

THE
RESTORATION
HANDBOOK



SERIES IV

Published in Five Series

By
FREDERICK D. KERSHNER

THE RESTORATION HANDBOOK

**Studies in the History and Principles
of the Movement to Restore
New Testament
Christianity**

S E R I E S I V

By

FREDERICK D. KERSHNER

**Author of "The Religion of Christ,"
"Christian Baptism." "How
to Promote Christian
Union," Etc**

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P R E F A C E

The purpose of this series of studies is to present in popular and yet systematic fashion a brief outline of the history and principles of the movement to restore New Testament Christianity inaugurated during the early part of the nineteenth century. The studies may be used at the prayer-meeting hour, in the Christian Endeavor or Bible-school periods, or at such other times as may be found most convenient. Wherever possible, it will be helpful to have at hand at least a few of the more important reference-books mentioned in the series, for the consultation of the class. The lessons are adapted to the question-and-answer method of teaching, or may be taught by the topical, round-table or lecture methods, as the teacher may prefer.

Under ordinary circumstances, the minister is the best person to lead and direct classes studying the handbook, but any man or woman qualified to teach in the Bible school will have no difficulty in using it. It will be found to be an excellent text for use in preparing for a revival meeting or in connection with the average teacher-training course. The Restoration movement makes its appeal to the thoughtful consideration of earnest seekers after truth everywhere. It succeeds best when it can secure a careful and serious hearing for the facts which it presents. It is in order to assist in gaining such a hearing that the present manual has been prepared.

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OUTLINE OF THE COURSE IN FULL

PART I.—RESTORATION HISTORY.

(Six Lessons on the History of the Restoration.)

- Lesson I. Origin and Purpose of the Restoration Movement.
- Lesson II. Historical Beginnings of the Restoration Movement.
- Lesson III. Thomas Campbell and the "Declaration and Address."
- Lesson IV. The Life and Work of Alexander Campbell.
- Lesson V. The Life and Work of Barton W. Stone.
- Lesson VI. The Restoration Fully Launched—Walter Scott.

PART II.—THE BIBLE.

(Six Lessons on the Authority of the Scriptures.)

- Lesson I. The Final Authority in Religion.
- Lesson II. The Place of the Old Testament in Christianity.
- Lesson III. The Place of the New Testament in Christianity.
- Lesson IV. The New Testament Analyzed.
- Lesson V. The Interpretation of the Bible.
- Lesson VI. Biblical Criticism.

PART III.—THE SUPREME LORDSHIP OF CHRIST.

(Twelve Lessons on the New Testament Creed.)

- Lesson I. Human Creeds.
- Lesson I. Failure of Human Creeds.
- Lesson III. The Bible Creed.
- Lesson IV. The Bible Creed Analyzed.
- Lesson V. The Gospel of Righteousness.
- Lesson VI. The Gospel of Service.
- Lesson VII. The Gospel of Freedom.
- Lesson VIII. The Supernatural Element.
- Lesson IX. The Question of Miracle.
- Lesson X. The Resurrection.
- Lesson XI. The Future Life.
- Lesson XII. The Nature and Purpose of Prayer.

PART IV.—THE NEW TESTAMENT CHURCH.

(Twelve Lessons on the Restoration of the New Testament Church.)

- Lesson I. The Origin and Purpose of the Church of Christ**
- Lesson II. Original Constitution and Polity of the Church.**
- Lesson III. The Original Name.**
- Lesson IV. The Original Fellowship.**
- Lesson V. The Original Evangelism.**
- Lesson VI. The Antecedent of Conversion—Hearing.**
- Lesson VII. Believing.**
- Lesson VIII. Repentance.**
- Lesson IX. Confession.**
- Lesson X. Baptism.**
- Lesson XI. The Gift of the Holy Spirit.**
- Lesson XII. The Breaking of Bread.**

PART V.—CHRISTIAN UNITY.

(Twelve Lessons on the Plea for Christian Union.)

- Lesson I. The Original Unity.**
- Lesson II. The Present Situation.**
- Lesson III. The History of Division.**
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PART V. CHRISTIAN UNITY

Twelve Lessons on the Plea for Christian Union

- LESSON I. THE ORIGINAL UNITY.
- LESSON II. THE PRESENT SITUATION.
- LESSON III. THE HISTORY OF DIVISION.
- LESSON IV. CAUSES OF DIVISION.
- LESSON V. THE SIN OF DENOMINATIONALISM.
- LESSON VI. THE FORCES WHICH HINDER UNITY.
- LESSON VII. FORCES MAKING FOR UNITY.
- LESSON VIII. MODERN EFFORTS TOWARD UNITY.
- LESSON IX. THE DIVIDED CHURCH AND THE WORLD SITUATION.
- LESSON X. THE SCRIPTURE BASIS FOR UNITY.
- LESSON XI. THE RESTORATION PLEA AND CHRISTIAN UNION.
- LESSON XII. PROSPECT AND RETROSPECT.

LESSON I. THE ORIGINAL UNITY

I. The Original Church.

In the lessons of the preceding quarter we have studied the nature and character of the original church of Christ. We have seen that this church was founded and organized on the day of Pentecost after the crucifixion and resurrection of Jesus. It was constituted in the first place of the three thousand who heard Peter's sermon, believed his message, repented of their sins and were baptized into the name of Christ. These three thousand, together with others who were speedily added to them, constituted the nucleus of the church. We are told in the concluding section of the second chapter of Acts that this group of believers continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers. This comprehensive statement gives us a full and accurate picture of the early church as it found expression in its first and earliest organization, the congregation at Jerusalem. It may be well to examine briefly some of the characteristics of this primitive church, especially as these characteristics are related to the question of unity.

II. Characteristics of This Church.

Certain striking characteristics are noticeable in the history of the Jerusalem church of Christ as it is given to us in the Acts of the Apostles. Among these characteristics we may note the following: (1) Its loyalty to the essential faith; (2) its spirit of fellowship; (3) its practice of service; (4) its devout atmosphere; (5) the unity and harmony which prevailed among its members. We have discussed these characteristics in our study of the church during the last quarter, but it is essential that we should pay especial attention at this time to the last feature mentioned, in order that we may properly understand the whole problem of Christian unity.

III. The Unity of the Church.

The early church was undoubtedly one. No authority of significance at the present time disputes this fact. There was a time when there was a tendency to assert that the germ of present-day denominationalism is found in the New Testament, but this position is no longer regarded as tenable. When Paul speaks of different offices and a diversity of gifts in the church, every one recognizes that he has no thoughts of any real division or schism. Divergence and freedom there must be, and there always have been, in the church, but this does not mean discord or division. A large part of the New Testament is taken up with admonitions against the sin of schism among the followers of Christ. This is true not only of the writings of Paul, but even of the prophetic warnings of our Lord Himself.

IV. The Testimony of Jesus.

In Matt. 16: 16-18, after Peter's great confession at Caesarea Philippi, Jesus said: "Upon this rock [the confession of Peter] I will build my church, and the gates of Hades shall not prevail against it." The idea involved in these words is evidently unitary. Jesus does not say, "I will build my churches or my denominations," but rather, "I will build my church." The word in the original has no suggestion of any plural significance. In the only other place where the word "church" is mentioned by Jesus, He uses it in a unitary sense (Matt. 18: 17). There is no thought or suggestion of division, so far as the church is concerned, in the words of Jesus as they are recorded in the New Testament. What has just been said is true of the synoptic Gospels throughout, but it is in the Gospel of John that we find its truth most completely emphasized. The longest prayer which Jesus ever uttered, at least so far as our records go, and the prayer which was uttered under the most solemn circumstances attached to His ministry, is fundamentally a

plea for the future unity of His church. The great intercessory prayer which constitutes the seventeenth chapter of John is the final-contribution of Jesus to the subject of unity. When He prays that His disciples all may be one, as He is one with the Father, and the Father one with Him, there can be no question that He forever rules out any suggestion of schism or division among His followers. Even the most ardent advocate of denominationalism will hardly say that a church made up of rival sectarian bodies possesses the unity pictured in the intercessory prayer.

V. The Testimony of Paul.

The testimony of the apostle Paul is no less explicit with regard to the necessity for unity in the church. In one of his best-known letters, the first epistle to the Corinthians, he calls direct and especial attention to the danger of schism. It appears that certain factions had developed in the Corinthian church based upon individual preferences for certain of the best-known Christian teachers. Some of the Corinthian brethren were especially devoted to Apollos; others to Paul; still others to Peter; and finally there appeared to have been a group which insisted upon claiming solely the name of Christ. Beyond any question, this situation presented the germ of modern denominationalism. The apostle, in dealing with this, does not mince his words. He condemns the whole situation, and beseeches the Corinthians to speak the same thing hereafter, to get rid of their divisions, and to develop a spirit of harmony instead of a spirit of dissension in the work of the church.

In his letter to the church at Ephesus, the apostle lays especial emphasis upon the necessity for keeping the unity of the Spirit in the bond of peace, and he proceeds in the same chapter of this epistle to give his wonderful seven-fold analysis of Christian unity (Eph. 4: 4-6). In the letter to the Colossians he exhorts the disciples in that city or community to remain knit together in love. He admonishes the Galatians that if they bite and devour one another they must take heed lest they be consumed one of another. In like manner he warns the Romans, in his epistle to them, that with one mind and one mouth they should glorify God, and that they should be like-minded one toward another according to Christ Jesus. Throughout the pastoral Epistles we find the same ceaseless emphasis upon unity. Timothy is exhorted to avoid foolish and unlearned questions, since such questions tend to produce strife (1 Tim. 6: 5), and the servant of the Lord must not strive. Titus, also, is warned against the sin of schism. Nothing is more characteristic of the Pauline teaching throughout than its emphasis upon the unity of the church.

VI. The Testimony of Early Church - History.

The testimony of church history, independent of the Sow Testament record, is at one in its emphasis upon the unity and harmony of the primitive church. Even the pagans and unbelievers were struck by the spirit of unity and harmony which characterized the Christian brotherhood. The church of Christ in the beginning represented, as Jesus intended it should represent, the incarnation of love, and, as later history has abundantly proved, the spirit of love can not dwell where there is dissension among the followers of Christ. When the church lost its "original ideal, it lost the spirit of unity; and it is likewise true that when it lost its spirit of unity, it lost its original purity and power. Apostasy led to disunion, and disunion furnished the final proof of apostasy.

VI.1. The Situation To-day.

The fact that there is so much dissension and lack of harmony in the so-called Christian world at the present time simply proves that modern Christianity does not square with the ideal of the original church. The way to get rid of disunion, and the only way permanently to get rid of it, is to go back to the ideal which makes disunion impossible. The present situation is a symptom rather than a disease. The church is not united to-day because it is no longer in reality the church. When we once get back to the original church, there will be no question about our possession of the unity which that church embodied.

SCRIPTURE REFERENCES

John 17; 1 Cor. 1:10-17; Eph. 4:4-6; Col. 2:2; Gal. 5:15; Rom. 15:5, 6; 1 Tim. 6:5; 2 Tim. 2:23; Tit. 3:9.

BLACKBOARD OUTLINE

EARLY CHURCH UNITY	}	<ol style="list-style-type: none"> 1. The nature of the church. 2. The testimony of Jesus. 3. The testimony of Paul. 4. The testimony of early history. 5. Consensus of present-day opinion.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter I.
2. Carroll—"Primer of Christian Unity."
3. Young—"Historical Documents Advocating Christian Union."
4. Wells—"That They All May Be One."
5. Campbell—"The Christian System."

TOPICS FOR DISCUSSION

1. Unity of the Jerusalem Church.
2. Christian Unity and the Confession of Peter.
3. The Unity of the Intercessory Prayer.
4. The Teaching of Jesus Concerning Unity.
5. The Teaching of Paul upon the Same Subject.
6. Denominationalism in the Corinthian Church.
7. Christian Unity as a Factor in the Success of the Early Church.
8. The Real Way to Secure Christian Unity.

QUESTIONS ON THE LESSON

1. When was the church founded and organized?
2. Who constituted its first members?
3. What were the special characteristics of the Jerusalem congregation?
4. Were these characteristics present in other apostolic congregations?
5. Was the early church united?
6. Is there anything in the New Testament which justifies denominationalism?
7. How does the confession of Peter embody the idea of unity?
8. Is there any suggestion of disunion among His followers contained in the teachings of Jesus?
9. What sort of unity is pictured in the intercessory prayer?
10. Does this type of unity prevail in the Christian world to-day?
11. Why does it not thus prevail?
12. What does Paul say about the divisions in the Corinthian church?
13. How do these divisions foreshadow later church history?
14. What emphasis upon unity is contained in the epistle to the Ephesians?
15. What does Paul say about the necessity for unity in his letter to the Colossians?
16. Is there any writing of Paul's which does not emphasize the harmony and unity of the church?
17. What does Paul say about the danger of strife in his letter to the Galatians?
18. What emphasis upon unity is contained in the epistle to the Romans?
19. What is said upon the subject in the pastoral epistles?
20. What is the testimony of early church history with regard to the unity of the church?

