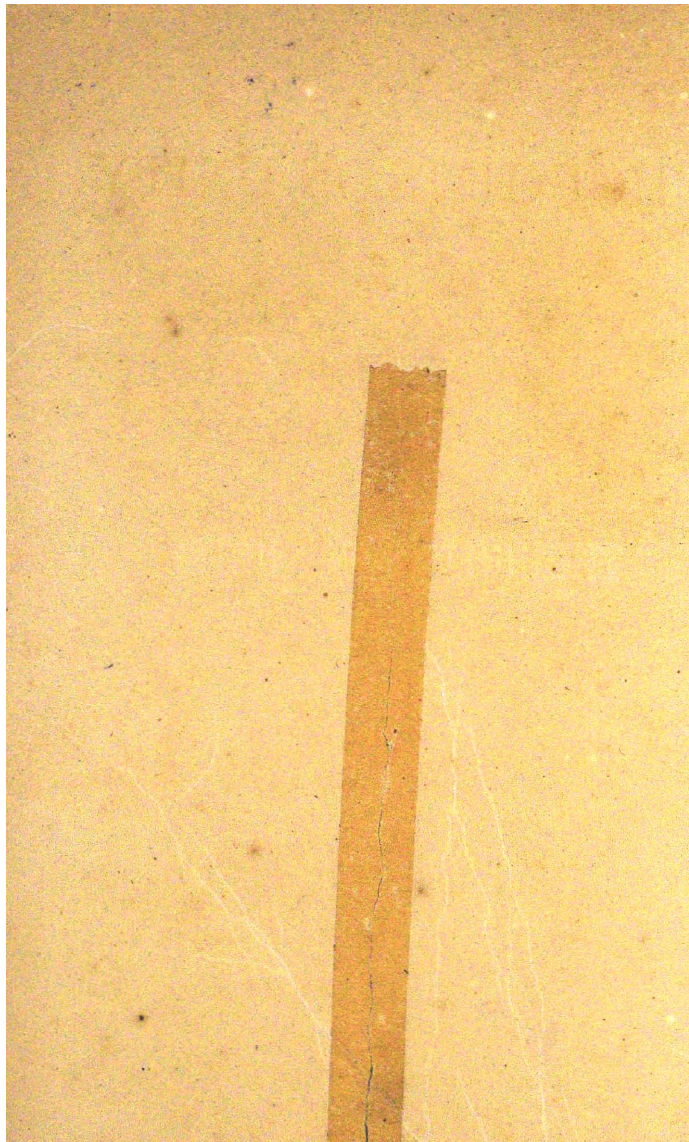




# THOUGHTS ON UNITY

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# THOUGHTS ON UNITY



BY

THE BISHOP OF MADRAS

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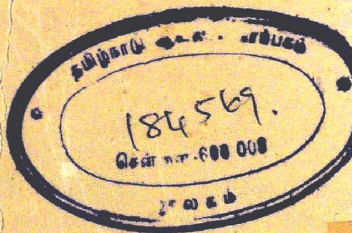
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## PREFACE

THE first four chapters of this book are reprints of a course of sermons preached in St. Stephen's Church, Ootacamund, in April and May, 1913, and are intended mainly for the laity of the Church of England. They do not profess to give a complete treatment of the subject of unity or to enter into details. Their object was simply to stir up interest, and to put before the laity their duty and responsibility in the matter. I have added the last two chapters in order to try and make clear the position of the Anglican Communion with reference to the question of unity, and also to give a brief summary of the reasons by which the articles of, what is commonly known as, the Lambeth Quadrilateral may be vindicated. In dealing with the controversial subject of the Historic Episcopate I have tried to disentangle the broad principle of the institution itself from the various theories and inferences which have gathered round it, and to a very large extent become identified with it. This seems to me the first thing needed, if the question is to be fairly and impartially considered on its own merits. In discussing the subject both with Churchmen and Nonconformists I have nearly always found that the question of the Historic Episcopate is regarded as identical with that of the Apostolic succession, so that when it is stated that the Apostolic succession cannot be definitely proved as a fact of history, it is assumed at once by both sides that 'the case for the Historic Episcopate is given away.' This seems to me a most unfortunate confusion of two questions which are closely allied but by no means identical. The theory of the Apostolic succession would, if it could be proved, immensely strengthen the case

for the Historic Episcopate, but, on the other hand, the case for the Historic Episcopate is by no means "given away", even if the Apostolic succession is set aside as an unproved hypothesis. Then, again, I think that the consideration of an Apostolic succession in some form or other has been immensely prejudiced by the inferences that have been drawn from it with regard to the validity or invalidity of the sacraments. It is certainly a striking fact that the Fathers, who insist most strongly on the value and importance of the succession of bishops from the Apostles as a safeguard of unity and a guarantee of Apostolic truth, do not state that the succession is necessary for the validity of baptism or holy communion. I have been informed on good authority that before the sixteenth century there is no trace of the theory that the succession of bishops was an exclusive channel of sacramental grace. I am not in a position to pronounce any opinion as to the correctness of this view with regard to mediaeval theologians, but it seems to me undoubtedly true with regard to the early Fathers. I feel no hesitation, therefore, in saying that this theory ought not to be regarded as a catholic truth, nor as a necessary inference from the theory of Apostolic succession, and I believe that it would greatly facilitate the dispassionate consideration of the theory, if for a time all discussion as to the possible inferences to be drawn from it could be dropped, and the theory considered on its own merits.

I publish these imperfect thoughts about a very great and complex subject with many misgivings, lest by my faulty advocacy I should hinder the cause which I earnestly desire to promote; but I have ventured to publish them with all their faults, because some words of mine spoken briefly and with very little time for preparation at a Conference of missionaries in Calcutta last December have gained a far wider hearing than I intended them to have, and have been commented on both favourably and unfavourably, and, I think, in some quarters, misunderstood.



PREFACE

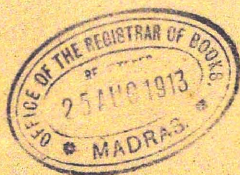
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I have thought it due, therefore, to myself and the cause of truth to put forth a fuller statement of my own views, and to try to correct what seemed to me to be the false inferences drawn from my previous statements.

BANGALORE,

S. INDIA, *August 1, 1913.*

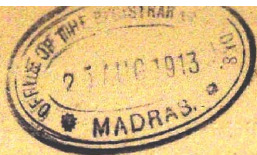
HENRY MADRAS.



