God's eternal love to man. The terms Messiah and Christ, one Hebrew and the other Greek, signifying the Anointed One, are officially applied to Jesus, consecration with oil being the ceremony by which designation to office was indicated.

"CHRIST," A HEBREW TITLE.

Christ, Christian, Christianity, therefore, are words which, as often as they are used, ought to call up in our minds association with God's covenanted people, Israel. Jesus was the looked-for One promised to Abraham and the fathers, the fruition of the loving purpose of God from all eternity. Faith in Him, in due time to be revealed, yielded a host of eminent saints, as the devotional literature of the Old Testament fully discloses.

The term "Christianity" is never used in Scripture; and, although it is a convenient enough word to cover what was special in Christ's career, we must not think of it as a new religious departure, entirely

SYMBOLISM REPLACED BY CHRISTIAN FACTS

divorced from the system of truth set forth in the Ancient Scriptures. Our Lord was careful to make it clear that He had no message from God differing from that delivered by the heaven-sent prophets who went before Him. His advent was with a view not to destroy but to fulfil, to exalt the scope and widen the horizon of the moral and religious principles inculcated in the Hebrew sacred books, but to abrogate none of them. He regarded it as His to continue and more than continue the ethical and religious ideas which had obtained divine sanction in previous ages. We err, therefore, in holding and teaching that a chasm divides the worship and service of God, since Jesus was manifested among men from the true worship and service rendered to Him by the saints of old.

SYMBOLISM REPLACED BY CHRISTIAN FACTS.

In the early ages there was an accommodation to the inability of man to grasp spiritual ideas, and so ceremonies and symbols were introduced as aids to the imagination. Similarly our Lord condescended to employ analogies, resemblances between the things that are seen and unseen ideas, in order to convey high views to man; as He had Himself indeed become a man to enable human beings to contemplate the divine Being aright. The period had arrived when it was desirable that religious people should depend less than hitherto upon outward symbols; and so He, as the herald of the spiritual stage in religious development, deemed it of the greatest importance to rescue men from reliance upon material things, such

RELATIONS OF THE CHRISTIAN CHURCHES

as ablutions and sacrifices, which had been given only as means to an end, stepping-stones to higher things, by appealing immediately to their spiritual apprehensions, and lending wings to their imaginations to enable them to seize the substance of the Hebraic religious system, while emancipating them from slavish subjection to outward forms.

Jesus brought into clear light and emphasized the essential principles embodied in the enactments delivered to the Israelites by Moses, as God's intermediary, and, as His final service to humanity, in quitting the world, to complete the Mosaic sacrificial system by His death upon the cross; for every lamb laid upon a Jewish altar bespoke the scene on Calvary,—“the lamb of God” taking “away the sin of the world,” our Paschal Lamb “sacrificed for us.”

CHRIST NOT A REVOLUTIONIST.

Jesus Christ did not set up a new faith, but was rather a reformer of the old faith. He was no revolutionist. Everything that characterized Him, in His person, in His teaching, and in the events of His life, was anticipated in the writings of Hebrew historians, psalmists and prophets, if not explicitly, at least in germ of rite or trope. It had pleased God to confine special religious influences to one nation, to beget intensity of spiritual thought and emotion. The ends to be gained by the limitations of Judaism had been reached,—its stern national exclusiveness, its severe ethical code, had done their work,—especially had a deep impression against idolatry, long their besetting sin, been produced in the course of

CHRIST NOT A REVOLUTIONIST

their history. Now the outlook was to be enlarged, embracing the whole world. The grand principles embodied in the rites and ceremonies of Moses had been in good measure lost sight of. In the days of the prophets, spiritual forces were more in evidence; but, while there was a rigid adherence to the letter of the laws and ordinances of Sinai, the heart had gone out of them, and the result was a dead formality for generations prior to the birth of our Lord. This was the condition of things He had to face and remedy. To compare great things with small, the situation was not unlike that which Martin Luther had to encounter. As with Christianity in the sixteenth century, numerous accretions had attached themselves to the Mosaic regulations, and in trying to sweep these away Jesus incurred the hostility of the religious leaders of the time. But while bent on delivering the God-given ordinances of the old dispensation from the traditional burdens which weighed heavily on the Jewish people, He was careful to disparage nothing that was essential in the system itself. On the contrary, He honoured it: "Ye have Moses and the prophets, hear them." John the Baptist bore witness to Jesus as the personage foreshadowed in prophecy, anxiously hoped and waited for by devout souls in Israel, and He did not forbid it. On occasion He claimed to be sent from God as a special plenipotentiary, with a fuller commission to make known the divine will than any one before Him had, all, however, in line with what God had approved and revealed by those whom He had previously sent to declare His will and purposes. He, in His teachings and life, was the proper outgrowth, the spiritual sup-

RELATIONS OF THE CHRISTIAN CHURCHES

plement, the highest fruitage of the religious system in force amongst the people of God. He emancipated the old covenant from the legal spirit which had settled down upon it, and gave it spiritual reanimation.

PROPHECIES FULFILLED IN HIM.

As the Lord Jesus rested not a little on His Messianic character, as a ground of acceptance with the Jews while He went in and out amongst them; so the apostles, in the execution of their commission to preach the gospel to every creature, dwelt a great deal upon the fact that in their deceased Master the prophecies relating to the Messiah found complete fulfilment.

In Peter's discourse at Jerusalem on the day of Pentecost, in the defence put up by Stephen the proto-martyr, as well as in Paul's account of his conversion and call to the apostleship of the Gentiles, was emphasized the point that all the tests by which the Messiah, the divinely-appointed Deliverer of Israel, was to be recognized, were fully met in Jesus of Nazareth. The risen Lord Himself dwelt upon the fact that His death and resurrection had come about according to prediction, in His communication with the two disciples on their way to Emmaus. What the prophecies were on which He discoursed we may gather from the collection in Hengstenberg's *Christology*.

Whether preaching to Jews or Gentiles, the apostles set themselves to demonstrate that Jesus was "the very Christ," and identified Him with the stream of Hebrew history. As already remarked,

TITLES OF THE DISCIPLES

the very words "Christian" and "Christianity," as applied to the followers of Jesus and the system of truth for which He stood, emphasize the relation between the New Testament religious system and that of the Old Testament. It was some time, however, before the disciples fully realized the spirit of their Master in the new reading which He gave to the old-time ordinances. He, when giving them their commission to teach the nations all the things which He had commanded them, doubtless included the spiritualizing of Mosaic injunctions which He had given them in the Sermon on the Mount; but they started out in their witness-bearing career with their Jewish prepossessions still strong. It took time for them to catch their Master's viewpoint. Peter had to be admonished by a vision from heaven before his stont national feelings would give way to the new order of things inaugurated by Jesus.

TITLES OF THE DISCIPLES

At first, the disciples were simply designated "The Twelve." Then they were spoken of as "The Way," either with reference to their Master's claim to be "the way," or to the fact that they were strict livers, making straight paths for their feet and thereby acquiring distinction. They were also associated with "the name," because they, as instructed by Himself, invoked His name in their prayers and in the forth-putting of healing powers. We are informed that the disciples were called "Christians" first in Antioch. With whom the designation originated we are not told. It may have been given the

RELATIONS OF THE CHRISTIAN CHURCHES

Lord's followers by their foes, as a term of reproach, which they afterwards adopted, as those who were moved to join John Wesley's "Societies" were styled "Methodists" by those who made light of their strict manner of living,—a title which they themselves afterwards accepted and gloried in. In any case, the application of the term "Christians" to the disciples declared that the connection between Jesus and Hebrew history was very intimate,—that the new covenant took its rise out of the old one.

BIRTHPLACE OF THE CHRISTIAN NAME.

No better place than Antioch could have been found in which the new appellation affixed to the disciples could be started. It was a mixed community of Jews and Gentiles and occupied a site midway between the east and the west. We may well believe that it angered the unbelieving Jews to hear the revered title of the "Messiah" given to the despised and crucified Nazarene, and so it would not be so easy or safe to call the believers in Jerusalem by the distinguished title of Christians, the equivalent of Messiahites. The numerous Gentiles in Antioch, not a few of them disciples of Jesus, secured protection to all the Lord's followers, Jews and Greeks alike, in assuming the name Christians. For Jewish believers to concede to the Saviour that official title was the greatest honour they could pay Him, and it was meet that the believers of Gentile origin should show their appreciation of what they owed to the Hebrew race by gladly adopting a name which emphasized the fact that the Lord, in whom they believed and whom they loved, was the supreme product of that

CHRISTIANITY FOR THE JEWS

race. It was from Antioch that the influence proceeded which reconciled the apostles to the programme which they were called upon to carry out; and it was fitting that the brethren there representing the circumcision should be joined by uncircumcised brethren in endorsing Jesus of Nazareth, as, in their belief, the long-promised One, the anointed of God, set apart in the divine plan for the salvation not alone of the Hebrews, but also of all nations. At the same time, the term is little employed in Scripture, only three times altogether,—once by King Agrippa, "Thou wouldst fain make me a Christian," and once by Peter, "If a man suffer as a Christian, let him not be ashamed," in addition to the notice of the origin of the name at Antioch,—which passages show, however, that the designation had become widely known and was accepted by so good an authority as Peter. Nor has the duty or necessity of proclaiming the fact of the continuity of the Hebrew religious system, in its essence, by the preachers of the Gospel, ceased. It is still an important truth to be declared, that the advent of Jesus was not a mere accident or an ordinary incident in the history of the human race, but was an event long before determined, and fore-shown at various times and by various writers. It is the historic Jesus who is to be preached; and that He realized, in His person and experience, all that was predicted of the Messiah, is an essential fact set forth in His official title, "the Christ."

CHRISTIANITY FOR THE JEWS.

It is specially true of the Jews, to whom it is the duty of Christians to offer the Gospel still, first, that

RELATIONS OF THE CHRISTIAN CHURCHES

they ought to be invited to weigh well all the references to the Messiah in the Scriptures which they cherish, and to compare with these all the well-attested facts belonging to the life of Jesus of Nazareth. Of course, this should be done in all kindness. We Christians are not yet done with the descendants of Abraham. One of the most distinguished of their race, Saul of Tarsus, has put on record his confident expectation that they have a great and glorious part to perform in making known to all the world salvation by Jesus, whom, he believed, they will yet acclaim as their Messiah, and "so all Israel shall be saved."

Unfortunately, the relations between Christians and Jews have been far from friendly, but why should they continue so? Both parties must bear their fair share of blame for the hostility which has existed between them. The blame of commencing the conflict must indeed be laid at the door of the Jews. In the early Christian ages, when they were more numerous and influential than the Christians in many parts of the world, indignant that a publicly executed malefactor, as they considered Jesus to be, should be held to be the Messiah, the glory of their race, they relentlessly persecuted the Lord's followers and stirred up the Gentiles, with whom they had nothing in common except contempt of the Nazarene, to do the same. When the tables were turned upon them, by the success achieved through the zealous labours of the apostles and their successors in the ministry of the Word, they in turn had to undergo severe and long-continued persecution. They were held responsible for the crime perpetrated

CHRISTIANITY FOR THE JEWS

by their fathers in crucifying the Lord. For nigh fifteen hundred years the Jews have had to suffer for the sins of their fathers; but even though they who were responsible for the death of Jesus, invoked, when moved by passion in an evil hour, upon themselves and their children the guilt of His blood, why should animosity against them be kept up? It should not be forgotten that the larger portion of our sacred Scriptures are also theirs, and that, as the apostle reminded Christians, much is due the Jews "every way." Indeed is there not a strange incongruity in maintaining a grudge against them for causing the Saviour to be put to death, while at the same time we base our salvation upon the fact of His death? Of course the Apostle Peter, while saying that it was according to the determinate counsel and foreknowledge of God that Jesus was delivered to be crucified, yet charged that the Jews, by wicked hands, had taken and crucified and slain Him. Over against that is to be placed the fact that our great Redeemer was a Jew, and that Christians owe the large sources of their religion to that remarkable people. Instead of preserving an attitude of antagonism towards them, it is surely more after the mind of Him who was a son of Abraham, whom we adore, trust in and serve, that we should rather approach them in the friendliest manner, for did He not with almost His last breath pray: "Father, forgive them, for they know not what they do"?

CHAPTER II.

OBJECT OF CHRIST'S MISSION TO THE WORLD.

The truth—Christ's claim—Christ's qualifications—Nature a teacher—Source of information—The Gospel a spoken one at first—Tradition—Christ in a class by himself—The triumphs of the Cross—The Gospel suited to all men—The Great Commission—The Gospel testimony—The whole Gospel to be preached—Memory formerly cultivated.

This is how our Lord Himself stated the object of His mission to the world: "To this end have I been born and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The words were spoken to Pontius Pilate, and Pilate asked Him, "What is truth?"

It sounds as if Pilate may have done some hard thinking but that he had failed to reach satisfying conclusions as to what was absolutely true. He clearly had no expectation of receiving help in his perplexity from Jesus, whose remark about truth he waived aside impatiently and contemptuously, thereby missing the chance of his life if he was really earnest in his query. Jesus was the impersonation of truth. He saw to the bottom of things with undistorted vision and could have guided His questioner had he been disposed to listen. Pilate's query, however, stands, and it is as important to-day as it was when uttered.

CHRIST'S QUALIFICATIONS

THE TRUTH.

What God, whom the Greeks with their philosophic insight described as all eye, knows is truth. He sees thoughts and things as they are, in all their relations, with unclouded vision. Man's vision is not to be depended upon. Besides that his capacity is limited, so that he cannot see all around things, he does not always see straight, being warped by prejudice and swayed by passion, as the eye of a jaundiced patient sees all things yellow that to a healthy person's eyes are bright and beautiful. All truth centres in God and proceeds from Him as rays from the sun. It covers an extensive area, wide as the universe, and mounting up to the steps of the Eternal Throne.

CHRIST'S CLAIM.

Now, what Christ claims is that He saw things as God does, and was, therefore, a competent witness to truth. That was a prodigious claim; it implied that He was equal with God. Let us see to what extent that claim was made good. Let us deal first with the source of information regarding His origin and aims.

CHRIST'S QUALIFICATIONS.

It is declared regarding Jesus Christ in the New Testament record that He was in the beginning with God; He was not only present when the morning stars sang together and all the sons of God shouted for joy, at the laying of the corner-stone of the earth, but was Himself the great actor in the scene;

RELATIONS OF THE CHRISTIAN CHURCHES

and in Him, as the centre of being and history, all things are held together. Whatever, therefore, of truth there was in nature, He knew.

NATURE A TEACHER.

All truth is to be accepted and respected, and men are to be directed by it. The Westminster divines had a larger outlook on things than the British Parliament which instructed them to rule out of consideration, in formulating their conclusions, everything except Holy Scripture. They knew that Jesus Christ, and the Apostle Paul particularly, had appealed to revelations which God had given in things around men and in their own nature and experience, which left them without excuse when they failed to love and serve God; and the declaration of the Shorter Catechism that "the word of God which is contained in the Scriptures of the Old and New Testament is the only rule to direct us," is too short to do full justice to the position of the divines. All truth, wherever it is found, is wholesome and fitted to help men "to glorify God and enjoy Him forever." But while Jesus was acquainted with the secrets of the material universe and regarded His own handiwork with the satisfied eye of a maker, as when He said "Consider the lilies," and drew attention to the sparrow's fate, the search after truth in the realm of nature might be left to the enquiries of ordinary people, with the apparatus at their command. What was specially needed was that testimony should be borne to truth lying in the moral and spiritual domain, not within the reach of the common mind, as

SOURCE OF INFORMATION

the laws of the physical universe are:—That God is holy and stands for the right; that man is a sinner; that God planned to redeem him from sin and death, its consequence, and provided in Him, the divinely-anointed one, a way of salvation, and that the Holy Spirit's office was to bring men to God by inducing them to accept the Gospel. Jesus is set forth as the Logos, the voice of God,—the Lux, the Life and Light of men,—the Chief Messenger from God to man,—the only begotten Son coming from the Father's bosom, qualified to reveal the Divine secrets. This was the claim Jesus Christ put forth unhesitatingly, and called upon Pilate to consider. He did not ask Pilate or any one else, however, to accept the statement without weighing all evidence in its favour. He challenged the closest scrutiny of the disciples and every one else, no-wise afraid of criticism, but encouraging alertness of the mind and the use of all God-given faculties.

SOURCE OF INFORMATION.

We accept the New Testament writings as affording an adequate account of the person and work of the Lord Jesus Christ. Testimony is borne to their genuineness such as can be produced in favour of no other ancient documents whatsoever. That He might be known, that His work might be a success, and that a sufficient account of all His sayings and doings should be available as testimony to all generations, He called twelve men to be His disciples, to bear Him close companionship and receive the impress of His mind and spirit, which they were to communicate to

RELATIONS OF THE CHRISTIAN CHURCHES

others, and we have the record of their recollections and impressions in the New Testament. To the original company of witnesses, Paul, who claimed to have received special communications from the glorified Jesus, was afterwards added. The things they narrate were not done in a corner; there were many witnesses, and from the first there was a large and growing community interested in the correct setting forth of the facts, and a check upon any misrepresentation. The narratives are simple and natural, the witnesses declaring things as they saw them, heard them, or knew of them, and we rely upon what has been handed down to us by those who were in direct contact with the twelve.

THE GOSPEL A SPOKEN ONE AT FIRST.

It is not claimed that our Lord committed anything to writing. What assurance, then, can we have that the gospels in our hands to-day give a correct account of our Lord's life and teaching? It is a notable fact that the gospel was at first a spoken one, and the memory of the disciples was the agency through which it was conveyed. And that the message of Christ to mankind continued to be spoken during the lifetime of the apostles seems attested by the literary form which it assumed when it was embraced afterwards in the written Word. Many of Christ's reported utterances have a rounded completeness such as they would naturally acquire in being often repeated, as we find seaside pebbles, once jagged fragments of rock, rounded by constant movement among one another. We must not make the

TRADITION

mistake of reading into the conditions then existing our experience in these days of books. People at that time cultivated their memory, and the class of persons Jesus chose for disciples were those who were wont to trust to their memory, as they do still, more than to written memoranda. In India, even now, the sacred literature of the Hindus which is relied upon is not the printed text contained in books, but that which is repositied in the memory of the priests.

TRADITION.

It will not do for us, therefore, to decry tradition altogether, to deny its undoubted influence, or even its right to consideration in framing our creed. John assures us that all was not written that might have been concerning Jesus Christ, and we may go so far as to admit that if the Church of Rome could really prove that a deposit of truth which had never been written lies in its keeping, there would be no help for us but to accept it. But the author of the third gospel in his significant introduction gives it as a reason for writing it that his friend might "know the certainty" concerning the things he was taught about Christ, implying that the period had come when it would be no longer safe to trust to tradition. But this subject will be more fully dealt with later on.

The contents of the four Gospels may be held to set forth the truth as apprehended and taught by Jesus Christ, the body of truth to which He came to bear witness, the truth regarding God and man, and man's relation to God.

RELATIONS OF THE CHRISTIAN CHURCHES

CHRIST IN A CLASS BY HIMSELF.

The letters of the apostles and other New Testament writings are to be accounted as expositions, expansions and illuminating supplements to the Gospel narratives, composed by men well fitted for the task, as Christ's witnesses. Taken together, we are furnished in the distinctly Christian Scriptures with what we are to consider as God's last word to man as to what is spiritual truth. It seems necessary to insist on this in the face of recent publications on what is called "Comparative Religion." The discussions carried on in this volume proceed upon the assumption that Jesus occupied a plane of His own and is not to be thought of as if He ranked with the great heathen religious teachers, ancient or modern. It is permissible to regard the latter as in their own way searchers after truth, as the apostle Paul conceded in his address to the Athenians. Men, by the efforts of their own understandings and the promptings of their own hearts, might seek after God, "if haply they might find Him." There is, however, no comparison between them and Jesus Christ. Placing Him on the same level with them, even in thought, does Him an injustice and tends to lower Him in the consciousness of those before whose minds the comparison is instituted. While, as we have seen, He performed the *rôle* filled by the Hebrew prophets and set Himself to reform the character and views of the people of His own race, He was far more than a reforming prophet. He was indeed historically related to the old covenant ordinances, but His incomparable dignity is disclosed when He is declared to

THE TRIUMPHS OF THE CROSS

be "the only begotten Son of God," and we have it that there is no other name to be named along with His. The apostle Paul puts the case thus: "To us there is one God, the Father, of whom are all things, and we live by Him; and one Lord, Jesus Christ, through whom are all things and we through Him." Truth in its complete fulness was revealed in and by Jesus Christ. It is on this understanding that attention is invited to what is set forth in this book. For, if we do not separate Christ and Christianity entirely from every other religious system which has obtained amongst men, we cannot logically claim finality for Him or it.

THE TRIUMPHS OF THE CROSS.

Tested by results, Our Lord's claim to be the Truth is vindicated. The efficiency of the gospel has been proved for nearly two thousand years. Experience is the test of truth and history is the record of experience and it tells of the triumphs of the Cross—how a little company of fishermen has developed into the dominant influence of the world to-day, with a brightening outlook that the gospel will soon be felt everywhere in the earth as its Founder counted it should come to be. Adopting Coleridge's canon: "The Bible finds me," Jesus Christ finds us, answers to our longings, and supplies our need. "I know whom I have believed, and am persuaded that He is able to keep my deposit," and that is enough. Reading all things in the light of this assurance, we are on the highway to truth, of which Christ is the high priest. The fact of Christendom, with the elevation Chris-

RELATIONS OF THE CHRISTIAN CHURCHES

tianity has brought to those who have accepted it, the impulse it has given to the best capabilities of those who have come under its spell, all this is such a contrast to the situation in the rest of the world that it is the greatest of miracles. Christ's advent is, therefore, fittingly made the central point of all history to and from which everything else is dated. The history of Christianity is its own best apologetic.

THE GOSPEL SUITED TO ALL MEN.

Ex-President Fallières, of France, is credited with remarking, on a recent important occasion, that Christianity might do well enough for barbarians, but that it had outlived its influence among civilized people like the French. Now if he had said that the particular pattern of Christianity which had prevailed for many centuries in his country had been tried and found wanting, he would find many to agree with him; but nowhere has the simple gospel of Christ failed. It should not be forgotten that it not only appealed successfully, in its early days, to barbarous races, but that it also encountered and overthrew the philosophies of Greece and Rome, backed up by persecuting Judaism, just because it met the cry of dissatisfied hearts as no other religious system did, and as it, in our day, fills the yearning of hungry souls among the Brahmins of India as well as the savages of the South Seas. If Christianity is synonymous with truth, if its genius is to promote a free enquiry after truth and fearlessly to proclaim and maintain the results of such enquiry,

THE GREAT COMMISSION

it cannot be a spent force as Monsieur Fallières designated it. It is the soul of the best civilization. It has been its historic platform that truth and enlightenment go hand in hand. It has stood for an educated people and a well-instructed ministry. It does not believe that religion should be divorced from learning and science. Let us keep on in the old paths. We can with whole-hearted confidence and enthusiasm proclaim that the gospel is now and ever shall be while the world lasts, as it was found in the apostles' day, "the power of God unto salvation to every one that believeth."

THE GREAT COMMISSION.

Among the last things Jesus Christ did before finally quitting the earth was to instruct the little band, whom He had familiarly associated with Himself and to whom He communicated the message of truth He had been sent by the Father to deliver to mankind, to hand on to others the things they had been taught in these terms: "All authority hath been given unto Me in heaven and on earth; go ye therefore and make disciples of all 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; and lo I am with you alway, even unto the end of the world." This was their great commission, "their marching orders," as the Duke of Wellington once designated it. It is assumed that the term "commanded" is to be taken in a wide sense as covering the whole volume of truth Jesus had discussed in their hearing. All

RELATIONS OF THE CHRISTIAN CHURCHES

His utterances they doubtless regarded in the light of commands. One of the promises He made them signifies as much: Speaking of the Paraclete, He assured them that one office that promised One would perform for them would be to bring to their remembrance all that He said unto them. The entire deposit of truth which He had committed to their hands they were to hold as a sacred trust and do their utmost to extend the knowledge of it throughout the whole world, although their own instincts as well as His explicit instruction to them was to begin at Jerusalem.

THE GOSPEL TESTIMONY.

The four gospels and the letters some of them wrote may be regarded as the response of the eleven to the charge their Master gave them. He had fully impressed Himself upon them during the period they bore Him company, and in these narratives they summed up the remembrance of His deeds as well as His words as bearing on His errand to the world as the herald of divine truth. The eleven to whom He gave the commission He constituted His witnesses: "Ye shall be my witnesses both to Jerusalem and in all Judaea and Samaria and unto the uttermost part of the earth."

No body of Christians is, therefore, fulfilling the functions assigned to the disciples when they do not aim at teaching all the things embraced in the New Testament writings. A large and varied body of truth, affecting the highest interests of mankind both for time and eternity, is comprised therein. It is indeed left to Christian teachers to preach the word

THE WHOLE GOSPEL TO BE PREACHED

in season; but they are to see to it that they "rightly divide the word of truth." They are expected to put the first things first, but they should never satisfy themselves with anything less than proclaiming the whole counsel of God, as Jesus Christ gave commandment they should do, and as He Himself did. It is necessary to emphasize this point because it is not uncommon to hear it said that the body of doctrine contained in some of the creeds of Christendom is too bulky and embraces matter that might well be omitted.

THE WHOLE GOSPEL TO BE PREACHED.

The real question is, do the creeds contain more than is embraced in the teaching of Jesus Christ as that teaching has been unfolded by His witnesses? If these documents summarize correctly what Jesus taught in His set discourses, in His parables, or in germ thoughts seemingly spoken casually, then the criticism that they are unduly large is directly in the teeth of the injunction laid upon the disciples, to teach all that He had commanded them, which we have seen covers a wide area and touches life and thought at every point.

Some shallow people maintain that all that is required in the preaching of the Gospel is that men should be told that God is love, that His love was shown in the gift of His beloved Son, and that every one who accepts this gift shall be saved. That of course is the heart of the Gospel message, the great truth to be kept constantly in the front of the utterances from Christian pulpits, but it is not the whole message given by Jesus Christ. Then, too, there

RELATIONS OF THE CHRISTIAN CHURCHES

are appeals to ignorant sinners to believe in Jesus Christ without conveying adequate information regarding Him to those addressed, such as the Gospels furnish, the effect of which is to induce the ill-instructed to imagine a Saviour for themselves very different from the real one, which is surely a perilous thing for them; for, do not they trust in an idol, conceived in their own imagination, rather than in the historic Christ of the Holy Scriptures?

As has been already briefly noted, it was the good pleasure of Jesus Christ to communicate by speech the truths which He received from the Father to make known to the world instead of committing them to writing. He knew that on the bulk of men a deeper impression is made by what is addressed to the ear by a simple, earnest speaker than when the same words are submitted to the eye in writing, as speech preceded writing and is an earlier natural accomplishment. It is so still, even when books are numerous and nearly every one is taught to read. There is no comparison between the persuasiveness of an enthusiastic speaker and that of the best-turned periods of the printed page.

Our Lord, therefore, made no mistake in trusting to the capacity of the men He chose to be His standard-bearers to receive from Him a clear impression of His utterances, to the sufficiency of their memory to retain such impressions and to their ability to reproduce the same. The beautiful simplicity and clearness of the story of their Master, which they afterwards were in the habit of narrating, and which came ultimately to be written down, attests how fit they were for the task assigned them. The question,

THE MEMORY FORMERLY CULTIVATED

however, naturally occurs, was there not a risk run that the precious truths on which the salvation of the world depends should suffer by having to pass through imperfect human minds, as the channel of communication to other minds, and by being exposed to the chances of failure of memory? This obvious liability was practically and fully met by the number of persons who were made repositories and custodians of the truth as it was unfolded by the lips of Jesus, who could be a help to and a check upon one another.

THE MEMORY FORMERLY CULTIVATED.

As to the matter of memory, the experience we have in our day of its treacherousness disqualifies us for appreciating the good offices rendered by it when written or printed books were scarce. In the olden time, the faculty of memory was carefully cultivated, in case there might be necessity to have recourse to it for information when now we repair instead to books or pamphlets. How many persons are there now living who, like Doctor Lawson, of Selkirk, could recite the entire Bible, or like Macaulay could repeat "Paradise Lost"? We must go to India to find such retentive memories in our time, the Hindu priests, to whom reference has already been made, being able to recite the contents of their sacred books without making a single mistake, their memories being more trustworthy than the most carefully printed documents, not one of which of any considerable length, even an Oxford Bible, has ever been produced without an error. The first disciples were the type of men who still rely largely upon their memories, men occupied in the ordinary affairs of life, not much used

RELATIONS OF THE CHRISTIAN CHURCHES

to formal accounts or taken up with books. They were the type of men whom the legal authorities rejoice in for witnesses or jurymen, men whose solid sense is in constant exercise. All this was known to the Lord and it dictated the course He followed in not committing to writing the things He taught.

And it was not as if there was only to be a record of our Lord's set addresses and conversations. These might have been committed to writing immediately after being delivered if that were all that was necessary for the disciples to make known to the world. But they were also to be witnesses of His manner of life, day by day, of His manifold deeds of love and mercy, and of all that went to make up His personality; and much of the impressiou made upon themselves and which they were to hand on to others was the result of reflection upon what they heard and saw, which gathered up the little incidents belonging to Christ's ordinary course of action and thought. It was the picture of the Saviour made upon the tablets of memory, embracing His life and conversation, intermingled with His utterances, remembered by them after His earthly career closed, which was to win for Him the confidence of mankind and the conquest of the world. It was only after the Lord's ascension that a complete biography of Him could be compiled, and in due time two of the twelve undertook the task of putting on record the full impression made upon them, as His entire earthly course was recalled. They acquitted themselves of their task with singular success, furnishing in their Gospels a rare product of vivid portraiture—simple, faithful and natural.

CHAPTER III.

THE CHRISTIAN CHURCH.

Variety among the twelve—The Ecclesia—The Basileia—
Different views of the Church—Every believer a
Church—The Church in the house—Churches in fact—
The Church a society—Elders in early Church.

“Go ye and make disciples of all nations.” Much depends upon whether the Lord’s mind was that each of the eleven should regard His command to be addressed to himself, or that they should make it their united concern to bear witness for Him. Were they to go and make known “His praise abroad,” according to their several abilities, each acting on his own initiative, in the face of such opportunities as offered, or were they to proceed as if they were but one voice and mind, in accordance with a settled plan on which they had united? If we are confined to these two conceptions of Christ’s intentions regarding the plan of action the disciples were to follow in carrying out His instructions, “to make disciples of all nations,” the former rather than the latter seems to accord with the situation as it developed itself, so far as the New Testament narrative carries us. Variety belongs to all God’s productions. No two of the disciples were alike, and even when they were baptized by the Holy Ghost their individual qualities remained.

RELATIONS OF THE CHRISTIAN CHURCHES

VARIETY AND INDIVIDUALITY AMONG THE TWELVE.

Peter differed from John, both of them differed from Thomas, and it is most reasonable to think that to each of them the divine Master had in purpose assigned His own share in the work to be done, as, while He was yet with them on earth, He sometimes made a selection from amongst them for accomplishing His plans. For fifty days at least after the Lord's ascension they kept together under special instruction, but after that they seem to have each of them gone about his work in his own way. There certainly is no evidence of any strict organization for giving effect to the instructions of the Lord. Freedom was the distinguishing note of the Gospel. Christ had hitherto made free use of their individual capacities and He would continue to do so although He had gone within the veil. But while the accounts of "the Acts of the Apostles" warrant us in refusing to believe that the twelve, including Matthias, went about their work as if they were all parts of a machine, there is a third view possible of the attitude of mind and heart which directed them. They, while preserving their individuality, were moved by a common impulse, namely, devotion to their risen and exalted Redeemer, and were animated by a common purpose, that of telling the Gospel story, each with his own tongue, according to his remembrance of it, under the guidance of the Holy Spirit.

THE ECCLESIA.

The beginning of the Church of Jesus Christ was with them. They were the first called out from

THE CHURCH IN THE WILDERNESS

amongst their fellow men to join themselves as companions to Jesus Christ. They formed an *ecclesia*, a word derived from the Greek, used to describe the public assembly summoned to discuss questions of common interest. The term came into the Christian community, however, not directly from the Greek, but was the equivalent of the Hebrew *kahal*, which the Septuagint translated *ecclesia*. The Hebrew word stood for a conference of the Israelites summoned for the consideration of either civil or religious subjects. Such conferences were composed of chosen men. The word was fittingly employed to designate the Hebrew covenanted nation at large, which was called out from among other nations as individuals, as in the case of Abraham, Moses, Samuel, David and John the Baptist, and especially dealt with as a whole in providential favours in many passages of their history. The Hebrew Church began with Abraham, who was called out, and obeyed the call, not knowing whither he went, we are told. He and his seed were to be a consecrated people, with whom was to rest the sacred deposit; they were the elect, the called of God, foreshadowing those in the Gospel Church who as individuals are brought under the influences of Divine Grace, by the good pleasure of the Most High.

THE CHURCH IN THE WILDERNESS.

Moses fully organized the descendants of the patriarchs, impressing upon them the idea that they were to be separate from the heathen,—an object lesson, witnesses for God to other peoples, bidding them forsake the service of idols and turn to the service of the living and true God.

RELATIONS OF THE CHRISTIAN CHURCHES

So much for the Church as it had existed and developed prior to Christ's advent; and as He claimed regarding the law, that He came not to destroy it but to fulfil it, the same might be said of the Church. He was to make it a universal institution, wholly spiritual in its aim. He was to rid it of the worldly accretions which in the course of ages, in the hands of carnally-minded agents, had grown around it like barnacles on a ship's bottom. Stephen, the martyr, referred to it as the Church in the Wilderness, and it is of it our Lord spoke when counselling the attitude that God's people should assume towards those who have injured them, in seeking them out and conferring with them in a candid manner regarding the fault committed, as a first step, and telling the matter of difference to the Church as an ultimate appeal.

It was to the Jewish Church of the time He referred, the standing of which and the administration of which were still in force and recognized by Jesus. He did indeed speak of a Church of His own—"on this rock I will build my Church"—but He said and did nothing which cast reflection upon the Church of the former dispensation or disparaged the work which it had done. His aim was to advance the old-time Church to a higher, more spiritual level, to fulfil the ultimate scope of the ancient Church's ordinances, as the writer of the Epistle to the Hebrews clearly sets the matter forth.

THE KINGDOM OF GOD.

But the term "Church" is one that was seldom on the lips of Jesus Christ. His favourite phrase was

DIFFERENT VIEWS OF THE CHURCH

the "Kingdom of God," or "Kingdom of Heaven," which He used indiscriminately. The English word "Church" literally approximates more closely to this phrase than the term *ecclesia*, for it is derived from the Greek *kuriake* (Scottic "Kirk"), that which pertains to the Lord. There is a difference in the conception, the difference which Jesus emphasized when He spoke of many being called but few chosen. The "Kingdom of God" consists not of those who are called, but of those who have responded to the call. Judas Iscariot was called but he did not enter the Kingdom of God. It is composed of all that acknowledge Christ as King, those in heaven as well as on earth who have become His true and faithful servants, whereas the Church embraces all to whom the gospel has come, who through family relations and the circumstances of Divine providence are under the care and instruction of Christ's appointed ambassadors,—made up not only of true believers, but also of their children, and of all that are reached by the gospel, all to whom its call and privileges are extended. The answer of Jesus to Pilate's question, "Art thou a King?" indicates that the Kingdom over which His sway extends is that of truth, all that love the truth, that seek the truth, that strive to live up to the truth are His subjects.

DIFFERENT VIEWS OF THE CHURCH.

But if the Master Himself had little to say about the "Church," the disciples in after days had much to say about it and attached no little importance to it, and we must endeavour to gather their ideas regarding it. It has been variously defined. It is in

RELATIONS OF THE CHRISTIAN CHURCHES

the following terms the catechism of the Council of Trent lays down the Roman Catholic view of it: "The Church consists principally of two parts, the one called the Church Triumphant, the other, the Militant. The Church Triumphant is the most glorious and happy assemblage of blessed spirits, and of those who have triumphed over the world, the flesh, and the devil, and who, now free and secure from the troubles of this life, enjoy everlasting bliss. But the Church Militant is the society of all the faithful who still dwell on earth, and is called Militant because it wages eternal war with those most implacable enemies, the world, the flesh, and the devil. We are not, however, to infer that there are two Churches; but there are, as we have already said, two constituent parts of the same Church; one part of which has gone before and is now in the possession of its heavenly country; the other, following every day, until at length, united with our Saviour, it reposes in the enjoyment of endless felicity." The Church of England has a briefer definition: "The visible Church of Christ is a congregation of faithful men in the which the pure word of God is preached and the sacraments he duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite unto the same." The Westminster Assembly enters into fuller particulars in its definition: "The Catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all. The Visible Church, which is also Catholic or universal

EVERY BELIEVER A CHURCH

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. Unto this Catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by His own presence and spirit, according to His promise, make them effectual thereunto." It is not necessary for our purpose to cite the views on this matter of other religious communities, nor is it proposed, at this stage, to criticise any or all of the definitions quoted. Sufficient to say that there is substantial agreement amongst them, so far as the terms employed go, although when the several bodies explain themselves they diverge from one another.

EVERY BELIEVER A CHURCH.

It is clear from the manner of Jesus Christ Himself in drawing men into His Kingdom, that He dealt with them individually. He addressed Himself to single persons, and men enter the spiritual realm, as the physical, one at a time. Each believer, accepting the truth as it is in Jesus, becomes a miniature Church,—the apostle Paul calls him a temple of the Holy Ghost. In the last analysis we come to the individual Christian, the unit of the Church. Then, individual influences individual from the very nature of our social instincts, and so the indi-

RELATIONS OF THE CHRISTIAN CHURCHES

vidual becomes merged in a friendly circle, which goes on enlarging until a congregation is developed. Robert Brown was right in insisting upon the principle that the Church begins with the individual; but he did not adequately recognize the social law of man's nature which makes association a necessity of his life. This is the manner of the genesis of the Church as it has really taken place. Extending the scope of the liberty of choice inherent in the individual believer, the family circle, as being a constituent element in the Church as well as the State, is the first to be influenced. Every father is justified in seeking to mould the views of the members of his own household so as to bring them into harmony with his own. Then every earnest-minded man may be expected to try and get his friends to share his opinions, always assuming that only persuasion, not compulsion, is employed to gain these ends. It is in this way Christian communities have grown, one person influencing and attracting another, those agreeing in what they deem the gist of Scripture teaching associating themselves for the propagation of their views. We read, on one occasion when the apostles had been haled before the Jewish Sanhedrim, that "being let go they went to their own company." This is a happy phrase which sets forth the natural principle on which ideal Christian congregations are formed. They who are of one mind on the great things of the Gospel, by the law of spiritual affinity draw together. And it is manifest that the larger the amount of agreement there is amongst them, as to the great body of truth Christ taught, and which He handed to His disciples to hand on, the

CHURCH IN THE HOME

stronger, the more profitable and the more fruitful will be their fellowship. It is not by geographical boundaries that this matter of fellowship is to be determined. Every Christian is left free to follow his own spiritual instincts as to the religious community to which he is to attach himself. Freedom of combination is implied in the freedom of individual thought. Still further extending the principle, community fellowship grows up out of local fellowships so that when removals take place those of identical views will seek out and join in worship and co-operation with such as share their convictions in the new region to which they betake themselves. This is the simple, natural manner in which the Christian community got divided into the several denominations in which the whole body stands to-day. It is the only efficient way, as it is the way of freedom.

CHURCH IN THE HOME.

In the days of the apostles we read of the Church in the houses of certain disciples. When they grew beyond the possibility of being accommodated in the people's dwellings they then held their services in premises procured for the use of the Lord's followers in the district. Wherever they gathered together, and whatever their number was, there was a Christian Church. Thus far we are not troubled with the question whether there is but one Christian Church or whether there be many Churches. Nor are we concerned with enquiring how people are brought into the Kingdom of God, the main thing is to get them into it. These points will be fully con-

RELATIONS OF THE CHRISTIAN CHURCHES

sidered later on. It is enough to remark, in passing, that there is no hesitation in the New Testament Scriptures about using the word in the plural number, the Churches of Asia, and the Churches of Syria and Cilicia which Paul confirmed, for instance, so that on the face of it there does not seem to be any serious offence in claiming that there may be more than one Christian Church, notwithstanding the definitions to which attention has been directed setting forth the idea of totality as necessarily implied in the term. But we are not anxious to close the consideration of this point at the stage our discussion has as yet reached. We leave in abeyance, for the present, the final determination of the question, Which of the many organizations claiming to be the Church of Jesus Christ is such *de jure*?

CHURCHES IN FACT.

The thing of great importance to be noted is that there are several large communities calling themselves Christians that are organized as Churches *de facto*. No ultramontane of the Church of Rome, no champion of high Anglicanism, can or will deny that. Even the late Pope Leo XIII publicly spoke of Protestants as "separated brethren," a phrase which Archbishop Bruce of Montreal is also fond of using. A felicitous and comprehensive phrase in the Anglican "Book of Common Prayer": "all who profess and call themselves Christians"—will serve, in the meantime, to describe the situation. Roman Catholics hold that there is only one Church, that of which the Bishop of Rome is the head. The Greek Church, with the Czar of Russia at its head, puts

THE CHURCH A SOCIETY

forth equal claims to be *the* Church, and many in the Church of England are as emphatic in asserting the same claim for it. They all "profess and call themselves Christians," but so do the Baptists, the Congregationalists, the Methodists and the Presbyterians. The Unitarians do also. There is a hesitation in some quarters about conceding to them the title of Christians, but at this point there is no disposition to exclude them since they accept the Bible as the source of their belief, although they do not, as the other communities named do, adhere to the so-called "Apostles' Creed." It is enough to say regarding them that, judged by their lives, they are as a people profoundly influenced by the spirit and teaching of Jesus Christ, and what higher praise can be accorded to any section of the Christian world? However, the number of those with whom their views find favour does not seem to keep pace with the growth of Christendom, and especially as in Canada their Church is a negligible quantity, no further reference will be made to them in this treatise, as there are many other smaller Christian bodies in the Dominion which it is not in accord with the writer's plans to take into consideration.

We have seen that the Church has its origin in the acceptance of Jesus Christ by individual souls. The social organization of the Church must recognize that fundamental fact, be consistent with it, and interpret the matter in the light of it.

THE CHURCH A SOCIETY.

But while our Lord's appeals were mainly to individuals He took account of men's social leanings and

RELATIONS OF THE CHRISTIAN CHURCHES

capacities, and set about training the twelve to qualify them for the future part they were to play. The task He set them involved co-operation in promoting a common end, and they obtained fitness for this by their interaction upon one another, living as a community under their Master's eye. Thus the first distinctly Christian Society was formed. The disciples received it in charge to devote their energies towards making known to their fellow men all that they had learned by intercourse with Jesus, while He lived, and by what occurred at and after His death and resurrection. Their personal enthusiasm was to be called forth, to the end that the Gospel they had in their keeping should be spread abroad throughout the world. Wherever a group of believers could be secured, there they organized a society. The societies or congregations thus established varied according to the race, district or country in which they were founded. The Churches of Asia Minor differed somewhat from one another, and they all differed from the Church at Thessalonica, as it did from the Church at Corinth. They were all one, inasmuch as they owned one Lord, and aimed at one end in their organization, namely, to build up a Christlike character amongst the members of the Church and to hand on to others the blessings of the Gospel, according as they had ability and opportunity. That is to say, there was diversity in the Church as there is diversity in the world, not uniformity, while there was unity of aim and endeavour amongst them all.

There was free play given to the peculiarities and limitations of individuals,—liberty in Christ was their heaven-bestowed right. Jesus came to break

ELDERS IN THE CHURCH

off men the shackles which bound them to the severe exactions of the ancient law, and He was not going to bind them with fetters of His own. The apostles and the other disciples worked together evidently in accordance with the dictates of sanctified common sense, each of them left to find out where and how he could best forward the work with which the ascended Lord had charged him. As Christ had come to carry to completion the work of the Old Covenant Church the disciples utilized the principles underlying the Mosaic code and adapted them to the specialties of the reforms inaugurated by the Master.

ELDERS IN THE CHURCH.

Thus it came about that they had elderly men appointed for superintending the services of the congregations they founded. The twelve instructed these office-bearers in Christian truth and continued to counsel them when they themselves moved on to establish new causes. Although no mention is made of an ironclad arrangement as to territory to be traversed by them in the prosecution of their work, they were too sensible and wise to be in each other's way in promoting the work of Gospel extension. We know more of Paul's movements than of those of any of the other apostles, since he travelled apparently more largely than they and had a special kind of work assigned him, for which he was endowed with suitable gifts. With all the local colouring the Churches had, as we have seen, they were substantially one, the link binding them together being the superintendence of the Lord's specially appointed apostles. There

RELATIONS OF THE CHRISTIAN CHURCHES

is no difficulty in understanding matters up to this point. James, Peter, John and Paul had their individual traits, and their manner of presenting Christian truth partook somewhat of their individuality, but they were one in their enthusiasm, in magnifying the name of their ascended Lord, and in their loyalty to the sacred deposit of truth which He had placed in their hands. The Catholic Church was the Church planted by them all.

CHAPTER IV.

CHRIST'S PROMISED PRESENCE.

Memory of apostles to be perfected—The Holy Spirit's help—Conditions of the promise—No successors to the apostles—The presence now—Gospel a completed Revelation—The Church not exempt from error.

THE Lord having given the eleven their great commission, added: "Lo I am with you alway, even unto the end of the world." It is quite justifiable to place the emphasis upon the *you* of this promise. The disciples had been under the eye of their Master, receiving necessary training for the work upon which they were about to enter. An essential part of that work, we have seen, was to bear witness to Him, to tell all they had learned from Him and knew of Him. They had acquired a deferential spirit in their intercourse with Him, and so overpowering was the influence He had exercised over them that their conscious dependence upon Him was manifest. This was shown by the despondency which the sudden event of His death had occasioned, although He had striven to prepare them for the impending blow and to comfort them in view of it. A new face had indeed been put on things by His resurrection and their spirits began to revive, but what the future had in store for them was very uncertain. They had not yet wholly recovered from their bewilderment, and they were in the mood to profit by the cheer which His promised presence was fitted to afford them.

RELATIONS OF THE CHRISTIAN CHURCHES

What He had been to them, guiding their thoughts and filling their lives, He was still to be, and so they might await all that was coming to them, without misgiving.

APOSTLES' MEMORY TO BE PERFECTED.

This promise was particularly encouraging in view of the special rôle they were to fill. They were not ordinary friends of Jesus, nor was the task assigned them an ordinary one; to bear testimony to the ends of the earth regarding Him was an unique office. To fill that office adequately would require more than usual power of perception and recollection; but they could always invoke the aid of His unseen though real presence, and that would impart to them at once courage and insight, so that they would be at no loss to know what course to take in any emergency. The recalling of the promises He had made them in this connection was to be equivalent, in its upholding and stimulating influence, to His bodily presence. When forewarning them of the dangers and difficulties they were to encounter in carrying out His instructions, He also forearmed them by the assurance: "When He, the spirit of truth, is come, He will guide you into all truth—Be not anxious what ye shall speak, for it shall be given you in that day what ye shall speak."