21. In what measure was this pristine unity responsible for the success of the church?
22. When the church lost its unity, what did this prove?
23. What does Christian dissension and lack of unity prove with regard to the church to-day?
24. What is the only way to get rid of disunion?
25. Is the present lack of unity a symptom or a disease?
26. If we get rid of the disease, what will become of the symptom?

LESSON II. THE PRESENT SITUATION

I. Divisions of Present-day Christendom.

Perhaps the most striking characteristic of the so-called Christian world of the present day is its disunion and lack of harmony. The number of separate bodies claiming to be Christian is somewhat difficult to discover. There are about 166 Protestant denominations in the United States of America alone, omitting associations and fragmentary bodies not fully organized as denominations, according to the statement of Dr. Carroll, who is, perhaps, the best living authority upon the subject. Dr. Carroll's estimate of the different denominations in the world is 250, an estimate which he considers moderate. The Roman Catholic and Greek Orthodox Churches contain many dissenting congregations and movements of various kinds. In the Greek Orthodox or Oriental world there are a number of separate and distinct church groups. Roman Catholicism manifests a greater degree of external unity, but this unity is largely external and covers a great deal of genuine revolt and dissension.

II. Roman Catholic Divisions.

The Roman Catholic Church has always boasted of its unity. To a certain extent this boast is justified, because the church organization is practically that of an absolute despotism which permits no freedom of expression or thought beyond certain limits prescribed by the supreme authority. Nevertheless, the growing spirit of freedom has made no little trouble for Papal infallibility. Modernism, for example, while externally under the ban of the church, flourishes in many of its most highly educated centers, and only awaits an opportunity to break forth with renewed vigor. The Roman Catholic Church has substituted the unity of external compulsion for the unity of voluntary freedom taught in the ideals of Jesus. It has not been able to secure the real unity which Christianity inculcates. Its boast of unity is a delusion and a sham.

III. Greek Orthodox Divisions.

The Greek Orthodox Church is a rather heterogeneous group of religious organizations, wearing the name of churches of Christ and sometimes scheduled simply as Eastern churches. Among the list of these churches are the following: The Ecumenical Patriarchate at Constantinople, Patriarchate of Antioch, Patriarchate of Alexandria, Patriarchate of Jerusalem, Church of Greece, Church of Cyprus, Church of Bulgaria, Church of Roumania, Church of Serbia, Church of Armenia, Coptic Church. This list is only partially complete. It will indicate, however, that the Eastern church, so-called, is very far from the original harmony and unity of the apostolic church. The Greek Orthodox communion claims to be the original church of Christ. Historically, it can, we believe, successfully contest the primacy of organization with Rome. -The fact that it has lost the original unity of the apostolic days furnishes clear proof that it has also lost the original spirit and ideal of the church which it claims to represent.

IV. Protestant Divisions.

Protestantism, having arisen as a protest against ecclesiastical tyranny, naturally presents a more divided and disunited situation than is true, at least externally, of either the Greek Orthodox or Roman Catholic communion. It is impossible to list all of the separate Protestant denominations, for the reason that new ones are constantly being organized and occasionally old ones coalesce or disappear. When the Protestant Reformation first began there was a tendency to organize state churches and to combine the civil and religious life of the people. We recognize now that this tendency was a mistake. It led to the domination of the church by the state, and thus in large measure destroyed the spiritual influence and power of the church. The modern Prussian Empire could never have achieved its despotic authority without the union of church and state, a union which in practice meant the control of the former by the latter. The agitation for disestablishment in England shows that the theory of the union of church and state has not worked well in that country. Perhaps the greatest misfortune about the Protestant Reformation was its embodiment of the spirit of nationalism in its conception of the church. Modern Protestantism has largely outgrown this theory, but its consequences still remain to vex and trouble the world.

V. The Situation in America.

The United States of America in its Constitution wisely prohibited the union of church and state. It therefore kept itself free from the nationalistic peril which swallowed up so many of the European

Protestant churches. Practically every large Protestant denomination in America claims to be international or universal in its field. This is a great gain, but it has been largely offset by an extraordinary diversity of denominations, as compared with other countries. As already stated, there are over 166 Protestant Churches in the United States. - Among the best known of these denominations are the following: Baptist (fifteen bodies), Congregational, Friends (four bodies), Lutheran (sixteen bodies), Mennonite (eleven bodies), Methodists (fifteen bodies), Moravian (two bodies), Presbyterian (ten bodies), Protestant Episcopal, Reformed (four bodies), United Brethren (two bodies), Evangelical Association (two bodies), and many others, which we can not take the time to list here. The census report even catalogues "Disciples of Christ" as grouped under two bodies. Many of these denominations are very small. Sixty-seven out of the 166 have less than five thousand members each. One of the smallest denominations contains only ninety-one members, or, at least, contained that number when the last census was taken.

VI. The Situation a Hundred Years Ago.

The spirit of denominationalism was very much more pronounced and bitter in America^ one hundred years ago than it is to-day. One needs only to read the "Declaration and Address" of Thomas and Alexander Campbell in order to understand the progress which has been made during the last century. When the Campbells began their work, different branches of the Presbyterian Church would not commune with each other, nor with any one else. There was a spirit of isolation which violated the whole ideal of Christian charity, and the revolt against authority instituted at the time of the Protestant Reformation had reached its full culmination. Since the Campbells began their plea for unity tremendous changes have taken place. Denominationalism is no longer defended as an ideal, but is regarded as something which is mistaken and wrong. As a leading denominational journal said editorially a few years ago: "Denominational differences and distinctions are badges of human frailty, signifying always somebody's fault somewhere of either insufficient understanding or insufficient consecration."

VII. The Restoration Plea and the Present Situation.

The changed situation with regard to the Christian union problem has made the task of those who advocate the Restoration plea both more easy and more difficult. It has made it more easy because it has removed all occasion for preaching the necessity of Christian union. The world now concedes this part of the original plea of the Campbells. There is left for proclamation only

the second part of the plea; that is, the true basis for unity. Many of those who do not think clearly and consistently are inclined to give up the second half of the plea because the first half has been secured. Those who argue in this fashion fail to realize that no permanent unity can be gained unless it is gained upon a basis which guarantees the original constitution of the church. A patchwork or compromise unity will soon fall to pieces because it does not go deep enough to touch the real problem.

SCRIPTURE REFERENCES

References under Lesson I., especially John 17: 9-15; 1 Cor. 1: 10-17; 2 Tim. 2: 14, 23, 26.

BLACKBOARD OUTLINE

MODERN CHURCH DIVISIONS	}	1. Christianity as a whole. 2. Roman Catholicism. 3. Greek orthodoxy. 4. Present-day Protestantism. 5. Christian forces in America. 6. The origin of the Restoration Movement.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter XII.
2. Richardson—"Memoirs of A. Campbell."
3. Young—"Historical Documents."
4. Wells—"A Little Catechism for Christians."
5. Macfarland—"The Churches of the Federal Council."

TOPICS FOR DISCUSSION

1. Present-day Religious Divisions.
2. Greek Orthodox Divisions.
3. Roman Catholic Divisions.
4. Protestant Divisions.
5. Protestantism in America.
6. The Growing Opposition to Denominationalism.
7. The Situation a Hundred Years Ago.
8. The Restoration Opportunity and Peril.

QUESTIONS ON THE LESSON

1. What is the most striking characteristic of the present Christian world?
2. How many different denominations claiming to be Christian are there in the world?
3. How many Protestant denominations are there in America?
4. Does the Roman Catholic Church possess real unity?

5. What sort of unity does it possess?
6. What is the situation in Catholic circles to-day?
7. What is the situation with regard to unity in the Greek Orthodox Church?
8. Mention some of the Eastern churches.
9. What claim is made by the Greek Church?
10. How far is this claim correct?
11. Why are there so many Protestant denominations?
12. What unfortunate mistake was made by European Protestant churches?
13. What were the consequences of this mistake?
14. How did the United States avoid this error?
15. What is characteristic of American Protestantism with regard to the question of unity?
16. Mention some of the best-known denominations in the United States.
17. How many Baptist bodies are there?
18. How many Lutheran?
19. How many Methodist?
20. How do you explain the census report with regard to our own movement?
21. How many American denominations have less than five thousand members each?
22. What was the situation with regard to Christian unity in America when the Campbells began their work?
23. How was this situation improved?
24. Has the change made the task of Restoration advocates more difficult or more easy?
25. What fact constitutes both our opportunity and our peril at the present time?

LESSON III. THE HISTORY OF DIVISION

I. The Period of External Unity.

The Christian church manifested an external unity for over a thousand years. It is true that during this period there were numerous smaller bodies separated from the main church, such as, for example, the Armenian and Syrian churches, but these outside groups were comparatively insignificant from the statistical point of view. The Papacy developed such complete control of the so-called Christian world at large that to all practical intents and purposes there was a united church. It is true that this unity was purely a matter of external compulsion, and therefore contra-

dicted the principle of Christian freedom. Nevertheless, it was unity of a kind, and the ordinary student of church history regards Christianity as practically a united force until the eleventh century A. D.

II. The Greek Church Schism.

The first great schism in the nominally Christian world came in 1054 A. D., when the Greek or Eastern churches separated from the Latin Orthodox Church. The reasons for this separation were both political and theological. There were two empires which claimed to be Roman. The one had its capital at Constantinople, and the other its capital at Rome. Both of these empires broke down, the Western before the Eastern, but their spirits lived on after them. The theological differences appear trivial to us, but at a time when metaphysical speculation occupied the chief place in all systems of higher education, the situation was very different. The principal items of contention, theologically, between the Greek and Latin churches was that the Greeks held that the Holy Spirit proceeds from the Father, while the Latins held that the Holy Spirit proceeds from the Father *and the Son*.

The Greek and Latin churches were never reunited. Down to the present time the utmost acrimony has existed in the relations between the two communions. Only recently the head of the Roman Church refused to enter into any sort of fraternal relations with the representatives of the Greek Church.

III. The Protestant Reformation.

The second great schism in organized Christianity occurred in 1517 A. D., when Martin Luther began the movement usually known as the Protestant Reformation. Before Luther started his work there had been many attempts at similar reforms. The Waldenses in Italy, France and Austria, and the Hussites in Bohemia and the Lollards in England for many years had been persecuted by the church as heretics, although they were, in the main, simply attempting to embody the Christianity of the New Testament in their daily lives. Martin Luther and his contemporary reformers, such as Melancthon, Zwingli, Calvin, Knox and others, carried on the reforms already initiated by men like Huss and Wycliffe. The difference was that in the days of Luther the movement had become so strong that it was impossible for the Roman Catholic hierarchy to suppress it. The Protestant Reformation was aimed against the corrupt practice and the political and ecclesiastical despotism of the church under the Papacy. It stood for the right of private judgment, for an open Bible and for individual freedom. It gave to the world the type of religion generally known as evangelical, a word used to indicate

what may be styled the character view of religion as opposed to the magical or sacramentarian.

IV. Protestantism and Schism.

The Roman Catholic Church has always accused Protestants of the crime of destroying the unity of the church. They have said that Martin Luther was the arch-heretic of all the ages, and that all of the reforms which he desired to secure could have been secured without destroying the unity of the faith. The best answer to these reproaches is found in the fact that Roman Catholicism, even after its own house-cleaning, known in history as the Counter-Reformation, still remains a tyranny much as it was before the days of Luther. No thoughtful student who desires to preserve his intellectual and religious freedom can accept Catholicism to-day, any more than he could have accepted it in the fifteenth century. It is true that Protestantism has produced schisms, but the real cause of the schism lay in the tyranny which made revolt inevitable. The apostasy of the Roman Catholic Church necessarily led to the schism of Protestantism. Had the church remained true to the apostolic practice and life, there could have been, and would have been, no Reformation. In view of these facts, it is useless to hurl, against the followers of Luther and the other reformers, the accusation that they have fostered and produced disunion and discord in the church. The unity which the Protestant Reformation destroyed was not the unity of apostolic Christianity, but rather the tyranny of Babylon as pictured in the Book of Revelation.

V. Catholicism and Unity.

The Roman Catholic Church claims to stand for the unity of Christendom, and has made her greatest appeal for popular support upon this issue. Nevertheless, the Papal hierarchy has always consistently refused to take any step toward promoting the reunion of Christendom. Only a few months ago (in the summer of 1919) the Pope absolutely refused to enter into conference with representatives of the Greek Orthodox and Protestant churches in order to discuss the question of reunion. The attitude of the Papacy still remains the same autocratic and imperialistic menace to religious and political freedom which it constituted during the pre-Reformation days. Catholicism desires unity, but the only unity which it will consider is one of complete submission and surrender to its demands. There is no spirit of humility or forbearance or brotherliness toward others manifested in the position which it has always taken, and which it still takes, toward those who disagree with its views. It is impossible that such a spirit should ever lead to real unity. Neither the Protestant nor the Greek Orthodox churches will ever surrender

unconditionally to the Roman pontiff. The outlook for unity, therefore, from the Roman Catholic standpoint is not especially hopeful.