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# THOUGHTS ON UNITY

## CHAPTER I

### THE EVILS OF DISUNION

*If a house be divided against itself, that house will not be able to stand. ST. MARK, iii. 24.*

A HOUSE divided against itself cannot stand, and the Christian Church to-day is a house divided against itself. East is divided against West and the Church of the West is split up into a hundred fragments. The Roman Catholics are sharply divided from the Protestants. The Protestants are divided against themselves. Last summer I spent a month in the Highlands of Scotland. There was a small town near the house where I was staying with a population of about two hundred people. It contained six different denominations with six different churches. In a neighbouring hamlet there were three houses and two churches. And this state of things is not confined to Scotland. An Australian bishop once said that, in almost every township in his diocese, there were at least five separate Houses of Prayer, where five very scanty congregations assembled, and were ministered to by five underpaid ministers who rode on five underfed horses to preach what is substantially the same Gospel. 'The waste of time and energy,' he said, 'is something enormous and the positive moral mischief cannot be exaggerated.' These are, perhaps, extreme instances, but they illustrate forcibly the strong tendency towards separation

and division that has been at work in the Western Church with such fatal effect during the last three hundred years; and as a result we have to face the fact to-day that the Christian Church is a house divided against itself.

Now this is surely a fact that deserves our serious consideration. Most of us have become so accustomed to it to-day that we do not realize how grave an evil it is and how fatal to the life and power of the Church. In a book that I have just received it is called *The Open Sore of Christendom*, and I do not think that this is too strong a term to use. The divisions of Christendom are sapping the strength and vitality of the Christian Church all over the world. They are lowering its moral standard, weakening its discipline and vulgarizing its work. The state of the Christian Church to-day all over the world is a signal illustration of our Lord's warning that a house divided against itself cannot stand.

I. Look first at the waste of power. This is brought home to us with overwhelming force in the mission field. Here in India, we have a body of over four million Christians. United in one body, advancing as one great army, they would be a force large enough and powerful enough to win India for Christ; but split up as they are into a hundred different sects, weakened by rivalry and jealousy, they are comparatively weak and ineffective. There is a universal cry from all parts of India for more money and more men. We hear on all sides of opportunities lost, men and women overworked, districts and institutions undermanned; and yet, if the Christian Church in India were truly united, if all its forces were properly organized in one body, the Christian Church could double or even quadruple its present work with its existing resources. Some of you are soldiers. Try and imagine to yourself the spectacle of a great army in which the infantry, the cavalry and artillery insisted on being absolutely separate forces, each with its own general, its own staff, its own plan of campaign, its own tactics,



with no combination and no organization to unite them into one body. What would be the power and effectiveness of an army like that? And that is hardly a caricature of the state of the Christian Church to-day. For the last three hundred years instead of striving for unity, we have almost gloried in division and separation.

II. Then, in the second place, loss of power is not the worst result of our divisions. They lower and degrade the whole moral and spiritual tone of the Christian Church. The very essence of Christian morality is love and fellowship. The whole moral code of a Christian is summed up in the two commandments: 'To love God and to love one another.' Moral and spiritual growth is always growth in love and sympathy. The growth of a Christian consists in the continued broadening and widening of sympathy and the deepening and intensifying of love. But these miserable divisions of the Christian Church are a terrible hindrance to this growth of sympathy and love. They have created an atmosphere of rivalry and bitterness, which is doing untold harm to Christian life and character throughout the world. Look at the state of things in England. Think of the conflict between the Church of England and the Nonconformists on the subject of education. Look at Wales. Think of all the bitterness and uncharitableness engendered by the agitation for the disestablishment and disendowment of the Welsh Church. Churchmen and Nonconformists, instead of welcoming one another as comrades and fellow-workers in the fight against sin and evil, look upon one another as rivals and antagonists. It is not so bad in the mission field. In a country like India there is plenty of room for us all and plenty of work to do; and thank God, the spirit of Christ is often strong enough to break down the barriers which our divisions have erected. I am thankful to say that I can number among my intimate friends many of my Nonconformist brethren in India. This Bible was given to me last February by a Presbyterian

congregation in a Christian village in the Punjab in memory of my visit to them. But we cannot look at the general state of the Christian world and the relations between the different Christian bodies all over Europe, or mark the tone of the religious newspapers without feeling that our divisions do create barriers against the growth of love and sympathy which it requires a great effort to overcome.

III. And then, in the third place, disunion must of necessity fatally weaken the great witness which the Church ought to bear to the world. One function of the Church is to promote the spiritual growth of its own members; but a still greater function is to bear witness to the world of the existence and character of God. 'Ye are my witnesses' is the commission of Christ to His disciples and to His Church for all time. But a divided Church cannot possibly bear a true and effective witness. The life of God is essentially a life of fellowship and mutual love. Father, Son and Holy Spirit are united in bonds of eternal love and form one essential unity. There is between the three persons of the blessed Trinity an absolute unity of love, unity of will, unity of action and unity of purpose; and this essential, spiritual unity finds expression in the unity of the world which they have created. We cannot imagine the Father creating one world and the Son creating another world and the Holy Spirit creating another world. The very thought is unthinkable. The spiritual unity of God necessarily finds its expression in the organic unity of the material universe. Now the Church is to bear witness to this unity of God not merely in word but in life. But how can that witness be strong and true if the Church is divided against itself, split up into a hundred fragments, almost glorying in its outward divisions. Surely if the Church is to bear witness to God before the world, it must stand forth plainly as one body and one spirit. It was for this purpose that our blessed Lord prayed for the unity of the Church, 'that they may all be one; even as thou, Father, art in me,



and I in thee, that they also may be in us : that the world may believe that thou didst send me. And the glory which thou hast given me I have given to them ; that they may be one, even as we are one ; I in thee, and thou in me, that they may be perfected into one ; that the world may know that thou didst send me, and lovest them, even as thou lovest me'.

One of the primary duties, then, of Christian men and women is to work and pray for unity. And this is not merely a matter for theologians or the leaders of the Church. It is a matter in which the rank and file of the Christian Church are vitally concerned, and in which they ought to take a deep and serious interest. It is a matter which affects the moral life and spiritual welfare of every single one of us here, and no one of us ought to be content that the Church of Christ should continue to exist in a state which is fatal to its own efficiency, fatal to its own life and fatal to its witness to the world. But, if this state of things is to be brought to an end, we do need to create a strong body of public opinion in all the churches. I was talking last summer at Edinburgh to two leading Presbyterian ministers, one belonging to the Established Church and the other to the United Free Church. We were discussing the movement that is now on foot in Scotland for the union of these two bodies, and they told me that the leaders on both sides were eager to bring about a union, which they felt would be an enormous gain for the religious life of Scotland, but that the difficulty lay with the rank and file of the Church on both sides. It would take, they said, many years to educate public opinion to the point, even of desiring union. And I believe that the same thing is true of almost all Protestant Churches in the West. There is among many of the leaders of all denominations a very earnest desire for union, but what is now needed is a strong body of public opinion among the rank and file to enable, if not to compel, the leaders to go forward. To a large extent, therefore, this is a layman's

question. Doubtless there are certain aspects of it, which only theological experts can rightly deal with; but the driving force that is necessary to bring about any serious movement towards unity must come from the laity and not the clergy. The reason why movements towards unity at present are so halting and feeble is mainly because the general body of Christian people do not want it; and while that is the case the few enthusiastic workers in the cause of unity are almost powerless. I desire now, therefore, to put it to you all as a sacred duty to study and think over this great question and to ask God to help you to do your part, small though it may be, to create the atmosphere which can make unity possible.