THE HOLY SPIRIT'S HELP.

The promise no doubt implied that the Holy Spirit, whose special dispensation was at hand, should be His representative. Jesus was to procure the descent of the Spirit when He ascended and the

CONDITIONS OF THE PROMISE

Spirit was ever to hover around them to prompt their memories and sharpen their powers of perception, and lead them into all truth, thus carrying on the work which Jesus had Himself wrought in them. But His promised presence with them was conditioned by the faithfulness they were to exhibit in performing their part sincerely. If they failed to teach the nations the things He had commanded them, when opportunities of doing so presented themselves, then they need not expect any countenance from Him. They were to be careful to keep back no truth to which He had called attention, nor were they to fail to bear a fair and full testimony to His character and labours while they had been undergoing probation under His own superintendence. The means by which they had reached their own spiritual stature they were to make others familiar with, that they too might share in the joy of fellowship with the ascended and glorified Lord. If they thus fulfilled their ministry, they might count upon His spiritual presence with them. He would look down approvingly upon their evangelistic efforts, and would extend to them His heavenly benediction. The more persons they instructed in the truths which He had taught them and embodied in His life, the more certainly would the unction of the Holy One descend upon them. On the other hand, failure to use their utmost efforts to extend His Kingdom would occasion the withdrawal of His approving smile.

CONDITIONS OF THE PROMISE.

No less necessary was it for them to make sure not to add to the things which their Master had taught

RELATIONS OF THE CHRISTIAN CHURCHES

them for by putting to it they would be unfaithful to their trust as well as by withholding any portion of the Message He had delivered to them from the Father. This principle must be insisted on in view of the Lord's own charge, that the Scribes and Pharisees had made the Word of God of none effect through their traditions. Adding on to the volume of Christian teaching may neutralize what unquestionably proceeded from the mouth of God; so that there was a negative as well as a positive side to the Saviour's injunction: "Teach all things whatsoever I have commanded you," but add nothing to them. The scope of the promise as affecting the eleven it is not difficult to apprehend.

NO SUCCESSORS TO APOSTLES POSSIBLE.

One thing is obvious; no one else could have the qualifications they possessed of having seen and heard the things which they narrated, as John emphasizes in his first Epistle. They alone could be Christ's witnesses in bearing personal testimony to the facts which He desired should be made known to all the world. The Apostles could have no successors in this part of their office at least. Subsequent preachers of the Gospel could not do more than use the material furnished by the eleven. There were a few other men who had the knowledge of the main features of the Lord's career, Matthias and Joseph Justus amongst them, the former being appointed by the eleven, in answer to prayer for Divine guidance, to succeed Judas Iscariot. And even the twelve witnesses, with their number thus restored, could not have succeeded in their task by the trnecity of their

THE PRESENCE NOW

memories or the depth of the matured impression made upon them by the Lord's life and labours, unless they were guided in their offices by the Master's promise: "It is not ye that speak but the Holy Ghost speaking in you." This promise was not made to any who should succeed them as preachers and teachers.

But there is the word "always." Does not it look forward beyond the days of the twelve, to those who should come after them, to carry on their work? "Always," so far as the apostles were concerned, evidently meant to the end of their lives. It is not necessary to refer to the etymological significance of the term, "to the end of the age," in order to come to the conclusion that there were limitations to the promise, confining it in a special sense to the apostles, in their generation.

THE PRESENCE NOW.

Yet, in a limited sense, the promise was to all disciples of the Lord, in every situation common to them and to the twelve, that is to say, in teaching and preaching, in praying and labouring, if not in the special character of witness-bearing. Yes, every individual believer, whether an official of the Church or not, may claim the promise, on the same condition, that he shall submit to the will of Christ, and observe the things He commanded. In a lower sense than the apostles, every follower of Jesus becomes a witness for Him, as no one has a right to call himself a Christian who rejects any part of the things which the Lord commanded. The very manner of Peter and John, the atmosphere they carried about with

RELATIONS OF THE CHRISTIAN CHURCHES

them, showed that they had been with Jesus. We are told: Christ was in them, the condition that the apostle Paul speaks of "Christ in you, the hope of glory." The office of the Holy Spirit is to bring men to accept of Christ, but in doing so it is only the truths rested on by the apostles that are employed in effecting men's salvation: "Sanctify them in the truth, thy word is truth." Believers were to be, so to speak, steeped in the truth of God's Word, in order to become saints.

THE GOSPEL REVELATION COMPLETE.

The Holy Ghost uses no new revelation of Jesus Christ beyond that which was taught by the Lord's witnesses. It is well that this should be borne in mind, for one hears nowadays not a little loose talking and writing, as if the Divine Spirit made known to individuals in the twentieth century things that the apostles did not place on record, whereas all that can be known regarding Christ has come to us from the apostles. The most that may be legitimately pleaded for is that it may be possible that the true significance of the matters taught to them by the Saviour has not been fully reached. It was a remarkable statement given out by the apostle John that he supposed "the world itself would not contain the books that should be written" if every one of "the things which Jesus did should be written." In this characteristically Oriental manner of expression, the calm thought is that it is impossible to convey through the ordinary human mind, or to express in human language, a full conception of the Son of God. The human cannot compass the Divine.

THE CHURCH NOT EXEMPT FROM ERROR

But if the twelve could not do it, can any teacher or preacher of the twentieth century claim to be better able to do so? New ideas founded on a fresh insight into the varied and profound matters touched upon in Christ's teaching may yet be reasonably striven after. Material enough is furnished in the narratives of the Evangelists and in the exposition of the significance of our Lord's life, death, resurrection and ascension by the apostles, to engage the busiest brain in Christendom, extending over the longest life, and the theme could not be wholly overtaken, let alone exhausted. This is conceded, but nothing is to be looked for as an addition to the New Testament as we have it.

THE CHURCH ON EARTH NOT EXEMPT FROM ERROR.

The promise to be with His Church did not guarantee that the Church would never fall into error, any more than His presence with the disciples on earth kept them from error. But as He patiently corrected their errors while He dwelt amongst them here below, so when His Church diverges from the path of rectitude and truth, it may expect that He will discipline it in His providential dealings with it. Is not the phenomenon of the numerous divisions which have befallen the Church after all but a token that the Lord, by permitting these events, has been dealing with His Church for its want of faithfulness to the truth committed to its keeping? So much, at this stage, regarding the Saviour's promised presence. Further consideration of some aspects of the question will be required later on.

CHAPTER V.

THE CHURCH, THE PILLAR AND GROUND OF THE TRUTH.

The people, the Church—The High Church theory—True place of tradition—The fathers—The written Gospels—Roman Catholics and the Bible—Ecclesiastical orders—Presbytery—One man government of Apostle Paul—Shortcoming of Presbyterian government—Hooker's theory—Prelacy a worldly outgrowth—Attempts to justify prelacy—The visible and invisible Church.

IN ONE of those asides of his, in which Paul often indulged and which were so full of meaning, the apostle broke off from the train of advice which he was sending to Timothy, his son in the faith, as to how he was to direct the affairs of the Church in Ephesus of which he had been left in charge and, thinking doubtless of the heathen temple in that city, he deemed it opportune to speak of the Christian house of God, "the Church of the living God," which he had founded there. Already there were hallowed associations connected with the meeting-places of the Lord's people. But more important than the edifices within which they were wont to gather was the congregation itself. The people constituted the backbone of the Christian cause. They were its pillars, imparting to it grandeur, strength and security. The disciples generally shared with the original twelve in being upholders of the Gospel movement and witnesses for Christ. Founded upon the apostles and

THE PEOPLE THE CHURCH

prophets with Jesus Christ Himself as its chief corner-stone, those who accepted the Divine message and became the Lord's followers were the edifice itself.

THE PEOPLE THE CHURCH.

The Church does not consist entirely or even mainly of ecclesiastics, the prelates and clergy, which is the theory of Roman Catholics and High Anglicans,—a theory, however, which Doctor Ingram, Bishop of London, is reported recently as condemning strongly. Those who are called in Christ Jesus and are led by the Spirit of God compose the Church. The theory of the Westminster Assembly was that the whole Church is responsible for each individual in it, and each member is answerable to the whole. The whole Church is governed by the whole, through its representatives, and the whole Church is the guardian and upholder of the faith of the whole. In this formula we have set forth the proper limitations of the right of private judgment, as well as of the practice of private worship. No one is on safe ground, so far as the attainment and maintenance of truth is concerned, who withdraws from association with the body of the faithful. John Henry Newman, while still in the Church of England, shrewdly remarked that no heresy ever arose from the people; all heretics came from the teaching class. The twelve apostles started the cause, but it soon acquired large dimensions, outgrowing the possibility of their doing more than exercising a very general superintendence over it. Power and authority in the Church from

RELATIONS OF THE CHRISTIAN CHURCHES

the first were shared in by the mass of the membership; so that even when Luke began collecting the materials for his Gospel, he had recourse to the great body of believers and wrote down the facts relating to the Saviour's career which he found current among the disciples generally. One of the facts which confirmed, in Paul's mind, the truth of the doctrine of Christ's resurrection, was that five hundred brethren were still alive who had seen the risen Lord. The New Testament is, therefore, a record not of what was deposited with even the twelve apostles, let alone a single one, and the line of his ecclesiastical successors; it sets forth the common faith of the entire Church, including the apostles. The people at large are the groundwork on which the cause of the Gospel is built. The truth found, in the heart of humanity, the soil in which, by the Spirit of God, it was sown with effect. Christianity proved itself to be from God, because it commended itself to the people and met their spiritual necessities, the thing mankind required. Its main declarations are level to the comprehension of the average man; and so the deposit of saving faith is secure in the keeping of the entire body of believers. Their common sense and general experience make them steadfast to the revelations of Scripture and to the simple faith in Jesus Christ. At this point we are again at issue with the Church of Rome.

THE HIGH CHURCH THEORY.

To magnify the priestly office and keep the people in intellectual and spiritual subjection, that Church

TRUE PLACE OF TRADITION

withholds from the great body of its adherents the Bible in their own tongue, and in defence of its course, its apologists quote the words of Peter, in which he referred to the deep things of God which Paul taught, and which, he remarked, the unlearned and unstable at that time wrested, as they did the other scriptures, to their own destruction. But Peter did not give this as a reason why the unlearned and unstable should not have those profound things taught to them. His idea, rather, was to warn them against making a perverse use of what they were taught. They were to seek to rightly understand, and not wrest a wrong meaning from them. That this is the correct view of what Peter said we gather from his own practice as a preacher and teacher; his letters and his sermon at Jerusalem on the day of Pentecost are full of divine mysteries. And as for Paul, it was to the entire body of Christians at Colosse and Ephesus that he wrote his profoundly sublime letters.

TRUE PLACE OF TRADITION.

It has already been admitted that tradition has its place in the Christian system, as indeed, from the structure of society, wherever family life obtains, it has a place in all religious systems. The words of the apostle John have been referred to, in which he declared the impossibility of setting forth a complete picture of our Lord's life in human speech or writing. Yet the beloved apostle claimed that he had written enough about his adorable Master to warrant those who read it in believing in Him as "the Christ,"

RELATIONS OF THE CHRISTIAN CHURCHES

the Son of God, and in so believing, he declared, that they might have "life in His name."

It is conceded that everything spoken by Jesus Christ while He was on earth is not embraced in the four Gospels; but the claim of the Church of Rome that it is in possession of a portion of the unrecorded teaching of Jesus Christ, which was in the keeping of the apostles and handed down to their successors, generation after generation, until the present time, is not conceded.

THE FATHERS.

Romish controversialists specially claim that the traditions embodied in the early writings of Christian authors whom they call "The Fathers" are entitled to the same credit as the written Gospels. The Reformed Churches refused to accept this view, standing out for Scripture alone as a reliable source of information regarding the matters Christians are to believe. That tradition was not felt to be a safe method of conveying the truth, after the apostles had finished their course, may be inferred from the fact that some of the Gospels were written while they were yet alive. It is fair to assume that this was done for the welfare of the Christian cause, and with the approbation of the twelve, or such of them as remained; and that as they were authorized to speak and act in the name of their glorified Master, the writing of the Gospels, at this stage, had also the Lord's approbation. Whether Mark did or did not write at the instance or perhaps dictation of Peter, according to the account of Eusebius, he was at least

THE WRITTEN GOSPELS

familiar with the details of the Redeemer's life, as having been the travelling companion of Paul and Barnabas in their evangelistic tours, and must have been a frequent listener to the story of the Gospel. Luke, in his introduction, throws light upon the situation. He intimates that many narratives had been drawn up concerning matters relating to the Christian cause, and that these were founded upon information furnished by those who from the beginning were eye-witnesses and ministers of the Word. Luke also broadly hints at the risk run by leaving the message of the Gospel subject to the uncertainties attending word of mouth teaching, for he explains to his friend Theophilus, for whose special information he compiled his narrative, why he was at the trouble of writing his Gospel; he "traced the course of all things accurately from the first" that Theophilus might "know the certainty concerning the things" wherein he was "instructed."

THE WRITTEN GOSPELS.

The writer felt that there would be room for uncertainty as soon as the original witnesses of the Lord's life and labours passed away; and so he anticipated that event, which must sorrowfully overtake the Church, by making sure of the narrative which it was the custom of those who had borne the Saviour company during His public ministry to give out in their preaching. It is not necessary to emphasize the unreliability of tradition with regard to matters it deals with. By the time the relation of an incident has passed through three or four mouths it gets so

RELATIONS OF THE CHRISTIAN CHURCHES

transformed by slight and unintentional changes, introduced by each in succession, both additions and subtractions, that the first to speak of it is scarcely able to recognize it, if it chance to come back to him. It is not denied that large elements of Christian truth are transmitted by the traditions of Christian homes, the spirit of devotion to Christ and of duty to God, for instance; but the facts on which our faith stands could be preserved, without variance, only by their being recorded in writing.

ROMAN CATHOLICS AND THE BIBLE.

Both Roman Catholics and non-Roman Catholics happily agree in acknowledging the Holy Scriptures in Hebrew and Greek as authoritative; and it is fair to say that the Church of Rome has not been unduly influenced by the criticism to which the Bible has been subjected, but holds by it as it has been bequeathed to us from former ages. In these circumstances, we are justified in saying to the Romanist, As you hold that the writings of the evangelists and apostles are the very Word of God, no tradition of the Church which contravenes the teaching of the New Testament ought to be accepted as authoritative. Then, how can the Church of Rome defend itself for withholding from the faithful in past ages important truths, which it says it has had in its keeping, and which it enjoined upon the consciences of its members, to be rejected at the peril of their souls, only after the middle of the nineteenth century? If the acceptance of the dogmas of the "Immaculate Conception," promulgated in 1854, and of the "Infallibility of the Pope," in 1870, be essential to salvation,

ECCLESIASTICAL ORDERS

what has been the fate of those in previous centuries who challenged them or were entirely ignorant of them? Another query naturally suggests itself also in this connection; if tradition was adequate to provide the grounds of faith in those two latest doctrines of the papal system, why did not the Church leave the whole matter where it had lain for nineteen hundred years? Why have it set down henceforth in black and white and proclaimed throughout the world? This removing of these important matters up out of the region of tradition and making them part of the documentary faith of the Church has dealt a deadly blow to the Church's own claim as to the sufficiency of tradition.

At the same time, we are not going to deery the principle of tradition as always and altogether to be disregarded and discarded. It is an inevitable factor in the life of man, arising out of the domestic and social relations of the species. These relations shape the prevailing views of mankind. The ideals cherished in the hearts and minds of people to-day have come down from generation to generation as taught in Christian homes and in the ordinary intercourse of life. The divinely appointed agency for conveying truth and moulding character is the tradition of the home and the social circle. The Church and the School are but adjuncts and helpers to the home, which is the basal agency and natural channel by which ideas are propagated and transmitted.

ECCLESIASTICAL ORDERS.

At first, whatever government there was amongst Christians partook of an autoeratic character. Dur-

RELATIONS OF THE CHRISTIAN CHURCHES

ing the lifetime of the apostles, they held the supreme direction in their own hands. So far as the Gentile portion of the Church at least was concerned, respecting which so many details are given in the Acts of the apostles and in Paul's epistles, it is manifest that Paul's voice entirely controlled matters. The Church government on which he acted centred in his own person, although he did not want to be thought of as exercising "lordship over" men's faith.

PAUL'S A ONE-MAN GOVERNMENT.

He founded churches and organized them and sent whom he thought fit to minister to them. We have less information about Christians of Jewish origin, but it is to be presumed that Peter exercised a commanding influence amongst them as Paul did amongst the Gentiles. The self-government that Paul instituted in the several churches which he founded, by which the ordinances of religion were to be perpetuated, after he and his fellow apostles were called away from their earthly labours, was however, democratic. The co-operation of the people was required, and elders were appointed in every city. Christ and His apostles adapted what they could of the old covenant regulations and principles to the aims and peculiarities of the New Covenant.

The constitution of the Jewish synagogue afforded the model after which the Christian congregation was organized, we have seen. This much is determined, but it is not so clear from anything contained in the Acts and epistles of the apostles, what provision was made for binding together the several Christian com-

PRESBYTERIAL GOVERNMENT

munities, so as to preserve unity of teaching and uniformity of practice. So long as the apostles lived, they were the natural referees in all matters of difference, and their decisions seem to have been received with implicit acquiescence on the part of believers everywhere. The trouble arising from the demand of the Jewish converts at Antioch, that the Gentiles accepting Christ should be circumcised, was happily settled through a conference between representatives of the entire Christian community at Jerusalem, which paved the way for the Councils of the Church in subsequent ages. However, the apostolic element in it separated it from every other ecclesiastical gathering since held, so that it can scarcely be cited as a model for assemblies lacking that element. One fails to find a well-defined outline of Church government in the New Testament. Local order was to be maintained by elders; but no permanent provision was made for the general government of the Church, such as was supplied by the apostles during their lives.

SHORTCOMINGS OF PRESBYTERIAL GOVERNMENT.

They were the bonds uniting the scattered communities of believers into one whole. The principles of Presbytery have never practically met this difficulty. To this day, the Presbyterian Churches of the world are *dissecta membra*. They are Churches of countries, not the Christian Church throughout the world. Practically at least there is a defect here, and this is admitted irrespective of the note of catholicity which Romish theologians lay down as an

RELATIONS OF THE CHRISTIAN CHURCHES

essential quality of a Christian Church. Clearly Jesus did not contemplate that His Kingdom was to be determined, in any sense, by the political or national divisions of the earth; His idea was that it should be world-wide, nor had the apostles, in carrying out His instructions, regard to such divisions. This is a matter of no little moment, considered from the standpoint either of theory or practice. Any theory of government must be shown to be adequate to bind together in one all the children of God throughout the world. Thus far Presbyterianism has not demonstrated its universal applicability by attempting to consolidate those accepting that form of government scattered over the globe. There seems, however, to be no insuperable difficulty to be overcome to secure such a union. Extend the principle a step further than it has yet gone. So far Presbyterianism has remained satisfied with national assemblies as its full development; but why should they not be merged into Ecumenical Councils, constituted on Presbyterian principles? The Westminster Assembly aimed at establishing a single jurisdiction over at least England, Ireland, Scotland, and the American Colonies; but it did not contemplate the erection of a Presbyterian Church throughout the world, which would embrace all the national Churches and be supreme over them, although it cultivated friendly relations with the ecclesiastical communities on the Continent of Europe that held the same doctrine and discipline as itself. The Synod of Dort was more nearly Ecumenical in its constitution, as it invited delegates

HOOKER'S THEORY

from all the Reformed Churches of the world to take part in its deliberations. Yet its composition was not such as to give it authority over the Churches that sent representatives to it. The formation of a Presbyterian Alliance, composed of deputies from all the Presbyterian Churches of the world, which held its first meeting in Edinburgh, in 1877, and which has met quarterly since, affords ground for hope that the reproach may be rolled away from Presbyterianism, of not showing ability to unify all those adhering to it as a system. Hitherto the meetings of the Alliance have been merely tentative, and their proceedings have been described as very innocent in character, but there is no apparent reason why they should not be transformed into authoritative Ecumenical Councils, whose decisions might be received with deference by Presbyterians everywhere. That would put the coping-stone upon the system, and would be the completion of the ideal, that each is governed by the whole, and the whole is responsible for each.

The Presbyterian Church in Canada, and the Presbyterian Church in Ireland, by using *in* instead of *of* in their title, are in line with such a conception; and it may be maintained that if so far Presbyterianism has not provided for the unity of Christendom, the shortcoming has not arisen from any necessary, inherent weakness in the system.

HOOKER'S THEORY.

It seems a defensible position to take, on the whole question, that the Head of the Church laid down

RELATIONS OF THE CHRISTIAN CHURCHES

general principles for the guidance of His followers, leaving it to them to work out these in detail and adapt them to the needs of the Church as they should arise. In assuming this, Hooker, in his "Ecclesiastical Polity," appears to have truth on his side; but when he goes on to infer from this position that at a very early period in the history of the Church it became manifest that prelacy alone afforded an efficient form of government, issue may be taken with him. That is a begging of the question.

PRELACY A WORLDLY OUTGROWTH.

The centralization of authority which prelacy secures is no doubt a very convenient instrument; it is also very simple. But many a thing may seem to the human understanding very convenient and simple and yet be very wrong in principle, from the lofty standpoint of the Divine Will as embodied in the Scriptures. To enlarge upon a point already adverted to, it was the surroundings of the Church which moulded its form of government as soon as apostolic guidance had passed away. Its policy was shaped by its relations to the government of the world, the influence of which it would have been wiser to have guarded against than have succumbed to. Had it been that the present state of the world were in existence when Christianity was launched, there being a large number of states, differently constituted, some despotic monarchies, some constitutional monarchies and some republics,—the course of the Church's history would inevitably have been different. There was then, however, one great, overshadow-

PRELACY A WORLDLY OUTGROWTH

ing, central authority, governing in the civil domain, having deputies under him, receiving their instructions from him, and representing him in the remote divisions of his empire; but the Church forgot one of the fundamental conditions which Jesus gave His disciples, at a time when there was a strife among them which of them should be accounted the greatest. And He said unto them: "The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Still more impressively He put the same idea before them when He placed a little child among them, drawing the conclusion from the acted parable: "He that is least among you all, the same shall be great." Had this principle been always operative in the Christian Church, no hierarchy could ever have arisen in it. But the Church, losing sight of the lowliness that belonged to the character of Jesus, and which He inculcated upon the apostles, acted rather in obedience to the aspiring and ambitious sentiments which obtain amongst men of the world; and consequently gradations and ranks were specially created amongst Christian rulers and teachers, corresponding to those existing in civil communities. There is nothing in the history of those times better established than that prelacy thus took its rise. The Roman bishop assumed the highest rank, and it was in time accorded to him, because he lived at the seat of Empire, while the bishops of Alexandria, Constantinople, Antioch, Ephesus and Cæsarea secured to themselves the rank next highest,

RELATIONS OF THE CHRISTIAN CHURCHES

—that of Patriarch,—the ground upon which they gained it being the fact that these cities were severally seats of Provincial Governments. The neighbouring clergy, in obedience to the laws of human nature, early accustomed themselves to defer to the views of those occupying positions of commanding worldly influence. The whole structure of prelacy was raised up in accord with the dictates of a worldly mind which are opposed to the principles laid down by the Master for the guidance of the apostles, and we may well believe that the apostles had too high a regard for their Lord's memory to have given the slightest countenance to the tendencies showing themselves so soon after their decease. Imperialism in the Church, with the Pope as its Caesar, grew up in the shadow of state imperialism.

ATTEMPTS TO JUSTIFY PRELACY.

But though history clearly enough demonstrates that this is the true explanation of the gradation of ranks in the Roman Catholic Church, at an early period attempts were made to find in Scripture or reason arguments in favour of them. Ingenious theories were propounded to justify the conformation of the Church's organization to that obtaining in the State. The fact was first accomplished, and then a defence was put up for it. The reasoning was somewhat after this fashion: Jesus Christ would never have left His Church without a perfect and universal government, and when the apostles were withdrawn from it He intended that they should be succeeded by bishops inheriting all their authority for ruling.

THE VISIBLE AND INVISIBLE CHURCH

A plausible supposition is invoked to bear out this contention. We are told, in Acts 1: 3, that during the occasional conferences the risen Lord had with the apostles, in the forty days intervening between His resurrection and ascension, He spoke of "the things concerning the Kingdom." What He said is not recorded, but, it is argued, the outcome of it is to be found in the steps which the apostles afterwards took in the way of organizing the Church. The somewhat indefinite phrase is made do very large service in the papal theory of the Church's rights, the inference being drawn that Christ's communications on those occasions were not reduced to writing but were committed to the custody of the apostles and their successors, and that these communications, preserved in the traditions of the Church ever since, may be cited as warranting the Church's power to add to or *modify* what had been previously taught and practised in the Church.

THE VISIBLE AND INVISIBLE CHURCH.

We have seen that our Lord spoke mostly of the Spiritual Kingdom, the *basileia*, which He came to set up; while the apostles largely busied themselves with the Church, the *ecclesia*. This arose from the point of view occupied by the Saviour and the apostles respectively. His divine insight and foresight enabled Him to look onwards and forecast the millions who, in the coming ages, up to the end of the world, should prove His true followers,—the vast company of the redeemed. The twelve, on the other hand, not having the power to read men's hearts or

RELATIONS OF THE CHRISTIAN CHURCHES

go beyond the outward manifestations of the religious life, were fain to restrict themselves to those to whom they preached the gospel, to whom the call was extended, the *ecclesia*, the visible Church, obeying their Master's voice: "Preach the Gospel to every creature." Christ's own thought was occupied largely with the Church invisible: "Other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice." "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." The apostles, too, use the word "Kingdom" in this restricted sense; not the Church visible, but the true servants of God, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." "The Kingdom of God is not in word but in power." "Flesh and blood cannot inherit the Kingdom of God." The people in the Church, under Christian instruction and training,—young and old, parents and children, masters and servants were not all saints although they were called to be saints.

CHAPTER VI.

THE ROMAN CATHOLIC CHURCH.

Treasures the Scriptures—Romish errors—Peter's confession and the keys—Peter, premier apostle, but not supreme—Papal theory opposed to Christ's teaching—Binding and loosing—Church rivalling State at Rome—Transubstantiation—Purgatory—Additions to the Creed—Antichrist not the Pope—A personage of the future—Roman Catholics sincere believers—System opposed to freedom.

ADOPTING the phrase, "all who profess and call themselves Christians," as a convenient one to designate Christendom, the first community to be discussed is the Roman Catholic Church,—the first, because it is the oldest and embraces the largest number of professing Christians. It claims to be the one and only Church of Jesus Christ. That point will be dealt with by-and-by; but it is enough to state at present that so far is the rest of Christendom from conceding this claim that not a few of those who profess and call themselves Christians, outside the Church of Rome, are disposed to question whether it ought to be recognized as a Christian Church at all. But as we have to do with facts as well as theories, it is a stupendous fact that a large proportion of those on whom the name of Christ has been pronounced is embraced in the Roman fold. Besides, 't ought to be matter of rejoicing that they are not heathens but Christians such as they are. It is

RELATIONS OF THE CHRISTIAN CHURCHES

when we go to the uncovenanted nations with the Gospel that we realize how much there is in common amongst Christians of every name, and how high above the heathen those whom we may count low in the ranks of Christians are.

TREASURES THE SCRIPTURES.

The Church of Rome is at one with all Christians in holding that the Scriptures of the Old and New Testaments are the Word of God; and this is a fact of immense importance. Indeed, as has been observed, it is matter of thankfulness that its attitude as to the genuineness and authenticity of the Greek and Hebrew sacred books is an uncompromising one. It has not given much heed to the airy speculations of men who think themselves wise above what is written and call themselves experts in the *technique* of Scripture. Then, the Church of Rome admits, with the great majority of the Lord's followers, the main doctrines taught by Jesus Christ, or endorsed by **Him**, as embraced in what is known as "the Apostles' Creed." When it proceeds to expound some of the clauses of that ancient doctrinal statement, it diverges indeed, widely from the views held by believers outside its pale, as already stated, but it is a great matter that on the face of it Roman Catholics adhere to the same creed as other Christians generally do.

ROMISH ERRORS.

But when we begin to test the great historic Church centred in Rome by the principles already laid down, we find ourselves in antagonism with that vast insti-

PETER'S CONFESSION AND THE KEYS

tution on fundamental points. Our reading of the Gospels leads to the conclusion that the individual is the starting-point of the Church, the unit from which it is to be reckoned. Rome starts with an organized society. We stand on the Holy Scriptures alone as the source of our true knowledge of God and of His Son Jesus Christ. The Church of Rome combines tradition with the written word. These two factors, differentiating the Romish Church from those not recognizing her authority and not recognized by her, lead to logical conclusions wide as the poles asunder.

PETER'S CONFESSION AND THE KEYS.

The controversialists of the Church of Rome make an adroit use of every passage in the New Testament which affords even a hint of support to the claims of that institution. The foremost of these is the Lord's answer to Peter's confession: "Thou art Peter, and upon this rock I will build my Church and the gates of Hades shall not prevail against it. I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Some candid Roman Catholic commentators admit that Jesus Christ did not declare that Peter was the rock on which Christ would build His Church, for then He would have used the word *Petro* not "*Petra*." They think the rock refers to the confession Peter made; and as for the "Keys of the Kingdom of Heaven" and the powers of "binding and loosing," of which the Saviour spoke, whatever was implied in these figurative expressions was not confined to Peter but was

RELATIONS OF THE CHRISTIAN CHURCHES

applicable to all the apostles. That the Master did not there and then constitute Peter primate of the apostles, with authority over the rest of them, is easily gathered from the Gospel narrative and so much of Christian history as is given us in the New Testament. Peter occupied the same prominence before amongst the twelve that he did afterwards, that which of right belonged to him by reason of his personal qualities; but that he had any official precedence over them, up to the close of the period covered by the history of the Church, embraced in the New Testament, there is not a shadow of proof. He was the preacher on the day of Pentecost, as, by common consent, the spokesman of the twelve. He also took part with the apostles and brethren at the Council of Jerusalem, but he did not preside at it, which he necessarily should have done in order to justify the claims put forth on his behalf by the Church of Rome, although he took an active share in the deliberations of the Council. Our Lord kept the primacy of the Church in His own hands, as its King and Head, after His ascension, and when a new apostle, in the person of Saul of Tarsus, was to be appointed and accredited, this was done by the Lord Himself directly, and Peter's advice was not sought. Nor does it seem to have been sought when Saul and Barnabas were designated as missionaries to Asia Minor.

PETER THE PREMIER APOSTLE, BUT NOT SUPREME.

And if in his own lifetime there was no recognition by his fellow apostles of any position of author-

PAPAL THEORY

ity over them on the part of Peter, much less is there any hint afforded that he became bishop of Rome, or that his successors in office in that city were to be primates in the Christian Church after him. To maintain such a theory, considering all that is involved in it contrary to human probability, it would need to be supported by the most incontestable evidence—clear, positive, overwhelming. Does such evidence exist? If it does, in vain has its production been asked for. The Scriptures being silent as to the admission by the other apostles of authority by Peter over them, no wonder that the advocates of Rome's claims want to invoke the aid of tradition. It is required to bolster up the cause.

PAPAL THEORY, IN THE TEETH OF CHRIST'S TEACHING.

Apart from the absence, in the subsequent events as related in the New Testament, of any token that our Lord invested the primacy of the Church in Peter, or bestowed upon him personally the power of the keys, the entire superstructure, built upon this assumption, is quite alien to the genius of the Master's teaching, who forbade the disciples' seeking honour from men: "One is your Master, even Christ, and all ye are brethren." As if foreseeing the very thing which has come to pass, He said to the disciples: "Call no man your father on the earth"; yet every priest of the Romish Church claims this title, and the head of that organization is called "the Holy Father." The Lord enjoined His disciples to be lowly and not seek the "chief place at feasts, and the chief seats in the synagogues, and the salutious

RELATIONS OF THE CHRISTIAN CHURCHES

in the market-places and to be called of men, Rabbi ” ; adding, “ Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted.” A chain not being stronger than its weakest link, this fundamental claim that Peter was constituted head over the Church being successfully controverted, every claim resting on it of course falls with it.

BINDING AND LOOSING.

It was truly a large promise the Master made when He said: “ Whatsoever thou shalt bind on earth shall be bound in Heaven.” But that promise was not confined to Peter; it was meant for the whole apostolic band, in whose name he had made the great confession which drew forth such a shower of blessings from the Master’s lips. That conclusion is inevitable, since we are informed shortly afterwards, in the same Gospel, that, addressing the twelve, Christ used precisely the same language: “ Whatsoever ye shall bind on earth shall be bound in Heaven.” These two passages are made to do great service in the hands of Roman Catholic theologians. A huge superstructure of prerogatives for the clergy of that Church is built upon them. The power of the keys, which they claim on the strength of these promises, is one of the mightiest levers with which they move the hopes and fears of the people who acknowledge their sway. But these words must be interpreted in the light of the Lord’s teaching generally. Whatever He meant by the promise must be in accord with the principles He inculcated upon the disciples before and after the promise was made.

BINDING AND LOOSING

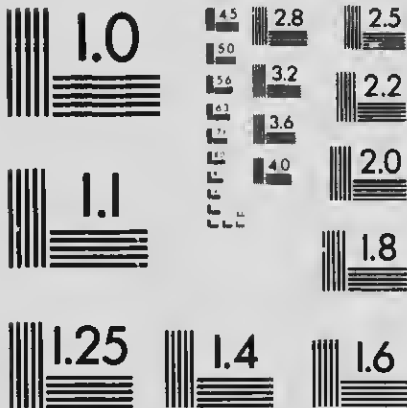
One thing we may be sure of, He did not undertake, then or afterwards, that any arbitrary act of theirs, whether right or wrong, merely because they did it, would be ratified by God. It was only when they conducted their proceedings according to His example and precepts, as we have already seen when dealing with "the Great Commission" and "the promised presence," that this promise would be made good. His final instructions to the eleven, which have been already considered, embraced this undertaking on behalf of the disciples as well as everything else. Whatever they did, according to His instructions, in His name, and solicited the Father to ratify, pleading the Mediator's intercession, they might confidently count to be according to the will of Heaven and to be made good there. It meant a great deal when it meant so much as that; but it meant no more.

The Lord's caution to His disciples when He told them, "My Kingdom is not of this world," is completely disregarded in the ecclesiastical scheme built up on the assumed primacy of Peter over the Christian Church. His Kingdom was not to be governed according to the usual maxims of earthly rulers. It was to be spiritual, controlled by spiritual men, on spiritual lines. As if in defiance of this injunction, the Romish hierarchy is one of the most complex pieces of governing machinery that the human mind has ever invented, placing inexorable bonds on the minds and hearts of men, as far as possible negating that freedom with which Christ has made His people free. Further, the genius of the system is directly contrary to the teaching of Peter, who put in a plea for the liberties of the Gentile



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RELATIONS OF THE CHRISTIAN CHURCHES

Christians, at a time when it was proposed to subject them to the yoke of Jewish bondage, the rules of which were few, light, and simple in comparison of those which are imposed by the Roman Catholic Church.

CHURCH RIVALLING THE STATE AT ROME.

Having begun with accommodating itself to the temper of the world, and claiming tradition for its authority, it soon began to develop doctrines of which the New Testament is ignorant, all tending to centralize authority in the Church in the Imperial City. The Christian Church in Rome early began taking on the spirit of Civil Monarchy and ended in rivaling it.

TRANSUBSTANTIATION.

The doctrine of the Divine presence in the Mass is, however, perhaps that which of all the tenets of Rome shocks those most who have not been taught from their childhood to believe in it. That when a Roman Catholic Priest pronounces over the wafer the words of consecration, "*Hoc est meum corpus,*" it becomes the veritable body, blood, soul and divinity of our Lord, that the priest thus creates God, as the phrase is sometimes used, and that the communicant actually eats God, is a claim which seems awful to non-Roman Catholics. And salvation is made to depend practically upon men's eating God. The recently devised means of drawing attention to this doctrine in the great "Eucharistic Congresses," makes it the duty of those who are shocked at the

TRANSUBSTANTIATION

notion that the wafer, blessed by a priest, becomes very God, to lift up their voices in earnest protest against it. The style of argument employed by the prophet Isaiah to show the absurdity of the worshippers of idols in his day is the only one to be employed in treating this subject. He described them as going to the forest and cutting down a tree, part of which they used for burning and warming themselves at, part for cooking their food, while they framed the rest into an image which they worshipped as a God. So, part of the same flour from which the eucharistic deity has been manufactured, may be baked into rolls for the breakfast of the worshippers. Who can doubt that the fostering of the belief that God is present in the sacred vessels borne with such pomp and parade in these gorgeous processions creates a degraded conception of the Divine Majesty? Of the delusion of those who glory in what is really to their shame, the language of the prophet aptly applies: "They know not, neither do they consider, for He hath shut their eyes, that they cannot see; and their hearts that they cannot understand." The impression obtained by reading the early history of the Church, as set forth in the New Testament, regarding the eucharist, is that, while it was an ordinance to be observed with intelligent reverence, it had not assigned to it the place given it in the services of the Church of Rome. Both it and baptism were quite subordinate to the preaching of the Word. Little mention is made of the Communion in the Acts and epistles of the apostles. It is the exalting of the priestly functions that explains why the eucharist is so prominent a part in Roman Catholic worship.

RELATIONS OF THE CHRISTIAN CHURCHES

Non-Romanists, while unwilling to make light of what so many millions of their fellow men regard with awful reverence, cannot but hold that the Romish doctrine, on this point, is an outrage on common sense and an unwarrantable, almost ridiculous stretching of the principle of faith,—namely, insisting that a change takes place in the elements of the bread and the cup, which is not capable of being perceived, but which the senses deny.

PURGATORY.

Mention must also be made of the doctrine of Purgatory as one of the characteristic tenets of the Church of Rome, one, too, which exercises a potent spell over the hearts and consciences of the membership of that communion. In this, as in other matters, there is a skilful accommodation to human instincts and yearnings, which is the secret of the marvellous success of Romanism and the foundation of the mighty influence it continues to wield in spite of all that is argued against it. When survivors believe that it is in their power, from their place on earth, by good offices, to afford relief from such distresses as their loved ones, who are gone, have to face when they depart this life, what soul exercises will they not put forth and what sacrifices will they not undergo to accomplish this end? But those who do not share their faith recoil from the thought that the Church should lend its sanction to the practice of preying upon the tender sympathies of surviving relatives, with a view to bringing money into the coffers of the Church, thus making a gain of mourn-

ADDITIONS TO THE CREED

ing and distress. This whole doctrine denies that Christ has vanquished death and the grave, and leaves departing souls apprehensive of a period of anguish awaiting them, long or short, whereas the first martyr was able to call upon his Saviour with assurance, "Lord Jesus, receive my spirit," and Paul was in a "strait betwixt two," whether to remain on earth or to "depart and be with Christ, which is far better." Neither of them was in fear of Purgatory, yet the Roman Church teaches that even Popes themselves have to pass through a probationary experience in Hades, before being admitted to the felicity of the life with God.

ADDITIONS TO THE CREED.

There are many other points in the resolutions of the Council of Trent which are open to serious criticism, but which want of space makes it impossible to deal with. It is enough to remark generally that soon after the departure of the apostles from the world there began to creep in practices and views which were not in keeping with the principles laid down by Lord. Amongst the earliest of these unscriptural aberrations was the reading into the Lord's Supper of a meaning and purpose far beyond what the words of the institution, uttered by its founder, naturally convey. The bishop of Rome began the attempt to dominate the whole Church about the middle of the third century; and at the end of that century altars were set up and sacrifices ordained, and half a century later the service came to be designated the Mass. The first decree against the

RELATIONS OF THE CHRISTIAN CHURCHES

marriage of priests was issued in A.D. 386; but it was not until A.D. 869 that written tradition was accepted as authoritative. Transubstantiation was promulgated as the doctrine of the Church only in A.D. 1059, and the Bible was forbidden to the laity in A.D. 1229; while the title, "Vicar of Christ," was not given to the Pope until A.D. 1439. Reference has already been made to the two last additions to the creed of the Romish Church, the Immaculate Conception and the Infallibility of the Pope in the nineteenth century. And what assurance is there that additions shall not continue to be made to what "the faithful" in the Church of Rome must believe, in order to be saved, should the interests of that stupendous organization seem to demand them, in the view of its authorities.

ANTICHRIST.

Roman Catholics deeming theirs to be the only true Christian Church, it may seem to them ridiculously presumptuous that the membership of other bodies, professing and calling themselves Christians, should occupy themselves with gravely discussing the question whether the Church of Rome ought to be regarded as a Christian Church at all or not. The Westminster Assembly made an important pronouncement on this point, chap. xxv: 6: "There is no other head of the Church but the Lord Jesus Christ; nor should the Pope of Rome in any sense be head thereof; nor is he to be called the vicar of Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God."

ANTICHRIST

The language quoted by the Westminster divines from Paul's letter to the Thessalonians does indeed most aptly describe the awful assumptions of the bishop of Rome. And if the term "antichrist" were interpreted to mean "in the place of Christ," it would be entirely applicable, since the title "Vicar of Christ" is claimed for him. But when the apostle John's description of antichrist is taken into account, as a being that denieth both the Father and the Son, the term cannot be truthfully applied to the Pope, for he admits both. A plea of some force might perhaps be set up in contending that the Romish doctrine of the Mass degrades men's conception of the deity of both the Father and the Son, and to that extent the Father and the Son are denied.

It is rather to be believed that the person of antichrist is yet to be looked for. He is to be not Christ's vicar but His antagonist, in every respect a contrast to and an opponent of our Lord. Christ's meat and drink was to do God's will, but this person is to set himself against everything belonging to God, and proudly usurp the place of God. Jesus honoured God's law, but this "man of sin" is to be the lawless one. Jesus counted it His function to destroy the works of the devil, but this evil one is to do mighty signs and lying wonders in the strength of Satan. Jesus was the truth, this one is to be the incarnation of lying and is to lay himself out to deceive man. Christ was meek and lowly in heart, antichrist is to be puffed up with a fleshly mind. Has anyone so far arisen on the surface of human affairs to whom this description applies?

RELATIONS OF THE CHRISTIAN CHURCHES

Roman Catholics have sought to turn the tables on their adversaries who were persuaded that the Pope corresponded to the description, by applying it rather to Martin Luther. Mahomet, too, and Napoleon Bonaparte had the unenviable distinction thrust upon them of being counted antichrist.

Two things are mentioned that are to go before the appearance on earth of this great adversary of God and of His Christ. First, the Gospel has to be preached throughout the whole world, and then its universal proclamation is to be followed by the great apostasy. A sad turn is to take place in the religious life of the future, of which the apostle speaks as a "falling away." It is to be not only a conspicuous abandonment of the Lord's cause, but it is to be also a general one. All Christ's people are not going to give up their faith. The prevalence of a knowledge of Gospel truth in all lands is not to be so deep-seated nor pervaded by such a profound spirit of earnestness as to be able to withstand the seducing influences by which it is to be assailed. There is no local permanence in a spiritual religion like Christianity, because it has its roots in individual hearts. This generation may be God-fearing and Christlike, but that does not guarantee that the next generation shall not fall away from the faith. The history of the past, alas! has furnished too many proofs that true religion may thus die out of a nation or country. Where are the Churches of Galatia and Ephesus and Antioch to-day? The very cradle of the Christian faith is occupied by the followers of the false prophet. Knowing what has occurred in the period of Christian history past, it is quite easy of belief that even

ANTICHRIST

after the Gospel shall have taken root amongst all nations, there shall occur an apostasy so marked that by comparison even the fall of the Churches of Asia under the yoke of Mahomet will seem a small and insignificant event. It would appear, then, that this worker of lying wonders, this enemy of God, this adversary of the saints, the incarnation of the Satanic spirit, has yet to be revealed. He is to be the outgrowth of all the forces throughout the centuries which have made for the devil's will and against the truth of God. It is a matter of urgent consideration whether there are not elements now at work which when they have obtained full sway may issue in ruin to Christendom, and in the developing of some bold, bad character who shall embody in his person all the evil of the times of which he will be the representative. May not the Socialistic and Anarchistic theories that are finding favour with masses of people in Europe, and which are essentially atheistic in character, throw to the top "the man of sin"? Sweeping aside law and order, both the Church and the State may go down before the swelling tide of misrule, once it gains the ascendant, as it may do at no distant date. The ignorant and infuriated mob, led on by some loud-mouthed blasphemer, may seize upon thrones and hurl their occupants therefrom, and in the height of their delirium dance upon the Bible and execrate pope, prelates and presbyters alike. Mob-rule has always ended in despotism. May there not emerge, as a spawn from the chaos produced by the carrying into effect of nihilism and anarchism,—as malaria breeds fever,—some one person who will assert himself as master of the insane multitude,

RELATIONS OF THE CHRISTIAN CHURCHES

and who, as the messenger of Satan, will defy God and pour contempt on the name of Jesus Christ, and for a season crush His Church. It is not unlikely that it is in this direction we are to look for the appearance upon the theatre of the world of anti-christ. It is the unexpected that happens. Should a great war break out in Europe, involving the crowned heads of the Continent, when huge armies take the field which are honeycombed with socialistic sentiments and therefore are ready for treason, less likely things have occurred than that the world should be startled by finding those armies refusing to fight one another, but rather turning on those who sent them and smiting them to the earth.

However, the Westminster divines, while counting the Pope antichrist, did not exclude the great body of the people belonging to the Church of Rome in their ideas of the Christian Church, although they impeached the Church's organization; nor do we who are outside its pale unchurch them although they do not recognize us as a Church *de jure*. The fact that the Church of Rome holds, as we have seen, the great fundamental truths of the New Testament is sufficient warrant for us in counting its membership as a Christian community, although it has made not a few of these truths of none effect through those traditional accretions it has made to the circle of precepts it imposes upon the consciences of its people.

ROMAN CATHOLICS SINCERE BELIEVERS.

The wonder of those not trained up in the Roman Catholic faith is that neighbours and friends who are

ROMAN CATHOLICS SINCERE BELIEVERS

possessed of ample reasoning powers and are endowed with more than ordinary intelligence, belonging to that communion, can accept of many of the tenets taught them, yet they seem to do so with all their heart. It would be foolish to deny that Roman Catholics believe in their Church. From the highest to the lowest they are intense in their attachment to the system. Those not within its fold are amazed that intelligent, reasoning men can be brought to adhere to some of the doctrines and practices of the Church of Rome. But we find in the biographies of Newman and Manning how extremely able, learned and godly men came to accept Romanism as a whole, so that it cannot be doubted that it is possible for strong-minded people to get reconciled to the extreme things in the papal system. As for the masses or the adherents of that ancient Church, we have only to take into consideration the French-Canadian and Irish members of the Church to be convinced how sincere a people may become in their belief in views of Christianity which are repugnant to the understandings and consciences of those who reject the claims of Rome. Doubtless the people acquiesce in the tenets of the Church because their minds were brought in contact with them when they were children, at an age to accept everything they were taught. But that does not explain the whole situation. The fact that keen dialecticians and eager-minded men, past middle life, who were not brought up in the Romish system, have become converts to it, demonstrates that it has a fascination for a certain type of mind; and we must concede that a man may be an honest lover of truth and yet be and remain a Roman Catholic.