VI. The Present Situation.

According to Webb-Mulhall, at the end of the nineteenth century there were 571,400,000 nominal Christians in the world. Christianity has more followers than any other faith, the next group in point of numbers being the Confucianists, with something over 300,000,000. The only religions in the world which appear to be growing in numbers are Christianity and Mohammedanism. Nominal Christianity is divided into three great groups entitled Roman Catholic, Greek Orthodox and Protestant. The latest figures give the Roman Catholic Church 272,860,000 adherents, Eastern Orthodox 120,000,000, and Protestant 171,650,000, respectively. These figures are of course only approximate.

VII. The Current toward Unity.

Notwithstanding the existing schisms in the Christian forces of the world, there is at present a decided current toward unity. We shall discuss, in a later study, the factors which are chiefly responsible for this sentiment. At present it is only necessary to say that the outlook for the reunion of Christendom is brighter than it has been at any time since the Reformation. People everywhere are demanding union, and while comparatively few have a clear idea as to the manner in which union can be brought about, the very fact that there is such a strong union sentiment proves that the thing desired with so much earnestness will ultimately come. The greatest danger would seem to be the attempt to secure a partial unity upon an unstable basis. Efforts of this kind, instead of promoting, can only serve to delay the ultimate triumph of real Christian union.

SCRIPTURE REFERENCES

Previous references; also 2 Pet. 2: 1-3.

BLACKBOARD OUTLINE

THE DIVIDED CHURCH	<ul style="list-style-type: none"> 1. The unity of compulsion. 2. The first schism. 3. The Protestant Reformation. 4. Protestantism and disunion. 5. The false unity of Catholicism.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter II.
2. Carroll—"Primer of Christian Unity."
3. Vedder—"Church History," Chapter VI.

4. Sabatier—"Religions of Authority and the Religion of the Spirit," Book I., Chapter V.

TOPICS FOR DISCUSSION

1. The Early Period of Unity.
2. The First Schism.
3. Greek versus Roman Orthodoxy.
4. Reformers before the Reformation.
5. The Protestant Reformation.
6. The Catholic Bid for Unity.
7. Protestantism and Schism.
8. The Latest Development.

QUESTIONS ON THE LESSON

1. How long did the Christian church manifest an external unity?
2. What exceptions were there to this unity?
3. What was the nature of the unity which existed?
4. When did the first schism take place?
5. What were the causes of this schism?
6. Explain the theological differences between the Greek and Latin churches.
7. Were the Greek and Latin churches ever reunited?
8. What attitude do they assume toward each other to-day?
9. When did the second great schism in organized Christianity take place?
10. Who was responsible for it?
11. Mention some Protestants before Luther.
12. Mention five leaders of the Protestant Reformation.
13. Against what evils was the Reformation launched?
14. What were the chief principles for which Luther stood?
15. What is meant by evangelical religion?
16. What accusation has Roman Catholicism always made against Protestants?
17. How may this accusation be answered?
18. Did Protestantism produce schism?
19. How may this schism be justified?
20. What is the chief basis of the present-day appeal of Roman Catholicism?
21. What is the attitude of the Papacy toward the question of reunion?
22. What is the only unity which Rome will consider?
23. How many nominal Christians are there in the world to-day?
24. What are the only growing religions?

25. How is nominal Christianity divided?
 26. What can you say about the present-day current toward unity?
 27. What is the greatest danger in the present situation?
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LESSON IV. CAUSES OF DIVISION

I. The Evolution of Tyranny.

The earliest Christian churches, as they are pictured in the New Testament, were undoubtedly democratic organizations. The government, so far as any existed, was in the hands of the members of the congregation. The elders and deacons were selected by the congregation and possessed no arbitrary authority whatever. The elders were known as bishops, but there is no record of any single officer being styled *the* bishop of the church. After a time one bishop came to be regarded as superior to the others in the local congregation, and still later this bishop came to exercise authority over a group of congregations. Still later the bishop extended his dominion to include the congregations of an entire province, and ultimately of a group of provinces. The final stage in the process was the establishment of the Papacy, claiming lordship over all the churches of Christendom. A number of influences were responsible for this evolution of tyrannical authority, the most important of them being the following: (1) the influence of pagan religions; (2) the influence of Greek culture; (3) the influence of Oriental cults; (4) the influence of Roman political power; (5) the influence of ecclesiastical ambition. We shall discuss these features a little more in detail.

II. The Influence of Pagan Religions.

When Christianity became a popular religion it readily absorbed a vast number of men and women who exchanged paganism for Christianity in name, but not in reality. Christian festivals were given pagan names and observed with rites essentially pagan in their nature. Easter, for example, the festival of the resurrection, derives its name directly from Norse mythology. In many sections the celebration of Christmas was simply a revival of the old heathen Yuletide festivities. In this way, while Christianity nominally conquered the pagan world, in reality the pagan world came much nearer conquering Christianity. The resultant admixture was certainly far from the original ideal of the church.

III. The Influence of Greek Culture.

When Christianity began its work in the world, Greek culture was the dominant force in the civilization of the time. Naturally enough, when the Christian teaching became sufficiently powerful to attract the attention of the educated classes, efforts were made to interpret this teaching so as to harmonize with the prevailing philosophy of the time. In the same way many thought-leaders of the present day are constantly striving to harmonize the concepts of religion with prevailing currents in science and philosophy. Sometimes these efforts are helpful, but frequently they involve compromises which do more harm than good. It was undoubtedly this effort to make over essential Christianity into a metaphysical system, in harmony with the prevailing current of Greek thought, which was responsible for the emphasis upon creedal statements, which has worked so much harm to Christian freedom.

IV. The Influence of Oriental Cults.

The Oriental religions, especially the Persian and Egyptian, influenced Christianity along with Greek culture. We know that in the days of Paul the worship of Isis and other Egyptian deities was popular throughout the Roman Empire. In like manner, the Persian teaching of Zoroaster became popular in Rome and elsewhere. Just what influence these pagan "mystery religions" exerted upon the formation of the later ritual of Catholicism, it is difficult to say. The latest authorities are inclined to believe that the influence was by no means inconsiderable. Along with the distinctly Oriental religions we must group the undoubtedly widespread influence of Jewish teaching and practice. Much of the elaborate ritual and ceremonies of the medieval church was undoubtedly borrowed from the Old Testament, especially as the matter was interpreted through the atmosphere of Oriental mysticism. The emphasis laid upon the clerical office and the exaltation of the priestly idea furnish illustrations in point. The Pope of Rome eventually came to combine in his office attributes which originally belonged to the Jewish high priest, the Egyptian and Babylonian hierarchies, the Roman emperor and the Pontifex Maximus of ancient Rome traditions.

V. The Influence of Roman Political Power.

Perhaps the most important single influence in the evolution of ecclesiastical tyranny from the simple Christian democracy of apostolic days was the environment of the organized Roman government. The genius of Roman politics was essentially monarchical and imperialistic. Everything centered in the emperor and in the imperial city of the Caesars. There was a glamor about the very name of Rome which attracted universal attention. The idea of

individual freedom was gradually swallowed up in the idea of ordered autocracy. One can understand the nature of this appeal by comparing it with a similar evolution in the history of the modern German Empire. Undoubtedly the Soman idea involved order, systematic and scientific business relations, the development of commerce, the fostering of industries, and, to a large extent, the material comfort of the people. On the other hand, the paternalism which governed this beneficent autocracy destroyed practically all individual freedom and initiative. Imperialism in the state naturally led to imperialism in the church, especially when church and state were combined after the days of Constantine. The church very properly from this time onward took the name "Roman." Roman it was in its essential characteristics, and Roman it still remains to-day.

VI. The Influence of Ecclesiastical Ambition.

Aside from the influences already mentioned, we must undoubtedly include the subtle temptation of ecclesiastical ambition. In one of the notable passages of the New Testament (Mark 10: 42-44) Jesus rebukes the two sons of Zebedee for desiring the chief places in the kingdom which their Master was to establish. The fact that this false ambition was present in the early circle of disciples shows how powerful and appealing it has always been. The history of the world discloses the fact that ecclesiastical ambition can become more compelling and more arrogant than even its political counterpart. No princes were ever prouder or more domineering than church leaders like Pope Gregory III. or Cardinals Wolsey, Richelieu and Mazarin. Nothing could have been further from the humility and obscurity of the early fishermen followers of Christ than were the pride and ambition of these "princes of the church" who presumed to speak in the name of Jesus, the proletariat carpenter of Nazareth.

VII. The Resulting Apostasy.

The influences to which we have just referred operated slowly and simultaneously through centuries of development. It is only in this way that we can understand the extent to which the church eventually departed from the simple constitution of its early Founder. Little by little, innovations crept in, and change after change was made in the structure of the church. As a consequence, when Martin Luther began the Protestant Reformation, he was astounded at the contrast between the church which he saw pictured in the New Testament and the church he saw in existence in Rome. Had it not been for the immense difference between these two churches, Luther would never have begun his revolt. He was born a Catholic and desired to remain one, but when he read the New

Testament, and saw how far the church had deviated from its original model, he was forced to break with the existing order.

SCRIPTURE REFERENCES

Revelation 17 and 18; Mark 10:42-44; Jude 1:3, 4; 1 John 2:18, 19.

BLACKBOARD OUTLINE

CAUSES OF DIVISION	}	<ol style="list-style-type: none"> 1. The apostasy of the church. 2. Causes of apostasy. <ol style="list-style-type: none"> (a) Pagan influences. . (b) Greek culture. (c) Oriental mysticism. (d) Roman politics. (e) Ecclesiastical ambition. (f) Moral corruption.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter II.
2. Sabatier—"Religions of Authority," Book I., Chapter IV.
3. Vedder—"Church History," Chapter II.
4. Fleming—"Mysticism in Christianity," Chapter III.

TOPICS FOR DISCUSSION

1. The Evolution of Tyranny.
2. Influence of Pagan Religion upon Christianity.
3. The Influence of Greek Culture.
4. The Influence of Oriental Cults.
5. The Influence of Roman Political Institutions.
6. Ecclesiastical Ambition.
7. The Moral Corruption of the Church.
8. The Causes of the Reformation.

QUESTIONS ON THE LESSON

1. What was the character of the organization of the early church?
2. Is there any record in the New Testament of an officer known as the bishop?
3. How did this officer come into existence?
4. To what extent did his power grow?
5. What was the final stage in the evolution?
6. What claims were made by the Papacy?
7. Mention five elements which entered into changes in the constitution of the church.
8. How did paganism influence Christianity?

9. How did Greek culture influence the church?
10. What parallel to this influence may be found in present-day Christianity?
11. What was chiefly responsible for the creedal stage in the history of the Christian church?
12. What influence did the Oriental religions have upon the church?
13. From what sources were the rites and ceremonies of the medieval church derived?
14. What different officials contributed to the attributes of the Papal office?
15. What was the most important single influence in the evolution of ecclesiastical tyranny?
16. How do you explain the extent of this influence?
17. Cite a modern parallel.
18. In what respects is the name "Roman" justified as applied to the church after Constantine?
19. What can you say of the influence of ecclesiastical ambition?
20. How do you reconcile such ambition with the teachings of Jesus and the apostles?
21. Was the apostasy of the church sudden or gradual in its development?
22. Did Luther want to break away from the church?
23. Why was he forced to start the Reformation?

LESSON V. THE SIN OF DENOMINATIONALISM

I. What Denominationalism Is.

The term "denominationalism" is used to indicate that theory of Christianity which asserts that the church is not necessarily or constitutionally one, but that it may be divided into a number of churches each independent of the other. This theory was quite popular in the Protestant world for some centuries after the Reformation of Martin Luther. It led to practical anarchy in the Christian world, and was responsible for endless bickerings and jealousies among individual Christians. The spirit of partisanship was developed by the presence of sectarian divisions in the church, and the whole ideal of genuine brotherhood was largely destroyed. Thomas Campbell, in the opening section of the "Declaration and Address," has drawn a vivid picture of the extent to which denominational and sectarian rivalry had gone at the beginning of the last century. The effect of this jealous and sectarian spirit among the followers

of Christ was altogether detrimental to the extension of Christianity. People outside the church justly criticized the dissensions and divisions among different groups of Christians, and as a result the gospel made little progress. It was this situation which served as the occasion for calling into existence the movement initiated by the Campbells and Stone in the early part of the nineteenth century.

II. Reasons for Its Existence.

While denominationalism is undoubtedly a sin and has beyond any question worked great harm, it nevertheless can present some historical justification. In the reaction against the despotism of the medieval church, it was only natural that those who protested against the existing evils should go to the opposite extreme. Denominationalism was the natural result of this reaction. It embodied the ideal of freedom, but, unfortunately, it utterly destroyed the ideal of unity. It can be explained quite naturally upon historical grounds, but this fact does not justify its continuance or perpetuation. Unquestionably, it was necessary for the church to secure freedom even at the cost of destroying the false unity of the medieval church. Having secured freedom, it is now just as necessary and essential that it should again secure unity. This unity must not sacrifice the freedom which has been gained at so great a cost, but it must safeguard and perpetuate that freedom. This is the task of present-day Christendom.