## CHAPTER II

### THE CAUSE OF DISUNION

*He is our peace, who made both one.* EPHESIANS, ii. 14.

I SPOKE last Sunday of the evils of disunion. I will speak this morning briefly of the cause of disunion. It is useless to try and work for reunion without first getting some idea of the things which separate us. It is sometimes hastily assumed that these are matters of slight importance. 'We agree,' it is urged, 'on fundamentals, we differ on non-essentials. Why not simply ignore the points on which we differ and unite on the fundamentals?' In some few instances this may be possible. But, when we come to the great schisms of Christendom, we cannot get rid of our unhappy divisions in this simple fashion. The things which separate us are not matters of slight importance, and we shall not advance the cause of reunion by pretending that they are.

Take first our separation from the Church of Rome. The main reason for separation at the time of the Reformation was that the Church of England revolted against the claim of the Bishop of Rome to exercise supreme authority over all the bishops of Christendom. That cause of separation remains to-day in an aggravated form. The Encyclical letter of Pope Leo XIII, published in 1896 on the subject of the unity of the Church, states with absolute clearness the only conditions on which the Roman Church can unite with either the English Church or the Eastern Churches.

They are 'the full and entire acceptance, not only of the

primacy, but also of the superiority and absolute domination of the Roman Pontiff over all those who claim to belong to the Christian Church ; and in consequence the entire submission in heart and mind, intelligence and conscience, of Christendom to the decrees of the Papal Chair.'

That claim is not a small matter. To a sincere Roman Catholic it is a fundamental article of the Christian Faith.

On the other hand to a Protestant, and I mean by the term one who protests against the errors of Rome, to admit the claim would be to rivet finally on the neck of the whole Church a yoke of spiritual despotism that has proved in the past a fatal barrier to progress and reform, and is still within the Roman Church itself the determined foe of individual liberty and freedom. We feel bound to maintain our protest, because we believe this claim to be contrary to the teaching of Holy Scripture and the traditions of the primitive Church, to be based on a false ideal of unity, and to be fatal in its practical effects to the highest interests of the Church.

Then take our separation from the general body of protestant Nonconformists. It is not easy to describe in a few words the reasons which separate us from what are now known as the Free Churches. The Free Churches are divided among themselves. They have no common creed and no uniform system of Church government. It is difficult, therefore, to speak of them as a whole without seeming to misrepresent the position of some of them. But it is true, I think, to say that they are all influenced by a common spirit and in various ways are working out a common principle. If we go back to the origin of dissent and Nonconformity in England we find that it started with the Puritanism of the seventeenth century. Now one fundamental principle of Puritanism was the liberty of individual Churches. It is a principle of undoubted importance and greatly needed asserting at that time ; but in the violence and passion of their reaction against the corruptions of the Mediaeval Church and the despotic authority of the



Pope, the Puritans were led to make a clean sweep of the past, and to ignore the spiritual experience of fifteen centuries. The creeds, the ministry and the forms of worship of the ancient Church were all ruthlessly swept away and treated as anathema. During the time of the Commonwealth it was a criminal offence to use the Prayer Book. Once again, this revolt against historic Christianity was not a matter of small importance. On the contrary, it vitally affects not only the life and worship of the Church, but also the life and growth of individual Christians. We believe that our forefathers were quite right in refusing to take part in this indiscriminate rooting up of tares and wheat alike, and we believe that to abandon our position now would be disastrous not only to the Church of England, but even to the Nonconformists themselves.

We can see clearly the faults and mistakes of other Churches; but what about our own? Is it entirely due to the self-will and perverseness of other Churches that they have failed to recognize the soundness and validity of our position? I do not think so. I am afraid that we must confess that it is largely our own fault for not being true to our principles. At the Reformation the Church of England set before itself a grand aim, to reconcile authority and liberty, and to return to the true Catholicism of the primitive Church; but unhappily it made two mistakes, which fatally hindered this great work.

On the one hand, when it threw off the tyranny of the Pope, it submitted to the tyranny of the State. It allowed its doctrine, and discipline to be determined to a very large extent, not by its own Church synods and assemblies, guided by the Holy Spirit, but by King and Parliament, guided by political motives. The Tudor Sovereigns exercised an authority in matters of doctrine and discipline that no State or Sovereign ought ever to exercise over the Christian Church; and the precedent set by them has had a disastrous influence on

the Church to the present day. For my own part, I think, that the domination of the State in England is so fatal to the best interests of the Church that, if the State is unable or unwilling to give to the Church of England the same freedom that it gives to the Church of Scotland, I would welcome disestablishment as the only means of restoring to the Church that liberty of action, which is essential to her spiritual progress.

And, then, in the second place, largely owing to this domination by the State, the Church of England, since the time of the Reformation, has not tried seriously to work out her own principles. When she asserted her freedom three hundred years ago, she set out upon a long journey. The Western Church at the time of the Reformation had in many respects departed widely from the spirit, the teaching and the principles of the Catholic Church of the earliest ages. In the first five centuries the Catholic Faith consisted of a few broad truths, clearly stated and strongly held. The Catholic Faith in those days was represented by the Nicene Creed. But from the fifth century to the sixteenth the Church became more and more dogmatic, more and more anxious to define dogmatically every possible doctrine, and to have a minute code of rules embracing every possible aspect of life and conduct. To go back from this dogmatic system and dogmatic spirit to the simplicity and freedom of the earliest ages was a long journey. The Church of England started on this journey at the Reformation; but then, when it had framed its Prayer Book, drawn up the XXXIX Articles and passed an Act of Uniformity, it assumed that its work was done. So far the last three hundred years it has marked time. Instead of setting itself to complete the work and finish the journey, it has been content to maintain the Reformation Settlement and obey the Act of Uniformity. But it was impossible for so great a work to be done in a single generation, especially at a time when men's minds were clouded by



the heat and passion of controversy, when the Church was largely dominated by selfish and unscrupulous politicians, and when the interests of the truth were to a large extent sacrificed to political necessities. And, as a matter of fact, the work was not done; there is a wide difference between the dogmatism of the Church of England at the time of the Reformation and the liberty and variety of thought of the Church of the first five centuries. Contrast the Nicene Creed with the XXXIX Articles. There you see the difference. The one is a product of the age of the great Councils, the other is a true child of the Middle Ages. In the one we have a few great truths stated as simply and clearly as possibly. In the other we have long and elaborate dogmatic statements about original sin, free-will, justification, works of supererogation, predestination, the Church, the authority of general Councils, the ministry, the sacraments, the marriage of the clergy, the tradition of the Church and even civil magistrates and a Christian man's oath.