RELATIONS OF THE CHRISTIAN CHURCHES

OPPOSED TO HUMAN RIGHTS.

But making that concession, the conclusion we come to is that the Romish system is quite opposed to the genius of the teaching of the New Testament, the atmosphere of which, we have already observed, is one of freedom. This freedom Jesus claimed for men in His comments upon the legal spirit which infected the Jewish Church of His day. The entire scope of Paul's letter to the Galatians, too, as well as the gist of the Epistle to the Hebrews, is adverse to the idea that our Lord intended that the change He effected in the Church, absolving people from the minute exactions of the Mosaic dispensation and the spirit out of which they grew, should revert to the same legal spirit and enjoin the immensely larger routine of rites and ceremonies which the Church of Rome binds its votaries to observe, on pain of perdition. Christ condemned the mechanical idea of religion which prevailed amongst the Jewish legalists; is it conceivable that the far more numerous enactments which are now imposed upon the consciences of men in His name, meet with His approval?

CHAPTER VII.

THE CHURCH OF ENGLAND.

King Edward's Book of Common Prayer—Church more than Protestant—English people stoutly anti-papal—Bulwark of Reformation—Rome's efforts to convert England—Augustine of Canterbury—Apostolic succession—Use of Liturgy—Beauties of Book of Common Prayer—Confirmation—Champion of liberty—Hooker on extra-scriptural ordinances.

THE Church of England is one of the greatest of the forces of Christendom and is of vast interest to the student of ecclesiastical history. Its position in the English-speaking realm corresponds a good deal with that occupied by the Lutheran Church in Europe. It is the half-way house between the Church of Rome and the Reformed Churches. Lutheranism and Anglicanism retained, of the order of things in the old Church from which they separated themselves with great reluctance, whatever they believed was not condemned by the Scriptures, either directly or by necessary inference; the Reformed Churches placed themselves wholly on the Scriptural platform, and resolved to give up everything in Romanism that the Bible did not positively warrant, either by direct teaching or necessary inference. Neither Luther nor the English monarchs can be legitimately described as schismatics. They would fain have remained within the bosom of the "Mother Church" and at first were in antagonism with that Church on only

RELATIONS OF THE CHRISTIAN CHURCHES

a few points. If these could have been adjusted to their satisfaction, they would not have broken away from it. When this fact is borne in mind it will help us to appreciate the situation of Lutheranism and Anglicanism the more correctly. John Calvin's keenly logical mind, profound acquaintance with Holy Writ, and deep spiritual insight compelled him to go much further in his criticism of the entire papal theory, as well as of the dogmas of Rome, not a few of which he swept away.

KING EDWARD'S BOOK OF COMMON PRAYER.

The advisers of Edward VI were more disposed to thorough-going changes than were Queen Elizabeth and her advisers, and the upshot of the movement, begun by Henry VIII, was to leave an institution which may not unfairly be designated as a compromise. It perhaps suited the English temperament all the better on that account. The specific articles of faith are indeed pronouncedly Protestant, although that is a term not used in them, which many Anglicans, and not without reason, do not accept as sufficiently descriptive of their Church. It embraces much more, in its creed and life, than the points on which it differs from Rome, covered by the word "Protestant."

CHURCH MORE THAN PROTESTANT.

The Church of England and the Church of Scotland claim to be more than sects cut off the Church of Rome, standing for the round sum of Bible truth, as they believe it. The movement for reform of the

CHURCH MORE THAN PROTESTANT

religious situation in England was at first mainly in the upper stratum of society, in which it differed from what took place in Germany, Switzerland, France and Scotland,—in all these countries the body of the people being interested and embraced in the agitation against Romish errors. The "Book of Common Prayer" was compiled and introduced into the worship of the English Church with a view to conciliating the minds of the people. Matters were outwardly preserved as nearly like as possible to the services to which the worshippers had been accustomed under papal rule. The title of "priest" was retained in the rubrics, and much of the matter which they were familiar in their old books of devotion was incorporated in the new service book. These elements, designed to keep the people from being startled by the new order of things, afterwards proved embarrassing to the earnest advocates of reform within the Church of England, and became a snare to the clergy, who ever since find in the rubrics and some of the contents of the prayer-book warrant, they think, for ritualism and other leanings towards the Church of Rome. The Evangelical clergymen of the Church lay stress on the articles of the formal creed, holding that it is in them the true attitude of the Church towards the matters of controversy with Roman Catholicism and other religious communities is to be found. They explain that the substitute of the word "priest" for "presbyter" ought not to carry with it the idea of one who offers up a sacrifice, adding that all believers are priests in the New Testament sense, and as such they are assigned a large part in the Church service. The latter point

RELATIONS OF THE CHRISTIAN CHURCHES

cannot have much weight attached to it, since in Roman Catholic congregations, with the full conception of a sacrificing priest believed in, the laity take a share in certain parts of the service.

ENGLISH PEOPLE STOUTLY ANTI-PAPAL.

In course of time, however, non-Roman Catholic ideas filtered down from the bulk of the clergy and higher classes to the great body of the English people, whose minds became thoroughly impregnated with anti-papal sentiments, and remain so to this day, although a large number of the clergy and some of the higher classes have been for a generation or two coquetting with Rome. Zealous high Church men, devout and good men generally, seem desirous of getting hold of the children of the Church with a view to imbuing them with friendly thoughts regarding Roman Catholic doctrines and practices, looking to reunion with the Mother Church. It will take them a long time to get Englishmen to put their heads in the noose which would strangle their long-enjoyed liberties. They have no stomach for the bonds and exactions of popery. This is true of Churchmen as a whole, as well as of the entire body of Nonconformists; so that England may still have applied to it the brave title, "the bulwark of the Reformation."

"BULWARK" OF THE REFORMATION.

It is manifest that the authorities of the Vatican so regard it. Their thoughts are bent on conquering the stout opposition of this Imperial race, as Cardinal Manning designated it. For a long time, it was sus-

ROME'S EFFORTS TO CONVERT ENGLAND

pected that they were hoping and planning to bring England back into the Roman fold; but they no longer conceal their ardent desire and earnest endeavours to bring about this consummation. The subject was broached by Cardinal Bourne, at the Eucharistic Congress, at Montreal, in 1910; and dwelt on at greater length at the Congress at Norwich in 1912. Recognizing the growing ascendancy of the English-speaking people of the world and the certainty that in the not distant future they will dominate the earth, yet strangely forgetting that one of the secrets of their progressive strength lies in the fact that they are not in bondage to the Pope, he emphatically besought his fellow-believers to labour and pray for the conversion of the English-speaking peoples the world over to the faith of Rome. He lamented that at present the mighty force of English energy in Great Britain, the United States and the British Dominions beyond the seas, was against rather than for the cause for which he pleaded; and until it could be won to the other side, the world could not be counted on to become Roman Catholic. He called upon the faithful to join and support the societies which had been founded with a view to spreading literature among the people who do not recognize the Pope as Christ's Vicar, and use all lawful endeavours in a campaign of proselytism.

ROME'S EFFORTS TO CONVERT ENGLAND.

The Cardinal's address was so eloquent that a few sentences of it may be quoted: "We have to accept the incontrovertible fact that the English-speaking

RELATIONS OF THE CHRISTIAN CHURCHES

world has, as far as the vast majority is concerned, lost the Catholic idea of religious unity, and has made for itself a literature of a most varied kind, of wonderful power, of extraordinary range, all of it hostile, or at least indifferent to those purposes which, in the eyes of Catholics, are of supreme importance, both for the well-being of our nation and for the welfare of the human race. The problem then may be stated thus: The four millions who once gave allegiance, in religious matters, to the Holy See have expanded into a vast multitude, comprising many nations, the vast majority of whom utterly renounce allegiance. And their common speech has been fashioned into a weapon, marvellous and beautiful, which for the most part has been engaged in a struggle against the renewal of such allegiance. And all the while, so widespread and so powerful has that English-speaking race become that no reunion of Christianity can be imagined if that race be left outside its pale. It is a problem as great as the world has ever seen, and we may well lose heart were its solution to depend entirely on human means."

Curiously enough, his hopes centre in Canada, in which he looks for the "link that will unite all those who use the English tongue and bind them together in service to the Church of Jesus Christ." But the great majority of his followers in the faith in Canada will scarcely thank the good Cardinal for his suggestion that the Dominion is to become the future centre of English-speaking Roman Catholicism. He certainly did not obtain his point of view from the bishops, "Nationalists" and priests of the Province of Quebec. To them the French language and litera-

ROME'S EFFORTS TO CONVERT ENGLAND

ture is scarcely less dear than the faith of Rome itself. While loftily denying any recognition of the extreme ritualists in the Church of England, as entitled, any more than Nonconformists, to be considered as of the true Church, the champions of the Vatican are quite willing to use them in securing the aims of Rome.

Monsignor Benson, when speaking of "that which is dear to the heart of every Christian, the conversion of England," thus expressed himself at the Norwich Congress: "God permitted the High Anglican position to remain in order that it might, for a great many souls, serve as a bridge by which they might come over to the rock on which the Church was built." He ought to know, for it is presumed that he had himself tried the "via meda" before he finally found refuge in the bosom of the Pope. Not only does the Church of England abjure the jurisdiction of the Pope, but it has renounced the papal views on Transubstantiation, on the Invocation of Saints, the Doctrine of Purgatory, the use of images or relics in worship, the number of the sacraments; and the claim of the Romish priest, that in the Mass he offers Christ for the quick and the dead, to secure remission of pain or guilt, Article XXXI declares, is "a blasphemous fable." Truly there is a wide gulf separating the Church of England from the Church of Rome.

The matters on which it differs from other non-Roman Catholic Churches are few and unimportant, in comparison of those which divide it from popery. It agrees with the Roman Catholic Church but differs from the Reformed Churches in holding that there are three orders of clergy in the Christian Church,

RELATIONS OF THE CHRISTIAN CHURCHES

bishops, priests, or presbyters and deacons. The reformed Churches maintain that, in Scripture, bishop and presbyter are identical, the latter term designating ministerial rank, and the former, function as an overseeing pastor; that in no case are these three terms conjoined, as indicating gradations of rank: it is either bishop and deacon, or presbyter and deacon. Doctor Hatch, Bishop Lightfoot and other Anglican authorities, of late, have admitted that in the period covered by the New Testament history there is no evidence of the recognition of a threefold ministry; but they have held that it began developing in the second century, so that it may claim great antiquity, and may properly be described as the "historic Episcopate." It is significant that while mention is twice made of bishops or archbishops, priests and deacons, in the XXXIX Articles of the Church of England, Scriptural authority is not invoked for the category as other things deemed expedient and for edification. So long as that ground is taken, non-prelatical Churches are prepared to consider and discuss the question on its merits. All of them, when they meet for deliberation and co-operation in the work of the Church, elect a presiding officer. There is no principle involved in choosing him for a lifetime instead of only for a year or any limited period. Nor is it denied that the Church may be more efficiently directed by having some one of the ministers assigned to superintend the other brethren in a district: this arrangement is found serviceable in some non-prelatical Churches. But such presiding officer with a life appointment, or superintendent, ranks with his ministerial brethren ecclesiastically, *primus*

AUGUSTINE OF CANTERBURY

inter pares. He performs no functions that any of them may not also perform. But it is an altogether different matter when one set of clergymen are called "fathers in God," in whom alone, as succeeding to the authority vested in the apostles by the Lord Himself, rests the right to ordain ministers,—from whom goes out a mysterious effluence of the Holy Ghost, officially imparted to those on whose heads their hands are laid, and without receiving which act of consecration, consequently, no man is duly qualified to preach the gospel and administer the sacraments. In another chapter, the question of Apostolic Succession is discussed and it is not necessary to dwell on the subject in the present connection.

AUGUSTINE OF CANTERBURY.

The claim of the Anglican Church, set forth by those belonging to that communion who are styled "High Church," is rather an incomprehensible one to those not in the secret. They trace their history through the monk Augustine, who, sent by Pope Gregory the Great, landed in the south-east of England in A.D. 596, and was afterwards ordained Archbishop of Canterbury by a French ecclesiastic. They seem to think, on what grounds does not appear, that from that date onward the true centre of Christianity was transferred to England, and so they insist upon it that it is *the* Church. The very name, "the Church of England," cuts the ground from beneath any such claim, for, calling itself the Church of a country, it renounces all pretension to catholicity. It may be asked what special virtue centred in Augustine? As

RELATIONS OF THE CHRISTIAN CHURCHES

a stream cannot rise higher than its source, his authority cannot have been more effective than that of the Metropolitan of Arles from whom he received his orders. If the said Metropolitan, being a Roman Catholic, must have been tainted with the errors which inhered in the papal system when he was ordained, assuming that it had ceased to be the true Church, he must have bequeathed to the first Archbishop of Canterbury the taint that was within himself officially. Besides, neither he nor any other bishop of the Church to which he belonged up to the time of Henry VIII had any desire to be thought as not in the closest communion with the Church of Rome. All Augustine's successors and the bishops they ordained in England shared in all the qualities and attributes of Roman Catholic bishops in other lands, and not from Augustine are the orders of the Anglican clergy of to-day traceable, but from the Romish archbishops who ordained Cranmer and his contemporaries, who shared in the life of the Church in their day, with all the developments which had taken place in that Church between A.D. 596 and A.D. 1533.

APOSTOLIC SUCCESSION.

This question of Apostolic Succession is a very shady business. It might be supposed that lovers of purity and goodness would not be too anxious to trace their official descent back through the papal chain, some of the links of which were notoriously godless and disreputable. To suppose that God has bound Himself in such a way that the salvation He

APOSTOLIC SUCCESSION

has freely provided in Christ Jesus should only be made available by the hands of a certain small number of men being officially laid upon those who are to tell their fellow men of the divine compassion is incredible to those who can think with true catholicity of mind. It is equivalent to holding that the Church exists in and for itself, instead of having for its aim the world-wide circulation, in every possible way, of the story of Redeeming Love. It is making the casket of more account than the jewel which it contains. Apart from the fact that the Scriptures speak of the "laying on of the hands of the Presbytery," the conception is altogether too mechanical that God should make Himself dependent upon any mere formality performed by some one man. Common sense says that the true successor to the apostles is the man who inherits the apostolic spirit and who continues the work the apostles began. Can it be doubted by any reasonable person that the late C. H. Spurgeon was "called of God as was Aaron" to be Christ's messenger to his fellow men, not less certainly than Augustine or Fenelon, although he was never formally ordained by either bishop or presbyter? The entire Christian world by acclaiming his ministry ordained him. The proof that one is a successor of the apostles is to be found in the fact that he renders efficient service in the cause which engaged their efforts. The Lord puts His seal upon him who succeeds in turning men from darkness to light and from the power of Satan unto God. Without the inward call, the outward ceremony of ordination is a mockery. While this is maintained, it is granted that the approval given to candidates for the

RELATIONS OF THE CHRISTIAN CHURCHES

ministry by the symbolic laying on of the hands of those already in the ministry is of value as proclaiming to all men that they are, in the estimate of competent judges, qualified for the high office into which they are entering.

USE OF LITURGY.

Another practical matter on which Anglicanism agrees with Roman Catholicism and differs from some of the non-papal Churches is in being restricted to the use of a Liturgy in public worship. The Reformed Churches of the Continent, as well as the Lutheran Church, used forms of prayer, indeed; and John Knox compiled a service book, "The Book of Common Order," which was to be a discretionary Liturgy in Scotland and continued to be employed for eighty-one years, but it provided that one *extempore* prayer should be offered at each service,—that immediately before the sermon. So far were the Reformers in Scotland from opposing the use of printed prayers in worship that they used Edward Sixth's Second Book of Common Prayer for seven years. In it, however, the rubric took cognizance of bishops, pastors and ministers where afterwards bishops, priests and deacons were embodied, and so matters have remained until this day. The sacerdotal theory, with its necessary concomitant of baptismal regeneration, was always objected to by the Reformed Churches, and it was because Charles I, guided by Laud, insisted upon the use of a service book containing this offensive tenet that the people of Scotland rose in rebellion against the introduction

BEAUTIES OF BOOK OF COMMON PRAYER

of the Book of Common Prayer. In the days of Charles II, at the Savoy Conference, the Presbyterians would have been satisfied as a compromise to recognize even a modified episcopacy as well as to lay aside the Westminster Directory of Public Worship, which had been employed for fifteen years, in favour of a Liturgy, provided it were purged from all remnants of popery; but both the King and the higher bishops insisted on retaining matters as they were, and the negotiations, which promised uniformity throughout Great Britain, fell through. Ever since there have been two parties in the Church of England, one taking its inspiration from the XXXIX Articles, the evangelical school; the other, the ritualists, who have contended that the priestly character of the clergy is admitted in the rubrics and in the baptismal office. Both are right; there are two currents of religious thought which find warrant for themselves in the Book of Common Prayer. Evangelicals have found it hard to defend the sacramentarianism of parts of the Liturgy, and have attempted to distinguish between real and ecclesiastical regeneration, and have invoked the phrases, "prevenient grace" and "charitable hypothesis," as affording them a loophole of escape from the embarrassment of appearing to believe in Romish doctrines.

BEAUTIES OF BOOK OF COMMON PRAYER.

Apart from the feature just discussed, objectionable to those who think that all believers are priests unto God, the Book of Common Prayer is an unrivalled collection, which is esteemed by those familiar

RELATIONS OF THE CHRISTIAN CHURCHES

with its use from early years as second only to Holy Scripture. It has been well characterized as "the precious tradition of the religious feeling and most exalted aspirations of many centuries of Christinity." The musical rhythm and easy flow of its brief prayer is pure and lofty in sentiment as they are graceful in diction, have moulded the taste and sweetened the piety of the devout members of the Church of England. It is quite Catholic in its eclecticism, laying under contribution the Liturgies of the Reformed Churches as well as the ancient Roman and Greek manuals of devotion, even as the XXXIX Articles embrace contributions from John Knox and other Reformed divines.

If, then, there is criticism of the principle of a restricting Liturgy, it is not for lack of appreciation of the excellencies of that of the Church of England. Our Lord did, indeed, at the request of the disciples, furnish them with a form of prayer; but neither He nor they confined themselves to its use. It was to be the model after which they were to frame their addresses to God. It is hard for those not bound to the use of a Liturgy to see why the praise and preaching part of divine service should be left to the officiating minister to select, while the prayers must be uniform. The sources for the teaching of the Church are completed in the Holy Scriptures; but the possible needs, emotions and experiences of mankind are unlimited, and it is out of these that prayer springs. This plea, however, is not put forth as an excuse for slovenly and irreverent exercises, such as are sometimes indulged in, in the name of free prayer. A "discretionary" Liturgy, such as Knox introduced,

CONFIRMATION

might prove a wise provision for those who conduct the devotions in all Churches. At all events, this part of public worship should always be seriously prepared for.

CONFIRMATION.

The confirmation of those baptised in infancy, by an ordinary clergyman, by a bishop later in life, was continued in the Church of England, as it had been practised in the Church of Rome, the imposition of the episcopal hand symbolizing the impartation of the influences of the Holy Spirit. The rite, however, is not counted a sacrament in the Church of England as it is in the Church of Rome. Fresh importance is attached to this ceremony at the present time in the latter communion, and inasmuch as the regulations of that Church permit of the admission, to the eucharist, of children at the tender age of seven years, advantage is taken of it to urge parents, who until lately were satisfied to have their children take first communion when a few years older, to present them to the bishop for confirmation as soon as they legally can. In this way, it is explained that there is no falling off in the membership or attendance of the Roman Catholic Churches, such as is seen and deplored in the Reformed Churches. The policy of the Vatican is to get the minds of the people under the influence of its teaching at the earliest possible moment, in the week-day school and in the Church services on the Lord's day. It is for the Reformed Churches to take into serious consideration whether in this matter they should not take a leaf

RELATIONS OF THE CHRISTIAN CHURCHES

out of its book. Something akin to "confirmation" is practised in all the non-Roman Churches in the establishment of Communicants' Classes, designed to explain the significance of the rite of the Lord's Supper, and to impress on the minds and hearts of the young the duty of loyalty to their Master, and engage them to do honour to His memory.

APPOINTMENT OF CLERGY.

The method of appointment to the high ecclesiastical offices in the Church of England, and the responsibility of the Church to the State, are further distinguishing marks of that Church. It found itself in a peculiar position when it broke off from Rome, which hitherto had the chief say in the appointment of bishops. The authority vesting formerly in the Pope was henceforth transferred to the Sovereign, who, advised by the Prime Minister, makes appointments to the bench of bishops. The bishops then select the inferior clergy. The people in the Reformed Churches have always claimed the right to call those whom they desire set over them in the Lord. John Knox would not undertake a pastorate in St. Andrews, Scotland, until the people to whom he was to minister called him. If, even with the apostles present, it was deemed advisable to consult the members of the Church in obtaining a successor to Judas Iscariot and in selecting the first board of deacons, it surely may reasonably be claimed that the people ought to have some say in the appointment of the clergymen who are to minister to them in the absence of apostolic guidance.

CHAMPION OF LIBERTY

CHAMPION OF LIBERTY.

But though the Church of England is open to criticism on such scores as have been mentioned, it is a grand institution, in the broad sense of its ministrations, in building up a strong, manly type of national Christian character. "The open Bible," said the good Queen Victoria, "is the secret of Britain's greatness." The English people, having for centuries drunk deeply from this fountain undefiled, themselves the freest people under the sun, have become the champions of civil and religious liberty the world over.

Theirs is a Church which occupies so high a place in the affections and confidence of a majority of the people of the United Kingdom, that it is entitled, in view of its historic position, and of the valuable contributions it has made to Christian literature, to great respect from those outside its pale. A brilliant New Englander's estimate of it may be quoted to purpose: "The English Church has many certificates to show of humble, effective service in humanizing the people, in cheering and refining men, feeding, healing and educating. It has the seal of martyrs and confessors; the noblest books; a sublime architecture; a ritual marked by the same merits; nothing cheap or purchasable." After all, the true test of a Church, as of a tree, is its fruit; and there is no type of Christian produced anywhere showing more religious devoutness, reverence, and sweet simplicity than is to be found in the Anglican Communion.

RELATIONS OF THE CHRISTIAN CHURCHES

HOOKER ON EXTRA-SCRIPTURAL ORDINANCES.

As to matters relating to the services of the Church, as well as to its government, Hooker's position is one to which no serious exception need be taken: "Sundry things may be lawfully done in the Church so as they be not done against the scripture, although no scripture do command them, but the Church only following the light of reason, judge them to be in discretion meet, the same being thought such by them to whom the judgment thereof appertaineth, as that it is not scandalous, but decent, tending unto edification, and setting forth the glory of God,—that is to say, agreeable unto the general rules of Holy Scripture." "It is no more disgrace," he says, "for Scripture to have left a number of other things free to be ordered at the discretion of the Church than for Nature to have left it unto the wit of man to devise his own attire." This is scarcely safe ground, however, to take; for if it be allowed that observances may be insisted on, on the score of human taste, and because such things seem decent and proper according to the judgment of man, without the slightest warrant from the Word of God, there would appear to be no limit to what might be imposed upon the membership of the Church. As human nature is constituted, that which is practised in the Church for a considerable time, acquires, in the popular mind and conscience, a force equal to what is most urgently commanded in Holy Writ.

Back to the teachings of Christ and His apostles was the cry of the fathers of the Reformed Churches

EXTRA-SCRIPTURAL ORDINANCES

in the sixteenth and seventeenth centuries, and no other position seems safely tenable. "Nothing ought to be established in the Church which is not commanded by the word of God." The principle was laid down in Deuteronomy: "Ye shall put nothing unto the word which I command you, neither shall ye take ought therefrom, that ye may keep the commandments of the Lord your God which I commanded you." When the British Parliament instructed the Westminster Divines to furnish Scripture proofs for all the doctrinal statements and rules of government which they formulated, the divines enlarged upon the instructions given them by this proviso; that the necessary consequences following from the direct declarations of the Word of God might be adduced in support of the conclusions arrived at. This is so far in accord with the main contention of Hooker, that nothing shall be added by human authority that is in contradiction of the divine; but it restricts the regulations which men may contrive to such as are warranted by reasonable and legitimate inference from the teaching of Scripture. This is the position taken in the Church of Scotland and in the Churches born of her; and accordingly not a few of the forms allowed in other branches of the Christian Church are not tolerated in them.

There being no promise in the New Testament of a continuance to their successors in authority in the Christian Church of the special powers and fitness for speaking and acting which the apostles possessed, the inference is a fair one that the claim of apostolic succession made in some Churches is not founded

RELATIONS OF THE CHRISTIAN CHURCHES

on Scripture authority. The question as between prelatical and Presbyterian government is narrowed down to this point: Presbyters are satisfied to trace their origin back to apostolic appointment; prelatists maintain that they can make good a chain of evidence to show that their bishops have inherited the functions and privileges of the apostles themselves.

CHAPTER VIII.

METHODISM.

Outgrowth of spiritual yearnings—Separation from Church of England not desired—Relation to other Churches—Scope of Methodist teaching—Its theology Arminian—The doctrine of perseverance—The preachers not pastors—Advantages of permanent ministry—Itinerancy not now justified—Government of Methodist Church—Ministers sent to the people—Social activities of the system—A great force for good—Not in favour with the Scots—The reason why—Style of preaching changed.

METHODISM, as it exists in Canada, is a product of gradual growth. To appreciate it, its beginning must be borne in mind. It was at first, and for long, only a religious cult; and this fact has shaped its entire history. It originated in the unsatisfied heart-yearnings of a few eager students at Oxford, England. They had stirrings of soul to which the religious life around them did not respond, it being in a somnolent condition; and so they formed a society amongst themselves for spiritual exercises with a view to mutual edification. There was no dissatisfaction with the doctrines or government of the Church to which they belonged such as led the Reformers to leave the Church of Rome; nor had they any thought of forsaking the Church in which they were baptised and bred. What they wished was to arouse the Church to greater activity in bringing the truth of God's Word to bear more closely on

RELATIONS OF THE CHRISTIAN CHURCHES

the affections and lives of its membership. Plymouthism was a later outgrowth of the Church of England on much the same ground; and both Methodism and Plymouthism, in the first instance, put forth efforts to rally the members of the Church, of like sentiments, for conference and prayer, forming a select society within the Church, but with no idea of separation from it.

OUTGROWTH OF SPIRITUAL YEARNINGS.

Both originated in a reaction from what their leaders felt was a state of spiritual coldness and formalism in the National Church. They were wearied with the perfunctoriness of the prevailing public religious services. But the clergymen of the Church of England, with few exceptions, gave them the cold shoulder and they had to undergo no small measure of persecution from the masses of their countrymen before their true character as earnest men of God came to be known. In no long time, many of those who mobbed and maltreated them, however, became converts to their cause. The same result followed that was shown in the career of Martin Luther, who, in his first steps to improve things in the Church of Rome, had no intention of doing more than bringing about reforms,—in time the “societies” which the Wesleys formed, wherever they went preaching the Gospel, got more and more out of sympathy with the services in the parish churches, and ended in their entire withdrawal from them. The two leaders of the Church gave no countenance to the movement for separation, which began as early as the year 1756.

SEPARATION NOT DESIRED

SEPARATION FROM NATIONAL CHURCH NOT DESIRED.

John Wesley wrote in his journal: "We then largely considered the necessity of keeping in the Church and using the clergy with tenderness; and there was no dissenting voice. God gave us all to be of one mind and one judgment; my brother and I closed the conference (at Bristol) by a solemn declaration of our purpose never to separate from the Church, and all our brethren concurred therein." The cleavage continued, notwithstanding, to widen, and, in 1787, Wesley again wrote in his journal: "Most of the leading men of the society were mad for separating from the Church." One of the things he had always sought to avoid was the holding of religious services by the "Societies" at the same hour as the parish churches held theirs, which was also D. L. Moody's constant principle. Wesley's last declaration on the subject of setting up an independent religious community was as follows, in 1787: "I told them, if you are resolved, you may have your service at Church hours; but remember from that time you will see my face no more"; and he adds: "That struck deep, and from that hour I have heard no more of separation." Up till this time the members of the "Societies" continued communicants in the Church of England. Charles Wesley was even stronger than his brother in his reluctance to break his connection with the Church in which he was baptised and ordained. When, in 1784, the Bishop of London declined to lay his episcopal hands on the men for whom John Wesley sought orders, that he might send them to America, and he himself ordained

RELATIONS OF THE CHRISTIAN CHURCHES

them, Charles was much grieved to hear of it. John Wesley also ordained three preachers for Scotland and three for England, even when he was declaring his unflinching purpose not to separate from the Anglican Communion. His disregard of Episcopal ordination, however, although he himself did not look upon it as making a final breach with the Church of his fathers, proved to be the fatal step, effecting the separation which he dreaded. Henceforth, the Wesleyan preachers received no quarter from the clergy of the established Church.

But it is important to note that Methodism sprang immediately from the Church of England. This fact explains some of its features, and the circumstances that the main body of its recruits, during its early history, came from that Church. Presbyterianism in the North of Ireland, which was so long torpid under the blighting influence of Arianism, also yielded its quota of adherents to Methodism. But it is curious to observe that a religious community which began inside an existing Church and which was in accord with that Church in matters of doctrine and Church government, and which long had no intention of becoming a separate Church, did, within a hundred years, develop into one of the most eagerly aggressive of all the non-Romish denominations, keen and loyal to its own peculiarities as an organization. If called upon for an explanation it would doubtless justify itself in the terms employed by John Wesley: "The world is my parish," which is equivalent to saying, We have something to offer to the membership of other communions which they do not get in their own Churches, namely, a fervid religious life.

SCOPE OF CHURCH'S TEACHING.

RELATION TO OTHER CHURCHES.

It is under the inspiration of this conviction, doubtless, that they have planned to set up causes in the neighbourhood of other Churches, wherever there seemed a chance of obtaining adherents, and with such success that they have grown into one of the largest religious communities of the world, ably led and astutely organized. Not tied to any definite doctrinal system, sensitive to the beatings of the popular pulse, and accommodating in its views of Church government, it has shown itself ready to adapt itself to circumstances.

The nominal creed of Methodism is found in John Wesley's Sermons and Notes, but its real creed, in Charles Wesley's hymns; and it may be doubted whether any of the Churches having more exact formulas expressive of their beliefs, are so uniform in their teaching. Their creed has become crystallized from the constancy with which certain aspects of Gospel truth are presented.

SCOPE OF CHURCH'S TEACHING.

Great prominence is given to the elementary and essential teachings of the Bible. These are exhibited year after year to the same hearers; and other portions of the Scriptures, not so fundamental it may be, yet equally the Word of God with those emphasized topics, are largely overlooked. Thus practically a somewhat strict creed has been shaped. This has resulted from the very reason of the existence of Methodism, as an agency for reviving slumbering religious emotions. Sin, repentance, faith, the need

RELATIONS OF THE CHRISTIAN CHURCHES

of holiness, were the staple subjects of John Wesley's sermons; and the Methodist pulpit has ever since been faithful to these fundamental matters. The system of itinerancy, in the appointment of preachers, which will be more fully considered by and bye, necessarily aided in narrowing the scope of Methodist teaching; the result being that the many and varied topics which the Scriptures contain, all making for a fully developed spiritual manhood, are not brought under the people's notice. Every new preacher feels called upon to present the first things first, the only difference being that he has his own manner of stating the subjects discussed. The Epistle to the Hebrews, 6: 1, 2, would seem to wish to guard against that very thing. It is presumed that the condition of Christian congregations now is very much what it was in apostolic times, and that they require the same course of instruction as was then given. Emotion cannot subsist on itself; it must have divine truth for its food, or it will speedily become vapid. But a stalwart spiritual manhood results when the mind is braced and the heart is keyed up by such a round of topics as are discussed, say, in Paul's epistles.

ITS THEOLOGY ARMINIAN.

This naturally leads up to the next matter to be observed as affecting Methodists: a portion of them held on to the teaching of the XVIIth Article of the creed of the Church of England, on the subject of Predestination, of whom George Whitefield was one. The majority, however, following the lead of the Wesleys, rejected this Article and became pronounced

ITS THEOLOGY ARMINIAN

Arminians. The periodical which John Wesley conducted with a view to promoting his cause was, indeed, named *The Arminian*. The Wesleyan preachers laid great stress on one aspect of the truth, magnifying man's agency and relation to his own salvation. They had a conscious sense of freedom, no feeling of repression or constraint when the Holy Spirit was working in them; and they could not reconcile it with reason that they should possess this realization of freedom of will with the conception of God's sovereign reign over the will. They were really rationalists. The Whitefield section of the Methodists, on the other hand, while also asserting their conscious freedom, held, with the XVIIth Article, that some were chosen to eternal life by the everlasting purpose of God; that this foreordination embraced the means by which the salvation of the elect is secured, the co-operation of their wills amongst the rest, that they are kept by the mighty power of God unto salvation—that it is more encouraging us well as more comforting for men to feel that God has "gripped" them, than that they had "gripped" God, as Christ said to the disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." The Scriptures undoubtedly combine the two things, God's omnipotent will and man's responsibility for what he wills, without explaining how they are to be harmonized.

A mathematical illustration will show that both God's will and man's may be complete and yet not antagonistic; a large circle may have any number of complete smaller circles within it. In like man-

RELATIONS OF THE CHRISTIAN CHURCHES

ner the Supreme will may embrace any number of human wills and yet the latter be complete, at least in their sense of free self-government. We are without doubt taught that man's salvation is begun, continued and ended in the Grace of God, without impairing the co-operation of the will in man. Preachers, on the other side, unable to reconcile God's foreordination with man's conscious freedom, declared the doctrine of predestination impossible, and said that to ascribe it to God was impiety. This was, of course, dangerous ground to occupy, judging what God can or cannot do, as if He were only a man and had only a man's capacity for arranging and reconciling matters, in face of our Lord's statement, that "nothing is impossible with God." On the same grounds, atheists hold that there can be no God, as they cannot reconcile the events of the universe with the conception of a holy, wise and Almighty Governor. Both are wrong when they gauge God by man. It was thought that the Arminian view was the only one which allowed the free offer of the Gospel to repenting sinners, and that evangelistic success was surer when the preacher was animated by the conviction that every sinner had it in his own power to turn from sin unto God. But facts do not support that assumption; Whitefield's success at Cambuslang, Scotland, was greater than any which attended Wesley's preaching. The same was true of Edwards's revival work at Northampton, Massachusetts,—of the remarkable results attending the services of McDonald, "the Apostle of the North" of Scotland,—and of D. L. Moody, who believed in the doctrine of election,—the fact that these men held firmly the sov-

THE DOCTRINE OF PERSEVERANCE

ereignty of Divine Grace did not stand in the way of the most earnest pressing of the overtures of the Gospel upon sin-hardened people.

THE DOCTRINE OF PERSEVERANCE.

The possibility of entirely falling from Grace, on the part of true believers, and the consequent need of a fresh conversion, as often as one relapsed into his original state of alienation from God, was a view fraught with far-reaching influence. All the Lord's people are liable to ebb and flow in the spiritual life; this is matter of common experience. And as often as the heart grows cold, and the soul's pulse beats slow, religious revival is the remedy. But the very word "revive" indicates the interpretation put upon Scripture on this point by the Reformed Churches, which is, that the spark of true Grace, once embodied in the believer's heart, never becomes extinguished, although the spiritual fire may run low. This seems in accord with the Master's statement: "My sheep hear my voice,—and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." To make one's relations to God dependent upon the fitfulness of man's moods places the matter of salvation on a quicksand. The temptation is to yield the more readily to some besetting sin, that there is a subconscious thought of the possibility of reconversion, with the resulting undermining of the foundations of moral and spiritual strength. This is much more likely

RELATIONS OF THE CHRISTIAN CHURCHES

to occur than the presumption which, it is argued, would be sure to ensue when one believes himself chosen of God to salvation. Instead of presumption, very great humility is begotten in the soul when one knows that he owes his salvation to no merit of his own, but entirely to the Grace of God; and he is sustained in the hour of temptation by the thought which came into Joseph's heart, in his hour of trial, "How can I do this great wickedness and sin against God?" It is not man's perseverance that is of account, but the perseverance of God's purpose for his salvation. To use the phrase of Robertson of Brighton, this doctrine "puts iron into the blood," and gives a firm fibre to the religious constitution, resulting in a consistent life, and a steadfast character.

THE PREACHERS NOT PASTORS.

The absence of the pastoral tie also arose out of the aims and efforts of Methodism in its early history. The purpose of the preachers being to arouse people from their spiritual lethargy, as soon as they had put forth what efforts they could in one place they passed on to another. The provision for the oversight of the membership of the "societies" was in the class-leaders.

Preachers were few, and many of them were but poorly equipped for their work, so far as education and thought were concerned. At Aberdeen, in 1784, John Wesley wrote in his diary: "In the evening I talked largely with the preachers and showed them the hurt it did, both unto them and the people, for

THE PREACHERS NOT PASTORS

any one preacher to stay six or seven weeks together in one place. Neither can he find matter for preaching every morning and evening, nor will the people come to hear him. Hence he grows cold by lying in bed, and so do the people. Whereas if he never stays more than a fortnight together in one place, he may find matter enough, and the people will gladly hear him." Wesley evidently rested in the services of the parochial clergy to supply the ordinary religious instruction and pastoral care. But when Methodism began housekeeping for itself as a religious community, charging itself with the full responsibilities of a Church, the itinerant system which might supply temporary preachers but could not furnish adequate pastoral oversight, became a manifest weakness. The constant influence of the man, backing his message, was lacking. The people were the main losers, but the preachers also suffered. There was the risk that the hearers should be satisfied with superficial knowledge, by listening over and over again to the same truths, with the preacher's most earnest tones, and should become impatient of hearing discourses full of the deep things of God. There was danger that the very thing should happen which Wesley foresaw, namely, that the people's interest was to be kept awake only by the change of the personality of the preachers. An appetite should be developed for a new face, a new voice, a new style, a new manner, as an outgrowth of the itinerant system. As soon as the personality of the preacher became familiar, it was inevitable that there should be a demand, as the result of habit, for a new preacher, much in the same way as theatre-goers

RELATIONS OF THE CHRISTIAN CHURCHES

demand a constant change in the persons of actors. Indeed, it is highly probable that the tastes of other religious communities have been infected by the example of the Methodists, in having such frequent changes in their preachers, which may in some measure account for the restlessness found in some sections of the other Churches. Thus the very weakness of the system has come to be rejoiced in by a portion of the people. John Wesley clearly desired no preaching-pastors. Permanency of the relation between preachers and the people did not enter into his plans or thoughts, because he did not foresee whereto the institution would grow which he had formed. Now, it is an unquestionable defect in Methodism that it does not possess fully the advantages of the pastoral relation, for it is a euphemism to speak of a man as a pastor who is appointed to serve a charge for only one, two, or three years.

ADVANTAGE OF PERMANENT MINISTRY.

The permanent ministry demands continued studiousness as well as a minimum of acquirement to begin with; and it is for the profit of the hearers that the preachers are able to bring forth out of their treasures things new and old. A minister does his best work after he has been long enough amongst his people to know them well and be well known by them. From that time on his personal influence begins to tell effectually. It is quite true that his first coming amongst them excites an interest in his people which attracts them. His personal peculiarities, however, soon cease to be a factor in the force

ADVANTAGE OF PERMANENT MINISTRY

of his ministrations, and there is always a risk that when those features which differentiate him from other men fail to impress his audience further, attendance on his ministry will slacken, and that he will become discouraged and be tempted to seek pastures new. But woe to the man who yields to the temptation, for to him it is the end of all progress, unless, indeed, there be an increase of those eccentricities by which he has distinguished himself. The temptation is to be resisted, and the wise man will rather buckle to and trust to hard work and to the utilization of the numerous forces which he shares with other men, resting on the promises of God and the power of the truth to influence the people. Instead of pandering to curiosity or the desire for novelty which it is the business of the actor in the theatre to see to, he will make it his duty to impress upon his people that the cure of souls is quite a different business from the lecture platform, and cause the thought to prevail amongst his hearers that their best interests for time and eternity are to be a concern to them, as he makes them his concern, and to persuade them to attend the house of God not merely for interesting entertainment but for the solemn worship of God and the advancement of their soul's welfare. If in his intercourse with them he makes them feel that he is living for them, and if his pulpit ministrations impress them as being an earnest and honest proclamation of the truth, they will not be slack in their attendance or listless when they are present. His highest influence over them for good has not been fully established over his congregation until he has lived long enough amongst

RELATIONS OF THE CHRISTIAN CHURCHES

them to know the members of every family by name, going in and out of their homes freely, guiding them like a shepherd identifying himself with them, sharing their hopes and joys, their trials and successes.

ITINERANCY NOT NOW JUSTIFIED.

Many Methodist ministers in these days feel the force of these remarks; and there is no longer the plea for the continuance of the itinerant system that there was in the days of Wesley,—there is no lack of training in their ministers, for most of them are as fully equipped by collegiate education as the ministers of other denominations. Whatever advantages there were in the early history of Methodism in frequent changes of preachers are far more than counter-balanced now that it is not a mere emotional work that is to be done, or a proclamation of the simplest elements of the Gospel to the ill-instructed masses, but when the whole round sum of Bible truth is to be communicated to congregations embracing people of all classes and conditions in the social scale, from the lowest to the highest.

GOVERNMENT OF THE CHURCH.

On the question of Church government, Methodists have no fixed principles. John Wesley had no admiration for government by Kirk-sessions and Presbyteries, any more than he had for the manner of ordaining ministers or the administering of the communion or the burial of the dead in Scotland. He was a ritualistic Episcopalian; and, in the United

SOCIAL ACTIVITIES OF THE SYSTEM

States, the form of government which he started amongst his followers in that country, when he ordained a bishop and sent him to them, has continued until the present. For some time a section of the Methodists in Canada was also episcopally governed, although it was afterwards merged in a system much like that prevailing in England, a certain aristocracy, called "the stationing committee," having the appointment of ministers to charges in their hands. The system of government generally prevailing in the Methodism of the Dominion is approximating more nearly to Presbyterianism, laymen now sharing in their Conferences, local and general, although there is at their head a permanent presiding officer, styled "General Superintendent."

MINISTERS SENT TO THE PEOPLE.

The people have not a voice in the choice of their ministers. Now and then there appears a notice in the press that Methodist congregations have extended a "call" to such and such a minister. And doubtless influential congregations have ways of making their wishes respected. It is, however, not a recognized right which Methodist congregations enjoy; and it is an obvious objection to the system if some congregations are allowed to choose the men they desire to have amongst them for the prescribed term, while others are not allowed the same privilege.

SOCIAL ACTIVITIES OF THE SYSTEM.

It is perhaps a necessary outgrowth of the Arminian view of man's relations to his own salvation that

RELATIONS OF THE CHRISTIAN CHURCHES

Methodists depend more upon the social activities of the Church for furthering the religious life than some other denominations do. The all-important thing is for the life to be hid with Christ in God, to be nourished by fellowship with the Divine; and while association with others, giving and taking helpful influences, may aid in bracing the soul in its spiritual exercises, it is not good to be too dependent upon them. The comradeship established in the Methodist classes, and the close touch which the class-leaders, who are the real spiritual guides under the system of the Wesleys, have with the members of their classes, are elements of great strength to their communion; but it is open to question whether the people do not lean too heavily upon these elements. Hot-house plants cannot resist outside inclement conditions. And nearly related to this point is the further question whether it is spiritually wholesome that so much stress is laid on the relating of "experience" by members of the Church. Is it not liable, under excitement, to lead to a profession of soul exercises which are more ideal than real? Most earnest natures, when they are profoundly moved, are solemnly silent. They hide their feelings and do not make a parade of them. On the other hand, there is risk that the demand shall unconsciously create the supply, and that there be an affectation of warmth when there is not vivid emotion beneath it.

A GREAT FORCE FOR GOOD.

It would not be just, however, to the system originated by the Wesleys, which has transcended in its

A GREAT FORCE FOR GOOD

dimensions and character their utmost expectations, and which has been criticized with candour in the foregoing remarks, if acknowledgment were not made of the great force for good which it has proved itself to be in all parts of the world. As the zeal of John Wesley, which led him throughout a long life to get up at 4 a.m. every day in the week, in order that he might be ready to preach at 5 a.m., was unexcelled by that of Francois Xavier or other most devoted servants of God, so he bequeathed his unquenchable zeal to the denomination which took its rise in his life and labours. Undoubtedly, the evangelical fervour which has characterized the preaching of Methodists has reacted upon other Churches, especially in England and the North of Ireland, as has been already observed. It must receive credit, too, for bringing the Gospel to bear upon the masses of the population in England and Wales. John Wesley himself remarked upon this point: "It is well a few of the rich and noble are called; but I should rejoice (were it the will of God) if it were done by the ministry of others. If I might choose I should still (as I have done hitherto) preach the Gospel to the poor." Writing at Dublin in 1789, he declares: "The original design of Methodists was not to be a distinct party, but to stir up all parties, Christians or heathens, to worship God in spirit and in truth, the Church of England in particular to which they belonged from the beginning. With this view, I have gone on uniformly for fifty years." England and Wales were to be the chief sphere of their operations in the United Kingdom. They were to supplement the services of the National Church.

RELATIONS OF THE CHRISTIAN CHURCHES

NOT IN FAVOUR WITH THE SCOTS.

There was no room for them in Scotland, however. John Wesley himself in some measure realized this fact. He did his best to make an impression on the Scots, visiting their country thirteen times altogether, as often as he visited almost any part of England or Wales. Then, too, every opportunity was afforded him to deliver his message. The Scottish ministers were well disposed to him, and, with their usual hospitality of mind, cordially received him into their pulpits while his own brethren of the Church of England regarded him with coldness and suspicion. The Scottish people, too, from the lowest to the highest, came to hear him preach. He wrote in his diary at Nairn: "Every one here at least loves to hear the Word of God; and none takes it into his head to speak an unevangelical word to any for endeavouring to save souls." In another place, he made this entry: "What excuse have ministers in Scotland for not declaring the whole counsel of God, where the bulk of the people not only endure but love plain dealing?" But while they came to hear him, he made little impression on them. On his first visit to Edinburgh he remarked of those present at his preaching: "They remained as statues from the beginning to the end." Twenty-nine years afterwards he wrote: "In the evening the house was well filled, and I was enabled to speak strong words; but I am not a preacher for the people of Edinburgh!" At a later date he made this note: "I seldom speak anywhere as roughly as in Scotland; and yet most of the people hear and hear and are just what they were before."