III. Present-day Apologists.

The apologists for denominationalism are becoming fewer and fewer every day. Even those who justify its origin from the historical point of view are now, for the most part, willing to concede that the denominational order has served its purpose and must give way to something better. Only a few exceedingly separatist and partisan leaders insist upon the perpetuation of sectarian groups in Christendom. Broad-minded and thoughtful leaders in all of the strictly denominational groups are anxious to secure a larger measure of unity for the Christian world. Many of them, it is true, are afraid that unity will mean tyranny, as was the case before the Reformation, and on this account they hesitate about giving up their denominational attitude. It is safe to say that when most of these men can be assured that Christian unity is possible without the sacrifice of that measure of freedom which was gained during the Protestant Reformation, they will be glad to abandon the denominational theory. Doubtless a few extremists will always insist upon remaining outside the main current of Christian life and activity. The number of these iconoclasts will become smaller and smaller as the united church in the future goes on with its work.

IV. The Testimony of the Scriptures.

The New Testament bears testimony throughout with regard to the sin of denominationalism. The drastic language of the apostle Paul in 1 Cor. 1: 10-17 has already been mentioned, and there are numerous other passages; as, for example, Eph. 4: 4-6; Rom. 15: 5, 6; Col. 2: 2, and others which bear similar testimony. All attempts to prove that Paul's figure of the body and its members, contained in 1 Cor. 12: 14-28, is intended as a justification of the denominational order are now practically obsolete. It is being recognized everywhere that there is no place in the New Testament for a church made up of rival denominations. The ideal of the church presented to us in the New Testament is unitary and admits of no sectarian interpretation. This is especially true of the conception of the church embodied in the intercessory prayer contained in the seventeenth chapter of John. All attempts to reconcile this prayer with the modern theory of denominationalism have been worse than useless. The denominational theory must inevitably go by the board when Christians everywhere are content to fairly and honestly accept the Scriptures as their final court of appeal.

V. The Current of Present-day Thought.

As already stated, the current of present-day thought in the religious world has set decidedly in the direction of unity. There is scarcely a denomination in the nominally Christian world in which Christian-union sermons are not being preached week after week. The Presbyterian General Assembly which met at Columbus, O., in May, 1918, declared definitely in favor of organic Christian union. It issued a pronouncement which declared its "profound conviction that the time has come for organic union of the evangelical churches of America," and proceeded to invite the representatives of all Protestant churches to a conference to be held in Philadelphia, Dec. 4-6, 1918. Further information with regard to this movement will be given in a later study. Here we are only citing the fact as an illustration of the strong current toward Christian unity now existing in the religious world. It would be easy to furnish many other illustrations of the same thing. Denominationalism as a theory is no longer popular, and Christian union is the one great watchword which attracts universal attention in all communions.

VI. The Restoration Position.

If Thomas or Alexander Campbell could come back to the world to-day, they would be both astonished and delighted at the change which has taken place with regard to the denominational theory. In their own day they were alone in proclaiming what has come to be a commonplace of religious thought. They would be astonished

if they walked into many present-day denominational churches as they listened to sermons proclaiming the sin of sectarian divisions and holding up the ideal of a united church. All these things, while new to the denominational world, are very old to those who have understood and followed the Restoration plea. It is a fine thing that the world at large has about caught up with the position of the Campbells in 1809 with regard to the necessity of Christian union. All that remains is for the same world to catch up with the basis for union proclaimed by these same men a century ago. Let us hope that it will take less time to reach the conclusion that the Campbells were right with regard to their plea for the basis of union, than it has taken to accept their conclusions with regard to the necessity for union.

VII. The Outlook for the Future.

Any careful student of religious history must reach the conclusion that the era of denominationalism is rapidly passing. In the political world we are witnessing the birth of a new internationalism which must grow more and more into a world unity hitherto unimagined. The tendency of all movements—social, political and religious—is essentially unitary. The future must witness, to an extent which few people as yet appreciate, the harmonizing and unification of the various factors which enter into civilization. Especially is this true with regard to the Christian forces in the world. The church must return to its pristine spirit of brotherhood and unity if it is to serve the needs of the world. Had it not abandoned these early ideals, civilization might have skipped the Dark Ages and reached a degree of progress which we can only dimly imagine. Having paid the price of apostasy, the one hope which remains is to get back to the original basis of Christianity as it is contained in the New Testament. Unless the church does this, and does it speedily, its candlestick will be taken out of its place and given to another.

SCRIPTURE REFERENCES

1 Cor. 1:10-17; Eph. 4:4-6; Bom. 15:5, 6; Col. 2:2; 1 Cor. 12:14-28.

BLACKBOARD OUTLINE

DENOMINATIONALISM

1. Origin.
2. Present-day apologies.
3. Scriptural view.
4. Sinfulness.
5. Future disappearance.

OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter II.
2. Sabatier—"Religions of Authority," Book I.
3. Wells—"That They All May Be One."
4. Richardson—"Memoirs of Campbell," Volume I.

TOPICS FOR DISCUSSION

1. Denominationalism Denned.
2. The Origin of Denominationalism.
3. What Good Has Denominationalism Accomplished?
4. What Harm Has It Done?
5. What Excuses May Be Offered for Its Continuance?
6. Scriptural View of the Subject.
7. The Restoration Position.
8. Denominationalism and the Future.

QUESTIONS ON THE LESSON

1. What is denominationalism?
2. What were the results of denominationalism?
3. What does Thomas Campbell say about these results?
4. How did the sectarian divisions in the church retard its progress?
5. What part did denominationalism play in the origin of the Restoration movement?
 6. What justification can be made for the denominational order?
 7. Does this justification excuse the perpetuation of that order?
 8. What is the task of present-day Christendom?
 9. Are the advocates of denominationalism becoming more or less numerous?
10. What is the chief hindrance in the way of many people who would otherwise give up the denominational position?
11. What is the testimony of the New Testament with regard to denominationalism?
 12. Mention some passages which bear on the subject.
 13. What Scriptural passage was long used as a justification of the denominational order?
 14. What is the correct interpretation of this passage?
 15. What is the ideal of the church presented to us in the New Testament?
 16. Is it possible to reconcile denominationalism with the New Testament theory of the church?
 17. In what direction is the current of present-day thought with regard to the unity of the church?
 18. Give an illustration from recent religious history.

19. What has been the Restoration position with regard to denominationalism from the beginning?
 20. How far has the world caught up with the position of the Campbells in 18091
 21. What still remains to be expected?
 22. What reasons can you give for the belief that the era of denominationalism is rapidly passing?
 23. How might civilization have skipped the Dark Ages?
 24. What is the one hope of the world to-day?
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LESSON VI. THE FORCES WHICH HINDER UNITY

I. Inherited Prejudice.

Probably the strongest factor in the perpetuation of sectarianism in the religious world is the pressure of inherited prejudice. Perhaps the majority of people are religiously where they are because of inheritance and tradition. The average individual is influenced tremendously by the faith of his fathers. Doubtless there is some justification for respecting the position taken by one's ancestors, and we do not desire to undervalue a proper respect for the body of truth which has stood the test of time. Nevertheless, the fact remains that every man must be judged for himself, and every man must render an account for his own shortcomings regardless of the attitude of his fathers. Religion is essentially a personal matter. Unless we are willing to examine the evidence for ourselves and to pass upon it fairly and honestly, we are in no position to render a just decision with regard to the vital questions involved in the sphere of religion.

II. Ignorance of the Subject.

Ignorance of the essential issues involved is one of the strongholds of sectarianism. Especially is this true with regard to the positions occupied by other communions. A large number of people hold very erroneous views with regard to the beliefs of other religious bodies. Many of these people take no special pains to discover the truth. A still larger number rest their convictions upon what they are told by their religious leaders instead of searching the Scriptures for the facts. Ignorance of the Bible is always the stronghold of sectarianism and superstition. A careful study of God's word makes the sectarian attitude an impossibility. Just in proportion as we come to understand the real ideal which Jesus had for His church, we also come to learn that the whole theory of denominationalism is essentially wrong.

III. National and Racial Divisions.

Many of the sectarian divisions of Christendom are based upon national and racial distinctions which have no direct connection with the subject of religion. The recent European war showed that political loyalty can be maintained even against the ties of religious brotherhood and of social idealism. The people who made up the warring armies in Europe divided strictly along national lines. Catholics fought Catholics and Protestants fought Protestants. The Catholics and Protestants of Germany united solidly against the Catholics and Protestants of Belgium and France. The Greek Orthodox adherents in Russia fought Greek Orthodox churchmen in Bulgaria. National and racial prejudices undoubtedly contribute tremendously to the separatist forces which operate both in the religious and in the social order. Until the solidarity of the human race can acquire a greater hold upon the imaginations of the men and women of the world there will always be room for sectarian rivalry. The indications at the present time, however, favor the rapid growth of the sentiment for universal brotherhood, as opposed to the narrow nationalism which has hitherto dominated the world. With the coming in of this new sentiment there will also come an increased feeling for religious unity.

IV. Polemical Bitterness.

Religious divisions naturally produce partisanship and polemical discussion. The issues are sharply drawn and everybody takes sides. In a situation such as this it is very difficult to secure anything like an unbiased study of the facts. As a result, there is no chance to get together upon a common basis of truth. It is a peculiar fact that the most bitter and acrimonious discussions in the world have been religious in character. Luther and Zwingli could not discuss the question of the communion without the former flying into a passion and using harsh language. Calvin disagreed with Servetus, and by way of ending the argument had his opponent burned at the stake, or at least acquiesced in his being burned. All along the line during the centuries of past history we find the same exhibition of intense bitterness and hatred in the field of religious discussion. Doubtless the importance of the issues involved is partly responsible for this manifestation of temper. Nevertheless, the fact remains that polemical bitterness has constantly retarded the growth of the sentiment for Christian unity.

V. Partisanship.

We have already referred to the forms of partisanship which are produced by inherited prejudice, by national and racial distinctions and by polemical discussion. There remains, however, a species of

partisan feeling which has not hitherto been included. This is the feeling of loyalty to what appears to be the particular and immediate obligation of the individual without regard to any future consideration. The person who is actuated by this sort of loyalty argues that he is not responsible for the denominational order and assumes no obligation for its perpetuation. He feels that the one question for him to consider is how he may best serve his own day and generation in the particular camp where nature seems to have placed him. Thousands of intelligent men and women are to-day taking this position. The difficulty with their logic is that they can not separate the present from the future, no matter how hard they may try to do so. It is true that one owes a duty to the immediate task of the moment, but it is also true that our obligation goes further than this immediate task. Moreover, one can best serve the present by an intelligent apprehension of the needs of the future.

VI. Moneyed Interests.

It is an unfortunate and decidedly discreditable fact that moneyed interests play no slight part in perpetuating the divisions of Christendom. The various denominations represent vested interests, and investments which thrive upon the perpetuation of divisions. Were the church to become organically one, many of these separatist institutions would fall by the wayside. A good deal of sectarian admonition would be rendered useless and would have to be discarded. Numerous positions paying good salaries would become unnecessary, and the occupants thereof would have to find something else to do. We do not believe that these materialistic and altogether unworthy considerations are consciously recognized by the vast majority of those who are motivated by them. Nevertheless, consciously, unconsciously or subconsciously, they play an important part in the perpetuation of the sectarian order.

VII. Personal Ambition.

Closely allied to the influence of money in perpetuating denominationalism, we find the influence of personal ambition. Rival camps demand rival leaders, and when the war is over, the generals who have commanded the armies will no longer be needed. Certain it is that there are many men of prominence in all Protestant churches whose chief asset is their capacity for attacking the views of those who disagree with them religiously. In so far as these disagreements are conscientious and significant, no one can criticize an honest adherence to them. But when they are fundamentally based upon partisanship alone, they simply serve to perpetuate the spirit of sectarian rivalry.

VIII. Conscientious Convictions.

The last cause of division on the list is the one which is more frequently mentioned than any of the others. We believe, however, that it is in reality the least important. Truth is essentially one, and if we could get rid of our inherited prejudices, our ignorance, our racial and national differences, our polemical bitterness, our irresponsible partisanship, our materialistic temptations, and the pressure of personal ambition, we believe that the problem of conscientious differences would take care of itself. When we eliminate the unworthy causes for disunion, we shall discover that there is nothing else left. When truth has a fair opportunity to make itself known, conscience will gladly accept its mandates.

SCRIPTURE REFERENCES

Gal. 3: 28; Tit. 3: 9-11; Col. 2: 8-14; 1 Tim. 6: 9, 10.