What we need, then, to promote the cause of unity is to get rid of the excessive dogmatism of the Middle Ages and the Reformation. Let theologians speculate and theorize freely on the mysteries of the faith; but let us try to separate the theories of theologians from the revealed facts and simple truths of Holy Scripture; do not let us make our theories and speculations a necessary basis of Christian brotherhood or of the unity of the Church. It is the facts that unite us and the theories that separate us. I know that in saying this I shall have the sympathy of you all. There are few things that the ordinary layman dislikes more than the dogmatism of theologians. And I think that he is right. At the same time let me also add that unity cannot be based on negations and protests. It is not the theories we reject, but the great broad truths, which we earnestly accept, that are capable of uniting us as members of one body. Will you not, then, try for your own sakes as well as for the sake of unity, to get a far

clearer idea of the dogmas which are fundamental and which must form the basis of any strong and vigorous Christian life? Protest as much as you like against excessive dogmatism and over definition; but do not substitute for it a vague indifference to doctrines which are essential and fundamental. You will not in that way either promote unity or strengthen your own characters. If you are to lay hold on eternal life, you must first lay hold on the eternal truths that alone can set you free. One great cause of disunion is that so many Christian people have lost their sense of personal union with Christ, by losing their hold on those fundamental truths on which that union is based. What we need for ourselves and for the Church is to recover the firm grasp of essential and fundamental truth that was characteristic of the first ages of the Church. For 'He is our peace,' and it is only in personal union with Him that we can break down the barriers that separate us and attain a true unity of thought and life.



## CHAPTER III

### THE SPIRIT THAT MAKES FOR UNITY

*Giving diligence to keep the unity of the Spirit in the bond of peace. EPHESIANS iv. 3.*

THE causes of division in the Christian Church are, as we have seen, not trivial matters. They are due to the antagonism of great principles. They involve important questions of truth or falsehood. At the same time it is also true that the conflict of opposing truths need never give rise to schism, if only the champions on either side are inspired by the spirit that makes for unity. There was a sharp conflict of principles in the Apostolic Church. Jewish Christians and gentile Christians could not agree as to the necessity of keeping the law of Moses. There was sufficient difference between the teaching given by the various missionaries who visited Corinth, to lead the Corinthian Christians to form parties and say, I am of Paul, I am of Peter, I am of Apollos, and I of Christ. But in the Apostolic Church this divergence of teaching and conflict of principles did not lead to schism, for the simple reason that the Apostles and the Church as a whole dealt with these differences in a spirit of moderation, reasonableness and brotherly love. What we need then, to-day, in order to promote reunion is above all things to deal with our differences in the right spirit.

I. And first, I think that to begin with, the Protestant Churches need to realize far more than they have done in the past the paramount duty of unity. For the last three hundred

years Protestants have almost gloried in division. They present the spectacle of individualism run wild. In India alone there are more than a hundred different Protestant denominations; and some of them are separated from one another by the most trivial causes. When I was in the Punjab last February, I came across two Christian villages, belonging to two different denominations, situated about a mile apart. The two denominations taught precisely the same doctrine, had precisely the same form of Church government and almost exactly the same form of worship. The one difference between them was that one denomination used a versified edition of the Psalms, and the other denomination used also a book of hymns.

Now, as long as that spirit continues among the Protestant Churches any serious movement towards unity is hopeless. Under any circumstances to recover the unity of the Church will be very difficult, but with that spirit it becomes impossible. Surely we need to face the facts and ask ourselves in all seriousness whether the existing condition of things in the Christian world is what our Lord prayed for on the night before He died, when He prayed that 'they all may be one, . . . that the world may believe that thou didst send me,'<sup>1</sup> or whether it is consistent with the ideal of unity described by St. Paul in the Epistle to the Ephesians. So long as we are satisfied with existing conditions, we are never likely to make the effort needed to remedy them. Unless we earnestly desire unity, our prayers for unity will certainly not be effective.

II. Then, second, we need to look at the questions on which we differ from a new point of view and in a less controversial spirit. Hitherto we have all been too much on the defensive. We have striven to prove that we are right and other Churches wrong. We have been afraid of giving away our case, if we admit that in some points our

<sup>1</sup> St. John xvii. 21.



position is weak where that of other Churches is strong. Our general attitude has been more that of the barrister than of the judge. And we have allowed ourselves to be very largely blinded by prejudice and to fix our minds on the exaggeration and perversion of truth rather than on the truth itself. We have not honestly tried to understand one another's principles. That certainly has been the case with the Church of England as a whole. We have protested against the errors of Rome and have tried to make good our own position in face of the claims of Rome; but English Churchmen as a body have not tried to understand the position of Rome, to see the principles that the Roman Church stands for, and the truths which she has striven to express.

So, on the other hand, we have not tried to understand the Nonconformists. We have condemned them as schismatics. Some of us have pronounced their ministry and sacraments to be invalid. But, as a body, we English Churchmen have not tried to understand the principles of the Nonconformists, or to appreciate the strength and value of the truths which they maintain. And I venture to think that what is true of our attitude towards the Church of Rome and the Nonconformists is equally true of their attitude towards the Church of England. But we shall never make any progress towards unity so long as we look at our differences in that kind of spirit. The unity we seek after is not merely a matter of organization or government; it is a unity of life and its goal is the perfection and fulness of life. What we see at present in the Church is not the perfect truth, or the perfect life in any one body or in any one division of Christendom or in any single age of the Christian Church. We see everywhere fragments of truth and fragments of life. No single Church and no single age of the Church has grasped and expressed the truth in all its fulness. Some Churches and some ages have seen more clearly one aspect

of truth and some another. But no single Church and no single age has seen the truth whole and entire. Each has its own special peculiarities of thought and life, and it is one of the great evils of our unhappy divisions that the special aspects of truth which different Churches see and make their own, have been exaggerated and perverted through their isolation. Let me give just one illustration of what I mean. In the life of the Church as a whole there are three great principles which ought to find due expression—Catholicism, Nationalism and Congregationalism. Catholicism maintains the authority of the whole Church over its various parts. Nationalism maintains the liberty of each national and racial Church to make its own contribution to the thought and life of the Church as a whole. Congregationalism maintains the freedom of each separate congregation to live its own life, provide for its own needs and realize for itself the ideal of Christian brotherhood. Now the Roman Church has specially emphasized the principle of Catholicism, the English Church, the principle of Nationalism, and the Free Churches the principle of Congregationalism. But just because each of these principles has in turn been isolated from the others, it has been exaggerated and perverted. We shall not attain to a true unity by selecting one of the three principles and dropping the others; still less by disregarding them all. What we need is to reconcile them and make them harmonious.