THE REASON WHY

Wesley does not seem to have known why; but the author of a "Sketch of Methodism in Aberdeen" suggests the solution of the puzzle in these terms: "Although the Moderates of the Scottish Church were a large and influential part of it, they never were more than a part, and the Evangelical party was equally powerful and important, as was seen in the great disruption of later years. This fact rendered to a great extent superfluous the mission of Methodism. Besides, a race whose temperament was intellectual rather than emotional was not a congenial field for the spread of Methodism; but, above all, the profound attachment of the Scottish nation to Presbyterianism was, and has always been, the greatest barrier." The same author elsewhere remarks: "It is conceded now that, of all the institutions of Methodism, the itineracy is largely responsible for the slow growth of the cause in Scotland."

THE REASON WHY.

The people of Scotland know their Bibles, and therefore the message Wesley had to deliver had not to them the air of novelty which it bore to those in England who were seriously affected by it, but who were not so familiar with the teaching of the Scriptures. In short, Wesley had nothing to offer to the Scottish people which they did not already possess. There was no such vivid contrast between his preaching and that to which they were accustomed, as was found south of the Tweed. The Scottish audiences were hard-headed, especially in Edinburgh, and Wesley complained: "The misfortune is they know

RELATIONS OF THE CHRISTIAN CHURCHES

everything; so they learn nothing. Certainly this is a nation swift to hear and slow to speak, though not slow to wrath." Wesley brought everything to the test of fervid utterance, but his emotionalism did not commend his cause to the Scottish people. If, in some religious communities, there is too much staidness and studied propriety, it is possible to err in the opposite direction. There was nothing in Wesley's methods specially suited to the atmosphere of Scotland, so it did not seize the mind and heart of the multitude as it did in England. And this holds true to-day. After 160 years the cause is not much stronger than it was in Wesley's own time. He founded "societies" in several places and was given the freedom of the city of Perth and of the burgh of Arbroath, in which latter place, next to Aberdeen, his cause took deepest root. While kindly relations exist between the Methodist and Presbyterian ministers in both places, and the evangelical fervour of the Wesleyans is appreciated, the Methodist congregations are numerically small. Presbyterianism, as a system, is evidently that which suits the genius of the people of Scotland as a whole.

STYLE OF PREACHING CHANGING.

With the advance of the members of the Methodist communion in wealth and social influence, which John Wesley foresaw would be one result of the improvement of the character of the humble classes of the community, there has also come a demand for a more thoughtful style of preaching, and for a less demonstrative manner of piety in England. Indeed,

STYLE OF PREACHING CHANGING

the Salvation Army is probably the outgrowth of this changed condition of things in the Methodist Church, taking the place vacated by it.

But, nowhere, it may be claimed, has Methodism undergone so great a transformation as in Canada. Although it still bears traces of the circumstances of its origin as a mere cult within the Church of England, it long ago ceased to regard itself in this country as a mere influence to act upon other denominations. It has aspired to be one of the leading religious forces of the Dominion, and the responsibility of assuming this position has necessarily broadened its outlook, and made it realize that it must thoroughly equip itself for the task of carrying on the work involved in doing, with other neighbouring religious communities, its share in building up a great nation. Conscious of the strength which numbers give it, and fired with the laudable ambition of taking a leading part in shaping the destinies of this great Northland, it is entitled to the consideration which its past services to Canada and its rank as the third largest religious community in the Dominion, assert for it. Our country is greatly beholden to the old-time Methodism. Its preachers contributed largely to preserve the religious sentiment amongst the early settlers in the older provinces. They were the pioneers of the Gospel who kept the sacred flame alive on the hearths of the lonely backwoodsmen.

CHAPTER IX.

CONGREGATIONALISTS AND BAPTISTS.

The family Church—Local Churches—Independency—Congregationalism—The puritan position—Forsaking England—St. Bartholomew's Day—Chain connection—King—Tendencies of to-day—Definite contents of Scripture—Purpose of creeds—Community influence reasonable—Lack in government—Baptist controversy an old one—Why infants are baptized—Baptism the badge of discipleship—Mode of administering baptism—Baptism of secondary importance—Government Congregational—Baptists once persecuted—Champions of toleration—Christianity non-sacramental—Baptists and Congregationalists made little headway in Scotland.

ALREADY the position has been taken that the Christian Church starts with the individual, as was held by Robert Browne, with whom Independency, which was the forerunner of Congregationalism, originated. In the last analysis, any single believer, being cut off from possible association with others, can claim to be a Church in himself, whether the definition of the word be taken as "the Lord's possession," or as "called out" from the world into the service of Christ. But Browne failed to be influenced, as he should have been, by the fact that as in the natural world individuals are born into relations with others, so, in the spiritual realm, when they are born again here too they are born into relations with others. They are included in the family circle; and, as in the old covenant period of the Church, cogniz-

LOCAL CHURCHES

ance was taken of the family as an agency for promoting a life of faith in God, the children, being represented in the parents during their irresponsible years, so enjoyed the status of those who were entitled to the special promise of God. It is clear that this providential federal arrangement was meant to be continued under the new covenant, and so believers with their children were embraced in the apostolic Churches. The family covenant continued.

THE FAMILY CHURCH.

This may be taken as the second stage in the gradual development of the idea of the Church, and it would seem to be of it Paul made mention when he wrote of the "Church in the house" of Aquila and Priscilla; at least it must have consisted of a small group of friends. In the Church of Ephesus, the parental relations were taken account of, parents and children, masters and slaves.

LOCAL CHURCHES.

The next stage to be looked for in the expansion of the idea of the Church was the association for worship and service of those living in the same town or locality; and so on, the area of the Church widening with the increase in the number of believers. At first there was naturally little on which there could be occasion for difference of opinion among the Lord's followers, the main facts relating to the life, death, resurrection and ascension of Jesus Christ being all that was likely to occupy their attention, when their Christian course was entered upon.

RELATIONS OF THE CHRISTIAN CHURCHES

INDEPENDENCY.

The Independents, taking after Browne, held, on the contrary, that any company of professing Christians fulfils the complete idea of a Church, and is not to be influenced by either the belief or discipline of other religious associations, being responsible to Jesus Christ alone. This position has, however, been gradually giving way to Congregationalism, which holds, with Independency, that each company of Christians has the right to regulate its own affairs, spiritual and temporal, without being subject to the review of civil or ecclesiastical authority beyond itself, yet conceding that it may be expedient for congregations to confer with one another as to their mutual interests, aims and trials, but not admitting that any one congregation or any number of congregations has the right to ask an account of how they conduct themselves from any other congregations. Their churches are not bound to any credal summary of Scripture truth; each church lays down its own terms for membership, and can alter them at pleasure. The congregations may admonish one another, if they see something that they deem blamable, and may withdraw their fellowship. The Bible itself is the only standard which they recognize for testing character and teaching. They admit to their communion persons of all shades of thought whom they regard as true believers in the Lord Jesus Christ. They further hold that officers are not essential to the existence of a Church, although necessary to its completeness. Their officers, when they have any, are pastors or teachers, and deacons.

THE PURITAN POSITION

CONGREGATIONALISM.

Both Independency and Congregationalism originated in dissatisfaction with the constitution of the Church of England, as Methodism and Plymouthism, we have seen, were a revolt from its prevailing spiritual state. Historically, Independency stood for a renunciation of the authority of pope, prelate, presbyter, prince or parliament, in the religious sphere. It opposed the idea of a National Church. Its fundamental principle was set forth in these words: "The Kingdom of God was not to be begun by whole parishes, but rather of the worthiest, be they ever so few."

THE PURITAN POSITION.

The Puritans generally, however, accepting the principle of a National Church, set themselves to purge it of the leaven of popery which, they held, infected it, backed up by the power of the civil magistrate. The English "Long Parliament" was animated by this purpose, and endeavoured to give it effect by taking advice of leading divines, gathered from all parts of the kingdom who were supposed to be well informed on the issues involved. Most of them had adopted the principles of Presbyterianism, although themselves Episcopally ordained; but several of the ablest of them adhered to the Independent theory, as did also Oliver Cromwell, and it spread very rapidly after he attained supreme authority in the State, displacing Presbyterianism. It was, however, after the restoration of the Stuarts to the throne

RELATIONS OF THE CHRISTIAN CHURCHES

that Independency received its greatest historical impulse when, on "Black Bartholomew's Day," August 24th, 1662, the "Act of Uniformity" went into force, and two thousand ministers of the Established Church resigned their stipends rather than carry out the principles which Charles II. tried to impose upon England, Ireland and Scotland. They were not all Independents: many of them were Presbyterian in principle: but the very position in which they were placed, being unable to give effect to their ecclesiastical views through the legal restraints put upon them, made them Independents in fact, and, as usually happens in such cases, their successors, as Nonconformists, gradually became Independents in principle.

FORSAKING ENGLAND.

A large proportion of those who held Brownist views in their entirety, however, were not content to remain in England, as things then were, but emigrated, first to Holland, where they received toleration, and afterwards to America, where they planted a "New England." In about twenty years, some thirty thousand of them there sought a "faith's pure shrine, freedom to worship God," as Mrs. Hemans puts it, of whom John Milton, himself an Independent, wrote: "faithful and free-born English men and good Christians, constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the bishops."

CHAIN CONNECTION LACKING

ST. BARTHOLOMEW'S DAY.

It was a magnificent spectacle, this sacrifice for conscience sake which the two thousand Nonconformist divines made. The lifeblood of truth which the upheaval of the Reformation had brought into the heart of England flowed red in their veins. Doctor Dale well remarked: "The ejection was the salvation of the religious life of the nation and of its civil and religious liberties." The National Church was the greatest loser by the transaction, but it was a great gain to the nation, this protest for spiritual freedom, the echo of which has not yet quite died away. The Nonconformists of 1662 were the fathers of the Congregationalism of to-day, which is ever the watchful champion and defender of religious liberty.

The theory of Congregationalism, that a congregation is not only a complete organism in itself but that it has no necessary connection with other congregations, does not seem to be borne out by what we read in the New Testament regarding the Christian Church. Membership in any congregation is a movable quantity; and surely when a member of any one congregation goes away from the district in which the congregation to which he belongs gathers together he takes his Christian status with him, and it is assumed that he will find believers like himself wherever he takes up his new abode, and, therefore, that he will join himself to them.

CHAIN CONNECTION LACKING.

That is to say, wherever he goes he carries his Church membership with him. If so, it cannot be

RELATIONS OF THE CHRISTIAN CHURCHES

confined to any one spot or to association with any particular set of individuals: it must be world-wide, since believers in Jesus Christ are liable to be met with anywhere. From the very nature of the case, the Church is a cosmopolitan institution; individual congregations are just links in a chain girdling the entire globe. When the apostle, writing to the Ephesians, spoke of the Lord's people as members one of another, he did not intend that his remark should apply only to the people of that city; it was a general principle he was dealing with—the body of Christ. Well, Christ's body, of which believers are members, is not confined to any one place or any particular number of people. Believers throughout the world constitute His body, and, according to Paul's view, they are members one of another. Congregations are but branches of the great spiritual tree, the called of God, and as such they are related to one another and bound to consider the interests of the whole as much as their own individual interests. This whole is known in the creed as "the holy Catholic Church." Congregationalism destroys the unity of the Church of God and is alien to the course taken by the representatives of the primitive Church in assembling at the Council of Jerusalem to take cognizance of the situation of the congregation at Antioch, and to the authoritative though kindly considerate voice in which it spoke. The scope of the teaching of the Acts and epistles of the apostles is that believers everywhere belong to the one Kingdom of Christ. When our Lord said to the eleven disciples: "Go and teach all nations," He undoubtedly implied co-operation on their part and a uniform result amongst the nations;

CONGREGATIONALIST TENDENCIES

and of necessity the same co-operation was to continue after their personal career was finished. Efficient work in the way of propagating the Gospel would be possible only upon their uniting their forces. When the Apostle Paul appealed to the Gentile believers to afford relief "to the poor saints at Jerusalem," it was on the ground that they were brethren in Christ Jesus; and so when he sent the message, "The Churches of Asia salute you," and, further, when he gave instruction that his Epistle to the Colossians should be read also to the Church of the Laodiceans, this surely implies the most intimate relationship between these two communities. So also when Peter addressed his letter to the strangers in Pontus, Galatia, Cappadocia, Asia and Bithynia, it was manifestly on the assumption of their unity although dwelling in different places. Very specially, as has been already noted, did the gathering of the Council at Jerusalem betoken the organic solidarity of the apostolic Churches.

CONGREGATIONALIST TENDENCIES OF TO-DAY.

But Congregationalism to-day seeks to differentiate itself more by its opposition to systematic summaries of the teaching of Scripture than by insisting upon the organic completeness and independence of the single congregation. One hears the denunciation of creeds from the pulpits of this section of Christendom more frequently than the discussion of any other topic.

The assumption on which this opposition to creeds is based rests on the notion that there is not a fixed

RELATIONS OF THE CHRISTIAN CHURCHES

meaning in the Holy Scriptures; in other words, that what is taught therein in concrete form cannot be collected and reduced to a system, condensed or thrown into the shape of a formula, by uninspired men.

DEFINITE CONTENT OF SCRIPTURE.

While not presuming that the human mind can exhaustively grasp the full significance of what was in the Divine mind in any communication it made to man, it may be taken for granted that God intended that man should receive a definite impression, the same for all men, from such communication. That is to say, there is a proper meaning in it. It has a logical content, if we can only apprehend it. It is ours to endeavour to gather that meaning as nearly as we can.

PURPOSE OF CREEDS.

But what do creeds do but collect the teaching of the Bible on certain important points? The difference between the man who accepts a creed and him who rejects it is just this: the former listens to the views of the majority of the learned men who in the past have given time and thought to the work of interpreting Scripture; the latter sets up his own judgment, and, it may be, his ignorant prepossessions and prejudices, as more worthy to be relied on than the agreement of opinion of those who have gone before him in the study of the Word of God. The only inference to be drawn from the position of the Congregationalist is that those who have agreed as to the substance of Bible doctrine and thrown their

PURPOSE OF CREEDS

belief into the form of a creed were either ignorant or prejudiced. But surely the chances are that the mass of the interpreters would be right, if they acted singly and independently in coming to their conclusions, rather than the one.

But the inconsistency of men getting up in their pulpits and denouncing creeds and then going on to teach their hearers from the Bible does not seem to occur to them. The denouncer of creeds, if he were logical, would hold his tongue and restrain his pen, since every time he writes a paragraph on a Scriptural topic or preaches a sermon from the Scriptures he is giving forth a creed which he desires his hearers or readers to accept. To carry out the principle fully, the people should be left to read the Word of God for themselves, and no attempt should be made to guide the conclusions to which they may come. Otherwise, the preacher virtually proclaims: "Do not listen to what the learning and thought of the past have bequeathed as to the gist of Scripture teaching, rather listen to me: I am the true prophet; I alone am qualified to interpret the mind of God as revealed in the Bible." On the other hand, the Scriptures, while presenting a great and rich variety in manner and style and profound depths of truth, nevertheless convey their main lessons so plainly and intelligibly that there should be little difficulty in gathering their scope. Yet, every heresy in Christendom pretends to find itself supported by the Bible, but most of them are forced to entrench themselves under isolated and obscure and generally figurative passages. What is contended for is that the system of Christianity can with little labour be gathered by the intelligent,

RELATIONS OF THE CHRISTIAN CHURCHES

honest and devout enquirer, from our sacred books; but something very different from Christianity will soon result, if there be no attempt to define it in ordinary men's language and ideas. Taking Independency and Congregationalism into account, it is neither unfair nor unkind to observe that their communion, in England and America, has been the main recruiting-ground of Arianism and Unitarianism. New England was the theatre on which the system had free scope, little influenced by other religious communities; but what has become of the strict Puritanism of the "Pilgrim Fathers"? Let the New England of to-day tell. It is scarcely exaggerating the situation to describe Boston as having almost as many varieties of religions as it has citizens. There Independency is reduced to its logical conclusion. It is not necessary that any two men shall agree as to what Christianity is or teaches. And Boston glories in its independence of thought. The same position on the question of creeds seems to be that while contending that truth is addressed primarily to individuals and that every one's own reason is to be his guide in reaching conclusions, we cannot forget that right reason at the same time teaches us that if nine men equally competent and truth-loving differ from any one of us in judgment, that may not indeed exempt us from the duty of obeying our own convictions, but it ought at least to lead us to review the grounds of them; and if we still have to adhere to them, to do so with modesty, while the nine would be justified in maintaining the presumption that truth is on their side. That is to say, the convictions of others ought to go a certain way with us.

LACK IN GOVERNMENT

COMMUNITY INFLUENCE REASONABLE.

Individual experience and views growing out of it, it stands to reason, must be modified and supplemented by the larger perception and experience of an entire community, and give place to them. This is specially true in matters into which learning enters, or when others have had opportunities for knowledge that we ourselves have not, as was the case with our Lord's disciples. Those who had never seen Jesus or heard His voice, were expected to accept the testimony of the apostles, whom He constituted His witnesses. Herein is the defence of creeds, which are an expression of the conclusions arrived at by the members of a community as a whole. Not that any position is necessarily beyond criticism because it is an old one, and held by the many; although there should always be a presumption in its favour. That which has continued to be believed, in the face of criticism, may be assumed to be divinely appointed, adapted to men and protected by God. There is no special merit in dissent. Orthodoxy is not a vice, nor is heresy a virtue necessarily to be applauded.

LACK IN GOVERNMENT.

The claim of completeness by a congregation, its self-sufficiency in the way of government, may be challenged on other grounds. Government by a multitude is no government. The apostles knew how necessary order was to the success of the Christian cause; hence, wherever they planted a church they also planted elders. They appointed them. Doubtless advice was taken of the believers in the place

RELATIONS OF THE CHRISTIAN CHURCHES

before the appointment was made, as was done in the appointment of Matthias to the apostleship and of the deacons at Jerusalem; but the whole ordering of the early Church, as well as the formulating of its creed, was done not by the people; for to suppose them competent to manage such affairs would be to hold virtually that they needed no further instruction. If they were able to settle what was to be believed and to dictate what their own conduct ought to be, the existence of a Church among them at all would be a superfluity. But the apostles dealt with the people in the congregations formed as men needing light and leading, and so laid down for them, on higher authority, what they were to believe, and also advised them how to comport themselves in relation to the House of God. Elders were appointed over the several communities whose business it was to take the oversight of the people. Everything was done by outside authority. While it is admitted that much in the position of the apostles in relation to the Church at the beginning was special and ceased with them, and so cannot be claimed by either bishops or presbyters, there is much that ministers of the Gospel have in common with them. Teaching and ruling pertains to them as it did to the apostles, only they must take the doctrines of the written Word for their guide, and the acts and examples of the apostles for their standard in coming to conclusions; whereas the twelve counted upon the guidance of the Holy Spirit. The assumption underlying the entire fabric of Congregationalism and Independency is that the great body of the membership are all qualified to be teachers and judges, which, a little

THE BAPTISTS

reflection ought to tell them, is not the case. Every one knows that practically a miscellaneous gathering is ill-fitted to act judicially, and this is usually acknowledged by selecting a few to take cognizance of serious matters requiring careful handling. The Saviour indicated the principle of the proper procedure in matters of dispute or trouble between members of the Church. First, the offender was to be seen, and if the matter were settled between the parties, well; but if not, the good offices of friends were to be invoked, and, if they were not successful, then the offended person should tell it to the Church. There is a succession of advisers to which an appeal lies; but, according to Congregationalism, the difficulty has to terminate at the first stage, or, rather, the last stage is put first.

THE BAPTISTS.

The Baptist Church throughout the world has had a distinguished and honourable record. The test question with it has been as to the proper subjects of baptism and the scriptural mode of its administration. The following definitions taken from "A Confession of Faith of Seven Congregations or Churches of Christ in London," England, published in 1646, probably set forth fairly the views of the Baptists to-day: "Baptism is an Ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who, upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper."

"The way and manner of the dispensing this or-

RELATIONS OF THE CHRISTIAN CHURCHES

dinance is dipping or plunging the body under water." Although this matter acquired greater importance in the countries in which the Reformation of the Church movement took effect than it had previously attached to it in the Church of Rome, yet it had occasioned difference of opinion to some extent from an early period in the history of the Church. Origen was baptized in infancy, and Irenaeus writes of infants, children, boys, youths and old men as being embraced in the salvation which follows regeneration to God, assigning to infants a place in the Kingdom of God, from which the inference is deducible, that they ought not to be denied the token of discipleship, the rite of baptism. On the other hand, Augustine, Gregory Nazianzen and Chrysostom were baptized only after their personal conversion as adults. If the ground be taken that a direct instruction from Jesus Christ, or from the apostles speaking in His name, or a clear instance of infant baptism must be adduced from the New Testament scriptures, in order to maintain the legitimacy of the practice, such authority cannot be given.

NO NEW CONTROVERSY.

A strict application of one of the rules laid down by the British Parliament for the guidance of the Westminster divines: "What any man undertakes to prove as a necessary truth in religion he shall make good from the Holy Scriptures," might be thought to favour the view of the Baptists; as indeed the position taken by John Wickliffe, "The Morning Star of the Reformation," insisting upon it that only

WHY INFANTS ARE BAPTIZED

what the Bible clearly enjoins should be embodied in the Church's faith or practice, has been cited in proof that the earliest of the English Reformers shared the views of those who are opposed to infant baptism. In addition to demanding direct scriptural authority for the practice, the Baptists point to the significance of the rite as symbolizing the washing of regeneration and the forgiveness of sins which accompanies it, as a reason why only those capable of making a personal profession of their faith should have it administered to them. They do not admit, however, the doctrine of the Church of Rome, that the special office of baptism is to remove the guilt of original sin. They make it generally effective, as signifying the removal of the guilt of actual transgressions, as well as the stain of inherited sinfulness, in the case of all that truly repent and believe the Gospel.

WHY INFANTS ARE BAPTIZED.

The bestowal of the rite on the children of believers is defended on Scriptural grounds, although it is admitted that no particular instruction bearing on the point or any instance of its administration to them can be cited, as has already been stated. A matter, it is held, may be "made good from the Holy Scriptures," if it can be shown that it is logically deducible from them. Doctrines and duties may be inferred from the statements of the Bible. We have to give heed to the silences of the Scriptures in some things, as well as to their utterances; for assuredly not a little of what is contained in the New Testa-

RELATIONS OF THE CHRISTIAN CHURCHES

ment, in its relation to the Old Testament, is to be taken for granted, the former having grown out of the latter, as we have seen. The family relation, for instance, in its natural, ethical and religious bearings, it ought not to be questioned, was intended to remain a factor of immense influence in the Church of Jesus Christ, as it was in the Hebrew Church. Paul's references to parents and children, masters and servants, and to the outcome of mixed marriage relations at Corinth, surely imply that the Fifth Commandment continued in the Christian dispensation.

As showing that in interpreting Scripture, on this as well as other subjects, something has to be taken for granted, we may refer to the baptism by Philip of the Ethiopian eunuch. We have no record of anything told him by Philip about baptism, and yet he makes request that he may receive the rite in token of his discipleship, from which we must infer that the Evangelist had informed him of Christ's injunction to the eleven, that they were to make disciples and baptize.

BAPTISM THE BADGE OF DISCIPLESHIP.

The terms on which baptism was to be administered as laid down by the Master: "Go and make disciples of the nations, baptizing them," declare that baptism was to be the badge or token of discipleship. Well, surely little children, as yet irresponsible, are pre-eminently disciples, taking that word in its full significance, for they are learners, in Christian families, taking in instruction at every pore of their

BAPTISM THE BADGE OF DISCIPLESHIP

nature from the religious atmosphere of the home. The definition cited from a Baptist "confession" may be held to cover this view of the matter when it admits that baptism is to be dispensed upon persons "that are made disciples." Can nations be made disciples, and yet the young children be excluded? It is highly probable that there were little ones of immature years among the three thousand that were baptized at Jerusalem, especially in view of what Peter said when advising the penitent multitude on that occasion: "For the promise is unto you and to your children." This was an intimation that the family was recognized as of old, and that the seed of believers in the New Covenant were not to be in a less advantageous situation religiously than in the Old Covenant. Mention is made of households, like those of the Philippian jailer, Lydia and Stephanas, and it cannot be gathered fairly from them, that all the individual members of those households had become personal believers before being baptized. The natural impression is that they, being subject to the authority of the head of the house in each case, and being represented by the several heads of the families who were responsible for their religious training and character, were baptized on the profession of faith of such heads of families, as Abraham's male seed were circumcised because of his faith and the assurance it gave that he would train them in the fear of God. It seems a hard rule that would exclude from the Lord's fold those whom He claimed as specially the heirs of the Kingdom of Heaven, to whose disposition older people must approximate or they shall not have a place in the Kingdom.

RELATIONS OF THE CHRISTIAN CHURCHES

It is granted that, at the first, baptism was administered mainly to adults, as is the case still when we bring the Gospel to non-Christian nations. It is only when and where Christian homes are established that it is proper that infants be baptized, for it is only then that they are really disciples, learners in the school of Christ. And it is a high privilege such little children enjoy when they have the name of Christ invoked upon them, and are set apart for Christ's service in the purpose and desire of devout parents, as expressed by them in requesting baptism for their young offspring.

MODE OF ADMINISTERING BAPTISM.

As to the mode of administering the ordinance, much less importance is to be attached to it than to the point discussed. Who are the proper subjects of baptism? The rite being a symbolical one, in any case, it would seem to be assigning too much virtue to the element when the quantity of the water employed is made a ground of serious difference of conviction amongst Christians. Effusion or sprinkling, by which *baptize* may be translated, is certainly more generally practically safe than immersion in northern climes; and there seems no good reason why the same sentiments may not cluster around this mode of bestowing the rite, that are supposed to be especially impressed upon the candidate who is dipped. However, the Greek and Oriental Churches agree with the Baptists on this point. The Westminster Assembly was nearly evenly divided upon it; and now and then requests come for immersion by adults

GOVERNMENT CONGREGATIONAL

belonging to other communions, not previously baptized, who desire to make a profession of their faith, and their wishes are met by their pastors.

It would not perhaps be fair to class the Baptists with the ritualists in the Church of England, who associate such great spiritual results with the administration of this sacrament, sharing in the views of the Church of Rome on the subject.

BAPTISM OF SECONDARY IMPORTANCE.

But both to the Baptists and the believers in baptismal regeneration in other Churches, it must be a difficult matter to explain away the apparent subordinate position which the apostle Paul assigned to it, when he almost apologized for baptizing certain persons whom he named and declared that the Lord had sent him not to baptize but to preach the Gospel. One of the evangelists, too, would seem to take the same view as to the relative importance of the ordinance, that "Jesus baptized not, but His disciples." These references would appear to relegate the rite to a place of secondary importance, even though Jesus Christ gave the commandment that it should be administered to disciples.

GOVERNMENT CONGREGATIONAL.

But while this Church is differentiated from other Western Communions on the proper manner of observing the ordinance and as to those to whom it ought to be extended, it is one with the Independents or Congregationalists as to the completeness of each separate body of worshippers. The Baptists are

RELATIONS OF THE CHRISTIAN CHURCHES

modified Brownists in their views of Church government. The London "Confession," already quoted from, says on this point: "And although the particular congregations be distinct and several bodies, every one as a compact and knit city within itself, yet are they all to walk by the one rule of faith, so also they (by all means convenient) are to have the counsel and help of one another if necessity require it, as members of one body, in the common faith under Christ their head."

They admitted the necessity of some special men being "set over the Church who by their offices are to govern, oversee, visit, watch for the keeping of the Church in holy and orderly communion." The Baptists were subjected to heavy persecutions under both the Tudor and Stuart reigns; but that fact rather helped than hindered their rapid growth in numbers. They were, like the Society of Friends, Puritans of the Puritans, and embodied in themselves the hankering after spiritual liberty which broke out in so many forms during the latter part of the sixteenth century and the early half of the seventeenth century. The name affixed to them by their opponents was "Anabaptists," as the "Society of Friends," founded by George Fox, were called "Quakers" by those who persecuted them. They deprecated these titles, which were intended to be opprobrious. "Anabaptists" signified those who rebaptized. They, of course, repudiated infant baptism as no baptism, and so from their point of view there was no rebaptizing. Besides, they with good reason objected to being called "Anabaptists," because it only described their Church's attitude to-

BAPTISTS ONCE PERSECUTED

wards those coming to it from other bodies; whereas there was no second ceremony amongst the families proper belonging to the denomination.

BAPTISTS ONCE PERSECUTED.

And it was not the Church of England only that bore heavily upon the Baptists. During the short time that Presbyterianism was all-powerful in England, the Baptists were denounced as "sectaries" and shown no quarter. After the Commonwealth was established, they acquired courage and made themselves more heard and felt, although Cromwell himself did not specially favour them. Singularly enough, they were shown more indulgence during the short reign of James II than they had previously experienced, and when William and Mary were placed upon the throne, they shared in the toleration which then was accorded to all loyal citizens irrespective of their religious views. They had felt called upon in the reign of the Stuarts to vindicate themselves against the suspicion of disloyalty which was more or less openly charged upon them. It is to this circumstance we owe the "Confession," from which quotations have been made, in which they made a declaration of the elements of their creed and their views of the constitution of their communion. This document, so interesting historically, was, like Calvin's Institutes, issued as an apologetic for the faith that was in them, but which was misrepresented by its critics. They learned patience by the things which they suffered; and though, at an early period in their history, in Germany and Holland, as well as

RELATIONS OF THE CHRISTIAN CHURCHES

England, they were aggressively controversial, they gradually acquired the tolerant temper which is founded upon a recognition of the right of private judgment. They were the first to champion principles which are now the commonplaces of religious liberty. They opposed state pay for the clergy and held that they should be supported by the voluntary gifts of the people to whom they ministered. They denied the right of the civil magistrate to enter into the domain of conscience. They insisted on the people's right to choose those who were to minister to them in sacred things. They demanded that there should be freedom of speech for all preachers, so long as there was no interference with the proper rights of the civil authorities. They also objected to the use of a liturgy in public worship, and advocated free prayer instead.

CHAMPIONS OF TOLERATION.

Much is, therefore, due to the Baptists, to whom for long the title is courteously conceded which they always claimed for themselves, although that claim covertly implies that they alone administer baptism properly. For three hundred years they have been stout upholders of human liberty and the rights of conscience, and have maintained as a community a reputation for integrity of character. The Baptist communion has nursed some of the foremost thinkers of Christendom, and yielded some of the most splendid preachers in the English-speaking world—the Church of John Bunyan, Andrew Fuller, John Foster, Robert Hall, Carey, Judson, Spurgeon, and

CHRISTIANITY NON-SACRAMENTARIAN

McLaren is entitled to be counted one of the great Christian forces of the Church.

Having mentioned the subordinate place which baptism seems to have occupied in the thought and plans of the apostle Paul, it may not be out of place at this point to refer at greater length to the relative importance attached to the other sacrament recognized by non-Romanist Christians, the Lord's Supper.

CHRISTIANITY NON-SACRAMENTARIAN.

So far as inferences may be gathered from the letters of the apostles, it did not loom largely in their ministry. No mention is made of it except in the one classical passage: 1 Cor. 11: 23, etc. The message of the Gospel was delivered in words addressed to men's ears, in order to reach their minds and hearts. Preaching the Word was the chief agency employed in seeking to induce faith and kindle love in their hearers. The apostles evidently did not lay as much stress on the symbolism addressed to the eye as the teaching and practice of some modern Churches do. The event commemorated in the ordinance is, indeed, made much of in apostolic preaching, as the means of human redemption; but the appeal is made to the thought and emotion which the fact brought to mind in the rite ought to awaken, and the observance is of use only in so far as it affects the spirit of the participant, leading to a loving trust in the Lord who died for our salvation. No reverence to or trust in the mere symbol is justified by anything in the Scriptures. Partaking of the sacred emblems is not to be placed on the same level as faith in the Lord

RELATIONS OF THE CHRISTIAN CHURCHES

Jesus Christ, as a condition of salvation. It is a privilege belonging to disciples to be allowed to show their grateful remembrance of their Saviour's dying love; but neither in the words of the institution nor in references made to it in the writings of the apostles, is it assigned the prominence given it in the Roman Catholic Church or in the ritualistic branch of the Anglican Church, as the main thing in the Christian system. Material symbols, addressed to the senses, may have been in place so long as human spiritual intelligence ranked low; but now the appeal is direct to the understanding and the conscience. Strict sacramentalism is out of keeping with the genius of the New Testament.

MADE LITTLE HEADWAY IN SCOTLAND.

It has been shown that the Methodist movement did not commend itself to the Scottish mind. The same is true of the Baptists and Congregationalists. The Scots rejected the independency for which these two denominations contended. Their ideal was that the Nation and Church together should be in covenant with God, borrowing not a little of their theory from the theocracy of the Old Testament dispensation. They held that, while it is a fundamental truth that each person is born into the world an independent soul, it is equally true that every one is born into relations with others, a fact which imposes obligations, but of which the Congregational ecclesiastical conception and the Baptists' views of the initiatory Christian rite do not take sufficient account.

CHAPTER X.

PRESBYTERIANISM.

Churches of Scotland more than Presbyterian—Creed of wide scope—Recognizes no mere human authority—Doctrines of the "Confession of Faith"—The doctrines of grace—"Confession" non-sectarian—Members of Westminster Assembly—A national gathering—Principal Caven's estimate of it—Term "Presbyter" applicable only to ministers—Directory for public worship.

THE distinguishing title "Presbyterian" fails to convey an adequate conception of the Church to which it is affixed as one of the forces making for truth and righteousness in the world. Government by presbytery is not by any means its most important feature, although it serves to distinguish it from the Churches of Rome and England, on the one hand, and from the Independent or Congregational Churches on the other. In its original home, Scotland, it is not designated a Presbyterian Church; it is the Church of Scotland, and alongside it is the United Free Church of Scotland. Neither of them is known by the name Presbyterian. It counts itself the Church of Jesus Christ in Scotland, and it is only one of its many characteristics that it is Presbyterian in its constitution. The "Confession of Faith" which is its subordinate standard, giving the sense in which that Church understands Scripture teaching on the several subjects treated of in that symbol,

RELATIONS OF THE CHRISTIAN CHURCHES

in all its XXXIII Chapters, has not a word about Church Government. The term Presbyter or Presbyterian does not occur in it, showing that the Reformers did not attach to the mode of government in the Church anything like the importance that they did to doctrine. It is true that the Westminster Assembly compiled a treatise on Church Government, but it never was placed on the same level as the "Confession of Faith." The form of government belongs rather to the outworks of the Church than to the treasures of truth of which the Church is the guardian.

CHURCHES OF SCOTLAND MORE THAN PRESBYTERIAN.

The Churches of Scotland as they now are may lay claim to be the ancient Church restored, the Church of the previous ten centuries reformed, the most fully reformed of any of those that protested against papal domination in the sixteenth century, yet holding the essential truths that always were found in the Christian Church. The Reformers in Scotland, without scruple or fear, strove to restore what of truth they believed had been depressed or lost sight of in the teaching of the Church of Rome. It was root and branch work they did, sweeping away all the merely human additions to the primitive doctrines by which the simple Gospel had been overlaid in that Church. Their cry was, "Back to the condition of things which without doubt existed in apostolic times!" and they mercilessly cut off every accretion, in either doctrine or ritual, which had been added by Rome in the course of centuries.

CREED OF WIDE SCOPE

CREED OF WIDE SCOPE.

The Church as they reconstructed it, after the apostolic model, as they claimed, is in accord with all Christian Churches in the maintenance of the great doctrines of Christianity as these are summarized in the "Apostles' Creed." The Church of Scotland, including the United Free Church, does not regard itself as a sect, but the Church Reformed in that country. It is only called Presbyterian by way of differentiating it from the Church of England or the Church of Rome, which are episcopal in their constitution, and those portions of the Christian community that believe in the separate completeness of the congregation; but it is necessary to repeat, so as to emphasize the fact, that the term Presbyterian does not fully describe the Church's all-round position. It would be more accurately designated as the Reformed Church than as the Presbyterian Church. Its Biblical doctrines more truly characterize it than the minor question of Church government; and it held those doctrines in Reformation times, in common with almost all the Churches that broke away from Rome at that period. Although the system of doctrine associated with Presbyterianism was received with greater favour in Scotland than in any other country, it was not national but catholic in scope and temper. It was the product of the study and thought of the ablest and best minds of the age which gave it birth; yet it rests on none of them. It is eclectic in its character, but it recognizes no authority but one, the Holy Scriptures. John Calvin and John Knox did undoubtedly contribute largely to it,

RELATIONS OF THE CHRISTIAN CHURCHES

but they are nowhere cited in the "Confession of Faith," as Luther and Wesley are, in the systems called after them. This document can therefore run the gauntlet of Paul's criticism when he took to task the distracted partizans in the Corinthian Church who grouped themselves around human leaders, and were called by their names.

RECOGNIZES NO MERE HUMAN AUTHORITY.

The divines who compiled it obtained the fullest light they could from every quarter as to the teaching of the Bible on the several matters dealt with, but blindly followed no man. Instead of being the product of the small Northern Kingdom and showing the influence of narrow geographical lines, it presents conclusions arrived at by the most earnest thinkers and ardent Bible students of the time throughout the entire territory covered by the Reformed Churches. The Scottish people showed a singular hospitality of mind and catholicity of spirit in adopting the "Confession of Faith" as their subordinate standard of belief. Their own divines had formulated articles of faith which had been in use for eighty years, and exactly set forth what was most surely believed by the bulk of the nation. Yet they, for the sake of being in line with the Christian thought south of the border, agreed to lay aside their time-honoured symbols and accept instead of them the system of doctrine drawn up by the English divines.

DOCTRINES OF GRACE

DOCTRINES OF THE "CONFESSION OF FAITH."

Some of the propositions embraced in the "Confession" are the outcome of old controversies which in their day occasioned heartburnings within the Church, but have ceased to excite discussion or interest. None the less it is important that the truth regarding them should be stated, for even it is that none of the questions which at any time stirred the Christian world are entirely dead and buried. On the contrary, they turn up sooner or later in the course of the enquiries of the earnest and searching mind. Heresies are never settled so as not to be capable of being revived, because they spring from the different views which may be taken of words and terms in the Scriptures. If the Church of to-day were called upon to formulate a system of doctrine, some of these matters would probably obtain less prominence than they have in the "Confession," and some of them might be differently stated.

DOCTRINES OF GRACE.

The doctrines of Grace stand out prominently in it, but not more prominently than in the writings of the apostle Paul; and the several parts are bound together by a chain of inexorable logic, so that when the objector is put to it he finds it difficult to point to any part that could be omitted without marring the document as a whole. But while it contains little that could be well left out, it lacks some of the matters on which it would have been desirable to have an authoritative utterance. It is chiefly taken up

RELATIONS OF THE CHRISTIAN CHURCHES

with points on which professing Christians have differed; but it affords us little help, for instance, in defining the relations between Science and Revelation, yet all those previous questions which men raise in our day were dealt with at an early period in the history of Christianity. Heathen naturalism, championed by Julian, Celsus, Porphyry and Hypatia, was overcome by supernaturalism in the hands of Christian champions; and it would have been well that the weapons they wielded so effectually had been handed down to us.

CONFESSION NON-SECTARIAN.

It must be emphasized that the "Confession of Faith" is not a sectarian document, although it was adopted and has continued to be accepted by Scotland and by the Presbyterian Churches throughout the world as their "Subordinate Standard."

The divines composing the Westminster Assembly had received Episcopal ordination; and the members of the English Parliament, who sat with them, were in communion with the National Church, as it had been up to that time constituted. During the sittings of the Assembly the course of political events was such as to set men's minds free from traditional views. Every institution in that age was thrown into the melting-pot of a severe logic; and very considerable differences arose among the members on questions of "Church Government" and the "Order of Public Worship." But there was substantial agreement among the Episcopalian, Presbyterian and Independent sympathizers in the Assembly, in the doc-

MEMBERS OF WESTMINSTER ASSEMBLY

trinal part of their work,—that on which their reputation chiefly rests; although there was scarcely a proposition that was not debated, and but few of them escaped dissent from at least one or two members, as the published Minutes of the Assembly show.

MEMBERS OF WESTMINSTER ASSEMBLY.

Clarendon, an extreme Royalist and High Churchman, on the one hand, and Milton, a Republican and Independent, on the other, affected to despise the members of the Assembly, as men entitled to little consideration. Professor Masson, in his life of Milton, was at pains to establish, however, that they were almost all men of quality and position. Apart from this point, which he proved, their work has shown that they were not unworthy contemporaries of even the author of "Paradise Lost." It might be fairly enough maintained, indeed, that the "Confession of Faith," which one sometimes hears severely criticized, is the greatest product of the greatest age of the greatest country of which history informs us. It does not contain a single obsolete word, which is more than can be said of the works of Bacon, Shakespeare, Milton, or the English Bible, written nearly about the same time. To be impressed with the remarkable literary qualities of the "Confession," and the "Shorter Catechism" especially,—the clearness, the scientific precision and the moderation of this treatise—all we have to do is to read it in the light of the discussions which led up to the conclusions embraced in it, and compare its utterances with those of the Council of Trent or even of the Synod of Dort. The

RELATIONS OF THE CHRISTIAN CHURCHES

gentlemen composing the Assembly were the elect of the English people, the Parliamentarians sitting in it being among the most eminent members of that "Long Parliament" which Macaulay has characterized as the greatest that has ever sat in the Westminster Hall, and the divines being those who had an established reputation in the several counties of England for learning, piety and prudence. The debates in which they engaged show that they were men of high attainments, thoroughly familiar with the sources of Theology, the Scriptures, the Fathers and the Councils, and it may admit of question whether even in our own time, with all its boasted acquirements, it would be easy for the Parliament of Great Britain, if it attempted it, to gather, in the same way, from the several counties of England, a body of men of equal spiritual insight, learning and sobriety of mind.

A NATIONAL GATHERING.

Professor Mitchell showed that it was apparently the Irish Articles of Faith, drawn up under the superintendence of Archbishop Ussher, that formed the groundwork on which the Westminster Assembly based their plan in drawing up the "Confession." Six Scottish Commissioners assisted in framing the document, while the Assembly itself reflected the doctrinal views prevailing in England at the time. Thus all the three Kingdoms went hand in hand in producing it. Chapters XXX, XXXI, XXIV, and the last paragraph of Chapter XX, never were endorsed by the English Parliament. Apart from

PRINCIPAL CAVEN'S ESTIMATE

this fact, the Confession contains the only uniform exposition of doctrine ever emitted by the authority of the three Kingdoms. Mention has been made of the moderation which characterizes the conclusions of the Assembly, as compared with those of Synods held under purely ecclesiastical authority. This is in some measure due probably to the presence of the keen-witted laymen who took a conspicuous part in the discussions; but chiefly to the fact that, as the Assembly was summoned only to give advice to the Parliament of England, the members of it knew that all their work had to run the gauntlet of a searching criticism after it passed out of their hands before it could receive any authority in the realm.

PRINCIPAL CAVEN'S ESTIMATE.

The late Principal Caven, of Knox College, Toronto, in his "Vindication of Doctrinal Standards," paid the following tribute to this product of the Assembly: "In the Westminster Confession of Faith we have a most excellent system of Theology. Hardly any topic is wanting which would enter into a course of instruction, whether for the old or the young, whether for the ordinary learner or the scientific student. Compare with it the most elaborate of our great works on Systematic Theology, and you will find the substance of them all in this admirable compend. Look over the 'contents' of our Confession, beginning with the Chapter 'Of the Holy Scriptures' and ending with the Chapter 'Of the Last Judgment,' and tell us what is absent on which a parent would wish to instruct his children, a minister

RELATIONS OF THE CHRISTIAN CHURCHES

his people, or even a theological professor his students. And as the work is comprehensive, so its arrangement is good, and its definitions and statements remarkable for clearness and point. All this might indeed be expected, when we remember that for four years and a half so many of the most eminent divines of Great Britain, in a period singularly favoured with pious and eminent divines, were assiduously engaged in the preparation of our Standards."

Passing to the consideration of the treatise of the Westminster Assembly on "Church Government," not much requires to be added to what has been already advanced in the disussion of Presbytery as opposed to Prelacy. Presbyterianism has been defined as a "government of the whole Church by the whole." But it is not a pure democracy but a representative democracy, corresponding to the Civil Parliament which conducts the affairs of the country by men elected by the people and assumed to be the most fit and capable amongst them. So the government of the membership of Presbyterian congregations is vested in the worthiest of their number; first, in the Session, then in the Presbytery, and, ascending in the scale, afterwards in the Synod, and, finally, in the General Assembly. The civil affairs of the land are managed in like manner by Municipal Councils, County Councils, Provincial Assemblies and the Federal Parliament. The Civil Courts are also graded according to the same model; County Courts, Superior Courts, Court of Review, Court of King's Bench, and the Supreme Court; and there is in the gradation of the ecclesiastical bodies the same assurance that justice will be done in the General

APPLICABLE TO MINISTERS ONLY

Assembly, away from all local influences that may affect the dealing with matters in the lower Courts, that is given when the Supreme Court of the land can be trusted to render judgment according to law.

TERM "PRESBYTER" APPLICABLE TO MINISTERS ONLY.

The Westminster Assembly took a different view of the significance to be attached to the word "presbyter" from what had previously been given to it popularly in Scotland, and is still given to it in the Presbyterian Church in Ireland. There was much time spent over the discussion of the question, indeed more than on any other matter which came before the Assembly. The final conclusion arrived at by the majority was that "presbyter" always meant minister, pastor, or preaching elder. The Assembly, however, maintained the right of the membership of the Church to a share in its government, but they founded this conclusion on the fact that the apostle Paul, in giving the list of the component elements of the Church, in writing to the Corinthians, mentions "helps, governments," as there were "brethren" representing the Church at Antioch in the Council of Jerusalem. Hence the Westminster divines did not give them the name of elders, out and out, but used the phrase "commonly called elders in Reformed Churches." Presbyters and bishops the divines counted identical. The reason why they laid down the principle that the pastor should be moderator was because he was differentiated from the "others joining in government" by the fact that he was set over them as well as the whole

RELATIONS OF THE CHRISTIAN CHURCHES

body of the people, as "labouring in the word and doctrine," so that they as well as the rest of the people had to receive the word at his mouth. For the same reason, because the ministers were an order apart from those who were called to govern only, they declared "the preaching presbyters orderly associated . . . are those to whom this imposition of hands doth appertain." The principle is that only those who have been themselves ordained as ministers are qualified to ordain other ministers; of course ordained "elders" can ordain "elders" commonly so called.

The Presbyterian Church of the United States of America has made the distinction between the ministers and "ruling" elders clear, by entitling the former "bishops."

DIRECTORY FOR PUBLIC WORSHIP.