BLACKBOARD OUTLINE

HINDRANCES TO UNITY	{ <ol style="list-style-type: none"> 1. Prejudice. 2. Ignorance. 3. Narrowness. 4. Partisanship. 5. Covetousness. U. Ambition. V. Misunderstanding.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter VIII.
2. Wells—"That They All May Be One."
3. Ainslie—"The Message of the Disciples for the Union of the Church."
4. Young—"Historical Documents Advocating Christian Union."

TOPICS FOR DISCUSSION

1. Prejudice and Sectarianism.
2. The Evils Produced by Ignorance.
3. The Faith of Our Fathers. •
4. Partisan Indifference.
5. The Value of Polemical Discussion.
6. Covetousness and Christianity.
7. The Danger of Personal Ambition.
8. Conscientious Convictions and Christian Union.

QUESTIONS ON THE LESSON

1. What is probably the strongest factor in the perpetuation of sectarianism?
2. What justification is there for an inherited faith?

3. What criticisms can be made of it?
4. Why must every one decide religious questions for himself?
5. What part does ignorance play in perpetuating the sectarian order?
6. How do people get erroneous views of their religious neighbors?
7. How do they get erroneous views of the Bible?
8. What part do national and racial differences play in perpetuating religious divisions?
9. What did the recent war in Europe show in regard to this matter?
10. What are the indications at the present time with regard to national and racial differences?
11. What is meant by polemical discussion?
12. Why does such discussion tend to obscure the truth?
13. Why are religious debates usually the most bitter of all?
14. Illustrate this fact from past history.
15. How may we in part explain this bitterness?
16. What form of partisanship is especially prevalent among present-day adherents of denominationalism?
17. What justification is there for this type of partisanship?
18. What objection may be made to it?
19. What part do moneyed interests play in the perpetuation of denominationalism?
20. What part does personal ambition have in the matter?
21. Do conscientious convictions constitute the chief cause of sectarian divisions?
22. How may we solve this problem?

LESSON VII. FORCES MAKING FOR UNITY

I. The Problem of Overchurching.

The economic burdens imposed by the present denominational order have long attracted the attention of thoughtful students. Many of the communities in America, especially in rural sections, are undoubtedly overchurched. It is no uncommon thing to find from half a dozen to a dozen struggling congregations in a small city population where two or three churches, at the most, would serve the religious needs of the community. As a rule, these struggling congregations are kept alive by contributions from the missionary boards of the various denominations, thus crippling the efforts of these boards to do work where there is the greatest need that

work should be done. The problem of the overchurched community is one which appears incapable of solution under the denominational order. Such attempts as are constantly being made to help the situation through federations and other similar measures, as a rule, do more harm than good. There is a vast difference between a federated church and a united church. The federated church seldom commands the enthusiasm of its members, while the united church calls into activity the entire spiritual resources of the community. The problem of overchurching can only be handled successfully when the denominational order has given place to real Christian unity.

II. The Problem of Underchurching.

While some communities are overchurched, it is equally true that many others are underchurched. This is especially true of our large city populations where there is the greatest need for the proclamation of the gospel. Denominationalism uses up its strength in jealous competition in communities where overchurching exists, and then is unable to successfully cope with the problems presented by the teeming populations of our great civic centers. The city church is one of the unsolved difficulties no less than is the rural church. Both types present the difficulties which characterize them at present, chiefly because of the divided church. Once the unity of the apostolic order is secured there will no longer be overchurching in the rural community nor underchurching in the civic center.

III. The Rural-church Problem.

We have already referred in part to the rural-church situation in discussing the problem of overchurching. The situation in the rural communities of America, so far as religious activities are concerned, is causing widespread alarm among those who are interested in the progress of Christianity in America. There can be no doubt but that the rural church is declining in its influence, and that unless something is done to meet the difficulties which the situation presents, the consequences will be serious for American Protestantism. All those who have made a careful study of the rural-church problem concede that one of the chief difficulties is presented in the sectarian rivalry of different denominations. So long as the denominational order persists, the rural church is almost certain to decline. Only a united church can successfully cope with the ever-increasing difficulty involved in handling the rural-church situation. Denominationalism has gone completely bankrupt so far as the rural church in America is concerned.

IV. Organized Duplication.

Any one who is familiar with organized church activities can not help observing the immense duplication which is caused by the

denominational order. A dozen different home boards, and, perhaps, a greater number of foreign boards, with all of the multiplication of plants and secretarial forces which such a situation demands, are at work in a field where a tithe of the number could achieve the same results, at a vast saving of funds. The money which these boards expend is collected as a result of the most strenuous campaign efforts in the various church communities which the boards are supposed to serve. Money which ought to be used on the field is expended upon unnecessary machinery for collecting more money. Beyond any question, this situation has retarded the growth of Protestantism to an extraordinary degree. At this point the Roman Catholic forces have a tremendous advantage. There is no duplication of machinery, nor any waste of funds in senseless competitions, indulged in by the Roman Catholic promotion agencies. It is for this reason, more than any other, that Roman Catholicism has been able to handle the large-city problem with a degree of effectiveness never achieved by the divided Protestant forces. It is time that the Protestant world should awaken to the seriousness of this situation.

V. Criticism of the Outside World.

The waste of resources involved in perpetuating the denominational system undoubtedly makes a strong impression upon the average man who holds aloof from the church. Such a man knows that there is something wrong when so many competing agencies, all of them claiming to possess the same religious goal, are wasting time, energy and money in ceaseless rivalry. He knows that no business could succeed if such a plan were adopted. He consciously or unconsciously recognizes the fact that the church which he reads about in the New Testament never contemplated such a situation. He is confused and bewildered by the multiplicity of appeals which are constantly made to him by rival church organizations. The consequence is that he loses interest in the cause of Christianity and decides to devote his attention to something else. It is really marvelous that the divided church has been so successful in commanding the financial support of the community. But no one who is familiar with facts doubts that a united church could make a far stronger appeal to the business world. The very fact that so many co-operative campaigns, such as the Laymen's Movement, the Y. M. C. A., the Red Cross and the new Interchurch World Movement, are now being projected and carried out indicates that church leaders everywhere have come to recognize the value of a united appeal for funds. If the church were really one, this appeal could be made with vastly more enthusiasm and success.

VI. Disastrous Effect of Disunion upon the Church.

The divisions in organized church work not only weaken the cause of Christianity before the outside world, but they are a source of great weakness to the inner life of the church. They produce narrowness, bigotry, intolerance and a host of other evils. It is impossible for a 'denominational church to embody the real spirit of the ideals of Jesus in their perfection. The very life of Christianity is involved in the question. Unless the church is broad, universal, tolerant and thoroughly infused with the spirit of love, it can not be the church which the New Testament characterizes as the body of Christ.

VII. Disastrous Effect upon the Individual Christian.

Denominationalism makes it much more difficult for the individual Christian to manifest the fruits of the Spirit to which the apostle Paul refers in the fifth chapter of Galatians. Sectarianism destroys the finest fruits of Christianity and shrivels the soul. One of the reasons why it is sometimes so difficult to detect the presence of Christian ideals in the lives of church-members is because these ideals have no chance to live under the blighting influence of denominational contentions and rivalry. In a very true sense only a united church—a church such as Jesus Himself contemplated—can truly develop and foster genuine Christianity in its individual members. When the church once more becomes united we shall witness a revival of genuine Christian living, such as the world has not known since the apostolic age.

SCRIPTURE REFERENCES

References in previous lessons, especially John 17.

BLACKBOARD OUTLINE

<p>FORCES COMPELLING UNITY</p>	}	<ol style="list-style-type: none"> 1. Overchurching. 2. Underchurching. 3. The Rural Problem. 4. Duplication and Waste. 5. Outside Pressure. 6. Inner Revolt.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter IX.
2. Ashworth—"The Union of Christian Forces in America."
3. Maefarland—"Christian Unity at Work."
4. Bricker—"The Church in Rural America."

TOPICS FOR DISCUSSION

1. The Problem of Overchurching.
2. The Problem of the City Church.

3. The Problem of the Country Church.
4. The Waste of Denominationalism.
5. Denominationalism and the Business Man.
6. Effect of Denominationalism upon the Life of the Church.
7. Denominationalism and the Individual Christian Experience.
8. The Demands of the Changing World Order.

QUESTIONS ON THE LESSON

1. What economic burdens are imposed by denominationalism?
2. What is meant by overchurching?
3. Give an illustration of overchurching from your personal knowledge.
4. What expense does overchurching involve?
5. Can the problem be solved by the denominational order?
6. What attempts have been made to solve it?
7. Explain the difference between the federated church and the united church.
8. What is meant by underchurching?
9. Where does underchurching chiefly exist?
10. Why can not denominationalism handle the situation?
11. What is the only way to solve the great civic problem?
12. What is the especial problem presented by the rural church?
13. Is the rural church declining?
14. What are the chief causes of this decline?
15. What is the only permanent solution of the problem?
16. What waste is involved in the duplication of organized religious agencies?
17. How does Protestantism compare with Roman Catholicism at this point?
18. What has been the result of the superior economy practiced by the Catholic organization?
19. How does the waste involved in denominationalism affect the man outside the church?
20. What is the result, so far as he is concerned?
21. What recent developments show that church leaders are coming to recognize the value of the united appeal for funds?
22. What is the effect of denominationalism upon the inner life of the church?
23. What is the effect upon the individual Christian?
24. What change would a united church produce in the field of Christian living?

LESSON VIII. MODERN EFFORTS TOWARD UNITY

I. Interdenominational Activities.

For a long time the movement toward a greater measure of unity in the Christian world has been growing and gathering force. Its first manifestation was in certain interdenominational activities, including the Y. M. C. A., founded in 1844; the Y. P. S. C. E., founded in 1881; the Laymen's Movement, founded in 1906, and various other similar agencies. There was no serious effort toward organic union involved in any of these movements, but there was a definite effort toward relieving the strain of competition and rivalry among Christians and in promoting a spirit of co-operation and brotherhood. At best, all interdenominational movements have been halting and inefficient, owing to the fact that they have been obliged to work in an atmosphere which has constantly contradicted the goal which they have had in mind. Nevertheless, there can be no question but that some of these movements have cleared the way for a better solution of the denominational problem. This is especially true of the Y. P. S. C. E., which did more to promote the spirit of unity than any other organization of its kind during the last century.

II. The Idea of Absorption.

There have always been advocates of Christian unity who have relied solely upon the plan of absorption. The Church of Rome, for example, has always been willing to unite Christendom by accepting the surrender of all the other churches to its own authority. The Greek Orthodox Church has manifested a similar willingness to unite the lion and the lamb by the simple process of the former devouring the latter. It is, needless to say that the method of absorption has made no special appeal to the Christian world at large. It is inconceivable that Protestantism will ever surrender the priceless religious heritage which it has gained at so much cost, in order to secure unity with either the Roman Catholic or the Greek Orthodox Churches.

III. Particular Combinations.

The number of denominations in the religious world has been steadily decreasing during the last half-century. This result has been achieved by particular combinations of denominations closely resembling each other in essential characteristics. While some progress toward unity has been made in this way, results have been comparatively meager. All efforts thus far to unite churches with so little doctrinal differences as the Methodist Episcopal Church and the Methodist Episcopal Church South, have ended in failure. Even

the Presbyterian Church in the United States of America, with its present genuine and thorough passion for unity, has so far been unable to bring about a union with the Presbyterian Church in the United States. Such illustrations show clearly that Christian unity will be a long time coming if it is to be achieved through the amalgamation of separate denominationalists.

IV. The Lambeth Quadrilateral.

In the year 1888 the Lambeth Conference of the Anglican Church in London proposed a quadrangular basis of union for all Christendom which attracted widespread attention. The so-called "quadrilateral" was composed of the following points: (1) The acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation; (2) the Apostles' Creed as the baptismal symbol and the Nicene Creed as the sufficient statement of the Christian faith; (3) the two sacraments ordained by Christ Himself—baptism and the Lord's Supper—ministered with unailing use of Christ's words of institution and of the elements ordained by Him; (4) the historic Episcopate locally adapted in the method of its administration to the varying needs of the nations and peoples called of God into the unity of the church.

The Lambeth quadrilateral, although it has been before the Christian world for over thirty years, has so far failed to receive the acceptance of any body of Christians with the exception of the church which proposed it. It has not, therefore, made any very serious contribution to practical Christian unity.

V. The Federal Council.

The Federal Council of the Churches of Christ in America received its preliminary organization at a meeting held in Carnegie Hall, New York City, in 1905. The Council itself was organized in 1908 in Witherspoon Hall, Philadelphia, and has met quadrennially ever since. It is made up of some four hundred members elected by thirty-one constituent bodies, and performs its work through a number of commissions. The best known of these commissions are the following: Interchurch Federation, Evangelism, Social Service, International Justice and Good Will, Christian Education, Foreign Missions, Home Missions, Temperance, The Church and Country Life and Religious Publicity. The Federal Council possesses no authority whatever over any of the churches which take part in these proceedings, and is simply a loosely organized means of co-operation for practical Christian service. The president of the Council at present (1919) is Frank Mason North, and the executive secretary is Chas. S. Macfarland.