And so with other great truths and principles, we must try to combine in one body every aspect of truth and every principle of life, which has found expression in all the separate Churches and denominations of Christendom, so that the Catholic Church may be the fulness of him that filleth all in all. To work for unity to-day, then, is to carry on the ministry of reconciliation, which our Lord began when He broke down the middle wall of partition between Jew and Gentile, created in Himself of the twain one new



man, and reconciled them both in one body unto God. And for this great work we need a large-hearted and broad-minded toleration of aspects of truth that are very different to our own; we need the power of sympathizing with spiritual needs which we ourselves do not feel; we need the gift of seeing essential truth beneath all the exaggerations and corruptions that have gathered round it; we need a wide charity towards the opinions of others and a great humility with regard to our own; we need constantly to remember that, while we have each of us something to contribute to the life and thought of the whole Church, we have also a great deal to learn and receive.

III. Then, in the third place, we need a spirit of real earnestness throughout the whole Church. Unity can never be promoted by lukewarmness or indifference to truth and principle. If you have got two pieces of iron and want to unite them into one, what you need is not a lump of ice and a piece of putty, but a hot fire and a steam hammer; and so, if we wish to unite the broken fragments of the Christian Church, we do not need coldness and indifference, but enthusiasm and spiritual power. Men, who are in earnest about the highest things of life, who are enthusiasts for the truth, enthusiasts for moral principle, enthusiasts for righteousness, and enthusiasts for goodness, whose hearts are burning with love and sympathy for their fellowmen, appeal to the hearts of us all. Great saints like St. Thomas à Kempis and St. Francis of Assissi belong to every age and every Church. Their goodness, enthusiasm and devotion appeal universally to the general heart of man. What we need now is more men like that. We need the spirit of love and devotion, the spirit of piety and self-sacrifice more widely diffused. One of the greatest hindrances to the cause of unity in the present day is the great mass of nominal Christianity to be found in every Church. It is the people who care for none of these things, who have

no enthusiasm for moral goodness, that make the cause of unity seem almost hopeless. If you ask, then, what the ordinary layman, who has no theological learning, can do to promote the cause of unity, I would say, try to be more earnest and more enthusiastic in following after the highest ideals of Christian life and character; be more earnest in Christian work and service; be more earnest in the study of the Bible and the search after truth; be more earnest in grappling with your own sins and in following in the footsteps of Christ. Let the same mind be in you which was in Christ Jesus; walk worthily of the calling to which you are called with all lowliness and meekness; with all longsuffering forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace.





## CHAPTER IV

### THE PROSPECTS OF REUNION

*Watchman what of the night? Watchman what of the night?  
The watchman said, The morning cometh and also the night:  
if ye will enquire, enquire ye: turn ye, come.*

ISAIAH, xxi. 11-12.

IF the Lord's watchman had been asked a few years ago what were the prospects of peace and unity within the Church, He might well have given the same answer as that given by the watchman of Judah in the days of Isaiah: 'The morning cometh and also the night.' Things will follow the natural course. The same causes will continue to produce the same effects. What has happened for the last three hundred years is likely to happen again for the next three centuries.

But I think that to-day the watchman of the Christian Church can give a more hopeful answer. We can see at the present time signs of a wonderful change in the Churches with regard to this subject of unity. A new spirit is inspiring them. They are now more keenly alive, not only to the evils but to the sin of disunion: there is a widespread feeling in the different Churches that isolation is fatal to the well-being of their own life and work; they are beginning to realize their need of one another. And the result of this is that they are now far more anxious to work together, far more ready to seek one another's help, and far less inclined to glory in their isolation and independence than they were half a century ago.

To take only one illustration ; the conferences of missionaries of all denominations held in India, China, Korea and Japan last cold weather by Dr. Mott are a great sign of the times. They would not have been possible even ten years ago. The fact that in every province of India the representatives of almost every Church and denomination, met together for many days in friendly conference, discussed every aspect of their work, and laid plans for continued co-operation in the future, is a fact that marks an immense step onward. The outstanding feature of the conferences as a whole was undoubtedly the spirit of unity which pervaded them. This was especially manifest in the final All-India Conference held at Calcutta. It would, I think, have been difficult for any outsider, who might have come into the conference without knowing its composition, to have guessed that it brought together the representatives of different denominations supposed to be antagonistic. Throughout all our work and discussions there was the deep underlying sense of a great common cause that united us all in the bonds of brotherhood.

And these conferences in the East do not stand alone. They are the direct outcome of the great World Missionary Conference held at Edinburgh in 1910. It is hardly an exaggeration to say that that conference was the most important event that has taken place in the Christian Church since the days of the Reformation. It marks a new epoch in the history of the Church of the West. The fact that over twelve hundred representatives of all the leading Protestant Churches in Europe and America met together as fellow-workers in the same great cause to consult together about the missionary work of the Church is a fact of immense significance. It inaugurates a very great advance in the direction of co-operation and unity.

Then, apart from the definite movements towards unity, there are, I think, very powerful forces at work to-day, which must inevitably tend in the immediate future to break



down the barriers between the Protestant Churches all over the world.

I. In the first place, there is the missionary work of the Christian Church. It is extending now with startling rapidity. Here in India we have the great mass movement among the outcastes. In South India the outcastes are coming into the Church in thousands every year. And I was amazed to see the rapidity with which this great movement is going forward in North India during my recent visit to the Punjab. Already the resources of all the missionary societies in India are strained to the uttermost even to deal with this one form of missionary work. In a few years' time the movement will have far outrun our resources, and nothing but co-operation and unity will enable the Churches to deal with the vast problems that will then confront them. It is the same in Korea, and it will soon be the same in China. The sudden change in the attitude of the Chinese Government and officials towards Christianity since the rise of the Republic has been most significant. Who could have imagined five years ago that the Chinese Government would have asked for the prayers of the Christian Churches in China and throughout the world for a blessing on their Parliament? We seem to be on the eve of a great movement towards Christianity in China. Certainly we are already confronted in that land with a marvellous and unexpected opportunity. Now, the vastness and urgency of this work in the mission field is a great power working for unity. It makes us feel how foolish and even criminal our divisions are. It puts a tremendous pressure upon us all to unite our forces.