With regard to the "Directory for the Public Worship of God," which the Westminster Assembly issued, and which has been ever since followed more or less closely by Presbyterian Churches throughout the world, the same principle animates it as the other documents proceeding from that venerable body, namely, that they aimed at a purely Scriptural service. Unlike the early English Reformers, who, we have seen, sought to retain as much of the old Roman ritual as their consciences allowed, in order that the people should not notice any great difference between the new and old order of things, Scottish reformers endeavoured to make the cleavage conspicuous, so that all men could see that the old order had changed

DIRECTORY FOR PUBLIC WORSHIP

They resolved to abolish the mass with the elaborate ritual accompanying it, and to substitute for it a service severely simple. They banished music, painting and sculpture from all places of worship, having in view what the apostle Paul had said to the Athenians, that God is not to be "worshipped with man's hands," and that "art and man's device" are not to take the place of spiritual exercises. The policy of the reformed leaders was to get as far away from Rome as possible, and they carried this policy to what has been generally recognized as an excess, as to the bareness of the new edifices they erected for public worship and the destruction of many of the splendid old Cathedrals and Abbeys, which the genius of previous generations had erected. The men at the head of the reform movement did, indeed, reflect upon the "rascal multitude" which wrecked those splendid ecclesiastical piles; but were probably not greatly vexed by the barbarous zeal of the people whose hands were guilty of the desolating acts, since they could console themselves with the assurance that "if the rookeries were pulled down the rooks would fly away."

Judged by results, the Scottish policy, with all its Gothic accompaniments, was the more effectual of the two. Reformation principles and sentiments sank deeply into the heart of Scotland, and it became and has continued to be the most intensely anti-papal country on the face of the earth. So far away did it get from the temptations to popery that for a generation back it has felt that it could safely restore the use of taste in architecture, stained glass, and instrumental music, and other æsthetic elements of

RELATIONS OF THE CHRISTIAN CHURCHES

worship, that never were of the essence of Romanism, although they had become completely subject to it, in the ages previous to the Reformation movement. In thus passing under review the documents proceeding from the Westminster Assembly, which have been the heritage of Presbyterian Churches everywhere, we do not wish to be understood as claiming infallibility for the conclusions which they formulated. They did not allow that to others, for one of their wisest deliverances was as follows: "All Synods or Councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both." They claimed no more for themselves. But it may be safely said that the members of that Assembly were singularly well equipped for the work given them to do. As has been already noticed, they were well read in the literature of the Church; and if devoutness is a special qualification for an enquirer into the meaning of the Holy Scriptures, according to our Lord's canon, "If any man willeth to do His will, he shall know of the teaching," then the Westminster Assembly, being composed of eminently godly men, setting to work in a free atmosphere, had a good chance for arriving at true conclusions on the subjects on which they gave advice to the Parliament of England.

CHAPTER XI.

THE REUNION OF CHRISTENDOM.

Whence has come the Union sentiment?—One Church not as good as another—Character founded on belief—Indifference to truth—Tendency of the age—The man on the street—Is it from less regard to the Bible?—Henry Drummond's mistake—Is it the huge trust spirit?—Or echo of the Oxford movement?

Much is spoken and written about the desirableness and even the duty of the several denominations of Christians drawing together into one great body. Undoubtedly there is in the air a strong sentiment favouring such a movement; and on the face of it, let it be acknowledged, it looks to be a consummation devoutly to be wished.

In order to judge, however, how far it is to be commended, it may be well to enquire how this sentiment has gained so strong a hold upon the public mind. Out of what has it sprung?

WHENCE HAS COME THE UNION SENTIMENT?

In so far as it takes its rise in the increase of a spirit of love and toleration, it is a token to be hailed with satisfaction. Love is of the essence of the Gospel, love to God issuing in love to our brother also. Further, in so far as it seeks to harmonize men's interpretation of the Word of God, without

RELATIONS OF THE CHRISTIAN CHURCHES

doing violence to their convictions of truth, it is surely a good thing. The eager prayer of the Master, that His people should be one, will be considered later, and so, too, will the apostle Paul's appeal to unity amongst the Corinthians and his exhortation to the Ephesians to make the most of their privileges in order to attain unto "the unity of the faith and of the knowledge of the Son of God."

ONE CHURCH NOT AS GOOD AS ANOTHER.

If, however, the prevalent cry for union, to which the secular press especially gives a voice, proceeds from the specious but shallow notion that one Church is as good as another, and that it does not matter what a man believes provided his life is right, the wholesomeness of the cry may be gravely questioned. It matters a mighty deal what one believes. Character is based on faith. An aphorism of an eminent teacher of Moral Philosophy, which will stand the test of the severest scrutiny, ran thus: "What one really believes, not necessarily what he says he believes, will, in due time, mould him into its own shape, whether it be God's truth or the devil's lie." Those who have not gone to the bottom of the question are apt to be taken by Pope's couplet:

"For modes of faith let senseless bigots fight,
He can't be wrong whose life is in the right."

CHARACTER FOUNDED ON BELIEF.

Herein it is assumed that wrong belief may be the basis of a right character, which is a psychological

TENDENCY OF THE AGE

impossibility. The devil is a liar, even when he pretends to be an angel of light, and, as springing from his frame of mind, he has a devil's character. Every bad man is bad away down in the ideas and thoughts which govern him. True men can be the product of truth only, cherished in their minds. "As a man thinketh in his heart so is he."

INDIFFERENCE TO TRUTH.

There is too much reason to believe that the call for union of the Christian Churches finds favour specially with unthinking people, and with those who are indifferent to truth, in the wide range of it which is shown in all that Jesus inculcated upon His disciples. There is lack of earnestness, a want of striving to fathom the deep things of God, contentment with a superficial acquaintance with the profound and varied truths spoken by Jesus Christ and enlarged upon by the apostles.

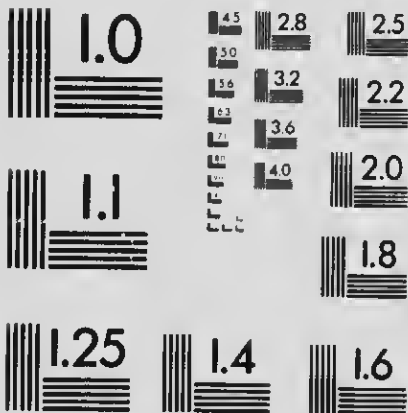
TENDENCY OF THE AGE.

The plea is made that the tendency of the age, the temper of the modern mind, the demand of the twentieth century, incline towards Church union. There is a mixture of conceit and loose thinking associated with the claim embodied in these phrases. It is assumed that these are three separate things, clearly divisible from other things, forces distinguishable from other forces, capable of being shown to be operative in producing tangible results. Centuries, however, are factitious arrangements having no basis of reality. The same is true of the word "time"; it is



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RELATIONS OF THE CHRISTIAN CHURCHES

not an agent or force to have any effect on things. The present is only a passing moment, the past is the only thing that we can call a reality, the future has not yet become; and the present stands not, to be taken account of. When people, therefore, talk with assurance about the age, the modern mind or the twentieth century, as if they were so many entities or oracles, it really amounts to this, that they who have lived in the near past are of more account, worthier and wiser than those of the remoter past. But are they? It is humbly submitted that in the grasp of spiritual things, at least, they fell below that which some previous generations had evinced. What names of to-day can be adduced as leaders in the realm of religious thought, overshadowing in power those who went before them? Five and twenty years hence, when the generation that now is has receded into the past, will it not rather be classed as one singularly barren in its spiritual products? Why, then, should it take to itself airs as if it possessed all wisdom?

THE MAN ON THE STREET.

Of a piece with the plea that the tendency of the age has set strongly in the direction of the uniting of the Churches is the invoking of the opinions of the "man on the street" as a factor to be taken account of. It is matter of thankfulness that the intelligence and moral perception of the average man met with rank so high as they do, owing to the testimony that the Christian Churches have borne to the teachings of our Lord, but it is reversing the natural order of

THE MAN ON THE STREET

things for the average man to become teacher and the Church a learner from him.

It is the Church's office to correct what is contrary to the Scriptures in the views of "the man on the street" rather than lower its standard in order to be in accord with his predilections. A case in point. It is alleged that it is hard to get the average man to entertain the thought of the eternity of future punishment, and the Church is blamed for holding it, although it is scarcely faithful enough in teaching it. It is overlooked that it is not the Church that is responsible for the doctrine, but Jesus Christ, and when the doctrine is attacked it is His authority that is attacked. No human formularies approach in awfulness the terms in which He declared it. We are not free to accept or reject the teaching of Christ as it pleases us if we are to be accounted Christians at all. Besides, it may be asked, what is the logical difference between enduring misery for fifty or sixty years, as many men do on the earth, and extending the period indefinitely? Evil men have to undergo punishment, and do bear it, in time, because they choose the way of sin which leads to misery, in spite of the entreaties and influences brought to bear upon them. Whatever criticism is passed upon the eternal separation from God of impenitent men applies equally to Satan and his hosts. It is inconceivable that the wicked of themselves will, in the future state, change from the evil disposition which keeps them from Christ, since they deliberately refuse His salvation on earth; and if they choose freely to share in the bad spirit of the devil and his angels they will justly have to share in the fate of those evil beings

RELATIONS OF THE CHRISTIAN CHURCHES

in everlasting departure from Christ with all that the sentence implies. The Church's *rôle* is not to swim with the stream, but rather to stem the tide of indifference and unbelief which takes to itself the grandiose title of "Modern Thought."

IS IT FROM LESS REGARD TO THE BIBLE?

If the demand for Church Union is the result of a growing tendency to withdraw religious questions more and more from the arbitrament of the Word of God and to settle them according to men's own notions of fitness, irrespective of Bible teaching, then it is a movement of doubtful wisdom. There is room for fearing that the Sacred Scriptures are not held in the same lofty esteem by some at least of the occupants of both the pulpit and the pew that used to be the case. "To the law and to the testimony," was formerly the challenge, and the champions of all creeds sought to fortify their positions by references to the Old and New Testaments, because it was felt that there was no appeal from them. Through the effects of criticism of the Bible, and the assumed antagonism between it and science, multitudes have, some consciously but more unconsciously, ceased to regard the Scriptures with the same reverence as formerly; and so what course seems politic or commends itself to reason is to many a matter of greater consideration than whether it is in accordance with the Bible or not. That which weighs with them is not "What saith the Lord?" but "Do the views put forth find acceptance with men?" Through a facile yielding to the arrogant assumptions of pretentious magazines to

HENRY DRUMMOND'S MISTAKE

the effect that the principle of evolution must be employed to interpret the history of mankind, intending the production of what had hitherto been regarded as a special revelation from God,—the Holy Scriptures,—currents of scepticism have found their way even to the studies of ministers. Forgetting that empirical science is in its very nature fluctuating, that what is taught by it to-day as the limit of knowledge bearing on many subjects is left behind to-morrow, there has been a proneness on the part of some teachers to regard questions of religion and morals in the same light. There has been a disposition, in some quarters, to deal with the contents of the Bible on the same lines as Chemistry and Biology, experimental sciences, the whole of the materials for dealing with which are not yet in hand; whereas everything required for equipping men and women in the religious life has long been in man's possession. At least that is what Christians are assumed to believe, that Jesus Christ, as a revelation of God, is a finality,—that nothing more is to be looked for as a means of spiritual enlightenment,—that there has been no addition to the authoritative materials for formulating religious doctrines in Christian communities, or for the building up of spiritual life in men, since the Apocalypse was written.

HENRY DRUMMOND'S MISTAKE.

It was a great mistake on the part of the lamented Henry Drummond that in his speeches and writings he did not draw a clear line of demarcation between the realms of Physics and Metaphysics. He

RELATIONS OF THE CHRISTIAN CHURCHES

surrendered high vantage-ground and lost immensely in his effort to meet the onsets of sceptical science in its conflict with the faith of Christians by treating the two domains as if they were to be tested by the same rules and were governed by the same principles; whereas they are not commensurate, as the mathematicians say. They cannot be weighed in the same scales. It may be well enough to use illustrations drawn from the domain of matter in dealing with mind, and conversely; but to avoid confusion and serious error, they must be regarded as not occupying the same plane. Drummond, for instance, conceded what the science of to-day does not concede—Darwin's theory of "Natural Selection"; and while his personal influence on the minds of the young collegians of the day was most salutary spiritually, it cannot be doubted that it led too many of them to lean towards the evolutionary principle as that by which the universe is governed, since even Principal Doctor George Adam Smith has given in his adhesion to it. For, subconsciously, we may believe, it influences the mind of him who accepts it in his treatment of the Holy Scriptures, making them less authoritative.

IS IT THE HUGE TRUST SPIRIT?

Or does the call for ecclesiastical combinations proceed from the spirit of the age, as displayed in the huge trusts for gaining the aims of promoters in temporal affairs, in the way of reducing the cost of production and of controlling the outcome? Is this temper invading the spiritual domain? Is policy, in short, to prevail over principle, assuming that exist-

ECHO OF THE OXFORD MOVEMENT

ing Church organizations rest upon important points differentiating them from others, the upholding of which has warranted their separation hitherto? No attempt is made to deny that this consideration enters largely into the thoughts of those who cry for union amongst the Christian denominations. Men of business, forgetting that their mercantile affairs belong to a different category from those to which the Church's attention is devoted, are naturally disposed, at first sight, to give their assent to any proposal which promises to lessen the cost of promoting Christianity, and to swell the force for extending the boundaries of the Lord's Kingdom. But they overlook the fact that the capital of the several Churches is not identical, and so cannot be thrown into a common fund. That is to say, policy may be allowable in business, but it is not recognized as a principle that is to govern in the sphere of religion. Jesus Christ made no compromise with the religious leaders of His time in order to increase the number of His followers. He undertook to revolutionize the world with a little flock.

ECHO OF THE OXFORD MOVEMENT.

Very probably, if the demand for the union of the Churches of Christendom were traced to its source, it would be found that the movement began in Oxford, England, nearly eighty years ago, developing a hankering after reincorporation in the Church of Rome. The leaders of the Oxford movement were able, earnest, learned, devout and industrious men. They set agoing lines of sentiment and thought which have leavened the mind of the great Anglican Church and

RELATIONS OF THE CHRISTIAN CHURCHES

have reached far beyond the boundaries of that communion. Doubtless multitudes have come under the spell of that movement who are not aware of it, and who, if questioned, would probably deny it. It is true all the same. And, logically, if there is duty involved—if there is only one true Church and can be only one organization—it is clear that the most ancient, the most venerable and the mightiest of all the communities professing and calling themselves Christians, cannot be left out of the count in any scheme of reunion or attempt at organic unification of the Christians of the world. If the idea of the Lord's intercessory prayer were that His people, scattered over the globe, should be bound together under one earthly head, as the champions of organic union on a limited scale insist on, their endeavour to comply with the Saviour's ardent wish comes miserably short, even in its aim, when it does not contemplate the incorporation of both the Roman Catholic and Greek Churches in the new organization they desire and for which they contend. It did not enter into the design of the writer to take the great Eastern Greek Church into consideration as a factor in the spiritual forces of the Christian world, because in the western section of the globe it does not make itself felt. But the remarks made upon the constitution and ritual of its great western rival, the Church of Rome, are in the main applicable to the Greek Church.

CHAPTER XII.

THE CHANCE OF THE CHURCHES UNITING.

Rome's demands impossible of acceptance—Why Union movement in Australia failed—Methodists and their Mother Church—Presbyterians must stand for what is scriptural—Church differences not necessarily wrong—Arise naturally from free enquiry—The Bible a large and varied reservoir of truth—Unity of love, not of thought—Church of Rome's sects—Differences in doctrine in Church of Rome—Church differences the fruit of deep study of the Bible.

HAVING passed under review the six main ecclesiastical communities of Canada, which are also the chief religious forces of the United Kingdom, as well as of the United States, and shown how they are differentiated one from the other, the question may be put, with a reasonable expectation of obtaining an intelligent answer to it, What are the chances of their coming together into one large organization? It is assumed, and it has been taken for granted in discussing each of them, that they all are persuaded that they are Christian Churches, and that each thinks itself the best of the Churches. It is also assumed that they lay special stress upon the matters in which they differ from one another. This being so, it may be at once inferred that no one of them would agree to be absorbed in another, as this would imply surrendering the important principle for which it has hitherto stood. The historical point is also

RELATIONS OF THE CHRISTIAN CHURCHES

assumed that they were severally justified in taking the stand they did, when first they asserted the principles which have separated them from other branches of the Christian community. The important point has to be settled, Have those principles for which they became distinct organizations ceased to exist, or to be worth contending for? It is conceivable that the circumstances may have changed which justified Christians in separating themselves from others in defence of the truth as they understood it in the past, and that the principles for which they took the responsibility of dividing the Church have been conceded by those from whom the separation took place. In that event, there would be no violation of conscientious convictions in merging again into the body from which the secession took place. Is there the least probability that the Roman Catholic Church will abate, in the smallest measure, its claim to be not only the true Catholic and Apostolic Church, but also the one and only Christian Church, which has preserved its identity from the days of the Apostles, its motto being *semper eadem*? It has shown its temper of mind by the way it has met overtures of the extreme High Church Anglicans that desired a measure of recognition at its hands. So far is it from yielding anything to the demands of the Protestants as a token of its willingness to seek a reconciliation with those who seceded from it in the sixteenth century, that it spurned the proposals of those in the National Church of England who have declared their abhorrence of the word "Protestant" and of all that it stands for not less vehemently than the Church of Rome itself.

IMPOSSIBLE OF ACCEPTANCE

ROME'S DEMANDS IMPOSSIBLE OF ACCEPTANCE.

If there is to be an incorporate union with Rome, therefore, on the part of those who profess and call themselves Christians, at present separated from that ancient organization, it can only be on the condition of their surrendering all for which they have contended, and making humble obeisance to the Pope. But it is impossible for those who have tasted of the freedom with which Christ has made them free to return again to the yoke of bondage. The acceptance of all the dogmas of Rome by any of the other communities passed under review in this treatise is a hopeless thing to look for. The ideal society called the Church being built up of individual believers, the control it is empowered to exercise over them is conditioned by this fact. Any proposal, therefore, to reunite the children of freedom in an organization which would suppress the rights of God-given personal manhood is not for a moment to be entertained. But if this is the case, the reunion of Christendom is an absolute impossibility. Leaving out of the count the largest section of Western Christendom, even if all the other denominations united, would not meet the views of those who believe that our Lord's intercessory prayer, that His disciples should be one as He and the Father were one, implied one earthly organization. Nor would the end which was to be served by such organic union be secured, that the world should believe that God the Father had sent Him, so long as the oldest, the historic and most compact portion of Christendom remained apart from the rest. Any fusion of the other Christian denom-

RELATIONS OF THE CHRISTIAN CHURCHES

inations, not fulfilling the conditions which, it is assumed, our Lord had in His mind, in the petition referred to, it is useless to urge on the ground of a desire to comply with His expressed will. It may not be amiss, however, to consider whether even those who refuse to acknowledge papal assumptions, and are so far agreed, are ready to surrender the points on which they have hitherto taken their stand.

THE ANGLICAN POSITION.

Is the Anglican Church likely to give up the terms of union with other non-Roman Christians laid down by the Lambeth Conference, namely, the "historic episcopate"? In Australia they have declined to proceed further in prosecuting Church union negotiations because the Congregationalists, Methodists, and Presbyterians declined to concede this tenet of the Church of England and its coreligionists the world over.

FAILURE OF MOVEMENT IN AUSTRALIA.

The attitude on this point of these three bodies in Australia, it may be taken for granted, is the attitude they will take everywhere when such a condition is laid down as that on which alone the discussion of the question of organic union shall be entered on. The point urged is not only involved in uncertainty, it being impossible to trace all the links assumed to be in the chain going back to apostolic times, but the matter is of such a mechanical nature as not to commend it to thoughtful, spiritually-minded believers

THE CONGREGATIONALISTS

in the Divine freedom. They cannot conceive that God should have bound Himself to any such human arrangement, as the condition on which His salvation should be offered to the ends of the earth.

THE BAPTIST POSITION.

Are the Baptists likely to give up their serious views of the terms on which the ordinance commanded by Jesus Christ to accompany the preaching of the Gospel to all nations is to be administered, or even the lesser matter of the proper manner of administration of the sacrament? From what was known already of the depth of their conviction on the subject, the other denominations, engaged in considering terms of amalgamation in Canada, were not surprised that the Baptists declined entering upon any discussions which might imply that they were disposed to compromise their historic attitude on the subject.

THE CONGREGATIONALISTS.

So far as the Congregational community is concerned, the same situation exists in England which drove the two thousand Puritan divines out of their parsonages on St. Bartholomew's Day, 1662, although a more tolerant spirit prevails to-day in the Anglican communion. The Articles and the rubrics have not been changed since the Act of Uniformity became law, and, therefore, the Congregationalists doubtless feel themselves called on still to protest against the things which caused their nonconformity in the seventeenth century.

RELATIONS OF THE CHRISTIAN CHURCHES

METHODISTS AND THEIR MOTHER CHURCH.

Methodism not having originated in a dissent from the Church of England's doctrines, government or forms of worship, but only in an effort to put more spirit into its preaching and its services of prayer and praise, it might seem as if it would be easier for it to be reunited to the communion from which it broke away, especially as the Mother Church has undoubtedly greatly improved in the matters which the Wesleys sought to correct, to which improvement they probably contributed not a little. There seems, however, no inclination on the part of the Methodists to seek reabsorption in the Anglican Church; and although they do not tie themselves down to any form of government, being Episcopalians in the United States, aristocratic in England, and nearly Presbyterian in Canada, the fact that they do not bind themselves to the prelatie principle, the "Historic Episcopate," and that they have, so far as the Wesleyans are concerned, abandoned the predestinarianism of the Seventeenth Article of the Anglican Creed, there does not appear to be any very keen desire to have them back on the part of the Mother Church. Although to a certain extent they continue to use liturgical forms, they have come to lay much stress on free prayer, and this fact practically characterizes them, as a body, as much as any feature belonging to them. Being the great spiritual force they are, differentiated more by the religious atmosphere around them than by any specific element of teaching or order of worship, they have found a place for themselves in the

PRESBYTERIANS FOR THE SCRIPTURAL

Universal Church of Jesus Christ, which they are effectually filling, their zeal and capacity for adapting themselves easily to their surroundings having secured for them a recognized position of great usefulness, especially in Canada, as one of the foremost of the forces making for the betterment of humanity.

PRESBYTERIANS STAND FOR WHAT IS SCRIPTURAL.

As for the Presbyterians, their foundation principle being that everything connected with the Church must be according to Scripture, they cannot be expected to accept any doctrine or order that rests upon mere human authority, as binding upon conscience. They may be prepared to discuss proposals proceeding from the dictates of taste, or involving what belongs to the region of expediency, merely as expedients; but they will not admit matters of this kind to the level of the things which the Lord hath commanded and which men have to receive whether they will or no. They must have explicit divine authority for anything that is to be imperative in the Church's doctrine, government and service. And unless other denominations are prepared to occupy this platform, the Presbyterians would be recreant to the contentings of the fathers of their Church, if they gave way on this foundation issue. The truth in the whole Word of God, is the broad basis on which it is erected, and there it must stand. It is not to be forgotten, further, that its history is as ancient as that of the Church of England, both being direct withdrawals from the Church of Rome at the same period. It has no responsibility, direct or indirect, for the

RELATIONS OF THE CHRISTIAN CHURCHES

existence of the Nonconformist Churches in England or elsewhere,—the Baptists, the Congregationalists and Methodists; nor has it any special duty in relation to them, such as may be held to belong to the Church of England, or other Churches out of which they came, and not always either with their full will.

CHURCH DIFFERENCES NOT NECESSARILY WRONG.

It is an unwarranted assumption, too, in connection with this whole matter, that there is anything to be greatly deplored in the differences which divide Christian people. It is really what was to be expected as the issue of the freedom of the gospel of the grace of God to which we are called. As has been already remarked, doubtless there was in the Divine Mind, as declared in Scripture, a definite conception, but it is not always easy for the human mind to fathom fully the content of Revelation. The apostle Paul speaks of spiritual things requiring spiritual discernment to appreciate them; so that the correctness of the views of the several readers will be gauged by the measure of spiritual illumination which they are each favoured with. No two persons are precisely alike, and it is God who has made them differ; and it is a matter of fact that two persons, each well equipped with learning, good sense and an honest desire to get at the truth which God wished to communicate in His Word, arrive at different conclusions regarding one or more points in the contents of the Scriptures. That is to say, there is room for the differences of opinion and thought which earnest and truth-loving minds have formulated in the differences which divide

BIBLE A LARGE RESERVOIR OF TRUTH

the Churches. But it is claimed to be the fundamental right and duty of every man to do his best to arrive at the truth, and the conclusion he has reached, after such enquiry as he has been able to make, he is to be commended for holding fast, although he may find that others have reached different conclusions on the same subjects.

ARISE NATURALLY FROM FREE ENQUIRY.

There is nothing scandalous or condemnable in his making known the position he has come to, even when it is not identical with that of the next man. We are not machine-made so that every one of us must be of a fixed pattern. It is man's highest distinction that each one has a personality of his own. And that he should be free to differ from another makes him a far greater being than if his constitution bound him, in all his thinking and acting, to be like his neighbour. It is by the free exercise of the reasoning faculties of many minds brought to bear upon debatable questions that the truth is finally elicited.

BIBLE A LARGE AND VARIED RESERVOIR OF TRUTH.

It is, therefore, neither surprising nor censurable that there is difference of opinion among Bible readers upon some portions of the vast and varied contents of the sacred volume. But there may be unity amongst them for all that; just as the seven golden candlesticks of the Temple were united in one base; and as all the colours into which the prism divides the white rays of light are joined in one. Striving to

RELATIONS OF THE CHRISTIAN CHURCHES

know what is true, to love what is true and to obey what is true, who ought to doubt that they are one in the sight of God their Saviour? They are all agreed in reverencing and trusting the same Heavenly Father, in believing in the same Redeemer, and in accepting the Bible as the oracle of God. And if they have the spirit of the Master they will respect one another's views as brethren in Christ. Indeed, the unity of charity in recognizing the right of others to differ from us, and counting them as of Christ's true fold, though not in the same organization with us, is a finer exhibition of love than would be seen in the fact of people agreeing in opinions. Loving those who differ from us is a nobler manifestation of the Christ mind than loving those whose views we are in accord with; and the sight of such manifestation is far likelier to strike the world's attention than unity of convictions alone, with the result that the Saviour indicated, the world would be deeply and favourably impressed by such a showing of love.

UNITY OF LOVE, NOT OF THOUGHT.

That is to say, this is what Christ prayed for, and not that His disciples should, like machines, think exactly alike on all questions that might come before them. This is the basis of real catholicity, the temper of mind that grows out of the recognition by every man of the right of his neighbour to do his own thinking, even if he should reach a conclusion differing from other men's. Every system has yielded its saints, so that while we may regret the defects inherent in one or other of them, we admit that there

CHURCH OF ROME'S SECTS

are Christians in them all. The Church which represses the right of private judgment, although calling itself Catholic, is the least catholic of all the Churches, because of its spirit of exclusiveness. "Forbearing one another in love" is the most effectual method of "endeavouring to keep the unity of the spirit in the bond of peace."

CHURCH OF ROME'S SECTS.

Roman Catholics make a great ado about the large number of sects into which the non-Romanist Christians are divided, and too many Protestants side with them in holding that it is a reproach to those who have broken away from Rome that they have no greater cohesion amongst them. It is asked, if a Roman Catholic desires to forsake his own Church, where will he find rest for the soles of his feet in the bewildering multiplicity of the non-Roman sects? Or to which of the many communities claiming to be Christian, outside the one Holy Catholic Apostolic Church, can a Hindu or Chinaman turn if he wishes to become a follower of the Lord Jesus? But our Romish objector is not to be allowed, without challenge, to assume that there is more unity in the Church of Rome than there is amongst those who contest its claims to be the one and only Christian Church. It is not to be forgotten that for seventy years there was no Pope in Rome, and for forty of those years there were rival factions, each claiming to stand for the Vicarage of Jesus Christ. Let Macaulay tell the tale:

"The seat of the Papal Court was carried beyond

RELATIONS OF THE CHRISTIAN CHURCHES

the Alps and the bishops of Rome became dependents of France. Then came the Great Schism of the West. Two Popes, each with a doubtful title, made all Europe ring with their mutual invectives and anathemas. Rome cried out against the corruptions of Avignon; and Avignon, with equal justice, re-erminated on Rome. The plain Christian people, brought up in the belief that it was a sacred duty to be in communion with the head of the Church, were unable to discover, amidst conflicting testimonies and conflicting arguments, to which of the two worthless priests, who were cursing and reviling each other, the headship of the Church rightfully belonged."

If the claim of the apostolic succession was worth contending for at all, the situation thus described by Macaulay, who was not unfairly inimical to Rome, constitutes a serious break in the chain by which the Pope traces his orders back to Peter.

DOCTRINAL DIFFERENCES IN CHURCH OF ROME.

The boasted unity of Romanism is belied further by the differences regarding doctrine which from time to time burst forth within the system. One Pope died under the general imputation of heresy on the subject of the beatific vision.

The Immaculate Conception of the Virgin Mary, now a tenet of the Roman Catholic Church, to be rejected only on pain of excommunication, was a subject of dispute within the Church for two hundred years. The Dominicans maintained that the Virgin was not exempt from the stain of original sin, and

DOCTRINAL DIFFERENCES

the Popes who belonged to that order no doubt shared that opinion. The Franciscans, on the other hand, upheld the contrary views; and yet both Orders had a good standing in the Church. When we examine the rules by which the different Orders, recognized by the Roman Catholic Church, are governed we find that they are further apart than the different sects of Protestants are. The different Orders seem to do what they please, and even teach what they please, provided they acknowledge the supremacy of the Pope. Certain it is that the teaching and spirit of the Jesuits, say, and the Sulpicians, both flourishing in the Province of Quebec, differ far more widely than the Methodist Episcopal Church of the United States differs from the Protestant Episcopal Church, or than the Presbyterians of Canada differ from the Baptists. If the orders of Rome have at least one platform on which they can stand together, namely, that of the primacy of the Bishop of Rome, the same is true of the Protestants—they unite under the one head, the Lord Jesus Christ, the only King and Head of the Church, though invisible. Further, they can meet on the platform of the Bible Society, which promotes the circulation of the supreme and only source of reliable religious truth. They unite in holding that the blood of Jesus Christ cleanses from all sin, and in regarding faith in the Lord Jesus Christ as the only and sufficient ground of salvation. They unite in holding that while good works necessarily follow saving faith, yet they are not the ground of man's acceptance with God. They unite in holding that there are but two sacraments, baptism and the Lord's Supper. The differences

RELATIONS OF THE CHRISTIAN CHURCHES

which obtain amongst them are not matters of the first moment, nor do they condition salvation. An Anglican does not deny that a Presbyterian may be saved, nor does a Methodist question that a Baptist may reach the Kingdom of Heaven. And yet they hold their points of difference conscientiously and, they believe, intelligently. The sincere enquirer, therefore, amongst Chinamen, or the man who wants to quit the Church of Rome, need have no great trouble on the score of the diversities amongst non-Roman Catholics. He may easily satisfy himself as to the ecclesiastical resort which is likely to minister best to his spiritual necessities and longings. Wherever Christ is preached most faithfully and he finds himself best helped in his soul experiences, there he will usually find rest, generally in the fellowship of those who were instrumental in bringing him from darkness to light and from the power of Satan unto God.

CHURCH DIFFERENCES FRUIT OF DEEP BIBLE STUDY.

In concluding the discussion of the question of the differences which have arisen in the Christian Church, it has to be borne in mind that they have not grown out of a superficial knowledge of the Christian system, but are the outcome rather of a minute and profound acquaintance with it. The argument is sometimes heard that heathens, when they accept Christianity, are not troubled with the matters which separate the Lord's followers in lands in which the Gospel has been long preached. That fact does not, however, affect the validity of the reasons which

CHURCH DIFFERENCES FRUIT OF STUDY

those long familiar with the Word of God, in its full scope, find for differing from one another as they do. When converts from heathenism become as saturated with Bible teaching as they are who have lived all their days in a Christian atmosphere, and have exercised thought upon the teachings of the Scripture, they will begin to appreciate the situation in older Christian lands. The newborn follower of the Lord very often is most zealous, but his estimate of the doctrines of the Bible is as yet circumscribed. Neither a Korean nor a Chinese Christian can possibly gauge as correctly or fully, for many a day, the scope of the system of truth embodied in the Word of God as those can whose lifetime has been spent in its study and whose minds have been steeped in Christian influences. Any other assumption rests on the idea that Christianity is a shallow thing and that all its bearings can be seen at a glance, whereas, it is a vast domain of spiritual truths which no mere man has yet been able to fathom.

CHAPTER XIII.

HERESY AND SCHISM.

What is a heretic? What is schism?—Toleration—All true Christians must be taken into account—Church loyalty—Assumed antagonism of Churches largely imaginary—Zeal for principles proper—Demand for exchange of pulpits not reasonable—Love to others does not require companionship with them—The Church of Rome in Canada—The marriage question—The education question.

THE claim of freedom to accept or reject any proposition regarding religion which may be presented to any mind has been strongly asserted; but does not this claim clash with what is said in Scripture concerning heresy and schism? Let us see whether it does or not. If it is our first duty to be loyal to our individual convictions of truth, the right of dissent from the convictions of others is involved therein. Where, then, does heresy or schism come in?

WHAT IS A HERETIC?

The Greek word "heresy" literally signifies that which draws aside, a smaller part separating from a larger whole; and the Scriptural use of the term corresponds with this idea. A heretic, in the apostles' time, was a person who, while professing to be a Christian, rejected the teaching which had been delivered to the Church by the Lord's accredited ser-

WHAT IS A HERETIC?

vants, and had been accepted by the Church as a whole. Another word employed in the New Testament,—schism, a cutting off of a part,—means much the same thing. Both schism and heresy are only mentioned to be condemned: "A man that is heretical, after a first and second admonition, refuse," was Paul's advice to Titus; and writing to the Galatians he counts heresy in with "wrath and strife," as "works of the flesh." Peter, also, in his second epistle, warned the Church of the future that false teachers should arise who would privily "bring in destructive heresies" which were to prove a foil or background by contrast with which those who approve themselves faithful to the truth as it is in Jesus would appear in an advantageous light. While the apostles still lived and laboured, delivering the message with which they were entrusted by their Master, any one professedly belonging to the Christian community who set up a teaching different from that of the apostles was a heretic, and he was severely censured. His course was a faulty one, and no sympathy was shown him because he knowingly and wilfully set himself against the things which Christ commanded should be taught. It was not a term used to designate earnest and honest enquirers after truth, who are uniformly commended in Scripture. No man was a heretic who accepted the doctrines taught by the apostles, even though he might differ from others in his interpretation of the truths which the apostles communicated. Orthodoxy consisted in being in accord with what was laid down by Christ's authorized representatives; heterodoxy set itself in opposition to their teaching. When the apostle Paul,

RELATIONS OF THE CHRISTIAN CHURCHES

then, enjoined the Christians to be of one mind, it was that they should all accept Christ as their Saviour and the apostles as His ambassadors. They should be agreed on these two fundamental points, and this being secured, there was left scope for their exercising their private judgment in interpreting what the Lord's disciples announced as their Master's instructions to them. There was neither heresy nor schism in their differing from others as to the gist of apostolic teaching, even if they were a minority. As we have seen, a minority ought to feel that it is called upon, in the very fact of their being in a minority, to look well to their conclusions, as on the face of things it may be assumed that the majority is in the right, other things being equal. But it is not necessarily right, and if the minority, on the contrary, is persuaded that the majority has proved faithless to the truth, it may be its duty to protest against such unfaithfulness and even to withdraw from fellowship with the majority, remembering the call of the apostle to the Corinthian believers to keep their skirts clean: "Come ye out from amongst them and be ye separate." We are to contend for the faith as we understand it; but he who does so is not guilty of schism or chargeable with heresy.

WHAT IS SCHISM?

When persons were denounced as heretics or schismatics, we may take it for granted that there must have been some obliquity in their vision which they could have helped. The divisions, for instance, at Corinth, which the apostle Paul so earnestly

TOLERATION

deprecatd, evidently proceeded from personal faultiness, for he traced them to carnal emotions. They grew out of the lower self-willed affections, going no deeper than their fictions attachment to leaders in the Church, Paul, Apollos and Peter. Even the name of Jesus Himself was invoked by the party spirit that prevailed. The following of men as guides, instead of God in Christ, was what the apostles denounced. Being vainly puffed up by his fleshly mind was what he blamed in a man, not his earnest contending for the truth as he understood and believed it. Everything, therefore, depends upon the attitude of the mind in the case of one's separating himself from others in his religious relations. If it be personal vanity, the seeking of notoriety or the desire to obtain influence over others, in order to acquire power, that leads up to it, then a rending of the Church would be schism; but if it be a sincere desire to promote God's truth which leads to dissent from others, then it is the course which a good conscience dictates. The apostle did not advise the Corinthians to agree on any platform of their own, disregarding the teaching of Christ. This is where the distinction has to be made, scrupulously to enquire whether it is the truth or a man's own prepossessions and prejudices one is insisting on.

TOLERATION.

There seems nothing else to be done than to recognize the claim of "all who profess and call themselves Christians." Each of the professing Christian communities holds itself to be the Church of Jesus

RELATIONS OF THE CHRISTIAN CHURCHES

Christ, pre-eminently; and who is to judge between them? The Roman Catholic or the High Anglican may hug with satisfaction the thought that he can trace his ecclesiastical ancestry back, in a direct line, to apostolic times, but that does not appear of special advantage to him in inducing his fellow men to give heed to him. The Methodist preacher and the Presbyterian minister are satisfied with their orders, and the people of the country seem also to be satisfied therewith. Their equanimity is nowise disturbed by the refusal of prelatists to recognize them. So far as the community at large is concerned, their form of ordination is as good as any other, since they accomplish the ends of a Christian Church. The fact is that there are many millions of people, and not a few Roman Catholics amongst them, who are prepared to admit that those who are ministered to by non-episcopally ordained pastors are, in every respect, as good Christians as those who are supposed to enjoy the greater privilege of having set over them clergymen on whose heads a prelate's ordaining hand has been laid. They are not less God-fearing, or less honourable as citizens, less tender as husbands, less faithful as wives, less filial as children. No special virtue appears to follow the Episcopal mode by way of making the Lord's servants more efficient; and it is ridiculous to affirm otherwise.

ALL TRUE CHRISTIANS MUST BE TAKEN INTO ACCOUNT.

There is no doing away with the fact that a large, influential, serviceable portion of Christendom gets along without Episcopal ordination, and any theory

ALL CHRISTIANS TAKEN INTO ACCOUNT

which sets itself against that fact suffers in the conflict. The Churches which rest their claim to consideration on the fanciful notion of the apostolic succession of their clergymen are the losers thereby. Reasonable men make light of their pretension. But if putting forth the claim does no good, it does a great deal of harm, because it stands in the way of the unity of spirit amongst Christians for which Jesus prayed and the apostles laboured. It has been already observed that on this account the Churches calling themselves Catholic are the least catholic of all, at least in spirit. The Lord's test is the one by which a Church's claims are to be tried: "By their fruits ye shall know them." The non-Episcopal denominations have been owned of God and yielded as good "grapes" as any portion of Christendom has, and, therefore, ought not to be counted "thorns." The existence of the several branches of the Christian Church is the result, up till now, of the natural contentings of mankind for right, as they believed. Such is the width and the depth of God's Word that the several Christian denominations honestly believe that they find in it ground for maintaining the views which differentiate them from one another. And it must not be forgotten that they all began with dissatisfaction within existing Churches, in the hearts of men hungering and thirsting for truth and righteousness. Discouraged in their aspirations by the temper of the Churches, which repressed their instinctive desire of freedom, they unwillingly separated themselves, for the most part, from the ecclesiastical folds in which they were nurtured. But breaking away, through their demand of liberty, they settled down

RELATIONS OF THE CHRISTIAN CHURCHES

into organizations alongside the old Churches, and they have persisted and afforded religious homes for many millions of souls that have been saved through their good spiritual offices. What common sense demands is that the unquestionable facts shall be recognized, and that all the Churches shall govern themselves accordingly.

CHURCH LOYALTY.

It is not meant that any Church shall lose confidence in itself or cease to regard itself as existing specially by the good pleasure of God, as the one and only truly organized spiritual fold. All that are animated by such a conviction ought to be expected to put forth every legitimate effort to bring men under their influence. But if all men be not ready to acknowledge their pretensions, what then? Put them in prison, or apply the thumbscrew? That is a method of bringing men to change their views that is out of date. Having laid our case before them, they must be left free to accept or reject it. "Let every man be persuaded in his own mind" is an apostolic precept. "To his own Master he standeth or falleth." Here again we are face to face with the fundamental principle of the Gospel, every man's personal right and responsibility.

It is on the recognition of this principle that religious toleration rests. What is wanted to better the existing situation is the free recognition of facts as they are. According to the census of 1911, there are 2,833,041 Roman Catholics in Canada; 1,115,324 Presbyterians; 1,079,892 Methodists, and 1,043,017

ANTAGONISM LARGELY IMAGINARY

Anglicans, not to speak of the numerous other Christian bodies. Is it credible that the 2,833,041 Roman Catholics can think or believe that the 3,238,233 non-Romanists of these three other organizations are outside the possibility of salvation, notwithstanding that they say that they count Jesus Christ their Saviour? Or, assuming that episcopal ordination is the one and only test of a Christian Church, are we to believe that there is a possibility of salvation only for the 3,880,058 Anglicans and Roman Catholics of the Dominion, while the rest of the 7,206,643 of Canada's population, not being within the charmed circle which apostolic succession draws around the two favoured communities, are to be left to the uncovenanted mercies of God? Such a conclusion is unthinkable by any intelligent or sober mind.

ASSUMED ANTAGONISM OF CHURCHES LARGELY IMAGINARY.

Probably more is made, however, of the assumed antagonism between the several religious communities by the advocates of corporate union than is warranted by facts. The writer is not young and he has had fairly large opportunities of knowing what goes on in all the Churches of the Dominion. His observation is that they occupy themselves mainly with the positive work to which they are devoted, getting their people heartily to believe the principles of their own Church and faithfully to act upon them, rather than criticizing or denouncing the teachings of other denominations. It is only on occasion that they indulge in attacks upon those who differ from

RELATIONS OF THE CHRISTIAN CHURCHES

them, which they have a perfect right to do if they believe that truth demands it. It is an exaggeration to say that they spend their strength in opposing one another. It is not asked that any religious body shall abate one whit of its enthusiasm or zeal on behalf of its own cause, which it thinks the best; but that its members shall accord the same right to all others, crediting them with sincerity and with acting up to the best light they have, and that a period shall be put to "envy and malice and all uncharitableness."

ZEAL FOR PRINCIPLES PROPER.

Nor is it asked that efforts shall cease on the part of any of those "professing and calling themselves Christians" to bring others to share their views on religious matters. We owe it to the principles which we hold dear, and to our fellow men to whom we ought to desire to do good, to offer them the blessings and privileges which our own religious system has brought us. Good neighbourship should lead us to do that. But when the offer has been made them, our duty is done. We are not to go beyond persuasion. We may pity them if they decline our overtures, but we have no right to be angry with them for doing so; and as for violently trying to compel them, such a course is not to be thought of.

DEMAND FOR EXCHANGE OF PULPITS NOT REASONABLE.

Further, the spirit of toleration does not require that there should be an exchange of pulpits between the ministers of the several denominations. The reasons which prevail to make every religious com-

EXCHANGE OF PULPITS NOT REASONABLE

munity consider itself the best, justify its clergymen in desiring themselves to offer the blessings of the Gospel to those who frequent their Churches rather than ask a minister of any separate communion to do so. All the Churches may wish to do their own work in their own way, and no preacher outside any denomination has a reasonable grievance if he be not invited to officiate in the pulpit of any other Church than his own. To demand that he should, on any occasion, is to declare that his status is as good for all occasions as that of the man who usually occupies that pulpit; whereas each Church has its own standard of qualifications for the sacred office.

We do not need to approve of other denominations or their pastors while according to them the right to exist and extend their influence by legitimate means. Our Lord taught the lesson of toleration when He answered John's complaint: "Master, we saw one casting out devils in Thy name, and he followed not us: and we forbade him, because he followeth not us." "Forbid him not; for there is no man which shall do a miracle in My name that can lightly speak evil of Me. For he that is not against us is on our part." The people who claim the right to further the Gospel in a different way from us may not be against Christ although not seeing eye to eye with us. The Apostle Paul also laid down the lines of toleration when, in writing to the Philippians, he referred to some who preached "Christ even of envy and strife; and some of good will," and added: "What, then, notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

RELATIONS OF THE CHRISTIAN CHURCHES

LOVE TO OTHERS DOES NOT REQUIRE COMPANIONSHIP WITH THEM.

Nor are we required to make special friends of those of whose religious principles and character we do not approve. Jesus Christ gave instruction that if anyone has injured us and he cannot be got to make amends, even when the offices of the Church have been requisitioned, "Let him be unto thee as an heathen man and a publican." To a similar effect was the exhortation of Paul to the Corinthians: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no, not to eat." "How can two walk together except they be agreed?" But while neither Christ nor Paul would sanction intimacy with those of whom we do not approve, they did not hint that such persons should be persecuted off the face of the earth. They are to be left severely alone; we are not to take them to our bosoms. "Evil communications corrupt good manners."

Finally, the maintenance of a spirit of toleration does not preclude one religious denomination from the right of criticizing another, provided that other's attitude and action may be trespassing upon the liberties of their neighbours. There is nothing like candour and outspokening if there be a sense of injury sustained. Silent cherishing of a grudge is not the best way of preserving a good understanding. Amicable relations are possible only when justice is done between man and man. Now, in the Province of Quebec, there are grievances of which non-Roman

MARRIAGE QUESTION

Catholics have a right to complain. One of these is that privileges are conceded to the Church of Rome which are denied to other Churches; conceded, too, by Great Britain nearly one hundred and forty years ago.

CHURCH OF ROME IN CANADA.

The agency of the law-courts can be invoked by the ecclesiastical authorities to compel the members of the Romish Church to pay taxes for building sacred edifices and priests' houses, as well as to collect tithes from them. No one else has the right to interfere with the people's gifts to their Church; but they should be voluntary, not forced. The law securing this privilege to Roman Catholics in Quebec Province must be abrogated, so that the relation of the people of that Church shall be the same as that of other communions to their Church properties. What is objected to is a discrimination in favour of the Church of Rome in this matter.

MARRIAGE QUESTION.

Another question which has lately been exciting anxiety and discontent among Protestants, is that relating to marriage. The Romish Church, elevating the ceremony by which marriage is declared to the rank of a sacrament, nevertheless, while claiming to hold the nuptial tie in special reverence, as a matter of fact easily dissolves it. In a recent notorious case, the Church authorities were willing to regularize a marriage which the Canon law found fault with, on payment of a fine of five dollars; but this amount not

RELATIONS OF THE CHRISTIAN CHURCHES

being forthcoming, the marriage was dissolved. This is a matter which touches the civil rights of the whole community, and the grievance has to be removed before good relations become possible between the Romish ecclesiastical authorities and those of other denominations. One of Sir Wilfrid Laurier's pithy sayings runs as follows: "Nothing is finally settled until it is rightly settled." There can be no toleration of unfairness or injustice. It has to be removed.