VI. The World Conference on Faith and Order.

The World Conference on Faith and Order was first projected at the General Convention of the Protestant Episcopal Church in 1910. The idea involved is that of holding a general conference, or council, which will include all of the different churches of Christendom, and which shall discuss the points which separate the various Christian forces, and deliberate upon a possible basis of union. Of course, nothing more is involved in the idea than discussion and fraternal deliberations. The proposed conference, or council, can not in any way bind those who take part in it, nor does it propose to issue any authoritative decrees. The latest reports issued by the preliminary commission indicate that a meeting will be held in the summer of 1920 for the purpose of preparing a program and of making final arrangements for the convening of the council. The probabilities now are that the council will assemble some time during 1920 or 1921.

VII. The Interchurch World Movement.

The Interchurch World Movement is an organization formed for the purpose of making a systematic and co-operative survey of the religious forces and needs of the world, and of promoting a united co-operative campaign in order to meet the needs revealed by the survey. The movement was organized in 1918, and has made considerable progress. It had its genesis in the Home Missions Council, and is purely a co-operative missionary organization. It does not involve the idea of church unity, but simply the idea of church co-operation.

VIII. The Conference on Organic Unity.

This is the latest movement toward unity on the part of the denominational world. It came into existence as a result of a proposition put forth by the Presbyterian General Assembly at Columbus, O., in May, 1918. The Assembly issued invitations to representatives of all Protestant evangelical churches to meet in conference in Philadelphia, Dec. 4 to 6, 1918, in order to discuss some plan for securing organic union. The conference was held at the time mentioned, and, before its adjournment, appointed an ad-interim committee to draft a plan for union to be referred back to a future meeting of the conference to be held not later than 1920. It is understood that this committee will report its plan to a meeting called for February, 1921. It is, of course, uncertain as to what practical results may flow from the Philadelphia conference, but it has one important thing in its favor—it is seeking the right goal. It has thrown over the idea of denominationalism, and boldly demands organic union. It is to be hoped that it will find the genuine basis

for the goal which it desires in the original constitution of the church of Jesus Christ.

SCRIPTURE REFERENCES

References in preceding lessons. Also Phil. 2: 1-18 and 4: 1-7.

BLACKBOARD OUTLINE

UNITY MOVEMENTS	}	<ol style="list-style-type: none"> 1. Interdenominational. 2. Absorption. 3. Combinations. 4. The Lambeth Quadrilateral. 5. The Federal Council. 6. The World Conference. 7. Later Movements.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapters X., XI., XII.
2. Macfarland—"The Churches of the Federal Council."
3. World Conference publications (secured by applying to Robt. H. Gardiner, Gardiner, Me.).
4. Carroll—"Primer of Christian Unity."

TOPICS FOR DISCUSSION

1. The History of Interdenominationalism.
2. The History and Progress of the Y. M. C. A.
3. The Work of the Y. P. S. C. E.
4. The Lambeth Quadrilateral.
5. The Federation and the Federal Council.
6. The World Conference on Faith and Order.
7. The Interchurch World Movement.
8. The Conference on Organic Unity.

QUESTIONS ON THE LESSON

1. Explain the origin and rise of interdenominational activities.
2. What is the Y. M. C. A., and when was it founded?
3. Briefly sketch the history and work of the Y. P. S. C. E.
4. State the purpose of the La3'men's Movement.
5. How have these movements affected the cause of Christian union?
6. Which of them, in your judgment, has been most worth while?
7. What is meant by the idea of absorption as it applies to Christian unity?
- N. What churches have advocated this idea?
9. How have particular combinations affected the unity problem?

10. Is there much hope for ultimate unity through such combinations?
11. State what is meant by the Lambeth quadrilateral.
12. Has this "quadrilateral" solved the problem of unity?
13. When was the Federal Council of Churches organized?
14. What is its purpose?
15. State the general character of its work.
16. What is the difference between the Federal Council and Federation?
17. Who are the present officers of the Federal Council?
18. Give a brief history of the World Conference on Faith and Order.
19. What is the purpose of this conference?
20. When will the conference likely be held?
21. What is meant by the Interchurch World Movement?
22. What are its chief objectives?
23. Give a brief history of the Conference on Organic Unity.
24. How does this movement differ from the others?

LESSON IX. THE DIVIDED CHURCH AND THE WORLD SITUATION

I. The Foreign Field.

One of the strongest forces making for Christian union at the present time is the appeal which comes from the foreign field. Missionaries of all churches are agreed that one of the greatest drawbacks to their success in proclaiming the gospel to heathen peoples is presented in the divided state of Christendom. The Chinese or Japanese or Tibetans do not understand the reasons for, nor the nature of, the sectarian divisions in the church of Christ. Where Christianity is obliged to face the attacks of Buddhism, Mohammedanism, and every form of paganism, it soon learns the value of unity. Missionaries of the different churches would long since have gotten together had it not been for the opposition of sectarian boards in the home land. The herald of the cross in distant lands recognizes the full significance of the intercessory prayer that the church may be one in order that the world may believe. Unless the church does become one in the full sense of the words which Jesus used, the missionary knows, from his personal experience, that the world as a whole can not be won for Christ. The World Missionary Conference which met in Edinburgh, Scotland, June 14-23, 1910, gave full expression to the necessity for unity in order that world missions

may succeed. The emphasis upon this particular phase of the Christian union problem has been constantly increasing since the adjournment of the conference, and to-day the strongest apologists for Christian unity in all churches are the foreign missionary workers.

II. The Home Field.

During the last quarter of a century the problems of the home field have led to an enthusiastic advocacy of Christian union on the part of those who hope to see Christianity become dominant in our social and economic life. Statistics show that practically all Protestant churches have lost members during the last few years (the Methodist Episcopal Church is reported as having lost seventy thousand in one year alone, and the statistics for "the Disciples of Christ" show a loss of some thirty thousand members in 1918). Of course these losses may be, in part, explained by the war, the influenza epidemic, the revision of records, more accurate method of collecting statistics, and other causes. Nevertheless, the fact remains that a divided Christianity is not conquering America. Unless the Christian world gets rid of its sectarian and denominational rivalries, it is sure to lose in influence year after year. The great majority of the population of our large cities not only does not go to church, but, in many cases, is hostile to the church. The problem of making America Christian is now recognized to be too large a job for the denominational order. As civilization becomes more complex, and the temptation of modern materialism more pressing, the difficulties which attend the work of the church will necessarily become more numerous. The only way to successfully meet difficulties is by presenting a united front to the foe.

in. The World War.

The World War of 1914-18 furnished a startling illustration of the weakness and poverty of the divided church. No one who knows anything about the facts can dispute the statement of one of our great Christian leaders, to the effect that a united church could easily have prevented the war. It was because the church, through its divisions, apostasy and general failure to realize and proclaim the ideals of Jesus, had practically lost all leadership in the nominally Christian world that the conditions which produced the war became possible. Had the church presented a united front and proclaimed everywhere the same message of absolute loyalty to the teaching of Jesus, as contained in the Sermon on the Mount and elsewhere in the New Testament, who believes that the war would ever have started? A united church could have averted the catastrophe. A sectarian and divided church only added fuel to the flames which finally engulfed the world. During the progress of the war, and

since its conclusion, the weakness of the church has been painfully apparent. In most cases semi-religious agencies, such as the Y. M. C. A. and the Bed Cross, have attracted more attention than the church itself. It is true that these agencies have relied upon the church, and could not have gotten along without it, but it is also true that a united church could, and would, have accomplished the work of these outside organizations directly, and immediately, and, we believe, far more efficiently, than has been true of the present arrangement.

IV. Social Unrest.

The World War has accentuated the social unrest which, in a large measure, helped to lay the foundations for the war itself. The old individualistic theory of society, which has existed since the days of primitive savagery, has about broken down. Jesus taught that the true basis of society and the social order is not selfish individualism, but co-operation in mutual service and universal brotherhood. The church in a few centuries forgot His teaching, and accommodated itself to the old order of selfish struggle and competition. As a result, the vices of the old order, such as war, economic enslavement, poverty and social injustice of every kind, continued and flourished. It was because the church apostatized in this particular that we have to face the danger of social revolution to-day. Had the church remained true to the social ideals of Jesus no one would hear anything about a "red flag" menace to-day. Since the church deserted the principles of Jesus, the way has been opened for every sort of outside influence to attempt to secure reform by methods contrary and abhorrent to Christian principles. While it can not be said that the social failure of the church has been due entirely to its lack of unity, it is certainly true that the two things have gone together. It is hard to believe that a church which preserved the ideal of unity contained in the seventeenth chapter of John would have lost the ideal of brotherhood contained in the fifth, sixth and seventh chapters of Matthew. When the church regains its apostolic unity, we feel sure that it will also regain its apostolic ideal of social brotherhood and service.

V. The Church and Political Rule.

One of the supreme scandals of modern Christianity has been the manner in which politicians and political rulers have used the church to serve their own selfish ends. The German church organization, for example, was a mere catspaw in the hands of the Kaiser and the military party, and it can not be said that organized Christianity in any land has been entirely free from similar scandals. Everywhere the church, instead of asserting its moral and spiritual lead-

ership, has, in large measure, played second fiddle to the politicians. Such was not the ideal of Isaiah or Amos or Jeremiah, and, least of all, of Jesus Christ. There can be no question that the "various state-church groups contributed largely to making the situation, to which we have referred, possible. No church which is not more than the church of a single state is big enough in its outlook to be identified with the church of Jesus Christ. The church of Christ is universal, unitary, and is above all politicians, statesmen and potentates. Until the church acquires its original note of independence and authority, it will remain weak and helpless and will not be in a position to conquer the world.

VI. Prophets Outside the Church.

The present divided and apostate condition of the church has made it possible for many sincere and zealous advocates of the ideals of Jesus to mistakenly remain aloof, or even to oppose organized Christianity as they find it in the world. More than one man who honestly believes in the Lordship of Jesus Christ is kept out of the church to-day because of its divisions and sectarian rivalries. The church needs these prophets outside of its fold, just as these men and women need the sustaining and comforting influence of the church.

SCRIPTURE REFERENCES

Revelation 1, 2 and 3.

BLACKBOARD OUTLINE

<p>THE CRISIS OF THE CHURCH</p>	}	<ol style="list-style-type: none"> 1. The foreign field. 2. The home problem. 3. The World War. 4. The changing social order. 5. Outside prophets.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter XI.
2. Orchard—"The Outlook for Religion."
3. Hankey—"The Church and the Man."
4. Sinclair—"The Profits of Religion."
5. Slattery—"The Church and Its American Opportunity."

TOPICS FOR DISCUSSION

1. The Effect of Disunion upon Foreign Missions.
2. Efforts at Union on the Foreign Field.
3. Is the Church Gaining or Losing Ground in America?
4. How Are Home Missions Affected by Sectarian Divisions*?
5. Could the Church Have Averted the World War?

6. Is the Present Social Order Christian?
7. What Are the Chief Causes of Social Unrest?
8. Modern Illustrations of the Danger of Uniting Church and State. *

QUESTIONS ON THE LESSON

1. What appeal for Christian union comes from the foreign field?
2. Upon what are all missionaries agreed?
3. What is the hardest task of the missionaries?
4. Why are foreign missionaries practically compelled to pull together?
5. What do you know about the Edinburgh Conference?
6. Who are the strongest advocates of Christian unity in all churches at the present time?
7. What is the situation with regard to Christian unity in the home field?
8. Have the churches been gaining or losing members during recent years?
9. Give illustrations from census reports.
10. How are these losses usually explained?
11. Do the reasons usually given explain everything?
12. What is the attitude of our city populations toward the church?
13. What is the only way to meet the growing problems of civilization so far as they affect the life of the church?
14. What did the World War prove with regard to the church?
15. Could a united church have prevented the war?
16. Reasons for your opinion.
17. What was true of the church influence during the war?
18. In what sense were the Y. M. C. A. and Red Cross substitutes for the church?
19. Ought there be any necessity for such substitutes?
20. What has been true of social unrest since the World War?
21. What is true with regard to the old individualistic theories of society?
22. What did Jesus teach with regard to the basis of the social order?
23. How did the church follow His teaching?
24. What has resulted from the church's apostasy?
25. Why do we face the danger of social revolution to-day?
26. What is the only permanent cure for social unrest?
27. Has the social failure of the church been due to its lack of unity?
28. What has been one of the supreme scandals of modern Christianity?