II. Then, another thing that makes for unity is the failure of all the Churches to influence the artisan classes in Europe and America. The social and political power of these great classes is rapidly increasing. And meanwhile the influence of the Christian Churches over them is almost nil. In London and the large manufacturing centres of England not more than five

per cent of the artisans ever go to any place of public worship, Church or Chapel. That does not mean that they are irreligious or un-Christian, but simply that they stand apart altogether from all forms of organized Christianity. And this is very largely due to the strife and discord that so fatally weaken the power and influence of the Churches in their appeal to the reason and conscience of the mass of the people. While, therefore, in the mission field the Churches are being compelled to face the question of unity by their success, at home they will soon be compelled to face it by their disastrous failure.

III. And, then, a third force that is helping to break down the barriers that separate us is modern criticism. To a very large extent we are separated by traditional opinions and prejudices, that have been accepted as true almost without question for the last two or three hundred years. But now all these opinions and prejudices are being thrown into the crucible of criticism. They are being tested and tried in a way, they have never been tested and tried before. To-day nothing is taken for granted. Every principle of life and thought is subjected to a searching inquiry. No doubt, this free and rigorous criticism of the very foundations of our religious life has its evil side; it is an ordeal that causes great distress to many devout souls, and it is producing a general atmosphere of doubt and scepticism among educated men and women; but it will also have this result; it will destroy all that is unreal and conventional in religion; it will compel Christian men and women to build up their religion, not on the shifting sands of tradition and prejudice, but on the solid rock of truth. With all its faults and all its evils this critical movement of modern days is a movement towards reality. And whatever makes for reality, whatever drives men back on fundamental truth will in the end also make for unity.

The great religious movements, then, in the Church to-day are all in the direction of unity, and amid all the distress and



perplexity of our modern religious life an earnest Christian man, who holds fast his faith in God and in our Saviour Jesus Christ, can still lift up his head and look forward to the future with hope and confidence. It is not for us to know times and seasons, which God has kept in His own hand; we cannot presume to prophesy when He will visit His Church and restore to her the unity she has lost through her sins. But we can see the dawning of a better day; we know enough to enable us to work for the future with faith and courage.

But, now, some of you will ask, what can we do? It is interesting, it is inspiring to hear that there is a prospect of reunion in the future; but what can we do to help on this great cause? Well, first try to realize the evils of our unhappy divisions and the supreme importance of unity. Then, be earnest about the greater things of life; be in earnest about righteousness and goodness; be in earnest about truth; lay firm hold of the fundamental principles on which your own life and religion are based. Be ready to give a reason for the faith that is in you. Give time and thought to the serious study of the Christian revelation; and, above all, live the life which Christ gives you, as essentially a life of human fellowship. Salvation means being saved from selfishness, being lifted up out of a selfish love of our own pleasures and a selfish regard for our own interests into the unselfish life of God revealed to us in Jesus Christ. Try, then, to make your lives more unselfish; devote yourselves in whatever way you can to the service of your fellowmen. When you come here to worship and pray, try to realize that you are members of a great body, filled with the unselfish life of Christ, inspired with the spirit of service. And while you look forward with hope to the unity of the Church and the breaking down of the barriers that separate us from our fellow-Christians, begin now by devoting yourselves heart and soul to the work of the Church to which you belong. The first step towards unity on the part of English Churchmen is certainly to strengthen the corporate life of

their own Church. Unless we have a sense of unity within our own body, we shall never feel any real desire for unity with our fellow-Christians throughout the world.

And, then, finally be constant in prayer. The difficulties in the way of unity may seem to you enormous; but the prayer of faith can remove mountains. Pray, therefore, for the unity of the Church in private, and when we pray together in our public services, put your whole heart and soul into the prayer 'that all who profess and call themselves Christians may be led into the way of Truth and hold the Faith in unity of spirit and in the bond of peace.'





## CHAPTER V

### THE LAMBETH QUADRILATERAL

THE Lambeth Conference of 1888 suggested a possible basis of reunion in the following Resolution :—

That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion :—

1. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation', and as being the rule and ultimate standard of faith.

2. The Apostles' Creed, as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

This proposal has the merit of going back behind the controversies of the Reformation period and of the Middle Ages to the greater simplicity and freedom of the Church of the fourth and fifth centuries, and it lays down as the basis of union facts rather than theories. No theory is proposed with regard to the inspiration of the Bible, the meaning of the two sacraments, or the origin and the nature of the ministry.

The Bible and the two sacraments are already generally accepted. There is more hesitation about the Creed. There is an unwillingness, among the Congregationalists especially, to accept any Creed as limiting the freedom of individual Christians and congregations. But it would, I think, be

universally admitted that anything like corporate unity must necessarily involve some common statement of belief, and it would be difficult to find any simpler statement than the Nicene Creed. There is no other Creed or confession of faith which could be put forward with any reasonable hope of its acceptance by the whole of Christendom. In South India it is already used by the large majority of Christian people, by Romans, Anglicans, Lutherans and Syrians.

The most controversial article in the proposals of the Lambeth Quadrilateral is undoubtedly the Historic Episcopate. But the controversies are mainly over the theories as to the nature and origin of the Historic Episcopate rather than about the institution itself. The Resolution of the Lambeth Conference does not insist on, or even suggest any particular theory as to the Historic Episcopate, and the term Historic seems to indicate that it is put forward as a fact of history rather than as a theological dogma. Apart from all theories as to its nature and origin, the inclusion of this institution among the articles suggested as a basis of home reunion may be justified on the ground of Church authority. One important step towards reunion would be the mutual recognition of one another's ministries. At present the Free Churches have, what may be termed without offence, sectarian or sectional ministries: the Wesleyans have a Wesleyan ministry; the Congregationalists have a congregational ministry; the Presbyterians a presbyterian ministry; and inasmuch as the Anglican Church is not in communion with either the Church of Rome or the Eastern Churches, its ministry, though theoretically catholic, is practically confined to the Anglican Communion. But what will be needed for the purpose of reunion is that the ministry should be catholic rather than sectarian, so that it may be recognized by and available for the whole Church. To put the matter in a concrete form we want to make it possible that any minister, wherever ordained, should be able to celebrate the Holy Communion in any Church throughout the world. This, of



course, is not the only thing needed: but as regards the ministry this is practically what we ought to make possible if corporate unity is ever to be attained.

In order to make this possible it is necessary that the ministry of each Church throughout the world should be appointed on principles approved by the Church as a whole, or which can reasonably be expected to gain universal consent and approval. And there is no principle which can claim anything like such widespread assent as that embodied in the Historic Episcopate. It was universally accepted by the whole Christian Church from, at any rate, the third century to the sixteenth. It is still accepted by three-fourths of Christendom. This cannot be said of any other principle which has been adopted in any part of the Christian Church, with reference to the ministry. The Roman Church, while still maintaining the principle of the Historic Episcopate, has added to it another principle which makes the regularity and validity of the ministry dependent on the recognition of the supremacy and infallibility of the Pope of Rome. But this is a comparatively modern theory. It was not generally accepted in the Western Church till the Middle Ages. It has never been accepted at all by the Eastern Churches. So, again, the principle adopted by many of the Free Churches, that any congregation or any number of Christian men and women are at liberty to appoint their own ministers on their own principles and by their own methods, is entirely a modern theory, held by a small minority of Christian people.