EDUCATION QUESTION.

There has been friction in Canada, also, over matters educational. The aim of the authorities of the Roman Catholic Church has been to keep their people in their youth as far as possible separate from the youth of other religious denominations; and, indeed, they do not favour the free intermingling of the older persons of their flocks with "heretics," as they are pleased to designate all outside their own fold. This attempt to perpetuate a cleavage between Roman Catholics and non-Roman Catholics, in the State, can only have the tendency to prevent united citizenship, an issue surely to be deprecated. The contention not only for separate schools in all the Provinces, but also for the right of having the French language taught in schools, and employed in the several Legislatures, must be opposed to the utmost if we are to have a strong, united Canadian nation. Let the Roman Catholic Church have a free field, but no favour.

CHAPTER XIV.

THE LIMITED UNION PROPOSED IN CANADA. SKETCH OF THE MOVEMENT.

Presbyterians asked to surrender most—Defects of "Basis"
—Claims of papacy in Canada—The marriage question
—Late Principal Caven's views—The "Confession of
Faith" the only possible "Basis of Union"—Confes-
sion non-sectarian—Doctrine of election—"Nature"
not a force—God selects—Darwin's atheism—Wallace's
theism—Variety cannot compete with type—Dr. George
Adam Smith's position—Interposing will power can
effect change—"Laws of nature" not a force—God the
Great Architect—No waste in "nature"—The "ladder
of life"—Nature fights against miscegenation—New
production of life—Cosmogony and theology—Man the
only religious being on earth—Legal questions involved
in union—A Church changing its creed loses its iden-
tity—Rights of property—Property without legal heirs
reverts to State—Might be diverted to other purposes
—Doctrinal "basis" not to be hindering on ministers.

THE other two Churches ought not to be surprised that the Presbyterians have not shown a keener desire for the proposed organic union than the votes they gave manifest. A much greater sacrifice was demanded at their hands than the Congregationalists and Methodists were asked to make. The creed of the latter is in a less crystallized form than that of the Presbyterians, and has not bulked so largely in their ecclesiastical life as the Confession and Catechisms have with the followers of Knox.

RELATIONS OF THE CHRISTIAN CHURCHES

PRESBYTERIANS TO SURRENDER MOST.

It was, indeed, surprising that so many ministers and elders voted in favour of the substitution of the doctrinal part of the "Basis of Union" for the "Confession of Faith," seeing that there is wanting to it the virile Pauline doctrine of Predestination, that there is in it no reference to the covenant made with Adam, and that particular election and particular redemption are not embraced in it. There is an absence of the outstanding truth of Effectual Calling and its doctrinal corollary of Perseverance which have so largely entered into the domestic instruction of Presbyterians for centuries—which were calculated to confer spiritual dignity upon those accepting them, and which—it may be historically claimed,—imparted fibre to Presbyterians, and begot in them a deep sense of moral responsibility. Under the article "Of the Grace of God," it is stated in the proposed "Basis" that "God, from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation." This is a very different statement from that of the "Confession of Faith": "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free Grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions or causes moving Him

DEFECTS OF BASIS

thereunto, and all to the praise of His glorious grace." The essential clause in the "Basis" is "chosen in Christ," and this may be interpreted as union to Christ, the condition of which union is faith, and faith in Christ is an act of free-will; so that it may be contended that the phrase, "chosen in Christ," means chosen because of foreseen faith in Christ—which is the doctrine of the Methodist Church, but is certainly not that of the "Confession of Faith." The high doctrines of "Free-will and Fate," which Scottish artizans have been wont to discuss when they met at the street corners, had not a little to do with shaping Scottish life and character. The "Basis" does not give that prominence to the sovereignty of God, His sovereign love as included in His purpose, which characterizes the Confession. The Scottish Reformers, following the apostle Paul, the great expounder of Christ, replaced God on the throne of the Universe from which He had been pulled down, in the subconscience of Romanists, by the claims of the priest to be able to create Him in the Mass. Our system makes much of God and little of man, except in so far as he is the object of divine compassion and the subject of saving grace, having for its proper fruit spiritual humility.

DEFECTS OF BASIS.

But to good Presbyterians, the fault of the "Basis of Union" does not lie so much in what it embraces as in what it excludes. There is no mention made in it of the substance of eight of the articles of the "Confession of Faith." Not only are the matters

RELATIONS OF THE CHRISTIAN CHURCHES

of Chapters III and VII to which reference has already been made, that is, "Of God's Eternal Decree," and "Of God's Covenant with Man" omitted; but also Chapter IX, "Of Free Will"; Chapter XVII, "Of the Perseverance of the Saints"; Chapter XXI, "Of Religious Worship and the Sabbath Day"; Chapter XXII, "Of Lawful Oaths"; Chapter XXIII, "Of the Civil Magistrate"; Chapter XXIV, "Of Marriage and Divorce" which, with the Sabbath, receives only passing mention; while the subject of Chapter X, "Of Effectual Calling," is only briefly alluded to under Article VIII of the "Basis." How the Presbyterian members of the joint committee could have agreed that these important matters should not have a recognized place in the teaching of the new Christian Church, which they were about to start, passes comprehension, seeing how large a place some of these topics had in the past history of the Churches of Scotland. Nor are they questions of little importance in Canada. On the contrary, some of them are live issues here.

CIVIL CLAIMS OF PAPACY IN CANADA.

Take, for instance, what is taught in Chapter XXIII regarding the Civil Magistrate: "Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him, from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever." If anywhere in the world, or at any period, it has

THE MARRIAGE QUESTION

been necessary to proclaim aloud this principle, it is in this Canada of ours and now, where the contrary principle is not only avowed but acted on in the framing and administering of laws.

THE MARRIAGE QUESTION.

And if there is any matter on which the Church should not be silent at the present juncture, it is that of marriage, on which Chapter XXIV says in part: "It is lawful for all sorts of people to marry who are able with judgment to give their consent; yet it is the duty of Christians to marry only in the Lord. And therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies" . . . "In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and, after the divorce, to marry another, as if the offending party were dead." . . . "Although the corruption of man be such as is apt to sundry arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or Civil Magistrate, is cause sufficient of dissolving the bond of marriage; wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own ease." The due observance of the Sabbath Day is surely also a subject on which the Church

RELATIONS OF THE CHRISTIAN CHURCHES

should make a pronouncement; yet the "Basis" is quite silent regarding it. No wonder that the vote by Presbyterians for it was so small, for they have very decided views on all the subjects dealt with in the omitted chapters. There seems to be some ground for suspecting that loose views obtain on the points involved, and that some ministers and elders would like to be delivered from the responsibility of holding and maintaining the teaching of the "Confession" regarding them, and think to rid themselves of it by a sidewind, by substituting the "Basis of Union" for it.

LATE PRINCIPAL CAVEN'S VIEWS.

The late Principal Caven may be quoted in this connection: "The instinctive aversion with which errorists regard Confessions of Faith testifies that they feel them to be an impediment in the way. It will frequently happen that the first indication of unsoundness in doctrine—the first token of proclivity towards error—is the hostility manifested towards these symbols which express the beliefs held by the Church of Christ in all ages." Again, dealing with the restlessness about creeds, Dr. Caven adds: "But if men wish to have them cast aside, that each one may be free to believe and to teach whatever he pleases, or to have them fundamentally revised in the interests of Modern Unbelief, it is obvious that such demands and such a spirit must be resisted at all hazards." Objection is sometimes made to the length of the Church's Creed; but that is equivalent to criticizing the fulness of the body of truth embraced in God's Word. There is nothing in the Thirty-three

"CONFESSION" ONLY POSSIBLE BASIS

Articles of the "Confession of Faith" that is not taught more or less fully in the Holy Scriptures; and the purpose of a subordinate standard is that therein is summarized what the Church believes the Scriptures teach on the several important topics embraced therein. And the broader the base of truth which is to be preached in any Church is, the wider and stronger will be the spiritual character built upon it. As has been already pointed out, it is manifest that the larger the number of topics on which people can be got to agree, the fuller will be their Christian fellowship, and the more thorough and fruitful their co-operation in Christian work. This being so, the thing needed to revive the Church's interest in the whole circle of divine truth is for preachers to make sure that none of the great themes embraced in the "Confession" are neglected, but that all receive attention according to their relative importance. Re-affirmation of the carefully conceived and sententiously expressed conclusions of the Westminster divines is what is required to meet the situation of the religious world to-day, rather than a relaxing of them.

"CONFESSION" ONLY POSSIBLE BASIS OF UNION.

And if active negotiations for organic union between the Congregationalists, Methodists and Presbyterians be resumed, it should be on the distinct understanding that all the matters in the "Confession of Faith" shall be taken up and considered. There is nothing unreasonable in this suggestion. As has been already stated, the "Confession of Faith" is not a sectarian document. It has in it no local colouring,

RELATIONS OF THE CHRISTIAN CHURCHES

and is purely undenominational. It is the fruit of earnest and honest enquiry as to the mind of God set forth in His Word, on the part of acute, learned, devout, prayerful, thoughtful men, who took counsel with the views held by their predecessors in all the Christian ages that had been students of the Scriptures. It was previously noted that the ideas of the Westminster divines on Church government and worship did not enter at all into the doctrinal part of their work.

“CONFSSION” NON-SECTARIAN.

The theology of the document is indeed the theology of the Reformed Churches; but that was the theology of Great Britain and of the Protestant part of Ireland at the time. The articles were adopted with a large measure of unanimity, although there were generally a few dissentients when the vote was taken on them. Substantially, they are in agreement, as to doctrine, with the thirty-nine Articles of the Church of England; and doubtless this is one of the reasons going to explain how it is that fellowship with the membership of the Church of England is more sought by Presbyterians than with the Congregationalists and Methodists. Both are the fruitage of the same doctrinal system, with its broadening, steady effects. For that matter, the Congregationalists and Methodists, separating from the Church of England on only one or two issues, may be held to be descended from the Puritan stock that put its stamp upon the theology of the “Confession.” The Baptists, too, being generally in accord with the doctrinal views thereof, might reasonably, along with the Anglicans, Congregational-

THE DOCTRINE OF ELECTION

ists, Methodists and Presbyterians, be asked to join in accepting the "Confession of Faith," as being the national, and the only national, compendium of the system of truth embodied in the Bible. Questions as to Church Government and Forms of Worship are nowise involved, to stand in the way of such acceptance. In any case, nothing less than the acceptance of the "Confession," at least in its main features, is likely to pave the way to an incorporate union of the Congregationalists, Methodists and Presbyterians. On no other condition is the Union movement likely to command the general support of the Presbyterian Church.

THE DOCTRINE OF ELECTION.

The two doctrines of Predestination and Original Sin, against which rationalism has always protested loudly, receive confirmation and support in unlikely quarters. One thing has been abundantly proved by Darwin and Wallace, and that is that only a select number of the seeds of plants and of the procreating cells of animals fructify, while myriads of them fail to do so. That is to say, assuming that the chief physical function of living things is to produce their like and so perpetuate their kind, but a small fraction of them succeed in this primary purpose of their existence. It is only when it is attempted to explain this fact that diversity of view arises. The two eminent naturalists named, by a singular coincidence, about the same time hit upon what each of them thought a solution of the problem: they ascribed the phenomenon to "natural selection," and described the process as the "struggle for existence," and the final result as the "survival of the fittest."

RELATIONS OF THE CHRISTIAN CHURCHES

"NATURE" NOT A FORCE.

But when they speak of "Nature" selecting, they overlook the assumption that they are making it a force, which it is not. Nature is the storehouse of facts, the summary of what has come about, but itself does nothing. Darwin began his discussion with making this admission, notwithstanding which he personifies Nature right through his books, imposing upon his readers the notion that it is a great working force; whereas it is only the aggregate results of all the forces that are in operation among material things. When the subject is probed to the bottom, the real idea is that there is in the seed or cell which fructifies a will power and force by which it plans and executes the *rôle* which eventuates in the reproduction of the species to which the parent of the seed or cell belonged. The absurdity of this notion becomes manifest when attention is drawn to the fact that if one cell out of a thousand wills to reproduce the species and fights for the accomplishment of its purpose, the nine hundred and ninety-nine must be held to will and plan failure to secure the main end of their existence. For if any one cell has power in itself to plan and struggle for the end for which it came into being, namely, reproduction, all the unsuccessful ones must be equally endowed. Since Darwin's day, too, Jean Henri Fahre, the great French entomologist, has shown that insects are not able to plan for themselves or acquire new ways by experience, but obey a blind impulse, having no power to adapt themselves to unlooked-for situations. The term, "survival of the fittest," is a misleading one if

DARWIN'S ATHEISM

it means that there is anything in the successful cell which can be discovered by man's keenest scrutiny as giving promise of special potency. Otherwise it is reasoning in a circle, as much as to say, "the survivor survives." No man can tell beforehand which of the many seeds, when he throws a handful of them on the ground, will be the successful one in growing up to be a plant like the parent one. It is either by chance or by the determination of some unseen will-power and force that the result is as it is. No careful observer of what comes to pass, who thinks clearly, will ascribe the result to chance, and the alternative must be fallen back on, that there is a Supreme will and force producing the results, summed up in the word Nature. The poet's verdict must also be the verdict of science: "Nature is but the name for an effect, whose cause is God."

GOD SELECTS.

It is God who elects what comes to pass in the realm of things called "Nature," as the Scriptures assure us that all that takes place in the realm of Grace is also subject to His sovereign will. This is the great hypothesis which is adequate to account for all phenomena, but without which we have nothing but chaotic perplexity.

DARWIN'S ATHEISM.

It used to be said that Charles Darwin never lost his faith in God, but that opinion was based upon some apparently devout remarks he made at the end of his celebrated treatise on "The Origin of Species." However, later in life he wrote as follows:

RELATIONS OF THE CHRISTIAN CHURCHES

“Disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress.” R. J. Campbell is probably not far astray, therefore, in stating that “the modern mind gets its clue from the cosmogony which it believes in.” A recent writer in the *Nineteenth Century*, a clergyman, too puts the matter thus: “The Church which was more or less fitted at the Reformation to meet the exigencies of a time made new by the Renaissance and the invention of printing, has not been adapted to meet the requirements of a time made new by belief in evolution, and the wonderful inventions of electricity and steam.” Here is the mischievous assumption that spiritual things belong to the same category as experimental science, the ground of which is constantly shifting. The things of the soul are as they have always been since man was constituted. Electricity and steam do not touch the circle of the moral and spiritual in man. And what is demonstrably true in the theory of evolution was known long before either Darwin or Wallace was born.

WALLACE'S THEISM.

True, A. R. Wallace still avows his faith in God, but does not think that the Lord of all troubles Himself with the small things of His universe, but that having started life on its course, it was able afterwards to look after itself and went on evolving itself with the inherent forces which the Creator planted in it. This is not in keeping with the account of things given by Jesus Christ, whose philosophy of life better describes the situation: not a sparrow falleth to the ground without the Father; but “the very

DR. SMITH'S POSITION

hairs of your head are all numbered." In all living things as well as in the hearts of men, "God worketh both to will and to do of His good pleasure."

VARIETY NO CHANCE AGAINST THE TYPE.

It was one of Darwin's theories that the varieties which are ever and anon appearing among the ordinary forms of species might have a better chance, those of them that the surroundings favoured, than the ordinary typical specimens, and thus new species might be gradually formed. But since he thus speculated, the good monk, Mendel, discovered a law bearing on this point which wholly confutes Darwin's notion. In terms of this law, the force of heredity is shown, by innumerable experiments and observations, to be persistent, so that accidental variations have no chance to compete with the ordinary typical specimens of a species.

ORIGINAL SIN TRANSMITTED.

Heredity is the prevailing law of all life. So that the theological tenet which holds that the taint of sinfulness is transmitted from parents to their children is quite in keeping with the teachings of biology. Heredity is a persistent principle, belonging to all life, physical and moral.

DR. GEORGE ADAM SMITH'S POSITION.

In view of the now well-known position to which his speculations on life led Darwin, one cannot but regret that Principal Doctor George Adam Smith, after admitting that the doctrine of evolution is not

RELATIONS OF THE CHRISTIAN CHURCHES

yet proved, and that in some of its forms it is never likely to be proved, should have brought himself to pen the following eulogium of it in his Memoir of Professor Henry Drummond:

“It is needless at this time of day to point out the surpassing grandeur of the new conception. How it has filled the Christian imagination and kindled enthusiasm in the soberest scientific minds is known to all. For that splendid hypothesis we cannot be too grateful to science, and that theology can only enrich itself which gives it even temporary place.”

It evidently did not so dispose the mind of its greatest champion; and Bernard Shaw, in his own vigorous and irreverent way, better interprets the trend and final issue of the theory than the learned Principal, when he avers that Darwin has “cast God out of the window.”

INTERPOSING WILL POWER CAN EFFECT CHANGES.

The theory, even as regarded by Doctor Wallace, who is not an atheist, eliminates God from any part in the ongoings of life on the earth. Whereas all the facts cited by Darwin himself regarding pigeons and domestic animals as well as the wonderful effects secured by Burbank in his treatment of plants, showing that the interposition of will and special human agency had to interpose to secure the modifications of life pointed out, go to support the view set forth by the Lord Jesus Christ that things great and small, both material and moral, come to pass according to the will of God and by the exercise of His power. For if the pigeons and plants had not been directed

GOD THE GREAT ARCHITECT

by human agency, the changes could not have been realized that are noted. Things left to themselves, to the forces with which they are endowed by their Creator, who works in them, would not have experienced the changes wrought by human intervention, and, according to Mendel's law, if left to themselves for a considerable length of time, so as that new generations could be produced, they would gradually return to the parent types.

SO-CALLED "LAWS OF NATURE" NOT A FORCE.

The same remark has to be made respecting the word "law" as regards the physical universe, that was made about Nature. Law, as thus used, is not a force or an entity, but it is the summing up of the order of observed facts. Law, in this sense, is not the author of the facts but only indicates the orderly manner in which observed events occur. There is no such thing as a law of nature in the sense of an effective force. Both the earth's crust, and the remains of animal and vegetable life traceable thereon, unite in showing that things were not always as they are now in the northern and southern hemispheres, the assumption on which Hume's famous argument against miracles rested. The universe is not governed by law, but according to the plan of God, its great Architect, by whom and for whom are all things, and in whom all things consist.

GOD THE GREAT ARCHITECT.

All existence and all events fall easily in, and are included in, this theory, but no other theory is ade-

RELATIONS OF THE CHRISTIAN CHURCHES

quate to explain the phenomena that come to our notice in us, around us and above us.

The objection urged against the great hypothesis of theism, that the plan of the universe has been a woeful failure, and that its architect did not plan wisely, or at least execute His plan successfully, seeing what a waste of life, or rather what a frightful amount of aborted life is everywhere shown in the "struggle for existence,"—to use the phrase of the poet, the earth's surface being "red with tooth and claw." The phrase is manifestly inapplicable to the large domain of vegetable life, all the processes in connection with which are silent processes.

GOD'S DOMAIN ONE OF CO-OPERATION.

There is no token of a struggle going on among plants, either among themselves, or as against the animals that feed upon them. And the amount of struggle among animals in their native haunts is much less than is usually imagined. The helpless, when they do fall a prey to the stronger and more ferocious, accept their fate easily. Doctor Livingstone's experience when in the embrace of the lion justifies us in believing that the victims of ravenous beasts suffer nothing, even from terror, once they are seized. The mouse suffers nothing, we may believe, in the claws of the cat.

NO WASTE IN "NATURE."

Besides, when objection is taken to the waste of cell life which takes place by so few cells developing into mature plants or animals, as the case may be,

NO WASTE IN "NATURE"

it is overlooked that while it is conceded that the primary function of all life is direct reproduction, yet the cells begotten also serve a secondary purpose, and that is a social one, namely, aiding in the sustaining of life separate from their own. The chemist knows that there is no waste in Nature, although matter is continually changing its form. All living things are linked together and are mutually dependent. Multitudes of cells that are begotten but do not fructify aid in fructifying other cells. Of the acorns borne by an oak tree, perhaps only one will have a place found for it to give birth to an oak; but all those other acorns that lie and decay under the tree do not fail of a purpose in existence; for when they are dissolved and the chemical elements composing them return to the soil, they yield, in a concentrated form, the very matter which best upholds the life of the parent tree, and enables it to continue to yield acorns. Though these decaying acorns do not themselves give birth to oak trees they contribute indirectly to the perpetuation and propagation of the species. This illustration will serve to make emphatic the fact that the whole round sum of things in being, called Nature, is one great family which is interdependent, some making sacrifices for the rest, as the members of a family are ready to do for the best interests of the whole. In short, the lesson of self-giving which finds its highest and noblest exhibition in the giving of Himself by the Son of God, is taught us throughout the entire realm of created things. This is the right way to regard the phenomena of life, not as a struggle for existence, but as a noble social fabric, made up of interde-

RELATIONS OF THE CHRISTIAN CHURCHES

pendent, co-operating elements, each contributing to the welfare of the whole.

THE LADDER OF LIFE.

Biology presents a scale of graduated living beings, plants and animals, of an infinite variety of forms, from the simple cell to the sturdy oak, on the one part, and man, on the other. These are contemporaneous to-day, the cell of the protocoecus or the amoeba, which is not unlike the cell out of which the oak or the man develop, but which has not in it the capacity to rise above the status of its parent, remains a protocoecus or an amoeba. The theory of evolution is that all the higher forms of life at one stage in their history were where the protocoecus and the amoeba are now, mere protoplasm; and that by some inherent potentiality and ambitious qualities in said protoplasm, they, by stirrings and strivings, through countless ages, have emerged into the multitudinous forms of life now upon the earth. It surely requires a brilliant imagination to conceive that any protoplasm should thus plan a distinguished career for itself, aiming at becoming an oak or a man. Yet people degrade the term Science by calling such fantastic imaginings or speculations by its name. Principal Smith is wrong in saying that the "splendid hypothesis" is due to "Science." Hypothesis does not belong to science but to speculation. Nor is it scientific to be overawed by great names. The very idea of species is a contradiction of this theory. In the realm of things called Nature it is found that like begets its

"NATURE" FIGHTS MISCEGENATION.

like; but that there is a bar to the mating of things that are unlike. That is to say, reproduction is promoted by wedding individuals of the same kind, called species. Nature protests against the marrying of individuals outside of species. This is an invincible tendency in living things, and it is to be presumed that this tendency has always existed.

"NATURE'S" FIGHT AGAINST MISCEGENATION.

This fight against the mingling of living beings, by which species are kept pure and separate, notwithstanding the mysterious appearance of varieties among them, and the curious fact that there is a constant return to the type, when the variety and type are mated, as Mendel proved, surely make it impossible that any one of the existing species has been evolved out of one lower in the scale. The unanswerable question in this connection is, if it is a law of nature to be ever moving towards something higher, why has that further development has ceased at man? The latest estimate, made by people calling themselves scientific, of the period of his existence upon the earth is twenty millions of years,—only a wild guess. Surely, by this time, assuming the correctness of the guess, there should be some tokens of the acquisition of wings or some other sign of his rising a step higher in the scale. It is an interesting fact that the latest scientific speculation, as propounded by Professor Schaefer, in his presidential address to the British Association, goes to support the old-fashioned theory that life was started anew at different geological eras in forms suitable to the

RELATIONS OF THE CHRISTIAN CHURCHES

new conditions prevailing on the earth after great convulsions which brought formerly existing species to an end.

NEW PRODUCTION OF LIFE PROPHESED.

Professor Schaefer asks, Since geology testifies that life was not always on the earth, but in due time appeared upon it, why may not that happen again which happened once? And no one appeared disposed to challenge the reasonableness of his query. He thinks that chemistry is near the great goal of being able to start a new form of life. Although it would be more accurate to speak of the chemist than of chemistry, if anything comes of the prophecy, it will not be by any action of the elements left to themselves, but of the interposition of man as the force bringing the elements into conditions and relations different from those in which "Nature" places them. The scientists who used to scout the notion that God at sundry times started new forms of life on the earth, as its condition made it suitable for them, do not seem to have laughed Professor Schaefer's announced expectation to scorn.

COSMOGONY AND THEOLOGY.

In conclusion, the science which would eliminate God from the universe has no valid foundation in the facts belonging to the realm called "Nature"; and those who have been creating in their minds a cosmogony on the assumption that the Darwin-Wallace theory of evolution is true, had better reconstruct it and withdraw from the critical and theological

MAN ALONE A RELIGIOUS BEING ON EARTH

superstructure they have erected on it, returning to the old-time belief of the genesis of things, as the only one that is compatible with the phenomena of the universe: "In the beginning God created the heavens and the earth." And as variety characterizes all being, the great Architect having planned a curious and interesting ladder of life for both plants and animals, which, though conformed to general types, yet show endless minor differences, so is it in the realm of mind and spirit.

MAN ALONE A RELIGIOUS BEING ON EARTH.

Man is by his constitution a religious being, but all men are not alike. Having had conferred upon them by their Creator the power of separate thinking, willing and believing, and being called upon to live up to the gifts bestowed upon them, their conclusions on religious matters differ, as their conditions differ. Left free to think and choose, it is quite consistent with those conditions that men honestly in quest of truth shall arrive at different conclusions on spiritual matters. This being so, anything like compulsion to prevent the free play of thought and affection, in interpreting the materials by which the religious life is promoted and supported, is to be resisted. On this foundation the claim of freedom of faith and worship rests, as well as the liberty of prophesying. The different phases of Christianity, therefore, existing on the earth, in so far as they began in a desire to know the truth and hold by it, are to be tolerated; and in the mutual recognition of Christians by one another as followers of the Lord Jesus Christ, as they under-

RELATIONS OF THE CHRISTIAN CHURCHES

stand and believe the Gospel, they will be really one in spirit, and their evincing of this unity, in spite of their diversities, will be a convincing spectacle to the non-Christian world.

LEGAL QUESTIONS INVOLVED.

The legal points involved in the movement for organic union are very important. There is first the question of the rights of minorities. In the administration of the ordinary affairs of life, when opposing interests and wills are required to act together, government by majority is a rough and ready way of determining the course to be pursued; but the principle has its limitations. The majority is not necessarily right; and this is recognized by the right of dissent accorded to members of Presbyterian assemblies of every kind. The dissenter is not constitutionally bound by the decision from which he dissents.

CAN A CHURCH CHANGE ITS STANDARDS?

The question, too, whether a Church can change its beliefs and mode of government is an exceedingly important one. To begin with, when it started out on its career it is presumed it made sure of its ground and entertained no thought of ever changing any of the principles for which it contended, and certainly made no provision for a method by which its constitution could be changed. This is to be taken for granted.

MUST THE MAJORITY RULE?

It is said in this connection that the majority must rule. It is trifling with a serious question when it

MUST THE MAJORITY RULE?

is proposed to apply to matters affecting conscience and religious conviction the methods by which the ordinary affairs of life are disposed of. It is not a principle of the Reformed Churches that the majority must rule. They were started by minorities. Protestants are a minority. For that matter Christianity itself is a minority. It is not denied that a majority in the presbyteries and assemblies may vote to substitute the "Basis of Union" for the subordinate standards of the Presbyterian Church in Canada; but, as it is not pretended that the "Basis of Union" is the equivalent of these standards, nor would it serve its purpose if it were, when the majority have so voted they cease to be the Presbyterian Church, and it is denied that they can compel the minority to give up the old standards to which they have declared their allegiance. For the majority to propose, therefore, to seek legislation to take all the property of the Presbyterian Church, as the "Basis of Union" directs, is nothing short of monstrous. Parliament has never violated a trust; and they are surely infatuated who believe that ten Legislatures and the Federal Parliament could be induced to strip those who may desire to perpetuate the Presbyterian Church in Canada of their rights in the property of that Church, and bestow it, not only on those who have abandoned the creed which they formerly professed, but upon Congregationalists and Methodists as well.

One of the articles in the "Basis of Union" proposes to invest in a majority full power "to legislate on matters respecting doctrine, worship, membership and government of the Church," under cer-

RELATIONS OF THE CHRISTIAN CHURCHES

tain specified conditions, assuming that the identity of the Church would remain although everything that characterized it might be altered. Such a position is wholly indefensible, and it is not to be wondered at that thoughtful Presbyterians hesitated to approve of it. The "Barrier Act" of the Presbyterian Church in Canada limits the matters that can be dealt with in the way of making changes. It reads: "No prepared law or rule relative to matters of doctrine, discipline, government or worship shall become a permanent enactment until the same has been submitted to Presbyteries for consideration." The proviso has clearly reference only to the administration of the Church's doctrine, discipline and worship, and does not contemplate any change in them. It is only laws or rules relative to them that are alterable according to the Act,—the terms of subscription, for instance. This is evidently the position taken by the Presbyterian Churches of Great Britain. Even when relaxing the obligation to adhere strictly to certain portions of the Confession, they have been careful to leave the original text intact, when arranging terms of subscription and declaratory acts.

The "Barrier Act" being mentioned, it is of importance to consider how impossible it is that it could be meant to apply to any situation such as that created by the Union movement. Not only was it necessarily beyond the thought of those framing the constitution of the Presbyterian Church, or drafting the "Barrier Act" as an instrument for providing such changes in the method of administering the constitution as experience might require, to have in contemplation a complete transformation of the

RIGHTS OF PROPERTY

Church such as is now proposed; but inasmuch as the changes proposed affect other Churches and are meant to affect them, it is manifest that the "Barrier Act" cannot be invoked as allowing the Church to change its doctrines, its polity or its forms of worship. In short, it is impossible by constitutional means for a Church to set aside its characteristic standards and yet retain its identity. This can be accomplished only by a revolution.

RIGHTS OF PROPERTY.

The question of the rights of property is a very grave one. Being decided to the members of any denomination, property is not vested in them as individuals and their heirs, like private property, but in them only so long as they continue to hold the doctrines which distinguish the denomination. This has to be carefully borne in mind. The property is not held for persons, but for religious purposes. It is the promoting and upholding of a certain class of specified views, and it has been acquired and perhaps for generations accumulated for these purposes.

Even a slight departure from the creed in favour of which the property was decided was held. in the Free Church of Scotland case, to have incurred the forfeiture of claims to the property, which was adjudged to the small minority that remained steadfast to the standards as they existed when the Free Church was started. Applying the principle, much more would it follow that laying aside the "Confession of Faith" altogether and substituting for it the "Basis of Union," the majority of the Presbyterian Church, should they push organic union to extremities in the

RELATIONS OF THE CHRISTIAN CHURCHES

face of a large minority, would inevitably forfeit any right to be counted the Presbyterian Church when they had done so, or to continue to possess the property deeded to that Church. It could be legally and justly claimed only by the minority not changing its faith.

PROPERTY MAY REVERT TO STATE.

In discussing this point, the case of a minority dissenting from Union proposals and determined to continue the Church as it has been has been considered; but what would be the situation in the case of a Church resolving unanimously to lay aside its old standard of faith and government, and adopt the "Basis of Union" in its stead? The property in such a case would revert to the State, like any estate to which no qualified heir can be found. The Union Committee realized this when they provided for the obtaining of legislation to secure the properties of the three negotiating Churches to the proposed United Church. Say that the Methodists all acquiesced in the Union movement while a minority in the Presbyterian Church made good its contention and secured all the property of that Church, would the Methodists ask legislation in such an event to share the property which they owned while still Methodists with the landless Presbyterian majority which went into the Union? For that matter, they cease to be qualified to call the property theirs as soon as they make application to the Legislatures for Acts to have it deeded to the new organization. Having changed their creed, they have no more legal right to the property than Roman Catholics or Anglicans have,

MIGHT BE DIVERTED TO OTHER PURPOSES

and certainly have no right to ask that Congregationalists and Presbyterians shall enjoy the advantages of the property, since it was acquired generations ago, it may be, for quite another purpose. This is the view which legislators would be likely to take of the matter. It would be an awkward thing, for instance, if the Legislature of the Province of Quebec should be asked to sanction legislation to alter a trust of this kind, and should say, "The trust is at an end; we will distribute this property among all the Churches of the Province, or we will devote it to public education, or some other general object."

MIGHT BE DIVERTED TO OTHER PURPOSES.

It would be perfectly competent for the Legislature to do so. In fact, at the time when the Act for the Union of Presbyterians in Canada was passed in 1874, the Legislature of Quebec insisted upon changing some of the clauses of the Bill, as a condition of passing it, and one of these was a provision that should any Presbyterian ministers or congregations decline to become parties to the Union, their rights of property should remain intact. And this was a case in which only a change of Church names, not a change in standards, was involved. And yet, one of the resolutions in the "Basis of Union," proposed for the three negotiating Churches, is that there shall be no reserving of property for minorities, so that there can be no repetition in Canada of the Scottish Free Church situation. The sense of fair play amongst the Presbyterians of Canada would never allow any minority, faithful to the Church of their fathers, to be entirely stripped of the property

RELATIONS OF THE CHRISTIAN CHURCHES

secured in the past for the promotion of the cause for which they contend.

There are many other things in the "Basis of Union" open to criticism which cannot be dwelt on here; but there is one additional point which must be noticed, and that is the fact that the ministers of the United Church are not to be pledged to the contents of the "Basis of Union," brief and inadequate though it be. That is to say, this Church of the future is to hold itself responsible for the teaching of all its ministers, and yet the ministers individually are not to be liable to be called upon to answer to the Church for what they teach. Here again the Presbyterians have shown discernment in declining to throw the doctrines of their Church into the melting-pot, especially as the terms used to designate the Bible are somewhat ambiguous, leaving the individual reader and preacher free to accept or reject any particular part of it he pleases: "We receive the Holy Scriptures of the Old Testament and of the New Testament, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ."

CHAPTER XV.

THE BASIS OF UNION.

Nature of the movement—Does not fulfil idea of union—
It must be imperialistic—The denominations flocking
to Canada—Union not for the interests of Canada—
Presbyterianism tested—Its product—Character rests
on belief—Testimony of others—Its position in Canada
—Not a spent force—People want their own Church—
Methodists lead in Ontario—Separate Churches most
influential—Biology does not favour amalgamation—
Certainty, with shortcomings, better than uncertainty.

IN 1902, a movement was begun to promote a union of the Congregational, Methodist and Presbyterian Churches in Canada. It originated nominally in a memorandum addressed to the General Assembly of the Presbyterian Church in Canada by the General Conference of the Methodist Church, in session at Winnipeg, on September 17th, 1902; but, actually, the Methodists declare, in an address given at that Conference by the late Principal Patrick, of Manitoba College, Canada, who suggested the desirableness and feasibility of such a Union. The memorandum was presented to the General Assembly of the Presbyterian Church in Canada in June, 1903, by its Committee on Correspondence with other Churches, and the Assembly remitted it to that Committee for consideration. On the recommendation of the same Committee, the subject was dealt with by the General Assembly in 1904, and a Committee

RELATIONS OF THE CHRISTIAN CHURCHES

was appointed to meet and confer with the Committee which the Methodist General Conference had appointed for the purpose. The Congregational Union of Canada took similar action. The Presbyterian General Assembly recommended that the scope of the Methodist memorandum be widened to embrace "any other Churches" that might be disposed to enter into negotiations for Union. This was subsequently done, and the Church of England in Canada and the Baptist Churches of Canada were invited to participate in the movement. They all declined to do so, however.

ANGLICAN CONDITIONS.

The Anglican Church could share in the negotiations only on the stipulation that the "historic episcopate" should be conceded as a starting-point. This the three Churches, at first engaged in discussing Union, declined to grant, and nothing further was heard from the Church of England on the subject. The Baptists did not feel free to make the points on which they differed from the negotiating Churches open questions, and so they did not enter into the movement.

At the meeting of the Presbyterian Assembly, in 1904, it was pointed out that the limiting of the Union proposals to three denominations would make it inapplicable to cite the Lord's petition, "that they all may be one," in support of any aim short of embracing Christians of every name, assuming that the thought of a single world-wide organization was what was in the Saviour's mind. The force of that

MUST BE IMPERIALISTIC

objection was felt more and more as negotiations proceeded, and the zealous promoters of the limited Union have ceased to dwell upon the earnest supplication of the Master as an argument in favour of what they have set their hearts on. The logic of the situation points too strongly in the opposite direction, inasmuch as the body resulting from the amalgamation of these three negotiating Churches would only be an addition to the numerous existing Christian organizations, instead of lessening their number.

MUST BE IMPERIALISTIC TO BE EFFECTIVE.

And if the movement for Union in Canada is too limited to meet the aspiration of the Lord's eager petition, as it is usually interpreted by the champions of organic incorporation, it is manifestly too limited in another important sense. Confined to Canada, it is foredoomed to failure. The denominational affinities of the negotiating Churches are world-wide, and the movement, to be effective, should be correspondingly world-wide. It is specially necessary that there should be a drawing together of these bodies in their native home, the United Kingdom of Great Britain and Ireland, before success can attend the endeavour to bring them together in Canada. It is really an imperialistic question. Not only have the Churches in Canada been largely made up of members joining them from the Mother Country, but they have also drawn their inspiration in a great measure from the example and teaching of the British Churches; and the same sentiment which made itself so strongly felt in relation to the Reciprocity movement in 1911

RELATIONS OF THE CHRISTIAN CHURCHES

undoubtedly operates against separation from the parent Churches across the sea. But it is a matter with an outlook still wider; it concerns not only our fellow subjects in all the overseas Dominions of the British Crown, but also our co-religionists in the United States as well, and on the Continent of Europe. Congregationalists, Methodists and Presbyterians everywhere must be parties to any proposals of the kind, to make them effective in Canada. Each of these denominations has begun convening assemblies of representatives gathered from all over the world, and it ought to be for these to take steps to make overtures towards a uniting of their forces. For Jesus Christ never intended that the operations of His disciples should be determined by geographical boundaries, and to speak of the Church of Canada is a misnomer. The Presbyterian Church is one throughout the world; so are the Congregationalist and Methodist Churches, although there is perhaps not so much uniformity amongst them as amongst the Presbyterians, and they should move as one.

DENOMINATIONS FLOCKING TO CANADA.

This point is of great practical importance as affecting Canada at the present time. Strangers, numbering several hundreds of thousands, are pouring into the Dominion every year, of whom a certain proportion are Congregationalists, others Methodists, and others Presbyterians. As they enter the country, one of the things they properly make enquiry about is whether the Church to which they belong is represented in the district in which they think of settling.

UNION NOT BEST FOR CANADA

Should the three denominations mentioned agree to sink their differences and form a united organization, under a new name, of those of their faith at present in Canada, what is to become of the Congregationalists, Methodists and Presbyterians who shall hereafter become citizens of the Dominion? Not being parties to the amalgamation effected before they took up their abode in Canada, it is not to be assumed that they will cast in their lot with it. Will they not rather do what the pioneers in the Eastern Provinces did when they found themselves without the religious services which they prized, import preachers of their own faith and organize Congregationalist, Methodist and Presbyterian Churches? Coming to the country in such vast numbers as they are, this they would very soon be able easily to do, and all the denominations previously existing would be replaced, with a new one added. Should a world-wide movement for amalgamation, however, be gone about, and come to a successful issue, there would be at least two fewer Christian organizations on the globe as a result.

UNION NOT BEST FOR CANADA.

But would it be in the interests of Canada as a whole, that the proposed limited Union of these three denominations should take place, even if there were greater unanimity amongst them than there is on the subject? The question is at least a debatable one. Each of these ecclesiastical bodies represents the natural outgrowth, for a long period, of the free application of thought to the explication of the Word of God. Each of them finds favour with a certain

RELATIONS OF THE CHRISTIAN CHURCHES

class of mental temperament, and so each of them has found a place for itself in the world as a force making for the betterment of mankind. Are they, therefore, not all needed, it may be asked, at the present time in Canada, when we are receiving so large a mixed population from Europe and the United States especially? Will not more people have their idiosyncracies met by the three Churches, operating on their own historic lines, than if all were combined into one, in some unhistoric form?

PRESBYTERIANISM TESTED.

Of the three systems, the Presbyterian one has been most favourably situated for being thoroughly tested. It has had Scotland pretty much to itself as a theatre on which its principles could be exhibited and the fruit of them shown. The Province of Ulster, too, has afforded a fair field for the operation of Presbyterianism for nearly as long a period, with few either co-operating or opposing influences to modify it. Congregationalism and Methodism, on the other hand, have co-existed with other religious systems, and whatever results have been shown where their ecclesiastical operations have been carried on, have been the product of the combined influences of all the religions brought to bear upon the people. The work accomplished by these two dissenting communities cannot be entirely separated from the powerful influence exerted upon the whole nation by the Church of England. If these two Nonconforming bodies have, to some extent, put their mark on the members of the National Church, they have probably,

CHARACTER RESTS ON BELIEF

in equal measure, been influenced in turn by their more numerous neighbours of that Church. The same is true of the situation of Congregationalism and Methodism in the United States, and in the British Dominions beyond the Seas,—the influences exerted by them cannot be held up and shown separate from all the other religious influences with which they are blended.

ITS PRODUCT.

The Presbyterian system, however, has had a chance to show what it can produce, with extremely little of any kind of outside influence to leaven it. And it is conceded on all hands that it has given a good account of itself in Scotland and in the North of Ireland. It has the advantage over the two other systems with which it is proposed to incorporate it of having historically demonstrated what it can do by itself. And it is to history, rather than to speculative theories, we must appeal in order to determine the value of an institution. The system of doctrine and government introduced by the Scottish Reformers has demonstrated its fitness and worth in the formation of a typical national character.

CHARACTER RESTS ON BELIEF.

It has been already remarked that there is a constant relation between belief and practice. The creed of a people moulds their lives. The national ideal held up before the entire body of Scotsmen, by Knox and his co-workers, who were true patriots as well as

RELATIONS OF THE CHRISTIAN CHURCHES

zealous evangelists, contributed to the production of an intelligent, thoughtful, liberty-loving race. The people in Scotland do not themselves appreciate how singularly favoured they have been in this regard. What they have they take as a matter of course, and they are not so enamoured of it as not to be ready to criticize it or regard it as a system without faults. Mention has already been made of their mental hospitality. Not having at home any other system with which to compare their own, the result of placing which side by side with Presbyterianism might lead to even a stronger attachment to that system than they show, they, at least in their own country, are modest in their claims as to the merits of their Confession, Catechisms, Forms of Worship and Church Government. In their conferences with other religious bodies they have been slightly too self-depreciating in respect of the heritage of these historically-demonstrated valuable documents. It is when they leave their own country, and have an opportunity of measuring their system with others, rather than comparing themselves among themselves, which we are reminded is not wise, that they are really in the best situation to estimate it aright.

TESTIMONY OF OTHERS.

Better still is it to have capable judges outside the Presbyterian Church to bear witness to its worth. The late Right Honourable W. E. Gladstone, an Englishman by birth, and an Anglican by profession, was well known to be a "High Churchman," and to have had no leanings towards Presbyterianism,

TESTIMONY OF OTHERS

although of Scottish and Presbyterian descent; yet was constrained to offer this testimony as to the elevating and self-educating tendencies of that system: "It has given to Presbyterian communities advantages which in civil order belong to local self-government and representative institutions, for example, orderly habits of mind, respect for adversaries, and some of the elements of judicial temper; the development of a genuine individuality, together with the discouragement of mere arbitrary will, and of all eccentric tendency; a sense of common life and the disposition energetically to defend it; the love of law combined with the love of freedom; last, not least, the habit of using the faculty of speech with a direct and immediate view to persuasion."

This testimony is as high as it is impartial, and came from one eminently qualified to give it. Equally emphatic and appreciative was the estimate formed by the late Honourable Whitelaw Reid, Ambassador of the United States of America to the Court of St. James's, England, as delivered in an address at Edinburgh, Scotland, a few months prior to his lamented death. Speaking of the position and influence achieved in the United States by Presbyterians from Scotland and the North of Ireland, he declared that they formed a most valuable class of citizens, thrifty, well-conducted, leaders in every good cause, making themselves effectually felt, wherever they cast in their lot, as strong supporters and defenders of liberty and righteousness. The Right Honourable James Bryce, British Ambassador at Washington, also a most competent witness, even though himself a Presbyterian (for his historical studies have led

RELATIONS OF THE CHRISTIAN CHURCHES

him to search into things and weigh them judicially), in an address to a Presbyterian Convention in New York, accorded the same high standing and influence for good to the Presbyterians as a political, moral and religious force, wherever found.

ITS POSITION IN CANADA.

They have made themselves felt in Canada as elsewhere, and their fellow citizens of other races and religions have shown confidence in their ability and integrity by placing them in positions of authority and trust in commercial, industrial, educational, financial and political spheres. Their Church, too, seems to have commended itself to the good opinion of the people of the Dominion, since by the recent census it is shown to have stepped up into the second place among the denominations, Roman Catholics alone being more numerous; while in the Western group of provinces it leads even the Roman Catholics. Being such a proved force for good, as the first truth impressed upon them, in the Shorter Catechism,—“Man’s chief end is to glorify God”—might be expected to make them, is it a proposal to be seriously considered at this formative stage in our country’s history, to do away with it as a distinctive influence?

NOT A SPENT FORCE.

Its force is not yet a spent one; and it should hear the call of its Great King and Head to devote fresh eagerness and energy to the task of building up a great northern nation in this portion of the Western world. The Presbyterian Church is girding itself

PEOPLE WANT THEIR OWN CHURCH

for this work, and its people have never failed to respond to commendable calls addressed to them. The fact alluded to above, that the Presbyterians have become, next to the Roman Catholics, the largest of the religious denominations in the Dominion, would seem to indicate that a considerable proportion of the British and American immigrants entering Canada belong to their communion. The Anglican Church has also forged ahead during the last decade, owing probably to the same cause, that England has sent so many of its sons and daughters to help to occupy and develop the resources of this land, although it is matter of rejoicing that it has of late years been earnestly grappling with the subject of Church extension both in the old provinces and in the new Western territories. The problem of providing adequate religious privileges to the newcomers, whose denominational predilections are still pronounced, can, it is reasonable to assume, be more successfully achieved through the agency of the representatives in Canada of the Churches to which they belonged ere they left home.

PEOPLE WANT THEIR OWN CHURCH.

It is natural that they should expect to be cared for by the ministers of their own communion. Should the period soon arrive when the inflow of immigration shall be less pressing, it will be easier to consider the question of the consolidation of the Churches. For the present, the several existing branches of the Christian Church alone are in a position to deal with the supplying of the religious needs of their adherents.

RELATIONS OF THE CHRISTIAN CHURCHES

Because, all that has been urged regarding the duty of Presbyterians to do their utmost to give to their own members, who are flocking into the country in such numbers, the means of grace, applies equally to the Methodists, especially, and to the Congregationalists, in a measure. A certain proportion of the hundreds of thousands of additions annually made to our population belongs to them, and they alone can afford them the spiritual ministrations to which they have been accustomed and for which they naturally long in their new homes. The discussion of union with other denominations is a new problem to them, and they cannot be supposed to take an interest in it, or to favour it. First of all they must be got within the fold under shepherds that they recognize. No one else can serve them so influentially as such pastors as they have been used to.