29. Illustrate from recent world history.
 30. What has been the influence of the state-church idea with regard to the political domination of the church?
 31. Is a state church, no matter how large the state, big enough to be the universal church of Christ?
 32. What can you say about prophets outside the church?
 33. Is the position of these prophets justifiable?
 34. Mention the names of some of them.
 35. How may these men and women be brought into the church?
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LESSON X. THE SCRIPTURAL BASIS FOR UNITY

I. The Pauline Ideal.

Perhaps the most comprehensive and all-inclusive ideal of Christian union contained in the Scriptures is to be found in Paul's description of the seven-fold unity of the church comprehended in the opening verses of the fourth chapter of the epistle to the Ephesians. The apostle beseeches Christians to walk worthy of their vocation; above all things, to practice lowliness and meekness with longsuffering, and to forbear one another in love, thus at all times endeavoring to keep the unity of the Spirit in the bond of peace. He then proceeds to outline the nature of the unity which should characterize the church of Christ, by mentioning seven particulars which should always be present. There is one body, he says, and one Spirit; even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. If Christians everywhere would carefully analyze these profound and searching words, they would inevitably be led to appreciate the absolute necessity for Christian union if the real church of Christ is to exist in the world. We proceed to a very brief and casual analysis of this remarkable passage, trusting that those who teach and study these lessons will find it possible to go far beyond the brief suggestions which are given in this outline.

II. One Body.

Those who assert that the denominational order represents the real ideal of the church certainly can not explain how such an order can be truthfully pictured as "one body." The New Testament more than once characterizes the church as the body of Christ. This body is not to be divided, nor dissevered, nor broken by sectarian rivalries. Until the church everywhere becomes one body, it will be impossible for it to fulfill the mission which Christ entrusted

to it. Therefore, the first essential to Christian unity, as Paul sees it and as all Christians ought to see it, is- that the church should be one body.

III. One Spirit.

The one body must be animated by the one Spirit. We are told that wherever there is a real church of Christ, there the spirit of Christ will be present. The communion or fellowship of the Holy Spirit binds Christians together both with one another and in unity of life with the Father. As the members of the one body are drawn more and more completely under the control of the one Spirit, they will necessarily be drawn more closely to each other. We must have the one body in order that we may have the one Spirit, and, under the influence of the one Spirit, the unity pictured in the one body will become perfect and complete.

IV. One Hope.

The one body, inspired and energized by the one Spirit, necessarily possesses one single and glorious hope. This hope is an all-inclusive term. It doesn't simply embody escape from the penalty of sin, but also that high ideal of perfection which is expressed in the thought that we shall be like the One who created us. As one interpreter has said, the hope of the church is progressive (2 Cor. 3: 18), and is also a corporate hope. We do not work it out alone or by ourselves. God's purpose is represented to us as being realized in a city or a community, with a multitude of inhabitants and with varied occupations (Rev. 21: 2). The one body and one Spirit thus make possible the one glorious and eternal goal of the Christian which is involved in the expression "the one hope of our calling."

V. One Lord.

The unity of the church is preserved in actual practice by common obedience and loyalty on the part of all its members to the Lord Jesus Christ. He is the Head of the church, and the only Head. The recognition of this fact necessarily produces unity and fellowship among all of His followers. It is this loyalty to the person of Christ, rather than conformity to a theological or ecclesiastical system, which constitutes the essential doctrine of the church. If we acknowledge Christ as the one Lord, it means that His authority must be absolute in every department of life. He must rule in society, in business, in politics, in the field of industry, in all home and family relations. Had the world, and even the nominally Christian world, really made Jesus the one Lord, civilization would not be suffering from the chaos and confusion which exist to-day. The only hope of the world lies in crowning Jesus as the one King and Ruler of all.

VI. One Faith.

The word "faith" is used here, not to indicate a body of theological doctrine or a uniform statement of doctrinal belief, but, rather, to represent the common response to the claims of Christ which must be made by every soul if salvation is to be secured. Only through faith can we lay hold of eternal life, and this faith must be possessed and shared by all Christians. It means the complete surrender of our entire personalities to the Lordship of Christ. It is the idea involved in the response of Paul to the inquiry of the Philippian jailor when he said: "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no exception to the necessity for this cardinal act of faith on the part of all who would become followers of Christ. Only through the one faith, universal, necessary and absolute, can we be translated from the dominion of sin to the glorious state of the children of God.

VII. One Baptism.

The external expression of the one faith is the one baptism. "Without faith, baptism is meaningless and useless. Without baptism, faith is unexpressed and incomplete. Therefore, as all men are required to possess the one faith, so, in order to manifest the perfect ideal of Christianity, they must likewise possess the one baptism. In the twelfth chapter of 1 Corinthians, Paul says that by the one Spirit we are all baptized into the one body. It is through the one faith that we proclaim our allegiance to the one Lord, and it is through all these things put together that we come into a full realization of the one hope. Many apologists and commentators have thusly called attention to the evidence which this reference to the one baptism furnishes with regard to one uniform action of the ordinance. It seems altogether out of harmony with the idea of unity contained in this passage that there should be three or more "forms of baptism." Surely Paul had in mind a single, uniform, definite action when he spoke of the one baptism. This is made all the more reasonable and certain in view of the consensus of modern scholarship with regard to the form of baptism with which St. Paul and the early Christians were universally familiar.

VIII. One God and Father.

Through the one body and the one Spirit and our allegiance to the Lord we are brought finally to communion with the one God and Father of us all. We come into the church, which is the one body, through the one faith and the one baptism. Our life in the church leads to the one hope, and our Christian experience is founded upon our personal loyalty to the one Lord. All of these things together bring us to the supreme goal of human life and experience;

that is, to harmonious unity with the Author of our creation. God is the source of all life, and He is the goal of all life. From Him all things have come, and in Him all things exist. To live in harmony with His purposes and to realize those purposes more perfectly from day to day in our personal experience, is the supreme business of every human being. This is to achieve success in the truest and best sense of the term. Whoever lives in harmony with God succeeds. Whoever is out of tune with the Supreme Being is necessarily a failure.

SCRIPTURE REFERENCES

Eph. 4: 2-16.

BLACKBOARD OUTLINE

<p>THE IDEAL CHURCH</p>	}	<ol style="list-style-type: none"> 1. One body. 2. One Spirit. 3. One hope. 4. One Lord. 5. One faith. 6. One baptism. 7. One God and Father.
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OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapter VII.
2. "Expositor's Bible Commentary on Ephesians."
3. "World Conference Leaflets."
4. Young—"Historical Documents."

TOPICS FOR DISCUSSION

1. What Is Meant by the Expression "The Body of Christ"?
2. Can This Expression Be Reconciled with the Denominational Theory of the Church?
3. What Is Meant by "The One Spirit"?
4. What Are the Constituent Elements of the Christian Hope?
5. What Is the Real Creed of the Church?
6. In What Sense Must All People Have One Faith?
7. What Is Meant by "One Baptism"?
8. What Is the Only Final Criterion of Success?

QUESTIONS ON THE LESSON

1. Where do we find the most comprehensive ideal of Christian union contained in the Scriptures?
2. State the seven characteristics of Paul's definition.
3. What preliminary attitude of mind does Paul say is necessary in order that unity may be secured?

4. What is meant by the expression "keeping the unity of the Spirit in the bond of peace"?
5. What is meant by "one body"?
6. In what sense is the church the body of Christ?
7. What is the first essential to Christian unity?
8. What is the function of the one Spirit?
9. What is the test of the reality of the Christian life, either individually or collectively?
10. Can we have the one body without possessing the one Spirit also?
11. What is meant by the "one hope"?
12. Is this hope progressive?
13. Is it individual or corporate?
14. How is heaven pictured to us with regard to the community ideal?
15. How is the unity of the church preserved in actual practice?
16. Who is the Head of the church?
17. What is the essential doctrine of the church?
18. What is involved in acknowledging the Lordship of Christ?
19. What has resulted from the failure of the world to make this acknowledgment?
20. What is meant by the "one faith"?
21. Does the expression refer to a body of doctrine?
22. Is there any exception to the necessity for the one faith?
23. How alone can we be translated from the dominion of sin to the true kingdom of Christ?
24. What is meant by the "one baptism"?
25. How are baptism and faith related?
26. Does the one baptism mean one uniform external action?
27. Reasons for your answer.
28. What is the final goal of Paul's definition?
29. What is the final test of success?
30. What is the only complete failure which can be made in life?

LESSON XI. THE RESTORATION PLEA AND CHRISTIAN UNION

I. Thomas Campbell and the Problem of Disunion.

The plea for the restoration of apostolic Christianity, and for the realization in actual practice of the ideal of the church of Christ as proclaimed in the New Testament, originated out of the disunion of the religious forces in America at the beginning of the nineteenth

century. When Thomas Campbell came to America in 1807, he settled in western Pennsylvania. It was while acting as a minister belonging to the Presbytery of Chartiers near Pittsburgh that he incurred the displeasure of the leaders of his communion by inviting members of other churches to partake of the Lord's Supper in his own church. It was the attitude of partisanship and sectarian prejudice, aroused by an action which would be approved by the vast majority of Protestant communions to-day, which first led Thomas Campbell and his son to start on the pathway which they afterward followed. Christian union was, therefore, from the beginning one of the cardinal watchwords of Restoration advocates. It is true that Thomas Campbell was led to see that there could be no hope for any real and permanent union of Christian forces aside from union upon the basis of the original church; but this fact does not lessen the significance or importance of the plea for union.

II. The "Declaration and Address."

The "Declaration and Address" of Thomas and Alexander Campbell is usually regarded as the Magna Charta of the Restoration movement. The first proposition in this famous document begins by stating that the church of Christ upon earth is essentially, intentionally and constitutionally one. The second proposition attacks the idea of schism or uncharitable division among Christians. Proposition Nine emphasizes the necessity for Christian unity in order that the spirit of brotherhood may dwell in the church, while Proposition Ten attacks the sin and folly of Christian divisions, claiming that they are "antisciptural, antichristian and antinatural." Proposition Eleven places the responsibility for sectarian divisions upon the assumption of unwarranted authority on the part of men, combined with a neglect of the revealed will of God. There are subsidiary references to Christian union elsewhere in the document, but those to which we have referred are the most significant. It will be seen that the "Declaration and Address" was fundamentally a treatise on Christian union, and it is doubtful whether any more valuable treatment of the subject has appeared since the apostolic age. It will be observed that both the basis of, and the necessity for, union are dealt with by the Campbells, and that the evils and dangers of the sectarian state of affairs are explained and made clear to all.

III. B. W. Stone and Christian Union.

Some eight years before the "Declaration and Address" was issued, Barton W. Stone began a similar movement for Christian union at Cane Ridge in Kentucky. In conjunction with five others—Richard McNemar, John Thompson, John Dunlavy, Robert Marshall and David Purviance—Stone organized the Springfield Presbytery

as a protest against the sectarian spirit which was being manifested in the communion of which he was a member. The new organization set forth its position in an historic document known as "The Apology of Springfield Presbytery." This document took advanced ground, especially with regard to the necessity of abandoning all human creeds as tests of fellowship and for a return to the Bible, and the Bible alone, as the all-sufficient rule of faith and practice. While the "Apology" is by no means as comprehensive or as irenic a document as the "Declaration and Address," it is, nevertheless, thoroughly saturated with the same spirit which runs throughout the memorable work of the Campbells. Christian union upon the Bible, and the Bible alone, sums up the watchword of the followers of Stone no less than it summarizes the position taken by the Campbells.

IV. The Last Will and Testament of the Springfield Presbytery.

The Springfield Presbytery remained in existence only a short time. It was not very long before Stone and his companions discovered that there was no such organization as the one which they had called into existence mentioned in the Bible. In order, therefore, to be true to their own principles, it was necessary for them to give up their organization. This being the case, in June, 1804, they issued a remarkable pronouncement, known to history as "The Last Will and Testament of the Springfield Presbytery." The first article of this document contains the following statement: "*Imprimis*, We *will*, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one Body and one Spirit, even as we are called in one hope of our calling." No finer statement of the real nature and character of Christian union, as the Bible understands the term, has been put forth than is to be found in the above words. "The Last Will and Testament" takes its place along with the "Declaration and Address" as one of the great historic documents dealing with the subject of Christian unity.

V. The Place of Union in the Restoration Plea.

From the above brief historical outline it will be seen that Christian union is one of the essential features of the Restoration plea. The plea itself originated, historically, because of the evils of denominationalism and as a protest against the sectarian order. No subject was stressed more constantly or more consistently by the early preachers of the plea than the necessity for Christian union. It is union as an end in itself, but they proclaimed the apostolic message the correct basis of union. They did not simply preach Christian union as an end in itself, but they proclaimed the apostolic message in the firm assurance that if it were heeded Christian union would necessarily come. They were apostles of unity, but the only unity

which they knew anything about was a unity built upon the New Testament ideal and upon the program of Jesus Christ. Any sort of compromise or patchwork of denunciations they felt could have no permanent value. Such an arrangement might even delay the coming of genuine union. For this reason their message was plain, direct and uncompromising. It was a message which the world needed and which it still needs to-day.