Assuming, then, that the Church has a perfect right to legislate on this matter, it may fairly be maintained that the Catholic Church has fully expressed its mind and will on this subject and has legislated upon it by its teaching and practice for the last eighteen hundred years. And it is not unreasonable to claim that in a matter of this kind the authority of the Church as a whole ought to prevail. The question that ought to be asked with regard to it by any section of the Christian

Church is rather why it should be rejected than why it should be accepted.

Opinions as to the practical value of the principle embodied in the Historic Episcopate naturally vary according to the point of view from which it is regarded. In the second and third centuries it was highly valued as a guarantee of orthodoxy and a safeguard of unity. Irenaeus and Tertullian constantly appeal to the unbroken succession of bishops in Churches founded by Apostles as a guarantee of the maintenance of Apostolic doctrine, and Ignatius strongly emphasizes the value of the episcopate as a centre of unity.

At the present day the mere historic succession of bishops, may not be regarded as any security for purity of doctrine. But, on the other hand, the value of the Historic Episcopate as a safeguard of unity is as strong to-day as in the days of Ignatius. This principle of ministry creates a mutual dependence among different congregations and Churches which is in itself of great value. The mere fact that no diocese can supply its own bishop without the help of neighbouring dioceses serves as a safeguard against self-sufficiency and isolation. And the fact that no body of Christians can supply their own minister without the intervention of the bishop, who presides over the diocese to which they belong, is a safeguard against factious schism. In India the principle seems to me to have a very special value. The danger of the Church being divided on caste lines is real and serious. At present the various castes are held together by the strong hand of foreign missionary societies and the caste spirit is not allowed to have its way because, even among the Congregationalists, the ministers are to a large extent paid and nominated by the foreign missionaries. But if this controlling influence were withdrawn, then, on the principle of the Free Churches with regard to the ministry, any number of Christians would have full liberty to organize themselves as a separate Church and appoint their own



ministers in their own way, and these ministers and congregations would have a perfect right to be recognized as integral parts of the Church of India in full communion with every other part. Under these circumstances the tendency towards the formation of caste Churches would be irresistible. I have constantly been confronted during my work in Madras for the last thirteen years with grave difficulties arising from caste pride and prejudice. Judging by my own personal experience of the state of feeling now existing among the Christians in South India, I regard the danger of caste Churches as one of the most serious that the Church will have to face, when the controlling influence of foreign missionary societies is withdrawn. I value very highly, therefore, the traditional principle which the Church adopted from the earliest ages in the constitution of her ministry, because I regard it as a powerful check upon strong tendencies to division, which threaten to weaken, if not to ruin the life and unity of the Church of South India. It may be quite true that it would not of itself be an absolutely effective check upon the forces that make for division. No external system of organization could possibly be that. Where Christians have lost the spirit of brotherly love and fellowship, no external system will avail to maintain their unity. But still, the experience of the past three hundred years abundantly proves that the Church cannot afford to dispense even with external restraints on the tendency to division.

From a purely practical point of view, therefore, there are very strong reasons for maintaining that the universal adoption of the principle embodied in the Historic Episcopate is essential to the unity of the Church, so long, at any rate, as human nature remains what it is, and the Church is compelled to fight against powerful forces making for schism and division. But apart from this, to the large majority of Christian people the Historic Episcopate stands for truths and principles, which they feel to be of great value to their own lives and the

life of the Church. To those who believe that the episcopate has been the channel through which the commission given by Christ to the Apostles has been handed down from generation to generation, it is an outward and visible sign that our Lord Jesus Christ is the head of the Church, that all authority in the Church flows from Him and Him alone, and that the rulers of the Church are, not only the representatives of their congregations, but 'the ministers of Christ and stewards of the mysteries of God.' And, independently of this belief in an Apostolic succession of the ministry, the Historic Episcopate is a symbol of the continuity of the Church from the earliest ages to the present time, and expresses a reverence for the traditions of the past, which is closely bound up with a belief in the Church as a divine institution, founded by our blessed Lord, guided and inspired by the constant presence of His Holy Spirit.

The Historic Episcopate is, indeed, closely bound up with what may be called in the widest sense the catholic type of Christianity. It forms an integral part of that general system of Church life, which we find universally prevailing in the Church up to the time of the Reformation; and which still prevails over the greater part of Christendom; and I do not think that the importance attached to it by the majority of Christians can be rightly understood or appreciated without reference to this catholic type of Christianity, and its claim to be regarded, apart from its perversions and accretions, as a natural outcome and development of Apostolic teaching and so as the normal type of Church life and worship. The view taken of the Historic Episcopate must, therefore, to a very large extent depend on our attitude towards the wider question of Catholicism as a whole. And our attitude towards Catholicism must in turn depend largely upon our belief in the reality of the presence and power of the Holy Spirit in the Church from the beginning. If we firmly believe that the Holy Spirit has been continually present and active in the



Church from the day of Pentecost until now, leading it into all the truth and inspiring it in all the varied phases of its life, then it is hard for us to imagine that for some fifteen centuries the whole type of Christian life and thought was fundamentally wrong. We start with the assumption that what is truly Catholic is presumably right or at the very least deserves respectful consideration: and it is not merely in the earthquakes and storms of the Church's history, in periods of revolution and reformation that we look for signs of the Holy Spirit's influence, but far more in the still small voice that guides the quiet course of its normal growth and development.

## CHAPTER VI

### THE PROBLEM OF UNITY IN INDIA

IN India the call to unity comes to us with special urgency. The vastness of the work to be done, the relative weakness of the Christian Church, the power of Hinduism and Muḥammadanism, the large number of converts gathered in from the outcastes, the probability of still greater movements in the future, the importance of moulding and training the lives and characters of so many thousands of poor and ignorant people who are fast coming over from the lowest and most degraded sections of Hindu Society, the large unoccupied districts—all these facts constitute an urgent call to unity, which it would be a sin to ignore.

In the sermons which form the first four chapters of this book, I was speaking especially to the laity of the Church of England. I hope I shall not be guilty of presumption, if I venture in this concluding chapter to make a personal appeal to the missionaries of all denominations in India to consider this great question seriously and impartially. The Anglican Communion, as represented by the Lambeth Conference, has made its contribution to the subject and endeavoured to mediate between the opposing forces and principles of Catholicism and Protestantism by what is known as the Lambeth Quadrilateral, which I have quoted and briefly discussed in Chapter V. I would now bespeak for this effort at reconciliation a favourable consideration not merely on general grounds, but because of the special needs and circumstances of the Indian Church.