METHODISTS LEAD IN ONTARIO.

The great Province of Ontario is that in which the Methodists are still far in the lead of all the denominations. To this prominence they are entitled by reason of the earnest and sacrificing services which they rendered during the earlier decades of the history of the Province. They ministered, even in John Wesley's time, to many of the United Empire Loyalists who settled on the frontiers of Ontario, along the shores of the St. Lawrence River and the Great Lakes, and they have never lost their hold on the Province which they then obtained. This fact gives them a great leverage for good, especially among the families removing from Ontario to the

SEPARATE CHURCHES MOST INFLUENTIAL

Western Provinces. No one else can minister to them as the preachers to whom they have been accustomed can. Anything which would divert attention from the duty of supplying the ordinances they need to the multitudes of strangers entering our borders must therefore appear to be untimely.

SEPARATE CHURCHES MOST INFLUENTIAL.

It might be argued that instead of keeping up old traditional views of language, race and religion in this new land, it would be better to suppress them, and get people to forget their past, in order to secure solidarity and a Canadian sentiment and character. That is a very pretty theory; but though specious, it is not sane. Every man is the product of the past, and what will be the best for Canada is that which will make the most of every individual in it. When each person is developed to the utmost, the sum of the accomplishments will make for the joint greater lives of the people. Consequently, considering how sturdy the principles and strong the will power of the Presbyterians of Scotland and Ulster are, the more of these that can be imbedded in the early development of the new provinces of the Dominion the better it will be for them; and neither the church nor the school will be neglected wherever the Shorter Catechism is taught in the homes of the people.

BIOLOGY DOES NOT FAVOUR AMALGAMATION.

The fascinating theory, on the other hand, is entertained by some, that if the good qualities in the three

RELATIONS OF THE CHRISTIAN CHURCHES

denominations under consideration were blended together we should then have in the new combination the stability characteristic of the Presbyterians, the fervor of the Methodists and the passion for freedom of the Congregationalists. The teachings of biology do not support any such theory. Crosses between varieties of a species are always weaker than the parent stocks, and in competition with the originals always go to the wall, as is illustrated in Mendel's law. An amalgam does not retain the outstanding qualities of the parent metals; nor when chemical substances act on each other do they jointly exhibit the qualities which belonged to them in their separate state. The three denominations have acquired characteristics during the hundreds of years of their history. They suit certain classes of minds, and we know what to expect of them; but no one is in a position to foretell what sort of an institution would result from the organic union of the Congregationalists, Methodists and Presbyterians. In the very nature of things there could be no enthusiasm in proclaiming views which have to be a compromise. Everything must be of a neutral tint; people must be on their guard lest they offend the sensibilities of their new allies. Such a condition of things could not make for strength, whatever else would characterize it. If there must be forbearance within the walls of the proposed new ecclesiastical edifice, why may not that forbearance be as well exercised in the open, in a free atmosphere?

CERTAINTY PREFERABLE TO UNCERTAINTY

CERTAINTY, WITH SHORTCOMINGS, PREFERABLE TO UNCERTAINTY.

In view of all the circumstances, why should Presbyterians, Methodists and Congregationalists abandon the methods which long experience has shown to be, in their judgment, most in accordance with Scripture and most effective, and modify their plans to secure an uncertain result? Those who demand a reconstructed Church, and agree that the new combination of forces thereby to be gained would be best for meeting the emergency in the mission fields of the Great West, have lost faith in the Churches as they are at present constituted, not because they are unscriptural, but because they do not seem to be able to furnish the agencies required for the great task assumed to be set before them. Is such want of faith warranted? Let us look back to the beginnings of the Gospel. Jesus Christ chose only twelve men, in the first instance, to be His witnesses and the heralds of His salvation, afterwards adding seventy to co-operate with them. And yet to this small body of men the commission issued to make Christ known to the ends of the earth. From the standpoint of the faint-hearted of to-day He ought to have appointed twelve hundred thousand instead of only twelve. Judged by the imagination, which is appalled by the greatness of the mission work to be overtaken in our new Provinces, our Lord's provision for the evangelization of the world was inadequate. He knew that it must seem so to faint souls, but He directed them to look beyond what man's way of calculating forces deemed fitting: "Fear not, little flock; it is your Father's

RELATIONS OF THE CHRISTIAN CHURCHES

good pleasure to give you the Kingdom." On this foundation He desired them to build, not on their own ideas of seeming fitness. They were to count on the Divine promises and address themselves earnestly to their work, even though few in number, esteeming the co-operation of Heaven as far more than compensating the feebleness of the earthly agency—the same courage that animated Zerubbabel, and derived from the same source: "Not by might, nor by power, but by my spirit saith the Lord of Hosts." And certainly they were not to qualify their message to make it more palatable to mankind in order to win numbers to their side.

CHAPTER XVI.

THE VOTE ON UNION.

Would union be a gain in working force?—Would more funds be secured?—Less enthusiasm likely—Large communities not liberal—Overlapping—Yet many voted for union—The Congregationalist vote—The Methodist vote—The Presbyterian vote—Movement largely official—Union Committee counselled a pause—Assembly endorsed recommendation—Strife to be feared otherwise—Movement stayed in all overseas Dominions.

THE cry for combination is, we have seen, to a considerable extent a compliance with the spirit of the age, of doubtful righteousness, the tendency to swollen trusts, founded on the Machiavellian principle: "You must either crush your rival or take him into partnership." Commercial trusts are defended on the ground that they effect economy of production, and on the face of the question the argument is a sound one; but what advantage is there in the cheaper production if the result is only larger profits to a few, while the consumer has to continue to pay as before? And so the idea of economizing men and money in the mission field, on the face of it, commends itself at once to hard-headed men, and is the only consideration which disposes them to give a ready heed to the Union proposals. If this were the only matter involved, or even the chief one, the members of the Churches who furnish the means of promoting missions might be forgiven for favouring

RELATIONS OF THE CHRISTIAN CHURCHES

the Union movement. But in consideration of all that is seen to be embraced in it, the financial question must appear to be of comparatively little importance, when the moral, social and spiritual issues are taken into account.

WOULD WORKING FORCE BE GAINED?

But is it to be held as a foregone conclusion that the proposed Union would necessarily result in supplying the sinews of war more liberally than the separate Churches do, or that, combined, they would furnish a larger number of missionaries than are at present sent into the field? We have no precedent to guide us here, as such an amalgamation as is sought by many has never hitherto taken place in the world; and so we can only speculate as to what might happen in case of such a unifying of forces as is proposed. What assurance have we, in advance of the experiment, that a larger number of students for the ministry would offer themselves from the United Church than do now in the separate Churches? On the contrary, it may be reasonably questioned whether the closer touch between the Colleges of the Churches as they are at present and the congregations which support them and supply them with students does not yield a larger aggregate than would be forthcoming in any united body constituted by them. At least, it is not obvious why the number should be increased; so that this factor of the problem, the lack of men for the mission field and ministry, does not promise to be solved by forging the three denominations, with their colleges, into one.

LESS ENTHUSIASM LIKELY

WOULD MORE FUNDS BE SECURED?

The same remark may be safely made on the question of the amount of money which a united body would be likely to raise for mission purposes, compared with the entire sum furnished by the three communities separately; there is no obvious reason why more should be expected of them if there was a conjunct appeal addressed to the same persons. On the contrary, it may be reasonably held that with the more varied grounds of appeal which the denominational platforms afford, a larger aggregate amount is raised than could naturally be looked for when some of the most telling sentiments, as human nature is constituted, should be eliminated from the appeal in support of missions. There is force in rivalry—it may not be the most commendable kind—but it undoubtedly exists; and there is apostolic authority for holding that Christians should “consider one another, to provoke unto love and good works.” It is utterly unlikely that the same intensity of religious sentiment would be found in a Church established upon a doctrinal platform of a neutral tint, and from which enthusiasm for the special points on which it had hitherto been differentiated from others should be wholly wanting, that is now exhibited in the separate organizations; and it is to intensity of sentiment and earnestness of conviction we must look for liberality.

LESS ENTHUSIASM LIKELY.

This remark applies equally to the quality to be looked for in the ministers and missionaries trained

RELATIONS OF THE CHRISTIAN CHURCHES

for service in a cosmopolitan Church as compared with what is found in those trained in separate Churches. If their number would not likely be increased, neither would their enthusiasm or zeal; for the moderation in doctrine and polity, imbedded in any terms of union which can conceivably carry, must effectually quench all enthusiasm in those who are to be its exponents. Psychologically this would seem to be the inevitable result. Things are bad enough as they are, in our modern training for the ministry, which engages the minds of students too much with criticizing Christianity, under the name of Apologetics, rather than with confirming and deepening their faith in it and sending them forth with hearts aglow with fervour to make the Gospel known, as the assured power of God unto salvation. With the negative temper, born of studious doctrinal neutrality, matters would probably be much worse in a Church based on the principle of compromise.

LARGE COMMUNITIES NOT LIBERAL.

The tendency in large communities is to be less liberal in money matters than in small ones, an unconscious reliance being placed in numbers. One shifts responsibility on another. The logical outcome among the people of the outcry about the mispending of money on overlapping would be to hold their purse-strings tighter when greater economy would result from union. The stress laid upon this point in the discussion of the question on behalf of union does not seem to be a good way of preparing the members of the Churches for the gradual future expan-

OVERLAPPING

sion on which the imagination of the champions of union love to expatiate. It is an appeal of a lowering kind. The people should rather be encouraged to liberality for the cause of truth as they hold it, and out of sympathy with the situation of those who, without help from their neighbours, cannot maintain the ordinances which they prefer. None of them give more than they ought or than is good for their own spiritual life to give; and it is their first duty to provide for those of their own house. If, then, union would not be likely to add a single man to the band of ministers and missionaries, or one dollar additional to the treasury, while there is at least a chance that there would be a relaxation of the strenuous efforts now put forth by the separate Churches to secure men and money, why indulge in disquieting agitation at the risk of dissension among ministerial brethren and the members of congregations?

OVERLAPPING.

Far too much is made of the cry of overlapping of ministerial services by the three Churches. Enquiry has shown that the saving would be comparatively small that would result from a rearrangement of mission fields in the Western Provinces, a little more than one in five, and less than one in four. It is easy for the casual traveller on the railway to count the churches in small villages, and come to the conclusion that they are in each other's way; whereas those who are in charge of them are looking forward to the time when the growth of these villages will justify the occupying of them

RELATIONS OF THE CHRISTIAN CHURCHES

early as strategical points; while even now they are centres from which operations are carried on in the surrounding territory. The history of the Church in the East affords lessons regarding ground lost by not seizing in time important centres. At all events, the Presbyterian Church has not been the chief offender in the matter of overlapping; and considering how small an amount of saving would be effected, is the rest of the Church to be revolutionized to secure it and are our people to be asked to surrender the inspiring memories and historical glories of three hundred and fifty years?

YET MANY HAVE VOTED FOR IT.

In spite of the objections which have been stated, however, and of others which no doubt have operated in some minds against the proposed union, the movement has met with a large measure of support. Every one criticizing it is on the unpopular side. A large majority of the ministers and office-bearers in the three negotiating Churches have voted for it.

When the Basis of Union agreed upon by the representative committees of the three negotiating Churches was submitted to the membership of the Churches in 1911, the returns revealed that in the Congregational and Methodist Churches there was a larger majority in favour of union than in the Presbyterian Church.

THE CONGREGATIONALIST VOTE.

Of the 117 congregations of this Church 77 took action on the Union proposals submitted to them, being 67 per cent. of the whole. Of these congrega-

THE METHODIST VOTE

tions, 62, or 80 per cent., gave a majority in favour of union on the Basis agreed upon by the three negotiating Churches. Of the total membership of the Church only 33.28 per cent. voted. Of the membership in the congregations voting, 45.5 per cent. made returns, and of these 78 per cent. voted in favour of union, about 26 per cent. of the entire membership of the Congregational Church. These figures do not evince that there is much eagerness for union in this denomination, although there are tokens that sentiment in its favour is growing.

THE METHODIST VOTE.

The voting in the Methodist Church was as follows: Of the official boards, 91.59 per cent. voted on the documents submitted to them; and of these, 74.72 per cent. were in favour of union, on the Basis as presented, while 12.87 per cent. voted against it. Of the members of the Church, 73.52 per cent. voted; and of this number, 63.40 per cent. voted for union, and 10.12 per cent. against it. When the General Conference, in July, 1912, received these returns, it passed a resolution to the effect that so large a measure of unity had been shown in the figures presented that the Methodist Church was warranted in proceeding at once to the consummation of union. It somewhat reluctantly agreed to certain co-operating proposals, in the meantime, which came from the Presbyterian General Assembly, and gave it as its conviction that corporate union was easier of accomplishment than the kind of co-operation to which it was invited.

RELATIONS OF THE CHRISTIAN CHURCHES

THE PRESBYTERIAN VOTE.

The vote in the Presbyterian Church was much less favourable to union than that in the Methodist Church. On the general principle of Union between the three bodies, provided a satisfactory basis could be agreed on, there voted, according to the statistics reported in June, 1912, 77.93 per cent. of members of Session, and of these 55.80 per cent. were in favour of it; but as to the Basis submitted only 66.30 per cent. of the members of Session voted at all, and only 46.45 per cent. voted for it. The vote of communicants was still less favourable than that of Sessions. On the general question of union with the other Churches, on any terms to be agreed on, 53.63 per cent. of the members voted, and of these only 37.02 per cent. voted in favour of it. As to the document before them, only 40.66 per cent. of the communicants voted at all, and of these only 27.73 per cent. voted in favour of it, while of communicants actually voting on Question One, 30.97 per cent. voted against union on any terms.

The matter had previously been submitted to the Presbyteries, when 41 of them gave a majority for the Basis of Union, and 29 against it, the aggregate number of votes being 793 for union, on the terms submitted, and 470 against it. It was necessary to enumerate the individual votes in order to find out how opinion in the Presbyteries, as a whole, stood. Constitutionally, in the application of the "Barrier Act," one of the Mission Presbyteries of the West, with five or six ministers, giving a majority for union, counted for as much as the largest Presbytery in the

MOVEMENT LARGELY OFFICIAL

Church, the Presbytery of Toronto, notwithstanding its eighty-three ministerial members, that voted against union. On all hands it was felt that it was not enough to take the number of Presbyteries voting for and against, but also their size. Indeed, this must be done in dealing with all constitutional questions, otherwise the large, old, eastern Presbyteries will have to take a stand against the constant demand made to the Assembly for the erection of new Presbyteries, which for the ordinary purposes of the Church it might be desirable to organize.

MOVEMENT LARGELY OFFICIAL.

A glance at the figures shows that, so far as the Presbyterian Church is concerned, the movement is an official one rather than one of the people. About 28 out of every 100 communicants voted for the proposed terms of union, which had been under discussion between large committees representing the three Churches for six years, while about 17 in every 100 voted against union with the two other Churches on any terms. In summing up the votes of the congregations, the main consideration was given to the entire vote on behalf of union or against it, for the reason given in dealing with the votes of the Presbyteries. Of those voting by congregations, a large percentage gave a majority for union; but some of the congregations voting against it by a majority were six times as large in membership as some of those who voted for it by a majority; so that the only fair way of estimating the views of the people, as a whole, was by considering the aggregate of the votes *pro* and *con*.

RELATIONS OF THE CHRISTIAN CHURCHES

Notwithstanding that the document submitted to them bore that it had been approved by a majority of the Presbyteries of the Church and by the General Assembly, and so might be regarded as the policy of the Church, as far as the majority of the officials of the Church might be held as voicing that policy (see Appendix) they could not be induced to follow the lead given them, with the result that 72 per cent. of the communicants must be held to have declined to be parties to the movement. Now, to push matters further in the face of these facts would have been madness, and so the Presbyterian Church, at least, has paused to await further developments. There is all the more reason for the taking of this course that the minority opposed to the movement, who, it may be taken for granted, are not the worst-informed of the members of the Church, as regards the merits of the question, signified in no uncertain terms that no matter how many voted for doing away with the Presbyterian Church in Canada, they would adhere to it and contend for its continuance. The history of the Presbyterian Church the world over, if it has demonstrated anything, makes it clear that the members of that communion are tenacious of purpose, and are not to be trifled with, especially in matters affecting conscience.

UNION COMMITTEE COUNSELLED A PAUSE.

In view of the fact that the opposition to the proposals was so large in proportion to the number favouring them, the Union Committee of the Presbyterian Church, in 1912, could not see its way to

ASSEMBLY ENDORSED RECOMMENDATIONS

recommmend to the General Assembly to proceed further at present in the direction of organic union; but at the same time suggested that the Committees in all the three Churches be continued, and that a *modus vivendi* should, in the meantime, be sought, in the way of co-operation, wherever that should be found practicable.

ASSEMBLY ENDORSED THE RECOMMENDATIONS.

The Assembly adopted the recommendations of its committee, which it continued in a reconstructed form, more of the members who had hitherto shown opposition to the movement being placed thereon. The Committee, and the Assembly, acting on its advice, were constrained to call a halt to the movement, not so much, however, on account of the difference of view displayed in the vote polled, as by reason of the largeness of the unpolled vote, 59 per cent. of the members refusing to express an opinion on the subject submitted to them. If they failed to vote it was not for the want of having their attention called to the matter. Every communicant had a voting paper put into his or her hand, and the ministers throughout the Church, honestly desirous of finding out the people's mind, whatever their own convictions were, urged the members of the Church over and over again to return those voting papers signed. Their declining to vote cannot, therefore, be ascribed to heedlessness, or even indifference. It is surely fair to interpret it rather as a silent declaration that they are content with their Church as it is. If they desired union they certainly would have voted for it.

RELATIONS OF THE CHRISTIAN CHURCHES

The principle of the Church on this point is embodied in the "Barrier Act," which provides that those not voting for any proposed change are to be held as being against it. Some took higher ground than that and refused even to consider a proposal, which, they felt, nobody had a right to ask them to express an opinion upon, namely, whether they were ready to change their religious status. The course taken was clearly the wise one, for carrying the matter further would have been inevitably to introduce into the dealing with the question a mental attitude in the Church which had happily not been shown up till then.

STRIFE TO BE FEARED OTHERWISE.

The discussions carried on in the Assembly, in Presbyteries, Sessions and Congregations had been largely academic and good-natured. No heat had been engendered, and the personal element had been wholly wanting. Had it been attempted, however, to take steps towards actual union, parties everywhere, in Congregations, Sessions, Presbyteries, and in the Assembly, would have been constrained to take sides seriously, when elements of strife and accompanying bitterness would have surely followed. Then, too, the large percentage of the Church members whose attitude was only one of inertia when the vote was taken, and, as we have seen, in that sense to be considered constitutionally as favouring the continuance of things as they are, would have had to declare themselves. It can scarcely be doubted that their strong common sense would assert itself as opposed to proceeding further in a direction that was going

MOVEMENT STAYED

certainly to rend the Presbyterian Church asunder and introduce keen opposition into Parliament and the dozen Legislatures to be applied to, and litigation in the law courts.

MOVEMENT STAYED IN OVERSEAS DOMINIONS.

The movement in Australia, which at first embraced the Anglican Church, although it withdrew from the negotiations because of the attitude of the Lambeth Conference on the subject of the "Historic Episcopate," went on for ten years, and it, too, has failed of final accomplishment. The same is true of the attempt at bringing about a union of the Evangelical Churches in South Africa. In that country, it was the Methodists who declined to go further in the negotiations. The movement has not fared better in New Zealand; there it hung fire for several years, and all heart has gone out of it. The subject was not even mentioned at the last General Assembly of that Church.

CHAPTER XVII.

THE OUTLOOK.

Workingmen and the Church—Influence of pernicious literature—Protestant services' demands—Why men are absent from church—Personal dealing—Training of the young—Children in the Church—Force of non-prelatical bodies—Difficulties in the way of single Church organization—Evolution not impossible, but improbable—Co-existence of species from the first—Miscogeneration—Protoplasmic cell—Gaps between species—Cosmogony of the Bible—Selbie on sinfulness—People want the truth told them—Renewal of earnest belief needed—Room for measure of unity—Persuading of others—Matters common to the Churches—Denominational differences to be asserted—But elementary truths to have foremost place—Great problem of Canada—Should race settlements be encouraged?—Churches to work on present lines—About sparse settlements—Subsequent developments.

THERE has been for nearly a generation a general complaint on the part of the clergy of non-Roman Churches of a serious falling off in the attendance of the people at the Lord's Day services. In former times the working men devoutly worshipped with their families, and constituted the strength of what is known as the Nonconformist communions in England. Now their attitude is one of indifference, if not of positive hostility as a class. How is this to be accounted for? *The Catholic Times*, commenting upon the reported slackened attendance at the Protestant places of worship in Great Britain, explains

WORKING-MEN AND THE CHURCH

the phenomenon in the following terms: "The drifting of the people is due in no small measure to the drifting of the clergy, and such being the mental condition of the ministers, how is it to be expected that they will inspire their flocks with enthusiasm for doctrines about which they themselves feel no earnest emotion?" There is probably too much truth in the criticism, although, having regard to the situation in many countries in which Roman Catholicism has had things all its own way, it is scarcely in a position to reproach Protestant ministers with having lost their hold upon the male portion of their flocks. This is more remarkably the case with the Roman Catholic Church in France and Italy than with the Churches of England and Scotland. However, this subject will be returned to later on in this chapter.

WORKING-MEN AND THE CHURCH.

The marked absence of working-men from church services of late years is in some measure due to their finding in their "unions" the gratifying of their social instincts which they formerly found in the religious meetings they attended. These associations have replaced the churches and have begotten in the members a community feeling which tends to separate them from other sections of the population. This is a serious aspect of the labour union movement, that it nourishes a keen class feeling that does not promise well for the future. Somehow or other the Churches must try and get the ear of the unions and persuade them that their highest interests for both time and eternity are bound up with the rest of society, and



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RELATIONS OF THE CHRISTIAN CHURCHES

especially that they should not harbour the thought that Christianity is against them. Every effort should be put forth to get them to realize that their greatest friend is Jesus Christ, the Carpenter of Nazareth, whom they ought to honour as a *Master Workman*, and that His ideas are those which have contributed to the elevation of mankind and made toil honourable. When the principles which He inculcated are reduced to practice among employers and their servants there will remain no room for disputes about hours of work or wages. Things will then right themselves. The dirtiest and hardest work will then be best paid; the clean and easy jobs, being partly compensated in their cleanness and easiness, will be least paid in cash.

INFLUENCE OF PERNICIOUS LITERATURE.

It is more probable, however, that it is the literature which they read which has imbued them with the sceptical views that have alienated them from the Church. It is undoubted that the popular magazines, circulating among the masses for a generation past, have been tinctured with a doubting spirit. They have taken for granted that evolution, in the popular sense, is true, and their old ideas about God and eternity have been driven out of people's minds. It would seem that the Church must use the press to counteract this mischievous leaven of scepticism. The people have to be supplied with wholesome reading matter in which the high ideals to which Jesus Christ has given birth shall be placed before the minds of the people in forms as attractive as those in which

PROTESTANT SERVICES' DEMAND

the poison of doubt is presented to them. This matter ought to engage the serious attention of all the Christian Churches, especially the non-Roman ones. The Church of Rome is less affected in this matter than the Protestant Churches, for it does not stimulate education to the same extent as they do, nor are its people such great readers, where its sway is most strongly felt; although it, too, has its complaint against "Modernism." In proportion as people are devoted to books, they will be less drawn to popular assemblies for either instruction or emotion; and this fact explains, perhaps, more fully than anything else, why there is not the same relish as used to be for the services of the church. This is particularly true as regards Protestants, so-called. As for the Roman Catholic church services, they are so largely ritualistic and spectacular that they do not compete with the contents of the reading matter which the people have at home, and so make little demand upon the mental energies of the worshippers. The services being symbolic and sensuous, they soothe rather than exhaust the nervous system of those who attend them.

PROTESTANT SERVICES' DEMAND UPON HEARERS.

It is different with the non-Roman people; the appeal is to their thought and spiritual imagination, without the aid of rites which are addressed to the senses. But they must be made to understand that more is to be looked for in public worship than mere ideas, such as they will find in books, probably richer and more varied than they will gather from the general preacher. There is the influence proceeding

RELATIONS OF THE CHRISTIAN CHURCHES

from fellowship with others, and especially is the personality of the preacher a factor of great power, for which no book or magazine can be a substitute. The voice of a man of God, delivering a divine message, reaches farther than the best book can. The Gospel has to be preached in order to effect its greatest conquests; and nothing can take the place of the ambassador of Christ, beseeching men to be reconciled unto God.

WHY MEN ARE ABSENT FROM CHURCH.

Yet the temptation to remain at home and read is one that is likely to permanently reduce the attendance of the male section of the members of the Church especially. The day of rest comes to them as a change from the exacting occupations of the week, which is a great boon, and they have no inclination to charge themselves with any engagements on it. What is to be done in these circumstances? The ministers of God will always be indispensable to keep alive religion among mankind; but it is entirely probable that in future personal contact with individuals will have to be relied on more than addresses to large congregations gathered together in churches. The church in the house must again be resorted to as in the apostles' days. People will have to be dealt with singly, in their homes, or wherever they can be got at most effectively, the more as they frequent the churches less.

PERSONAL DEALING.

The rest of Christendom must here take a leaf out of the book of the Church of Rome, which instituted

TRAINING OF THE YOUNG

the Confessional with a view to bring every mind among its members under the influence of the Church's spiritual instructions. Far be it from the writer even to hint at having recourse to the terrifying abuses with which the system has been charged, much less to advocate them. But the aim of the institution is correct, to reach every heart and conscience with the Church's message. Closer pastoral oversight, getting into touch with the people in their homes, bringing the Gospel to them, if they will not go to the house of God to seek it, seems to be about the only substitute left for the public services of the Church which are so much neglected, remembering that each soul may become a church in miniature, a temple of God through the Spirit.

TRAINING OF THE YOUNG.

In another matter, the non-Roman Churches may also take a leaf out of the book of that wide-awake institution which has the Pope at its head, and that is in the attention which the Church of Rome gives to the early training in religious matters which it starts to the children under its care. It has found out that the younger it can get the people to take in the principles of the Church the easier it is to secure their acceptance of all that it has to teach, and the more implicit is their faith ever after. A recent decree of the Church of Rome makes it obligatory upon parents to bring their children to be confirmed and receive their first communion when they are only seven years old. It is in this way the Church hopes to maintain the ascendancy over its people which it

RELATIONS OF THE CHRISTIAN CHURCHES

enjoys to-day in many lands, notably in Ireland and Canada. Thus it wants to ward off the danger which it foresees of encountering the same perplexing problems that have overtaken their Church in Europe, and that are troubling to some extent non-Roman Churches throughout the world.

CHILDREN IN THE CHURCH.

It is not recommended that our children at so immature an age should be personally pledged to the responsibilities of a Christian life; but this much at least may be learned, that the religious training of the young cannot begin too early. If Protestants would see that their boys and girls committed to memory certain portions of Scripture, from the time they are seven years old and upward, and would accustom them from their infancy to attend worship in the Church, it would probably create a habit which in after life would make attendance at the house of God a felt want.

EXTENT AND FORCE OF NON-PRELATICAL BODIES.

Reference has been made to the several causes co-operating to create a demand for the reunion of Christendom; but a very important one remains yet to be noticed, namely, the increasing multitude "who profess and call themselves Christians," but who do not acknowledge either the supremacy of the Pope of Rome or the necessity of prelatial ordination. Although promulgating the theory that only those who can trace back their connection with the apostolic Church, through a succession of men possessing

DIFFICULTIES IN WAY OF ORGANIZATION

the sole power to set apart preachers of the Gospel, the promoters of the theory are probably not too easy in their minds over it, since they see so great a host of persons who, to all seeming, are Christians, brought into this condition through the instrumentality of non-episcopally ordained ministers. Facts do not quite support their theory. So long as "Nonconformists" were few in number and of little account in the community, the theory might be maintained with confidence on the part of those holding it; but the growing number and increasing influence of the great non-prelatical body of Christians, constituting *de facto* Churches, have evidently created misgivings in the minds of many Episcopalians that the theory needs revising; and the movement for the reunion of Christendom is the result. The apparently good Christians of these irregular bodies are worth considering, and somehow they are to be rehabilitated in the properly constituted Church. The claim that a certain ecclesiastical order is of the essence of the Christian Church is, however, not likely to be admitted by those who know that they have been owned of God for the salvation of the souls of millions, and have been prospered in their way, without that order; and if prelatists desire to cultivate friendly relations with non-prelatists, it must be on the footing that the latter shall be recognized as a portion of the true visible Church of Christ.

DIFFICULTIES IN WAY OF SINGLE ORGANIZATION.

On the whole, recognizing that as it has never been possible for a political rule to become coextensive

RELATIONS OF THE CHRISTIAN CHURCHES

with the globe, differences in geographical situation, differences in national temper, differences in ethnological history militating against it, it would seem that the thought to solidify "all who are called Christians" into one organization must be abandoned as a Utopian scheme and the unity to be sought must be of another sort, one in belief "in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only Son, our Lord," and in the other articles of the ancient Creed, but with freedom of interpretation of Scripture regarding other points which are less fundamental.

The first article of the Creed needs to be specially emphasized. "God Almighty, Maker of Heaven and earth," requires to be preached in no uncertain terms and with no halting accents. The notions begotten of the theory of evolution, so widely spread by the pretentious seiolists, who write on the subject of Nature in popular magazines, have filtered down to the rank and file of the people, and it is to be feared even some of the clergy have not escaped the unsettling tendency, that the reality of the God of the Bible is now in doubt.

EVOLUTION NOT IMPOSSIBLE.

Some, indeed, hold that the evolutionary theory suggested by Darwin is not against a belief in God. It is admitted that God might have proceeded to people the earth with living beings, by first creating a living cell of protoplasm, with a capacity for planning and a potency for carrying into execution the plan of ultimately filling the world with a vast variety

BUT VERY IMPROBABLE

of living things such as exist to-day, unimaginable ages, scarcely short of a past eternity, being required to bring the primeval cell's plan to full fruition. That theory gets no support from the teaching of Jesus Christ, whose theism was very realistic. Darwin was prepared to go so far as to admit that there may have been several parent cells, presumably that the process might be that much shortened, that the assumed divine conception might to that extent be facilitated. We are, indeed, informed in Scripture that God does not make haste; but on the face of it, it is at least highly improbable, it might be said incredible, that with the ultimate design of securing the universe as we know it, the Great Architect adopted this plan, endowing the first living cell, or the first few cells, with all the inherent properties and forces fitting it or them to eventuate in the great realm of existing biology, Himself taking no hand in bringing about the results we observe, once He had given life to the cell or cells.

BUT VERY IMPROBABLE.

The Almighty Planner might have gone about His task of bringing a busy world like ours into being in this fashion; but did He? The presumption is strongly against it, and there is not an iota of evidence in its support. The testimony of the rocks is all the other way. From the dawn of life, as its remains are engraved on the oldest strata, complete forms, with the same lines of separation between them that are beheld to-day, are found, doubtless adapted to the condition of things then existing on

RELATIONS OF THE CHRISTIAN CHURCHES

the globe. New beings are shown with the new strata of rocks, brought into existence somehow, and fitted for the situation then found on the earth's surface, God having provided a habitation for them; and so, in succession, until the condition of things to-day is reached. No species in the making are discovered; all are fully made. Ferns and fishes were early tenants of the globe, and they were full grown ferns and fishes when their impression was made on the ancient rocks; no midway forms are discoverable. If the earth's crust bore evidence that a succession of old forms were left behind, such as the butterfly emerging from the chrysalis leaves, then the theory of evolution would receive confirmation. But there is no such thing, some of the forms living now in the sea, which has been subjected to greatly fewer convulsive changes than the dry land, corresponding with some of the oldest species whose remains are imbedded in the earth's crust.

COEXISTENCE OF SPECIES ALWAYS.

And what is the testimony of to-day? There is co-existing a graduated series of living things, clearly separated from one another, each keeping its place, the basal cell in each kind leading up to a living organism like its parent. There is no confusion in the divine plan or failure in the divine workmanship. And since they keep by themselves now, the presumption is that they have always done so, and that they have coexisted since the earth entered upon the present stage of its history. Miscegenation is abhorred, the very conception of species implying that

THE PROTOPLASMIC CELL.

as things are there is a clearly defined line of cleavage between them. Heredity, too, which, with the fact of the selection of a few only to survive out of many possibilities of germs of reproduction, has been clearly demonstrated by modern science, declares that the child takes after the parent, and the seed after the tree.

THE PROTOPLASMIC CELL.

It has, indeed, been the good pleasure of God to plan that all living things should begin with the protoplasmic cell. This is the point at which there is unity, and the great common-wealth of life, the whole connected fundamentally, is built up from its foundation, groups of living beings, graduated by an easy scale, each higher one not far above the one below it, until man and the oak are reached. The ladder of life is thus constructed. But because there is this fundamental community and the gradual ascent of living things, it does not follow that the oak was once an oxeoccus, or the man an amœba and nothing more. The presumption rather is that as the amœba can give birth only to an amœba, and it takes a man to give birth to man now, it has been always so since the amœbæ and man first had being. There is not a particle of evidence that things were ever different. Assumptions to the contrary are, therefore, bad science as well as bad theology. The plan by which the great Architect keeps up His universe displays an orderly procession of organization, characterized by much freedom, instead of producing beings higgledy-piggledy; a simple and beautiful plan

RELATIONS OF THE CHRISTIAN CHURCHES

providing for creating and maintaining this world of wonders, the tenants of which co-operate and help each other even to the extent often of giving themselves up individually for the benefit of the whole. It is a libel on Nature to say that there is in it a constant struggle. In the great forests of the world, we have seen, there are no murderous shrieks; a peaceful calm prevails, animals and plants dwelling together in unity, even when one surrenders itself to another as their relationship provides it should.

GAPS BETWEEN SPECIES.

Besides what has been urged above, a little reflection shows that if species developed from the lowest to the highest, there could not possibly be such wide gaps between them as are found in fact. The theory would desiderate that there should be a scarcely noticeable distinction between any species and the ones immediately above it and below it, but there should be a minute shading off from one to another; in short, that, numerous as the species are to-day, their number would have been indefinitely increased if there was a gliding of one into the other.

There is, therefore, nothing in the facts of the natural history of the world, viewed from the standpoint of the logic of common sense, to justify the theological agnosticism which was so common among distinguished men of science in the latter half of the nineteenth century, or to afford ground for the philosophy of Herbert Spencer, not unaptly designated as "bestial," seeing that it was based on the assumption that man was ascended from the brutes,

COSMOGONY OF THE BIBLE

or to warrant the melancholy of Tennyson when he referred to the struggle for existence as he apprehended it, any more than the pessimism which is ever cropping up in the novels of Thomas Hardy. God's reign in and over His universe is not one of misrule or cruelty, but one of order and benevolence.

COSMOGONY OF THE BIBLE.

The cosmogony of the Bible is undoubtedly the cosmogony of science, that all things are as God Almighty has appointed, produced by His power and His will working in them. He working beyond them at the same time. If preachers would go to Nature for themselves and not be awed by the authority of great scientific names, or afraid of being accounted behind the times if they did not accept the views of sceptical magazine writers, they need have no doubts as to the prime article of the creed, that men are to "believe in God the Father Almighty, Maker of Heaven and earth." And He being restored to His place in the universe as the great force producing Nature, men are to be taught to fear Him and have regard to His holy will. There has been too much talking to men as superior beings in this twentieth century. To curry favour with them, preachers have been addressing smooth things to their hearers as the false prophets did of old, to the undoing of those who believed in their lies. The fact has to be brought home to men that they are guilty before God, inasmuch as they have not loved Him with all their heart, and soul, and strength, and mind, nor their neighbours as themselves.

RELATIONS OF THE CHRISTIAN CHURCHES

PRINCIPAL SELBIE ON SINFULNESS.

Principal Selbie was reported in the *British Weekly* a short time ago, when speaking at Haekney College, as saying: "It is an age when the modern man is not worrying himself about his sins, and that only means that he ought to be worrying about them. I would preach about sin a great deal, and I would never preach about it without at the same time preaching about forgiveness." Another recent writer has well said: "It is bad for the world when any important body of truth is withheld from the people or kept in the haekground." These declarations are signs that the tide has turned. Mr. Tully, in the last English Church Congress, made a statement which is also well worth repeating: "It is now almost taken for granted that if you could gain an adherent by surrendering a principle you were in duty bound to do it. Entirely apart from the question of principle, it is a question whether it is expedient to lose wholehearted adherents in order to gain half-hearted patrons." It may be further stated that men of the world, to whose likings and views there is a disposition to offer accommodation, do not thank preachers for hauling down the lofty flag of divine truth with a view to trying to please them. They rather despise the man who does this and respect him who manfully proclaims the whole message with which he has been entrusted. It is a great mistake that is too often made by preachers that they satisfy themselves with speaking to people in masses, and apparently with courage, but when they come in contact with individuals, in private, are too cowardly or

PEOPLE DESIRE THE TRUTH TOLD

timid to introduce religious topics in conversation with them. They are afraid of being repulsed. But that is a misapprehension, at least so far as the average man is concerned. People are generally approachable on this most momentous of topics if they are addressed at the right time in the right way. If they realize that the subject is introduced not merely professionally or perfunctorily, but from a heartfelt desire for their welfare, far from resenting it they welcome it. They expect to be taken to task for their shortcomings. In their hearts they count it the duty of their spiritual guides to come into close quarters with them; and it is mournful if they are disappointed and have to complain: "No one cares for my soul."

PEOPLE DESIRE THE TRUTH TOLD.

It is instructive in this connection to notice how people flocked to listen to the preaching of noted revivalists like D. L. Moody or Gipsy Smith, men having the reputation of being specially instrumental in bringing sinners into better relations with God. True it is, that a large proportion of those who frequent such services are people who do not specially need them. But there is always also a sprinkling of men who are conscious that all is not right with them, and who have at least half a wish that they may hear something that will make matters better with them. So that there is every reason to believe that personal dealing with certain classes of men will accomplish more than general addresses which people do not always take to themselves, but count as spoken

RELATIONS OF THE CHRISTIAN CHURCHES

at large, applicable perhaps more to those in the next pew than to themselves. There is little doubt that it is through getting into close grips with the hardened sinners whom the "Salvation Army" has succeeded in rescuing from their grossly evil ways, as so graphically, yet withal so truthfully, told by Harold Begbie, and by keeping in constant touch with them, man with man, that so wondrous results have been reached.

RENEWAL OF EARNEST BELIEF NEEDED.

What is needed by the times is a renewal of the faith of all the Churches. Matters are not to be mended by believing fewer, but more truths, and believing them intensely. All sections of Christendom being agreed in the items of faith in the so-called Apostles' Creed, may with one voice resolve to preach those doctrines more fervently than ever, in order to help to win the world for Christ. And why should it not be possible for Roman Catholics and non-Romanists to co-operate avowedly in efforts to get men everywhere to accept these root doctrines of Christianity? Further, why should they not agree upon some best authenticated text of the Hebrew and Greek Scriptures, and upon translations of these into the different languages of the earth? Their doing so would be an object lesson to the heathen world.

ROOM FOR MEASURE OF UNITY.

There is room, therefore, for a large measure of unity when those who love the Lord Jesus Christ, by whatever name named among men, occupy them-

SHOULD TRY AND PERSUADE OTHERS

selves largely in concentrating attention on the fundamental truths of the Gospel. In the eyes of the Master, they are no doubt one, since they are all loyal to God, the Father Almighty, and to Himself, the only begotten Son. Agreed on these first things, they have to exercise forbearance with one another in dealing with the rest of the "all things" which Jesus commanded on which they differ, and differ honestly. Let all teach earnestly what they believe to be true, and let them welcome all men to hear their message. Toleration springs from love to man, but it has to be qualified by love of the truth. Indeed, if we love our neighbour, we shall be desirous of giving him a share in the truth which has brought ourselves priceless blessings. So that love of the truth may be combined with love to man. At all events, no one is to have a monopoly of the glad tidings of the Gospel. Every person to whom it has come is bound to hand it on, as he himself apprehends it. Toleration does not imply indifference to truth. Error is to be deplored and counteracted by all legitimate means. We have apostolic authority for holding that men are to contend for the "Faith once delivered to the Saints."

SHOULD TRY AND PERSUADE OTHERS.

Whatever we believe to be the truth of God, we should try to get others, as we love them, to share in. But we must ever have respect to manhood's rights. When we have offered others a participation in the views which we find good for ourselves, they are to be left free to accept or reject them. We are not to

RELATIONS OF THE CHRISTIAN CHURCHES

go beyond persuasion or entreaty. All efforts to convince our fellow men ought to be above-board. God is not served by underhand methods.

Doing evil that good may come out of it is a principle proceeding from the "Father of lies." So that while it is never to be forgotten that the truth is not ours to do what we like with it, to surrender or compromise it, as commanded by Jesus Christ, and expanded by His apostles, yet there are ways and ways of asserting it. While it is our undoubted duty to protest against what we believe to be error, there can be no question but it is better met by setting forth the opposite truth which we believe than by denouncing what we hold to be against the truth. It is about the only apology that can be offered for ecclesiastical persecution that people's religious views are holy to them, the most sacred thing they possess, and they are readier to fight for their faith than for anything else that belongs to them. They are, therefore, touched to the quick when they hear their religion attacked. "Speaking the truth in love" is the method the Apostle Paul commends as that by which error is to be opposed successfully. Our study ought to bring us to the conclusion that it is our duty to "love as brethren." It would seem that all the great religious denominations came into being on grounds which at the time were deemed not only defensible but also imperative, that they have met the spiritual needs of many generations, and have, so far as visible tokens can guide us, enjoyed the approving smile of the King and Head of the Church, and continue to do so. It is the actual, not the theoretical, we are discussing. That they will ever abandon the grounds

DENOMINATIONAL DIFFERENCES

on which they have stood historically and reunite on the basis of the recognition of prelaey seems very unlikely; and not much is to be built on the expectation that they will do so. But they may bear and forbear in the meantime.

MATTERS COMMON TO THE CHURCHES.

The religious undertakings on which Roman Catholics and non-Romanists can be got to co-operate are not numerous, but wherever it is practicable they should work shoulder to shoulder. The enterprises in which the so-called "Protestants" may conscientiously work together are much more numerous, and no opportunity of demonstrating the measure of unity which exists among them should be neglected. Although nothing ought to be spoken of as non-essential which Jesus Christ and His commissioned apostles deemed it necessary to lay down for men's belief and practice; yet some matters embraced in the Master's teaching are more important than others, and so the true attitude of our hearts and minds towards one another may be summed up in the familiar aphorism: "In non-essentials, liberty; in essentials, unity; and in all things, eharity." The spirit of toleration is of the essence of Christianity; therefore, let us take, as our motto, the words of the Apostle, "forbearing one another in love," and "endeavour to keep the unity of the spirit in the bond of peace."

DENOMINATIONAL DIFFERENCES TO BE ASSERTED.

Of course, every denomination has to justify its separate existence by exposing prominently to view

RELATIONS OF THE CHRISTIAN CHURCHES

the point or points on which it differs from the other Churches, and making them good from Scripture. Others may call it sectarianism, but they owe it to their convictions that they are able to give a reason for them. But while it may be quite proper that the several sections of Christendom should keep their members and adherents well informed on the points which differentiate them from other portions thereof, the great commission given to the disciples demands that the main things of the Gospel message should receive the main attention in Christian pulpits. And so far as the writer's experience and observation can carry him, he strongly maintains, as he has already stated, that the pulpits of the several denominations do not occupy themselves chiefly with matters of controversy. The prevalent notion that they make it their concern to abuse one another is not according to fact. The staple teaching of all the Churches sets forth the main things first.

ELEMENTARY TRUTHS ENTITLED TO FIRST PLACE.

And in view of the fact that not one-third of the human race is yet even nominally Christian, it would surely be a token of disregard to the Lord's command to preach the Gospel to every creature for men to be taken up with the refinements of Christianity while the nations are perishing for lack of elementary knowledge of the Gospel. That was the idea which pervaded the great Mission Conference at Edinburgh in 1910. All who professed and called themselves Christians were invited to it, and at it people, greatly divided on the minutiae of the teaching of the Word,

ELEMENTARY TRUTHS FIRST

found reason for rejoicing that there was so much in the Gospel which they held in common, when it was thought how much better off than the heathen Christians of any name were. Doctor John R. Mott, taking that view of the case and pressing it home upon the great audience, was easily able to persuade the several Churches to charge themselves with offering the Gospel, as they themselves understood it, to particular sections of the heathen world. But while it should be the aim of all that love the Lord Jesus Christ to "speak His name abroad" until the whole earth shall have learned of His salvation, it is not to be forgotten that the truth has to be preserved and enforced where it is already known. People are not born Christians, even in Christian homes. Faith in the Redeemer does not come by nature; and the souls of those born in the territory in which the Church has been long planted have to be born again as well as those in heathendom. This is why a stated ministry has to be maintained at home while missionaries are sent abroad; all that are born of woman everywhere are sinners and require to have the Gospel preached to them. And the fact that people are of our own blood and owe allegiance to the same laws and government—in short, are our neighbours—gives them a prior claim on our prayers and thoughts and efforts to afford them religious privileges. This is the fundamental idea of Home Missions, and so far as Canada is concerned, this is the great problem confronting its Churches, although there are few lands in which the same problem does not present itself, wherever there are great cities especially.

RELATIONS OF THE CHRISTIAN CHURCHES

GREAT PROBLEM OF CANADA.

Hundreds of thousands of strangers are flocking into the Dominion annually, and the question is, how are they to be provided with religious ordinances? It is too late now to criticise the policy pursued by the Federal Government and the several provincial governments, aided by the strenuous exertions of the great steamship and railway companies, in offering inducements to the teeming populations of the old world to emigrate to Canada. The people have come and there are more to follow, whether we are ready to welcome them or not. Knowledge of what our country has to offer, widespread among their kinsfolk by those who are already settled in our far-stretching territories, will bring millions to the Dominion now, without the advertising agencies at first resorted to. It would have been better for the country if strangers had come more slowly so that they might be assimilated more fully, and adequate provision made for their religious care; and, although it may savour of selfishness, many are of the mind that it would be better to reserve much of the unoccupied prairie and forest lands for the future expansion of the native population of the country. The time may come when that shall be the avowed policy of the civil authorities of Canada. That time, however, does not seem to be yet. Too many great corporations and individuals are amassing wealth from the prodigious immigration into the country for any cautious cry to be listened to; and so the Churches, perforce, although they would prefer that people should enter the land only in such numbers as would admit of

RACE SETTLEMENTS

their being easily handled, have to accept the situation as it is thrust upon them, and do the best they can to provide for the spiritual interests of those for whose religious welfare they feel bound specially to care.