VI. Mistaken Emphasis upon Union Alone.

During the last quarter of a century some leaders, or, at least, would-be leaders, have arisen who have sought to proclaim the doctrine that the movement originated by the Campbells and Stone had Christian unity as its only goal, and that, therefore, any method which promised even partial unity was necessarily in harmony with the plea. These men have been willing to compromise the ideal of restoring the apostolic church at various points through a mistaken loyalty to the ideal of union. However well intending they may be, they fail to realize that no real unity can ever be secured which does not embody the New Testament ideal of the church. If we restore apostolic Christianity and the ideal of the church which Jesus and His apostles proclaimed, we shall have Christian unity; but any attempt to secure union upon another basis can only end in disappointment and failure. Any one who has made a careful study of the lives of the Campbells, as well as of the Kentucky reformers, knows that the position we have just indicated was fundamental in their thought and in their public teaching. They, indeed, desired union, and desired it with all their heart; but they knew perfectly well that they could not secure union save as it came through the restoration of the ideals and practice of the church of Jesus Christ.

VII. Need for the Proclamation of the Original Plea.

At the present time the nominally Christian world is passionately seeking for union. What it has thus far failed to appreciate is the fact that it is necessary to go back to the New Testament and to Jesus and His apostles in order to find the only real and lasting way to union. The Campbells came to this realization, and we believe that the Christian world at large will ultimately reach the same conclusion. Never was the necessity for the proclamation of the Restoration plea in its entirety greater than it is to-day. The world has accepted one-half of the plea, and it must accept the other half if it is to reach a satisfactory solution of the tremendous problems which it faces. Every advocate of the movement for the Restoration of the apostolic church should proclaim its principles with the utmost assurance in the light of the present world situation.

SCRIPTURE REFERENCES

Matt. 16: 13-19; John 17; Acts 2: 37-47; 1 Cor. 1: 10-17.

BLACKBOARD OUTLINE

THE RESTORATION PLEA

1. Thomas Campbell.
2. Declaration and Address.
3. B. W. Stone.
4. The Springfield Presbytery.
5. Restoration and Union.
6. Mistaken emphasis.

OTHER REFERENCES

1. Kershner—"How to Promote Christian Union," Chapters V., VI., VII.
2. Jennings—"Origin and History of the Disciples of Christ" (earlier chapters).
3. Richardson—"Memoirs of Alexander Campbell," Volume I.
4. Rogers—"The Cane Ridge Meeting-house" (chapters on B. W. Stone).
5. Ainslie—"The Message of the Disciples for the Union of the Church."

TOPICS FOR DISCUSSION

1. In What Sense Did the Restoration Plea Originate as a union Movement?
2. State the Position of Thomas Campbell upon the Question of Unity.
3. Did the Position of Thomas Differ from the Position of Alexander, and, if So, in What Particulars?
4. What Was the Attitude of Stone and His Followers Toward the Problem of Union?
5. Analyze the Features of the "Declaration and Address" which Relate Directly to Christian Union.
6. Follow the Same Plan with Regard to "The Last Will and Testament of the Springfield Presbytery."
7. Correct Attitude to be Assumed by Restoration Advocates Toward Present-day Church Union Movements.
8. Mistaken Leadership and Its Dangers.

QUESTIONS ON THE LESSON

1. How did the Restoration plea originate?
2. Would Thomas Campbell have begun his work for union had it not been for the sectarian prejudice about him?

3. Explain the circumstances under which Thomas Campbell was forced into an attitude of separation from his own communion.
4. Did either Thomas or Alexander Campbell proclaim Christian unity, and Christian unity alone, as a watchword?
5. What did they proclaim?
6. In what sense is the "Declaration and Address" a Christian union document?
7. Mention some of the references to union which it contains.
8. In what respects is the "Declaration and Address" an ideal treatise on Christian unity?
9. State the part which Christian unity played in the early work of the Kentucky reformers.
10. Under what circumstances was the Springfield Presbytery organized?
11. What two documents did it put forth?
12. Sum up in a sentence the position occupied by Stone and his followers.
13. Why was the Springfield Presbytery dissolved?
14. When was it dissolved?
15. What makes "The Last Will and Testament" such an extraordinary document?
16. What place did Christian union occupy in the original plea of the Campbells and Stone?
17. How did the early preachers who advocated this plea deal with the subject of Christian union?
18. Did they believe in any compromise with regard to the basis of union?
19. Why did they object to compromise?
20. What mistaken position is taken by some who claim to be followers of the Campbells?
21. What is the fallacy of this position?
22. Is the position in harmony with the historical facts relating to the Restoration movement?
23. What would be the result of following this mistaken leadership?
24. Why is there peculiar need at the present time for loyalty to the Restoration plea in its entirety?
25. Has anything occurred during the past century to invalidate the original plea?
26. If we are disloyal to the mission which God has entrusted to us, what will be the result?
27. What constitutes our special opportunity in the light of present world conditions?

LESSON XII. PROSPECT AND RETROSPECT

I. Original Purpose of the Church.

We have seen, from the preceding studies contained in this series, that the original purpose of the church was to proclaim and to make real the teaching and the ideals of Jesus Christ. The church was instituted as a means to an end. Without the church it would have been impossible for the gospel to be made known to the world, or for men and women to have realized the supreme purpose of Jesus in their own lives. That purpose was the embodiment of loving service and the spirit of brotherhood. The church idea is fundamentally fraternal. It is, therefore, essential to Christianity. However bad the church may be, or however imperfectly it may perform its mission, the fact remains that Christianity must have a church. There could be no corporate life, no fellowship, no brotherhood—in short, no chance for living the life of love which was supreme in the teaching of Jesus—without the church. All this is clear and unmistakable to any student of religious history. Those people who talk about Christianity without the church simply fail to realize the necessary implications of their position. If Christianity could have gotten along without the church, the church would never have been called into existence. As a matter of fact, even the most radical and violent opponents of organized Christianity, as it exists to-day, frankly confess that humanity can not get along without a church. Mr. Upton Sinclair makes this admission, and writers like Shaw and Wells say the same thing.

II. Failure of the Church.

There can be no question but that organized Christianity—and by this we mean the church as it has been manifest in the course of history—has failed in its mission. If it had not failed, the world would have been transformed many centuries ago. If anything like real Christianity had been embodied in the lives of professing Christians during the last century, the world would be a vastly more comfortable place in which to live than it is to-day. Moreover, if the church had been true to its original ideals after the days of Constantine in the same measure that it remained true to them during the first two centuries of Christian history, there would have been no Dark Ages and no necessity for reformation or restoration. It was the apostasy of the church which constituted the supreme tragedy of modern civilization. While this is undoubtedly true, it constitutes no reason for throwing the church overboard. As we have already seen the church is a means, and not an end. Moreover, it is a necessary means. We can not get along without it, even if we

would. It is our duty to transform it and make it a fit instrument for the original purpose which it was intended to serve. This is our supreme responsibility in the present world situation.

III. Dissension Only One Aspect.

Serious as have been the evils produced by sectarianism and lack of unity on the part of the nominal followers of Christ, these evils have been incidental in comparison with the general apostasy of the church. Disunion, as we have already stated, is rather a symptom of disease than the disease itself. The real disease was the apostasy from the ideals and teaching of Jesus. When we get rid of this apostasy, we shall get rid of its symptoms. It is altogether a mistaken idea that a united church, if such a thing could be secured, which failed to embody the genuine spirit and teaching of Jesus Christ would in any way benefit the world. What we need to emphasize now is the necessity for a return, on the part of the professed followers of Christ, to His real teachings. Most of what passes as Christianity nowadays is only veneered paganism. So long as this state of affairs exists, it makes no difference whether the church is divided or united. In any case, it is not the church of Jesus Christ, and it is possible that its apostasy is less harmful in a state of division than it would be if it were united.

IV. Will the Church Come to Christ?

The all-important question of the present day is not, therefore, as some agitators put it, "Will the church unite?" but, rather, "Will the church come to Christ in order that it may unite?" There are indications that the outlook for a genuine movement back to apostolic ideals is becoming more encouraging. At the same time, it must be confessed that the vast majority of the leaders of our so-called Christendom still appear to have a false conception of what Christianity really means. So long as this blindness exists, just so long will the world pay for the folly of its leaders in blood and tears. There is no hope for civilization outside of the ideals of Jesus Christ. This is the testimony of men outside the church, like George Bernard Shaw, H. G. Wells, Bertrand Russell and Henry Watterson, no less than it is the testimony of thoughtful men inside the church; but how far is the organized church really trying to put into practice the ideals of Jesus? The answer to this question constitutes the crux of the whole problem. When once the church really comes to Christ, Christian union will result automatically; and until the church does come to Christ no permanent unity is possible.

V. Futility of Compromises.

All sorts of compromises and political methods for securing unity are now in the air. The apostasy of the church is telling against

it, and there are indications that something must be done if organized Christianity, in its present form, is to be perpetuated. All sorts of diplomatic exchanges between the leaders of hitherto hostile, or, at least, non-co-operative, church organizations are taking place. The Christian world has apparently declared an armistice, so far as its own divisions are concerned, and the ecclesiastical diplomats are getting together in order to formulate a treaty of peace. There is nothing wrong about their attempts, but the fact remains that unless all of these leaders are willing to get down to the original business of the church, their efforts will amount to nothing. No matter what sort of platform they may put forth, unless that platform really means and produces the sort of Christianity and the sort of church which Jesus proclaimed, it will be useless or worse. The world can not be saved by diplomacy, either political or ecclesiastical. Something deeper and more vital is required. That something is the actual living of the teachings contained in the Sermon on the Mount. When all churches which claim to be Christian will start seriously and honestly upon this basis, something worth while will be accomplished.

VI. The United Church and the Individual.

Undoubtedly, if the church is to persist and to accomplish its mission, it must ultimately manifest the unity portrayed in the seventeenth chapter of John. It must do this, because, unless it does do it, it will be impossible to mold the kind of individual character which the future needs of the world will demand. The old, selfish, competitive order is passing, and the new order will demand a type of citizenship which will eliminate the jealousies and the selfishness which characterized the old social structure. This type of character can not be developed to its perfection in a church which embodies the spirit of sectarianism. The old denominational ideal simply will not fit into the new world order. The new world order is coming, and if the church is to persist, it must get rid of its sectarian scheme of organization.

VII. The United Church and the Social Order.

Least of all can the denominational ideal adapt itself to the new conception of the social order which our modern age demands. World brotherhood, the abolition of caste, the recognition of universal and common rights of all human beings, the passing of kings and nobles and the so-called upper crust of society—these things all demand a religion which is not sectarian, but which is universal in its scope and vision. The old, divided church can no longer serve the needs of the world. The church must get back to Christ, must honestly start to performing its real mission, and must manifest the unity which

Christ intended it should embody, or otherwise its candlestick will be taken out of its place. We feel sure that the finest thing about the new world order which is dawning upon humanity is the fact that it will, for the first time since the early Christian era, witness the revival of the true and universal church of Christ.

SCRIPTURE REFERENCES

John 17; Revelation 21.

BLACKBOARD OUTLINE

THE FUTURE OF THE CHURCH	{	<ol style="list-style-type: none"> 1. Original purpose. 2. Apostasy. 3. Apostasy and disunion. 4. The way back. 5. Individual salvation, 6. Social salvation.
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OTHER REFERENCES

1. Orchard—"The Outlook for Religion."
2. Shaw—"Introduction to Androcles and the Lion."
3. Wells—"The Undying Fire."
4. Kershner—"The Religion of Christ," Part III., Chapter VI.

TOPICS FOR DISCUSSION

1. In What Respect Has Organized Christianity Failed?
2. What Results Have Followed from This Failure?
3. How Is the Problem of Christian Union Related to the Apostasy of the Church?
4. Is the Church Coming to Christ?
5. Modern Church Diplomacy.
6. The Church Which the New Age Demands.
7. Individual Character and Christian Unity.
8. Christian Union and the New Social Order.

QUESTIONS ON THE LESSON

1. What was the original purpose of the church?
2. Is the church a means or an end?
3. Is it a necessary means?
4. Why is the church idea essential to Christianity?
5. Can humanity get along without a church?
6. What is the testimony of men outside of the church upon the question?
7. Has organized Christianity thus far failed in its purpose?
8. What has been the result of its failure?

9. What have been the chief causes of the failure?
10. What is the supreme tragedy of modern civilization?
11. Does the failure of the church justify our throwing it overboard?
12. What ought we to do with it?
13. Has the disunion of Christendom been the chief evil in Christian history?
14. In what sense is it a symptom rather than a disease?
15. Would church unity alone necessarily benefit the world?
16. What is necessary first?
17. What is the all-important question of the present, so far as the church is concerned?
18. Is the situation optimistic or the reverse?
19. What is the only hope of civilization?
20. Will diplomatic methods save the situation?
21. Is there anything wrong in these methods?
22. What is the only platform which will save the world?
23. Why is a united church necessary from the standpoint of individual character?
24. Can a sectarian church develop the type of character which the new world order will demand?
25. What does this mean, so far as the church is concerned?
26. Can the denominational idea adjust itself to the new conception of society which is at hand?
27. What sort of religion does this new conception demand?
28. What must the church do in order that it may persist and serve the world?