I. In the first place there is, I think, a far greater need of a definite creed in India even than there is in Europe or America. In countries where the Christian Church has been long established and where nearly the whole population profess and call themselves Christians, the thought and atmosphere of the country is saturated and permeated with Christian truth, the literature is largely dominated by Christian ideas and the civilization and social institutions are to a great extent the product of a Christian moral standard. A Church without a definite Creed can, under these circumstances, still maintain its Christian beliefs and ideals. But it is different in India. The thought, the philosophy, the civilization, the social institutions, the moral standards are all non-Christian. A Church without a creed would not be upheld by any Christian influences in its environment, but on the contrary would be exposed to the overwhelming pressure of ideas and ideals, hostile to the Christian faith. Whatever need there may be, therefore, in our western lands for a corporate creed to prevent a downgrade in faith, the need is ten times as great in the mission fields of India.

II. Then, in the second place, the Indian Church, when the influence of the foreign missionaries is withdrawn, and it begins to live its own life and think its own thoughts, will suffer great loss if it does not maintain a close connexion with Historic Christianity. The lack of history in the literature of India points to a defect in Indian thought which will make the danger of isolation specially fatal to the Church of this country. A nation with a keen interest in history and a sure grasp of historical truth can remain isolated, and yet lay the foundations of its religious life on a broad basis of historical facts and spiritual experience. But the people of India, with their lack of interest in history and their strong bias towards metaphysics, will always be in danger of losing their hold on both the historical facts and the wide spiritual experience which lie at the root of the Christian life. At the best, they

will develop in isolation a one-sided Christianity that will always tend to evaporate into philosophy and vain deceit, and will lack that fulness and consistency that can only come from a close contact with the life and thought of the Church of all ages and all races. Whatever makes, therefore, in India for historic continuity, will be of the utmost value to the Church, and from this point of view both the creed and the Historic Episcopate possess a value in India, which they may not seem to possess to an equal degree in Europe and America.

III. Again, the question of communion with the Churches of the East, the Russian Church, the Greek Church and even the smaller Churches of Asia Minor and Mesopotamia, is a much more important matter to the Church of India than it is to the Churches of Europe. After all, though it is now being formed and fashioned in its infancy by the Christianity of the West, the Church of India is essentially an Eastern Church, and when it grows up must live in close contact with the great Churches of Asia and the East. The question of communion with the Churches of Russia and Greece, therefore, while it may seem a remote and unimportant possibility to Christians in the West, is a matter of practical politics to the Christians of India. In South India this question is already a living issue owing to the existence of the ancient Syrian Church on the Malabar Coast. There are now in Malabar more than a million Christians belonging to the various branches of the Syrian community. Half of these are in communion with Rome, the rest are connected with the Patriarch of Antioch, or the Patriarch of Babylon, or are independent and not in communion with any other Church in Christendom. The Syrian Christians in communion with Rome are cut off from all immediate prospect of friendly intercourse and communion with any other Churches in India; but the remainder, half a million in all, are a most important factor in the problem of unity, as it presents itself to the Protestant Churches of South India. They need our help, they welcome our brotherly offices, and at the same



time they possess immense latent possibilities of power and influence. The mere fact that a convention of 25,000 people, members of the reformed Syrian Church of St. Thoma, was held last year in Travancore, and listened with rapt attention for several days to addresses on the spiritual life, is of itself a fact of great significance. There is no parallel instance that I know of to a spiritual convention on this scale in any part of Christendom in modern times. These ancient Churches cannot, therefore, be treated as a negligible quantity in considering the problem of unity in South India, and their existence forms a strong additional reason for giving the proposals contained in the Lambeth Quadrilateral a careful and sympathetic consideration. There is no reasonable ground for thinking that these Churches, strongly attached as they are to their ancient system and traditions, will ever consent to union with other Churches, except on some such basis as that suggested by the Lambeth Conference. Their existence, therefore, compels the Protestant Churches of South India to face at once, in the immediate future, the question that they must ultimately face, when they are brought into close contact with the Russian and Greek Churches, namely, the question whether it is possible to reconcile the fundamental principles of Protestantism with the fundamental principles of Catholicism. It is upon the answer given to this question that must depend the possibility of a true unity among the Christian Churches, not only in India but throughout the world.

IV. Then, again, the genius of the Indian people is distinctly favourable to a monarchical form of government. The religious ideas of the Western Church are being largely influenced by the rise of democracy; but democracy in the true sense of the word does not exist in India, and democratic methods of government, whether in Church or State, are entirely foreign to the traditions and modes of thought of the Indian people. This is generally recognized, I think, by missionaries of all denominations. A little while ago I was talking to a missionary

of a Congregational Missionary Society on this point, and he remarked: 'The fact is that Congregationalism will not work in India; we European missionaries are all bishops in the mission field.' And that, I think, is true. As a matter of fact, all Missionary Societies in India, to whatever denominations they belong, are practically worked in accordance with monarchical rather than democratic ideals. The district missionaries practically correspond to the bishops of the primitive Church. Many of the objections, therefore, which might be urged against the Historic Episcopate in the Western Church, would not apply to India. In this country, at any rate, the Historic Episcopate can make good its claim to general acceptance on the ground of practical utility.

In India, then, the proposals made by the Lambeth Conference have a very special claim to consideration; but I think that it is necessary to emphasize the fact that the principles contained in those proposals will certainly assume a very different form in India to that which they have assumed in the Anglican communion or in the Western Church generally. We are deeply conscious that in the West these great principles of faith, devotion and organization have received a one-sided development. We are not asking, therefore, that the Church of India should become Anglican or Western. But we believe that it can only truly fulfil its destiny, and make its own independent contribution to the fulness of Christian life and thought by accepting the great fundamental principles, upon which the life and faith of the Catholic Church throughout the world have been built up from the earliest ages, and then developing those principles in accordance with its own special genius.

We cannot doubt that, in the end, the Church of India will lay hold of the truths and principles which are necessary for the satisfaction of its own spiritual needs and the development of its own life. But, meanwhile the missionaries from the West can do much to help or hinder this natural development.



# THE PROBLEM OF UNITY IN INDIA

H7 37

A grave and serious responsibility rests upon us all, to whatever Church or denomination we belong, at a time when our teaching and influence play a large part in moulding the thought and devotional life of the Indian Christians under our charge. May the Holy Spirit give unto us all such wisdom and spiritual insight that we may be able, not only to lay the one true foundation, but also to take heed how we build thereon that our work may stand in the day of trial, when it is tested in the fire of God's judgment.



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