SHALL RACE SETTLEMENTS BE ENCOURAGED?

What policy are the Churches to pursue? The question has to be considered from a patriotic as well as a denominational point of view. If the interests of the several Churches were alone to be thought of they would encourage their adherents to take up land together in masses, so that they might enjoy to the full the religious privileges they had been accustomed to. This idea has prevailed to some extent in the Mennonite and Doukhobor settlements. The Hungarians, the Germans, the Ruthenians, the English, the Irish Roman Catholics, the French Roman Catholics, and the Scotch, might do the same. If they did, the Church problem would be easier of solution; but would it be in the interest of Canada as a whole that the people should thus be hived together according to their religious tenets? No one who desires to see Canada a great united nation, speaking the English tongue and retaining its British character, would plan thus to isolate the religious denominations. Far better that the races and creeds freely intermingle, especially the young as pupils in the schools, thus acquiring national solidarity. At the same time, every settler would do well to ascertain, in advance of choosing his place of residence, what the chances are for his securing therein educational and religious advantages for his family. Thus far there has been

RELATIONS OF THE CHRISTIAN CHURCHES

a fair amount of intermingling of the races and religions, and it is probable that this will continue to be the case.

CHURCHES TO WORK ON PRESENT LINES.

In these circumstances, what is to be done to supply the incoming multitudes with the means of religious instruction? There does not seem to be any other practicable way of providing for the same than that which the Churches are at present pursuing, each of the religious denominations laying itself out to meet the needs of its own people. The Roman Catholic Church, it may be assumed, will not neglect the immigrants from Europe belonging to it. The rapid growth of the adherents of the Lutheran Church in Canada during the last decade presents a strong claim for aid from the clergy of the Mother Church on behalf of the hundreds of thousands of their persuasion who have already taken up their abode in the Dominion. As the Hungarian Protestants are, in doctrine, government and worship, so near of kin to the Presbyterian Church in Canada, the other non-Roman Catholic Churches have left them to be cared for by that Church, as well as the avowed Presbyterians from the British Isles and the United States. If the intermingling of the races and religions admits of the setting up at intervals places of worship belonging to the several denominations that shall afford accommodation to a sufficient number of the people belonging to them to warrant their being organized into a congregation, then the problem solves itself so far as they are concerned. The duty of the denominations throughout the Dominion is to try and provide the means of grace to the people of their own

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SPARSE SETTLEMENTS

faith. This is the first call upon the organization as a whole; and so far as other denominations are concerned they may well leave the responsibility of caring for them to the large community to which they profess adherence. In this way, wherever there are Anglicans, Baptists, Congregationalists, Methodists or Presbyterians in sufficient numbers to warrant organization in accordance with the principles of the several denominations, the path of duty of the respective Churches is clear. Wherever it is possible, each of the communions ought to be expected to look after the spiritual necessities of those claiming to belong to it.

HOW ABOUT SPARSE SETTLEMENTS?

It is, however, when settlements are sparse and there is not material sufficient to afford the prospect of a self-sustaining congregation belonging to any of the denominations that the problem becomes difficult. But even then it is not impossible of solution. One way in which solution has been sometimes afforded is that all the Protestants unite in sustaining the denomination that first sends ministers or missionaries into the field. Thus there is appreciation of the zeal and force which such denomination manifests. But that is not a normal or adequate method of providing for the difficulty. Why should there not be a *modus vivendi* arrived at with regard to solving the Home Mission question that Doctor Mott presented, for meeting the claims of the heathen, in dealing with the Foreign Mission question? Why should not the non-Romanists enter into a federation or co-operative plan to provide for such cases, dividing districts and territories between them? This

RELATIONS OF THE CHRISTIAN CHURCHES

could be done in several ways; say that there is room for two Protestant organizations in any village or centre of population, then, might it not be arranged that the two bodies having the largest number of adherents should be left to provide for it, the people not belonging to either of them choosing which of the two they would cast in their lot with? Or, say, that the denomination that has an available minister to assign to the place, if there is work for only one man in it, have the care of souls put in his charge during the early development of the place.

SUBSEQUENT DEVELOPMENTS.

If afterwards the population should so increase as to afford scope for the energies of more than a single minister, then it could be arranged that the denomination having the largest number of adherents in the district should be expected to supply the second man, it being always presumed that although people, rather than do without ordinances altogether, will satisfy themselves with the services of any evangelical minister, yet when it is possible they prefer and are more edified by the ministrations of clergymen belonging to their own communion. At the early stage of events, the question of property is not one of any considerable embarrassment as it is in older settlements. Organic Union, on a small scale, might be attempted in the circumstances alluded to, and if it could not be effected in those circumstances, when the necessities of the situation seemed to justify it and even demand it, why should the organizations that have existed historically for centuries be abolished when and where there is ample scope for their continued activities without any intrusion or trespassing upon one another?

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UNION CONGREGATIONS

UNION CONGREGATIONS.

As to what is likely to be the outcome of the sixth recommendation of the General Assembly of the Presbyterian Church in Canada, passed in 1912, "That the Union Committee be authorized, in conjunction with the Union Committees of the other negotiating Churches, to provide for the oversight of Union congregations already existing or that may be formed but not organically connected with any of the three Churches," there may be difference of opinion. Should the three bodies be incorporated, these congregations will be ready to fall into line; but it behooves us specially to consider, in this connection, not the situation as it may be, but as it is. Apart from the difficulty of framing a title to the property which such congregations may require, there is the far more serious consideration what part they shall take in church extension and the general work prosecuted by the three denominations. Are they to be satisfied with securing the administration of ordinances amongst themselves, and do nothing, as their strength grows, for the work of God beyond their own sphere? If so, they will fail in an essential function of the Church of Christ, which is bound to hand on to those who have it not the Gospel which has brought blessing to itself. And especially is it to be expected that congregations which are themselves the fruit of Home Mission endeavours, on the part of others, shall be animated by the church extension spirit. In short, are they to become Congregationalists, pure and simple, and rest content with providing for themselves? One of the results of the

RELATIONS OF THE CHRISTIAN CHURCHES

negotiations between the three Churches seems to be that some at least of the Congregationalist leaders have come to realize that their system is inadequate for aggressive work, and have acquiesced in the plan of collective government, adopted by the Joint Union Committee. But in the formation of Union congregations, as separate units, with the disabilities which are acknowledged to inhere in them, there is to be a perpetuation and enlargement of the weakness. Should these units, however, take steps to organize for co-operation in Christian work beyond their own boundaries, this will be the setting up of a new ecclesiastical body. Will that help matters?

A TEMPORARY EXPEDIENT.

The Assembly's recommendation regarding Union congregations can be wrought to good purpose only when it is regarded as dealing with a temporary situation. In new settlements, rural or urban, it may be wise on the part of the people to co-operate in securing religious services, when their numbers and means do not admit of their obtaining ministers of their preference. As has been already remarked, it is surely far better that Methodists, Baptists, Presbyterians or Anglicans shall attend some Protestant church than go without Christian instruction altogether. But this consideration does not bind them to give up their denominational views, although for the time being they hold their predilections in abeyance; and, as soon as circumstances warrant, they will be justified in seeking to establish Churches which represent their cherished religious convictions.

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THE PEOPLE'S INDEPENDENCE

Should the district never furnish a population to sustain more than a single church, it will be better far that they shall agree to connect themselves with one or other of existing denominations than that they continue apart from the general work belonging to the Christian Church. Probably the vote of the majority would be as good a way as any to determine to which of the Churches they should give in their adhesion, which they might do, although individuals should still retain their ecclesiastical prepossessions.

THE PEOPLE'S INDEPENDENCE.

It is astonishing how calmly it is assumed by the champions of Union that when a majority of the clergy and leaders declare themselves in favour of the incorporation of the three bodies, the members of the Churches will as a matter of course fall into line. A statement to this effect was made in the last General Assembly of the Presbyterian Church in Canada. It was well for the speaker that the people of the Church to whom he referred were not there to bear him, for every man who has had to do especially with Presbyterians ought to have learned that the members of that communion not only know what their rights are, but will stand up courageously for them, and are not to be disposed of as if they were so many sheep, at the pleasure of so-called leaders. If those leaders are able to turn sharp corners, those of the people who are deeply imbued with the principles of their Church are not, but hold them fast. It is the old assumption that the clergy are the

RELATIONS OF THE CHRISTIAN CHURCHES

Church, and the people must do as they are bid. And, should the Union movement be pushed, the clergy will find that the people, if the Church of their choice be abolished, will refuse to be handed over to a new nondescript community, but will find more congenial ecclesiastical quarters for themselves.

NO GUARANTEE OF PERMANENT UNION.

Then, what glowing pictures are drawn of the glory of the Church to be formed by the Union proposed! The impression is sought to be conveyed that the evils among mankind are traceable to the existence of separate Churches, and if they were formally joined together, society would at once be saved, and everything would assume a roscate hue. What reasonable ground is there for these ardent anticipations? Is this amalgamation to transform human nature? It is assumed that a strong churchly sentiment would be begotten by it; but on what is this expected ecclesiastical enthusiasm to be based? Hitherto, churchly attachment has been founded on the distinctive faith and constitution of the Churches. But it is clearly not on the intensity of the future Church's belief that stress is laid; because, while the Congregationalists in the negotiations appear to have yielded up their old position as regards Church government, they seem to have received undue consideration when the matter of adherence to the credal statements of the future Church came to be discussed. Not only is the scope of the message which the Church is entrusted with delivering narrowed, as compared with that of the "Confession of Faith," but the

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WHAT INCREASE WOULD IT ENSURE?

integrity of even what was nominally agreed upon, as the future Church's belief, is not to be insisted on; and there is nothing to hinder any of the ministers of this perfect and harmonious Church that is to be from preaching whatever he pleases. No one will have a right to take him to task for doing so. In short, there is no feature in the "Basis of Union" to which a churchly sentiment can cling. Instead of continuing a solid and effective community, if the three bodies unite on the proposed "Basis," the seeds of dissolution are sown in the very inception of the new organization, in this lack of assurance as to the teaching of the future Church. Explosive elements are lurking in the absence of an undertaking that the ministers shall preach a common line of doctrine. Indeed, the probability is strong that there will be less rather than more of a churchly feeling amongst Christians of every name, in the days to come, with the growth of intelligence and the more intimate knowledge individual Christians will have of the Bible. It is altogether likely that the forces set free by the emancipation of the "Reformation," in the sixteenth century, will lead to more rather than fewer communities of Christians in future ages.

WHAT INCREASE OF FORCE WOULD IT ENSURE?

Great reliance is placed, in the calculations of the champions of Union, upon the strength which increased numbers will impart. This is especially true of the Congregationalist advocates of the movement. They seem to be dispirited by the smallness of their own Church, and have come to form exag-

RELATIONS OF THE CHRISTIAN CHURCHES

gerated ideas of the force for good residing in a large body. Truly the opportunities for service of their ministers would be greatly multiplied by the union; but the same does not hold true of either of the two other negotiating bodies. At most they would be increased only twofold, assuming that the Presbyterians, Methodists and Congregationalists—ministers and people—went solidly into the Union. The last census tells that Presbyterians in the Dominion outnumber Congregationalists and Methodists combined; so that no greatly enlarged spheres of usefulness would open up to Presbyterian ministers. And the same holds in a measure true of Methodist ministers. This fact becomes more palpably manifest when it is borne in mind that it is impossible to reckon upon all Congregationalists, Methodists and Presbyterians going into the Union. Deducting from the numbers of the three bodies united even those who voted against union on any terms, where are you? How many more will you have than there are at present in either the Methodist or Presbyterian Church? And if put together the number would not be double that of the Presbyterian Church, it can be emphatically said that the resources of the United Church would not be twice as great as those of the Presbyterian Church alone. At least, when the lack of homogeneity is taken into account, it may safely be held that there would be no increase of working force, as compared with that at the command of either of the two larger of the negotiating Churches at present. Any follower of Knox who was at the magnificent meetings of Presbyterians in Massey Hall, in Toronto, last June, need not feel a

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EFFECT ON PRESBYTERIAN CHURCH

sense of weakness, so far as numbers in his own Church are concerned. Working together with enthusiasm, from the Atlantic to the Pacific, and resting in the promised presence of the Great King and Head of the Church, it is a false humility that depreciates the power for good wielded by the Church constituted as it is, represented by that wonderful multitude, and it is a foolish ambition that would depress truth in order to make a show of greater numbers. At bottom, the Union agitation, widespread throughout the world, is logically an attempt to enrb the free play of Christian thought, as it has manifested itself in the history of the Churches during the last three centuries.

EFFECT ON PRESBYTERIAN CHURCH IN CANADA.

So far as the Presbyterian Church in Canada is concerned, it has vigorously prosecuted extension work during the past generation. Its aims and efforts have been directed to furnishing to its own people religious privileges in accordance with its own principles, but planning nothing beyond that. In this paternal spirit it has followed its own young men and young Presbyterians from Scotland and elsewhere to the Western Provinces. Its stalwart first Mission Superintendent, Dr. James Robertson, gave effect to this policy, organizing mission stations wherever he found groups of his co-religionists. He went on in faith in the future expansion of settlements, not timidly withheld by fear that the Church's money was being wasted, rather counting not the cost, assured that the strong Church in the East would

RELATIONS OF THE CHRISTIAN CHURCHES

back him up in his plans, as it did. This he did irrespective of what other Churches might do. He performed his duty to those who shared his own belief. The splendid results of this courageous policy we have in the position occupied to-day by the Presbyterian Church in the great West. Are we now to be told that this was all wrong? The charge of sectarianism is brought against the Presbyterian Church because of its zealous and successful efforts to afford ordinances to its own people, as if others grudged its members to the Church of their fathers. All the ado about Union ~~causes~~ in new settlements is really a reflection on the method of procedure followed hitherto by the Presbyterian Church in Canada in prosecuting its Home Mission work.

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APPENDIX.

CHURCH UNION.

DOCUMENTS APPROVED BY THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA

**As a Basis of Union with the Methodist and Congrega-
tional Churches, and ordered to be sent down
to Sessions and Congregations.**

The General Assembly at its meeting in Ottawa, June, 1911, adopted the report of the Committee appointed to examine the returns of the Presbyteries to the Remit on Church Union sent down under the Barrier Act, which report is as follows:—

Minutes, 1911, page 61.

1. That whereas the Assembly has placed itself on record as in favor of Church Union, and whereas a majority of Presbyteries under the Barrier Act have expressed the same judgment, this Committee recommends the General Assembly to send the whole matter down to Sessions and Congregations in the form of the three following questions:—

(1) Are you in favor of organic union with the Methodist and Congregational Churches?

(2) Do you approve of the proposed Basis of Union?

(3) Have you any suggestions or alternatives to offer?

2. (1) That Members of Sessions and Members of Congregations in full communion be recommended to vote separately on the first and second

APPENDIX

questions by ballot and requested to report such separate vote, Yea and Nay, to the Clerk of Presbytery, on or before the 15th day of March, 1912.

(2) That Adherents who are at least eighteen years of age be invited to express their concurrence or non-concurrence in the questions submitted to Sessions and Congregations, and that such be recorded separately.

3. That the Sessions be instructed to make such arrangements as will secure a full vote of the Members and Adherents of the Congregation.

BALLOT No. II.

CHURCH UNION.

PRESBYTERIAN CHURCH IN CANADA,

Presbytery of

Congregation.....

Ballot of Member in Full Communion.

| | YES | NO |
|--|--------------------------|--------------------------|
| 1. Are you in favor of Organic Union with the Methodist and Congregational Churches? | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Do you approve of the proposed Basis of Union? | <input type="checkbox"/> | <input type="checkbox"/> |

Signed *Communicant.*

INSTRUCTIONS.

1. Voters will put a **X** in column "Yes" or "No."
2. Sessions are instructed by the General Assembly to make arrangements to secure a full vote of Members and Adherents. It is therefore incumbent on Sessions to make sure that every Member and Adherent receives a voting paper.
3. The Session will receive the ballots when marked, count the votes, and report the result to the Clerk of Presbytery on or before March 15th, 1912.

APPENDIX

4. The report should show the vote of the Elders, Communicants and Adherents separately.
3. **Have you any suggestions or alternatives to offer?**
If any Session, Congregation, Member or Adherent wishes to offer suggestions or alternatives, they should be forwarded by the Sessions to the Presbytery Clerk with the result of the vote on Questions 1 and 2.

Signed

Communicant.

DOCUMENTS AGREED UPON BY THE JOINT COMMITTEE.

DOCTRINE.

We, the representatives of the Presbyterian, the Methodist and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith as commonly held by us. In doing so, we build upon the foundation laid by the apostles and prophets, confessing that Jesus Christ Himself is the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great Creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith, and commend it to the studious attention of the members and adherents of the negotiating Churches, as in substance agreeable to the teaching of the Holy Scriptures.

ARTICLE I.—*Of God.*—We believe in the one only living and true God, a Spirit, infinite, eternal and un-

APPENDIX

changeable in His being and perfections; the Lord Almighty, who is love, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plenteous in mercy, full of compassion, and abundant in goodness and truth. We worship Him in the unity of the God-head and the mystery of the Holy Trinity, the Father, the Son and the Holy Spirit, three persons, of the same substance, equal in power and glory.

ARTICLE II.—*Of Revelation.*—We believe that God has revealed Himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fullness of time He has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scriptures of the Old Testament and of the New Testament, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ.

ARTICLE III.—*Of the Divine Purpose.*—We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

ARTICLE IV.—*Of Creation and Providence.*—We believe that God is the creator, upholder and governor of all things: that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

ARTICLE V.—*Of the Sin of Man.*—We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason

APPENDIX

of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

ARTICLE VI.—*Of the Grace of God.*—We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God in His own good pleasure gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII.—*Of the Lord Jesus Christ.*—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, and yet without sin. Unto us He has revealed the Father, by His Word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into heaven, where He ever intercedes for us. In the hearts of believers He abides forever as the indwelling Christ: above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King.

ARTICLE VIII.—*Of the Holy Spirit.*—We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation: that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel: and that He abides with the Church, dwelling

APPENDIX

in every believer as the spirit of truth, of power, of holiness, of comfort, and of love.

ARTICLE IX.—*Of Regeneration.*—We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the gracious and mysterious operation of His power, using as the ordinary means the truths of His Word and the ordinances of Divine appointment in ways agreeable to the nature of man.

ARTICLE X.—*Of Faith and Repentance.* We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE XI.—*Of Justification and Sonship.*—We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XII.—*Of Sanctification.*—We believe that those who are regenerated and justified and grow in the likeness of Christ, through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of a saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth of grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

ARTICLE XIII.—*Of the Law of God.*—We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets and unfolded in the life and teachings of Jesus Christ, stands forever in truth and equity, and is not made void by faith, but on the contrary is established thereby. We believe that

APPENDIX

God requires of every man to do justly, to love mercy, and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

ARTICLE XIV.—*Of the Church.* We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another. Further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and organization for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour.

ARTICLE XV.—*Of the Sacraments.*—We acknowledge only the two sacraments, Baptism and the Lord's Supper, which were instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in His precious blood, and as a means of grace by which He doth work invisibly in us, and doth not only quicken, but also strengthen and comfort our faith in Him, and also through the observance of which His Church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament instituted by our Lord to signify and seal our union to Himself and our participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guard-

APPENDIX

ians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord, and should expect that their children will receive, by the operation of the Holy Spirit, the benefits which the Sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

(2) The Lord's Supper is the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and His sacrifice on the cross; and they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law.

ARTICLE XVI.—*Of the Ministry.*—We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the word and sacraments, and calls men to this ministry; that the Church, under the guidance of the Spirit of Christ, recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVII.—*Of Church Order and Fellowship.*—We believe that the Lord Jesus Christ is the sole Head of the Church; that its worship, teaching, discipline and government should be administered according to His will by persons chosen for their fitness and duly set apart to their office; and, although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

ARTICLE XVIII.—*Of the Resurrection, the Last Judgment and the Future Life.*—We believe that there

APPENDIX

shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal.

ARTICLE XIX.—*Of Christian Service and the Final Triumph.*—We believe that it is our duty, as disciples and servants of Christ, to further the extension of His Kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, that He will have all men to be saved and to come to the knowledge of the truth. We confidently believe that by His power and grace all His enemies shall finally be overcome, and the kingdoms of this world shall be made the kingdom of our Lord and of His Christ.

POLITY.

The Sub-Committee on Polity, after an examination of the forms of church government of the negotiating Churches and the practical working thereof, is greatly gratified to find:

1. That while the officers and courts of the negotiating Churches may bear different names, there is a substantial degree of similarity in the duties and functions of these officers and courts.
2. That, engaged in the same work, with the same object in view, and earnestly endeavoring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating

APPENDIX

more nearly to each other, both in their forms of church government and methods of administration.

3. That there are distinctive elements in each which would add to the efficiency of a united Church, and which can be preserved with great advantage in the form of polity to be adopted for the united Church.

4. That in this view it is possible to provide for substantial congregational freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency.

To this end the following recommendations are submitted as setting forth the polity proposed for the united Church.

I. THE CHURCH.

1. The members of the united Church shall be the members of the uniting Churches, and such others as may hereafter become members.

2. The unit of organization for the united Church shall be the pastoral charge. A pastoral charge may consist of more than one congregation; a congregation is a body of persons meeting for public worship in one place.

3. The governing bodies or courts of the Church, higher than the pastoral charge, shall be:

(a) The Presbytery (District Meeting or Association).

(b) The Annual Conference (Synod or Union).

(c) The General Council (Conference or Assembly).

(In our judgment the first name in each group is the most suitable.)

II. THE PASTORAL CHARGE OR CIRCUIT OR CONGREGATION.

A. *Charges Existing Previous to the Union.*

4. In the management of their local affairs the various charges, circuits or congregations of the united de-

APPENDIX

nominations shall be entitled to continue their organization and practices (including those practices relating to membership, church ordinances, Sunday Schools and Young People's Societies) enjoyed by them at the time of union, subject in general affairs to the legislation, principles and discipline of the united Church. Their representatives in the next higher governing body or court shall be chosen as at present.

5. The plan of organization prescribed for charges to be formed subsequent to the union may at any time be adopted by any charge, circuit or congregation existing at the time of union.

6. Any property or funds owned by an individual church, charge, circuit or congregation at the time of the union, and vested in trustees for the benefit of that charge, and not for the denomination of which that charge formed a part, shall not be affected by any legislation giving effect to the union, or by any legislation of the united Church, without the consent of the charge for which such property is held in trust.

B. Charges to be formed subsequent to the Union.

7. The liberty of the individual charge shall be recognized to the fullest extent compatible with:

(a) The oversight of the spiritual interests of the charge by the minister (or ministers), and a body of men specially chosen and set apart or ordained for that work;

(b) The efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting to be held at least quarterly;

(c) The hearty co-operation of the various individual charges, circuits or congregations in the general work of the united Church, and

(d) The exercise by the higher governing bodies or courts of their powers and functions, hereinafter set forth.

8. New charges shall be formed with the consent of

APPENDIX

the Presbytery (District Meeting or Association) by persons residing within its bounds, who declare their adherence to the principles of the united Church, and their desire for the formation of such charge. Missions may be organized as charges by Presbytery (District Meeting or Association) of its own motion, or on the suggestion of the Missionary Superintendent or Pastor, under such regulations as the General Council (Conference or Assembly) may pass.

Before sanctioning the formation of a new charge, the Presbytery (District Meeting or Association) is required to hear and consider the representations of any charge that may be affected by the proposed action.

9. Congregations received, subsequent to the union, into the united Church, with the approval of the Presbyteries (District Meetings or Associations) shall be entitled, if they so desire, to the privileges of sections 4, 5 and 6.

10. (a) The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership shall be by the action of the minister and elders, or leaders, or deacons, and, where desired, by the action of those in full membership also.

(b) The members of a charge who are entitled to vote at all meetings are persons in full membership of the Church, whose names are on the roll of the charge. With the consent of these, adherents who contribute regularly to the support of the charge may vote on temporal matters.

11. The members of a pastoral charge shall meet annually, or more frequently if they deem it advisable.

APPENDIX

12. The minister (or ministers) and elders, or deacons, or leaders and local preachers shall have oversight of the spiritual interest of the charge or congregation. The management of its temporal and financial affairs shall be entrusted to a committee of stewards or managers. A joint committee or board, consisting of the foregoing and representatives, in full membership, of such other departments of congregational work as may be agreed upon, shall meet quarterly, or as often as they deem advisable, for the consideration of matters of joint interest.

13. The elders, or deacons, or leaders and local preachers shall be chosen by those in full membership, and shall hold office under regulations to be passed by the General Council (Conference or Assembly).

14. It shall be the duty of the ministers and elders, deacons or leaders and local preachers, to have the oversight of:

(1) The admission into full membership.

(2) The conduct of members, with power to exercise discipline.

(3) The administration of the Sacraments.

(4) The religious training of the young, and the organization of meetings for Christian fellowship, instruction and work.

(5) The order of public worship, including the service of praise and the use of the church edifice.

(6) The care of the poor, and the visiting of the sick.

It shall also be their duty:

(7) To receive and judge petitions, etc., from members.

(8) To transmit petitions, appeals, etc., to Presbytery (District Meeting or Association).

(9) To recommend suitable laymen to Presbyteries (District Meetings or Associations) for license to preach.

(10) To recommend suitable candidates for the ministry.

15. The stewards or managers shall be chosen by the

APPENDIX

charge or congregation, and, wherever practicable, should be persons in full membership. It shall be their duty to secure contributions for congregational purposes, and to disburse the moneys received for these purposes.

16. It shall be the duty of the joint committee or board:

(1) To secure contributions for missionary and other general objects of the Church.

(2) To select representatives, in full membership, of the charge to the Presbytery (District Meeting or Association).

(3) To submit to the charge or congregation for their consideration reports on the life and work of the charge, including a full statement of receipts and expenditures and of indebtedness and estimates for the ensuing year.

(4) To transmit from the charge to the Settlement Committee representations concerning the pastoral relation.

(5) To attend to matters affecting the charge not assigned to any of the other bodies.

17. Subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of the Church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such Church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed. This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the congregation as a congregation of the united Church, and that no property so held shall be sold, exchanged, or in any manner encumbered, unless the Presbytery (District Meeting or Association) shall, at the instance of the congregation, have given its sanction, subject to an appeal, if desired, to the Annual Conference (Union or Synod).

APPENDIX

III. THE PRESBYTERY (DISTRICT MEETING OR ASSOCIATION.)

18. The Presbytery (District Meeting or Association) shall consist of:

(1) All ordained ministers within the bounds—

(a) Who are engaged in some department of church work; and

(b) Who have been placed on the roll by special enactment of the Annual Conference (Synod or Union), in accordance with regulations to be made hereafter by the General Council (Conference or Assembly) of the united Church.

(The rights to membership in Presbyteries (District Meetings or Associations), enjoyed by ministers at the time of union, shall be conserved.)

(2) And elders, deacons, leaders or non-ministerial representatives of pastoral charges, within the bounds, equal in number to the number of ministers. They are to be chosen in accordance with regulations to be made hereafter by the General Council (Conference or Assembly) of the united Church.

19. It shall be the duty of the Presbytery (District Meeting or Association):

(1) To have the oversight of the charges within its bounds, and review their records, and to form new charges.

(2) To receive and dispose of petitions and appeals from the lower governing bodies or courts.

(3) To transmit petitions and appeals to the higher governing bodies or courts.

(4) To license as preachers laymen who are duly recommended, and who, after examination, are approved.

(5) To superintend the education of students looking forward to the ministry, and to certify students to theological halls.

(6) To inquire, each year, into the personal character, doctrinal beliefs and general fitness of candidates for the ministry, recommended by sessions, quarterly boards

APPENDIX

or local churches; and, when they have fulfilled the prescribed requirements, to license them to preach and to recommend them for ordination by the Annual Conference (Synod or Union).

(7) To induct or install pastors.

(8) To deal with matters sent down by the higher governing bodies or courts.

(9) To adopt measures for promoting the religious life of the charges within its bounds.

(10) To select non-ministerial representatives to the Annual Conference (Synod or Union), of whom at least a majority shall have been previously chosen by pastoral charges to represent them in Presbyteries (District Meetings or Associations).

(11) To have the oversight of the conduct of ministers within its bounds.

IV. THE ANNUAL CONFERENCE (SYNOD OR UNION).

20. The Annual Conference (Synod or Union) shall consist of the ministers on the rolls of the Presbyteries (District Meetings or Associations) within its bounds, and an equal number of non-ministerial representatives of pastoral charges chosen as provided for in Subsection 19 (10).

21. It shall be the duty of the Annual Conference (Synod or Union):

(1) To meet every year.

(2) To determine the number and boundaries of the Presbyteries (District Meetings or Associations) within its bounds, to have oversight of them, and to review their records.

(3) To receive and dispose of appeals and petitions, subject to the usual right of appeal.

(4) To see that as far as possible every charge within its bounds shall have a pastorate without interruption, and that every effective minister shall have a charge, and to effect this through a Settlement Committee which it shall appoint annually.

APPENDIX

(5) To examine and ordain candidates for the ministry who have fulfilled the prescribed requirements, and have been recommended by Presbyteries (District Meetings or Associations).

(6) To receive ministers from other Churches subject to the regulations of the General Council (Conference or Assembly).

(7) To deal with matters referred to it by the General Council (Conference or Assembly).

(8) To select an equal number of ministerial and non-ministerial representatives to the General Council (Conference or Assembly).

(9) To have oversight of the religious life of the Church within its bounds, and to adopt such measures as may be judged necessary for its promotion.

V. THE GENERAL COUNCIL (CONFERENCE OR ASSEMBLY).

22. The General Council (Conference or Assembly) shall consist of an equal number of ministers and non-ministerial representatives chosen by the Annual Conferences (Synods or Unions). Its regular meeting shall be held every second year. Its presiding officer shall be the chief executive officer of the united Church, and during his term of office he may be relieved of his pastoral or other duties.

23. The General Council (Conference or Assembly) shall have full power:

(1) To determine the number and boundaries of the Annual Conferences (Synods or Unions), have oversight of them, and review their records.

(2) (a) To legislate on matters respecting the doctrine, worship, membership, and government of the Church, subject to the conditions: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the Presbyteries (District Meetings or Associations), or if advisable, of pastoral charges; and,

APPENDIX

Second, that no terms of admission to full membership shall be prescribed other than those laid down in the New Testament, and that the freedom of worship at present enjoyed in the negotiating Churches shall not be interfered with in the united Church.

(b) To legislate on all matters respecting property, subject to the limitations elsewhere provided in this report, and subject also to the approval of the Annual Conference (Synod or Union) in which the property is situated.

(3) To prescribe and regulate the course of study of candidates for the ministry, and to regulate the admission of ministers from other Churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) To have charge of the colleges of the Church, and to take what measures are deemed advisable for the promotion of Christian education.

(8) To appoint committees or boards and officers for the different departments of church work, and to receive their reports and give them instructions and authority.

(9) To correspond with other Churches.

(10) And in general to enact such legislation and adopt such measures as may tend to promote true godliness, repress immorality, preserve the unity and well-being of the Church, and advance the kingdom of Christ throughout the world.

THE MINISTRY.

I. PASTORAL OFFICE, INCLUDING TERM OF SERVICE.

Recognizing the desirability of preserving the essence of both the settled pastorate and the itineracy, this Committee is of the opinion that a harmony of both principles is possible, and that the best features of both

APPENDIX

systems may be retained. We, therefore, recommend as follows:

1. The pastoral relation shall be without a time-limit.

2. It shall be the policy of the Church that every congregation shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a charge.

3. There shall be a Settlement Committee, consisting of ministers and laymen, appointed by each Conference (Synod or Union), annually, whose duty it shall be to consider all applications from ministers or charges for settlements within the section over which it has jurisdiction. The Settlement Committee shall meet annually, or at the call of the chair.

4. Ministers on their own application, and a pastoral charge through its governing body, may, at the end of any one year, seek a change of pastoral relation by application to the Settlement Committee. All applications must be in writing.

5. Any charge, on becoming vacant, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the Settlement Committee.

6. In the event of a vacancy occurring at any time, and the congregation failing to make a call, the Settlement Committee shall be empowered to make an appointment to such vacancy for the current year, after consultation with the congregation or its governing board.

7. The Settlement Committee shall also have authority to initiate correspondence with ministers and charges, with a view to completing arrangements to secure necessary and desirable settlements.

(a) Any minister shall have the right to appear before the Settlement Committee to represent his case in regard to his appointment; and any congregation or governing board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given.

APPENDIX

(b) When a minister chosen by a congregation cannot be settled, the congregation or its governing board may place other names before the Settlement Committee.

8. There shall be also a committee for the transfer of ministers from one Conference (Synod or Union) to another, which may be composed of the presiding officer of the highest court of the Church, who shall be the convener and chairman of the committee, together with the presiding officers of the several Synods or Conferences. This committee shall have authority to transfer ministers and candidates for the ministry from one Conference (Synod or Union) to another, in harmony with the plan outlined in sections 3, 6, 7.

9. The minister in charge shall be the presiding officer of the governing body of each congregation within his pastoral charge.

10. That every minister or candidate for the ministry, duly appointed to a church or charge as regular pastor thereof, shall have the right to conduct services in the church, and the right of occupancy of the manse or parsonage in connection with the church or charge, subject, however, to the rules and regulations of the united Church.

II. TRAINING FOR THE MINISTRY.

1. That no candidate for the ministry be received unless he has been first recommended by a body corresponding to a session, quarterly board, or a local church.

2. That the duty of inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry recommended by sessions, quarterly boards or local churches, shall be laid upon the Presbytery (District Meeting or Association), and that such inquiry shall be repeated each year until they are recommended to the Conference (Synod or Union) for ordination.

3. (1) The attainment of a B.A. degree, including

APPENDIX

Greek, to be followed by three years in the study of Theology, is strongly recommended by the Church. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(2) In cases where the B.A. degree is unattainable, there shall be two alternative courses, both starting from University matriculation.

(a) Three years, at least, in Arts, followed by three years in Theology. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(b) Two years' preaching under the supervision of a body corresponding to a District Meeting or a Presbytery, with appropriate studies, and four years of a mixed Arts and Theological course in College.

4. *Suggested Curricula.*

(1) Three years' Arts training as in (2) (a). English Language and Literature, three years. Two languages, one of which must be Greek, two years in each.

Philosophy, including Psychology, Logic and Ethics, two other subjects from the Arts curriculum of the student—one year to each.

Study under (2) (b):

(a) While under supervision of District Meeting or Presbytery, and engaged in preaching for two years:

English Bible; New Testament in Greek; Elements of Theology—Life of Christ; History of Missions; English Literature; practical training, including preparation of sermons.

(b) Four years of mixed Arts and Theological Course in College.

The Arts Course.—English Language and Literature; Philosophy, including Psychology; Logic and Ethics; one language; any one option from the Arts Course.

Theological Course.—Homiletics; Pastoral Theology; Systematic Theology; New Testament Language and Literature; Old Testament Literature (English Bible); Church History; Christian Ethics and Sociology.

APPENDIX

5. The following is suggested as a comprehensive course in Theology, from which may be selected subjects sufficient to constitute the three years' course in Theology as under 3 (1) and (2) (a):

Old Testament Language and Literature, including Textual Criticism, Exegesis, Biblical Theology, Introduction, Old Testament History and Old Testament Canon; New Testament Language and Literature, including Textual Criticism, Exegesis, New Testament Theology, Introduction, New Testament History and New Testament Canon; English Bible; Church History, including Symbolics; Systematic Theology; Apologetics, including Philosophy of Religion, History of Religion, and Comparative Religion, Christian Ethics and Sociology; Christian Missions; Practical Training, including preparation and delivery of sermons, preparation for and conduct of public worship, the administration of the Sacraments, Church Law, the art of teaching and Sunday School work, public speaking and voice training. Practical training is to be understood to include not only instruction in these subjects, but actual drill wherever the subject admits of it.

6. That provision should be made in our Theological Colleges for instruction in the subjects of the above suggested course in Theology as far as practicable.

7. That in every College special attention be given to practical training as specified and described above.

8. That from the above (5) comprehensive course in Theology the Church shall prescribe certain subjects as compulsory, leaving others to the option of the students in consultation with the College authorities.

9. That candidates for the ministry who have entered on their course in Theology shall be allowed to complete it on the conditions which obtained when they began, but this privilege shall expire within three years from the date of Union.

10. The Supreme Court of the Church shall possess the power of ordaining any person to the ministry if it see fit so to do.

APPENDIX

III. THE RELATIONS OF A MINISTER TO THE DOCTRINES OF THE CHURCH.

1. That the duty of final inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry presenting themselves for ordination shall be laid upon the Annual Conference (Synod or Union).

2. These candidates shall be examined on the Statement of Doctrine of the United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures.

3. Further, that these candidates shall, in the ordination service before the Conference (Synod or Union) answer the following questions:

(1) Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?

(2) Do you believe yourself to be called to the office of the Christian ministry, and that your chief motives are zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?

(3) Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ? Are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?

ADMINISTRATION.

I. MISSIONS.

1. That in the administration of the mission work of the united Church there be two departments: (a) Home, including all the mission work within the Dominion of Canada, Newfoundland and the Bermudas; (b) Foreign, including the missions already established or that may be established in other countries.

APPENDIX

2. That for the oversight and administration of these two departments there be two Boards to be known as the Board of Home Missions and the Board of Foreign Missions, to be elected in such manner and endowed with such power as the Supreme Court of the united Church may determine.

3. That, recognizing the very valuable services rendered by the Woman's Missionary Societies, the union, constitution and lines of work of these societies be determined by the joint action of their boards, subject to the approval of the Supreme Court of the united Church, and that a copy of this resolution be transmitted to the several women's societies.

4. That there be placed under the administration of the Home Mission Board of the united Church the moneys now administered under the caption of the Sustentation Fund, and Church and Parsonage Aid Fund of the Methodist Church; the Home Mission and Augmentation Funds, French Evangelization Fund, and Church and Manse Building Funds (except that under the Foreign Mission Committee) of the Presbyterian Church; the Home Missionary Funds of the Congregational Churches; and such portion of the Mission Fund now raised by the Methodist Church, and the Foreign Mission Committee of the Presbyterian Church, as is now expended in Canada, Newfoundland and the Bermudas.

5. That under the administration of the Foreign Missionary Board of the united Church there be placed the Foreign Mission Fund of the Congregational Churches, that portion of the Fund of the Methodist Church, and of the Foreign Mission Committee of the Presbyterian Church now expended in other lands.

6. That the funds raised for Temperance and Moral Reform work, and by the Sunday Schools and Young People's Societies for their own purposes be administered by their own respective Boards or Committees.

7. That inasmuch as certain expenses in connection

APPENDIX

with the various courts of the united Church will have to be met, we recommend that the ways and means of raising these funds be left to the Supreme Court of the united Church.

II. PUBLISHING INTERESTS.

The periodicals published by the Methodist Church are as follows: *Christian Guardian* (weekly), Toronto; *Epworth Era* (monthly), Toronto; *The Missionary Outlook* (monthly), Toronto; the *Wesleyan* (weekly), Halifax, and a series of Sabbath School illustrated papers and lesson helps for teachers and scholars.

By the Presbyterian Church: *The Presbyterian Record* (monthly), Montreal, and a series of Sabbath School illustrated papers and lesson helps for teachers and scholars.

The *Congregationalist*, a weekly paper, is published by a joint stock company in close affiliation with the Congregational Union of Canada.

In case of the union of the Churches, it should be left to the Supreme Court of the united Church to determine how far these various publications shall be amalgamated.

The Methodist Church also possesses a printing plant, and carries on a general publishing business—"The Methodist Book Room," Toronto—the Eastern section of the Book Committee owning the property in Halifax in which the business is transacted.

The relation of the publishing interests of the Methodist and Presbyterian Churches to their respective Churches and the general methods of management are similar in each case, save that in the case of the Methodist Book concern, allocation of profits is made to the Superannuation Fund.

III. COLLEGES.

The Colleges at present connected with the negotiating Churches exist, each under its own charter, and in various relations to the respective Churches. These rela-

APPENDIX

tions affect, 1st, the appointment of the Governing Board; 2nd, the appointment of Professors in the Faculty of Theology; 3rd, assistance or maintenance from funds controlled by the Church.

1. All the Colleges connected with the three denominations shall as far as possible sustain the same relation to the united Church as they now under their charters sustain to the respective denominations, until the Supreme Court of the United Church shall determine otherwise and necessary legislation shall give effect to changes made thereby.

2. The policy of the united Church shall be the maintenance of a limited number of thoroughly equipped Colleges, having due regard to the needs of the different parts of the country, and that in furtherance of this policy, amalgamation shall be effected as soon as possible in localities where two or more Colleges are doing the same class of work.

3. In addition to the Governing Boards of the several Colleges there shall be appointed by the Supreme Court of the united Church a Board of Education, which shall have such a *general* oversight of the Educational interests of the Church as the Supreme Court may assign to it, and carry out such measures as may be decided in reference thereto.

4. There shall be a General Educational Fund, administered by the Board of Education, for the purpose of supplementing the revenues of the several colleges, and assisting students in their preparation for the ministry, and for such other purposes and under such regulations as the Supreme Court may from time to time determine.

5. The several educational institutions shall be encouraged to seek permanent endowments for their maintenance, and may receive contributions for this and other purposes at any time; but no appeal for funds shall be made to the united Church at large without the consent of the Board of Education.

APPENDIX

IV. BENEVOLENT FUNDS.

Whereas there exist, in some form, in all the negotiating Churches funds to aid aged and retired ministers, and widows and orphans of ministers, we recommend that provision for similar purposes be made in the constitution of the united Church by such amalgamation or modifications of existing methods as may be found practicable; and in our judgment such provision to be workable and effective, and satisfactory to the entire Church, should embrace the following particulars:

1. That the rights of present and prospective claimants on existing funds in any of the uniting Churches be adequately protected. To this end it is recommended:

(1) That the present capital investments of the various benevolent funds of the uniting Churches, and the income now contributed to those funds by publishing interests be combined into a "common trust," if practicable. The rights of present claimants and of prospective claimants (the latter being computed as of the date of the union), shall be a first charge on the revenue from this trust. If it be found that differences in the constitution and administration of the several funds are such as to necessitate separate trusts, instead of a common trust, this shall not be a bar to the carrying out of the general plan, because in that case their revenues shall be combined.

(2) That a new scheme of the uniting Churches be constituted, providing for (a) the assessing of each minister who is a member of any of the existing funds at the date of union, and of all ministers received into or ordained in the united Church after union, on the basis of stipend or on the basis of age, or having regard to both stipend and age, as the Supreme Court may determine, and (b) the collecting of contributions, which shall be obligatory upon all congregations, based upon an equitable allocation or assessment under rules to be formulated by the Supreme Court of the united Church.

APPENDIX

The minimum of such allocation or assessment shall be the amount requisite, together with the revenue from the trust and the foregoing assessment upon ministers, to make good the claims of claimants upon and contributors to the fund.

2. That claimants on the proposed fund should include the following:

(a) All ministers who, at the time of union, are beneficiaries of the existing funds.

(b) All ministers who, at the time of union, are regular contributors to existing funds on the scale provided by their respective denominations.

(c) All ministers' widows and orphans who are now or may hereafter become participants in the fund.

(d) All ministers, not members of or contributors to existing funds, who may signify their desire to become members of and contributors to the proposed new fund, on the basis of payments sanctioned by the Supreme Court of the united Church.

It is further recommended that provision be made whereby ministers so applying may, by a certain scale of payments, be entitled to have their claim upon the fund date from the time of their reception into the ministry of any of the uniting Churches instead of from the date of the union.

(e) All ministers received into or ordained in the united Church after union shall be required at the time of their reception or ordination to become members of and contributors to the proposed fund.

3. The sources of revenue of the proposed Superannuation Fund shall be the following:

(a) Contributions of ministers who are members of the Fund, or may become such, on a scale to be adopted by the Supreme Court of the united Church.

(b) Offerings in all the congregations of the united Church, based upon an equitable allocation to be made by the Board of Management of the said Fund, under regulations sanctioned by the Supreme Court of the united Church.

APPENDIX

(c) Legacies and donations given for the purpose.

(d) Such grants from the profits of the publishing interests of the united Church as may from time to time be determined under regulations to be framed by the Supreme Court of the united Church.

(e) Proceeds of any investments now held, or that may be made in the future, in the interests of the Fund.

LAW.

When a basis of union has been agreed upon by the negotiating Churches, the union should be consummated and the united Church incorporated by a Special Act of the parliament of Canada.

2. The Act of the Parliament of Canada consummating the union and incorporating the united Church should contain, among others, provisions to the following effect:

(1) Ratifying and confirming the Basis of Union as agreed upon, and empowering the united Church to acquire and hold property.

(2) Making clear that the united Church would have the powers of legislation mentioned in sub-paragraph (2) of Paragraph 23 of the report of the Sub-Committee on Polity, subject to the safeguards thereby imposed, in such full and ample manner as to render impossible the existence in connection with the united Church of the conditions which have arisen in Scotland in connection with the United Free Church of Scotland, under the decision of the House of Lords, touching its property and doctrine.

(3) That all the estate, real and personal, belonging to, held in trust for or to the use of the negotiating denominations, or belonging to or held in trust for or to the use of any corporation under the government or control of, or in connection with, any of the said negotiating denominations, shall be vested in the united Church, or in Boards, Committees or Corporations under the control thereof, and shall be used and administered

APPENDIX

in accordance with the terms and provisions of the Basis of Union.

NOTE.—This provision would cover all property which might properly be described as denominational property.

(4) Subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada, held in trust for or to the use of the church, charge, circuit or congregation of any of the negotiating churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed.

This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the congregation as a congregation of the United Church, and that no property so held shall be sold, exchanged, or in any manner incumbered unless the Presbytery (District Meeting or Association) shall, at the instance of the congregation, have given its sanction, subject to an appeal, if desired, to the Annual Conference (Union or Synod).

(5) That any property or funds owned by an individual church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such individual church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by this legislation or by any legislation of the united Church without the consent of the church, charge, circuit or congregation for which said property is held in trust.

NOTE.—To avoid uncertainty as to title, all churches, charges, circuits or congregations coming within the provision of this clause should be named in a schedule attached to the Act, and the provisions of this section should be limited to the churches, charges, circuits and congregations so enumerated in the schedule.

(6) That all lands, premises and property acquired

APPENDIX

for the use of an individual church, charge, circuit or congregation of the united Church shall be held, used and administered upon the trusts of the said Model Trust Deed above referred to.

3. Special acts of the Legislatures of the several Provinces of the Dominion and of Newfoundland and the Bermudas and any other country in which the negotiating churches hold property should be obtained, containing similar provisions and vesting in the manner above indicated the above and like classes of property and interests over which the said Legislatures may respectively have jurisdiction, and rendering effective in the said several jurisdictions the other provisions relating to the said union.

