THESIS

on

THE EVOLUTION OF CHURCH UNITY IN THE UNITED STATES.

presented by

Clarence N. Bigelow,

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Introduction.

In this thesis, which is to deal with the "Evolution of Church Unity in the United States," it is not proposed to discuss minutely all the details of the movement; but rather to point out those facts which are of historic interest. By Evolution, is meant the historic development, which has been characterized by in interdependence, each step being possible, only because of the prior movement. To illustrate, the exchange of delegates by the Congregationalists and Presbyterians, in 1794, made possible the plan, for a union effort in the west, in 1801.

The term Unity shall be used to mean, cooperation, the growing feeling of toleration, respect, interest, and organic unity. It will therefore be necessary to give place in the thesis to interdenominational conventions, committee meetings and union evangelistic efforts, all of which have had a great influence upon the different communions. Such gatherings as those mentioned, and others, that might be brought to mind, have tended to create the very atmosphere, in which unity of purpose and action, interest and organization, could live and grow.

Church Unity is not a new subject, neither did it have its beginning in the United States. Early in the seventeenth century, advocates for the unity of the churches, were to be found in the universities of Germany, Holland, and France. One of the earliest advocates of unity was George

1. Dunning, Congregationalists in America. 318
2. John F. Hurst, Church Unity. 108
Calixtus, a noted professor in the University of Helmstadt, Brunswick, Germany. He contended that the points on which the churches differ were unimportant, compared with that which they had inherited in common. It was Richard Baxter who quoted Rupert Meldenius as saying, in substance, that unity in things necessary, liberty and charity in things both necessary and unnecessary, would do all of our work. Abraham Van Dyke, in 1836, published a book entitled, "Christian Union; or an Argument for the Abolition of Secta." The proposal as set forth in this work met with strong opposition. Dr. B. D. Smith, Bishop of the Protestant Episcopal church of Kentucky, thought that the plan presented was an "agreement that Christians should not bite and devour one another." The Princeton Review, then conducted by Dr. Charles Hodge, published an article in 1836 opposing Van Dyke's plan, and giving nine principles of union, which, however, the world has forgotten.

There are other men than those already mentioned, who have contributed to this movement for church unity. Among them are John Durie, Hugo Grotius, and John Owen, all prominent advocates for the union of the churches. These last named, along with Calixtus, Baxter and Van Dyke, are outstanding characters in the history of the early church unity movement in Germany, England and United States. As was said earlier, the agitation for church union did not start in the United States, but this country, being a republic which granted freedom of speech, thought, and action in religious matters, became a center for those seeking to promote the union of all

1. Hurst, Church Unity. 108 quotes Hallam, Literature of Europe, Vol. II 401-4, Calixtus (1614-56)
2. Ibid 110 quotes Baxter's work "True and Only Way of Concord of all Christian Churches.
3. Ibid 110 "Unity in things necessary, and liberty in things unnecessary, and charity in both would do all our work."
4. Ibid, 131
6. Hurst, Church Unity 133-135
7. Ainslie, Message of the Disciples for the Union of the Church 5 & 6
denominations. This paper will deal with the movement in the United States and related movements such as the proposed union of the Methodists, Presbyterians and Congregationalists in Canada, also international and inter-denominational conferences, all of which bear vitally upon the situation in the United States. Movements such as the uniting of the Presbyterian body, the Chicago Articles, the World Conference on Faith and Order, the Men and Religion and Laymen's Missionary Movements and the Federal Council of the Churches of Christ in America, will be pointed out and studied. It will therefore be necessary, in order to obtain the proper setting, to begin with the Colonial Period of the history of the United States and point out each step as it was taken.
Chapter I.

The Early Church in America.

All through the Colonial Period of the United States, churches were to be found, which by law were made the Established Churches for the colonies in which they were situated. In many of the colonies where there was an Established Church, other faiths were not tolerated. John and Samuel Brown, brothers, of Massachusetts, because of their non-conformity to the ideas of Puritan Congregationalism, which was the established religion of Massachusetts, were returned to England. These men had insisted upon conducting services according to the prayer book of the Church of England. This, the Puritans declared, was heresy, and so Endicott, founder of the colony, caused them to be returned to England.

There were three colonies in which Puritan Congregationalism was the established faith, namely; Massachusetts, New Hampshire and Connecticut. The Massachusetts charter, granted by Charles I. in 1639, was silent upon ecclesiastical affairs, and granted to the government and the people the power of self government. As the charter was silent on ecclesiastical matters, likewise it was silent with regard to religious liberty. Cobb, suggests that the people did not want religious liberty guaranteed and if they had wanted it the crown would not have granted it. In 1630, the Salem church was organized. This was the first Puritan church in New England. It was Puritan because the people were Puritan and had come for the purpose of enjoying freedom of worship. But they were not willing

1. Cobb, Religious Liberty in America 147
2. Ibid 159 Palfrey, History of New England Vol.I. 103
3. Fiske, Critical Period in American History 76-89
4. Cobb, Religious Liberty in America 71-72
5. Cobb, Religious Liberty in America 149
6. Ibid "The Crown would not have granted it, and it was not what the grantees wanted."
7. Cobb, Religious Liberty in America 158
to grant this same freedom to others. They immediately proceeded to place
an article in their Confession of Faith, that defined the duty of the
magistrate in matters of religion. The colonial legislature in 1638,
passed a law whereby all inhabitants of the colony were liable to assessment
for Church as well as for State. This shows a close relationship
between the civil and church authorities. For non attendance at Divine
services one was fined by law five shillings, moreover, one who was not
a member of a church was not allowed to vote. Finally in 1691 the new
charter of Massachusetts granted suffrage regardless of religion and all
banns upon conscience and worship, except for Roman Catholics, were removed but tithing and the tax obligation remained until 1833. This change
in the charter was due to the changing attitude of men in civil affairs.
So in 1833 it had come to the place where all men Christian and non-Christian and members of all denominations arose in a final effort and by law
severed all relations between Church and State.

In New Hampshire, the old Congregational order was confirmed by the
laws of 1692, 1702 and 1714, which ordered that the free-holders in each
town should choose the minister for the town church and agree with him as
to his salary, that selectmen should assess this salary upon the citizens
of the town, and that the constable should collect the salary thus assessed.
It was, however, provided that "This act do not at all interfere with their
Majestys' grace and favor in allowing their subjects liberty of conscience.
He who habitually attended any other place of worship was excused from the

1. Morton, Memorials 98
2. Cobb, Religious Liberty in America 169
   Massachusetts Record Vol.I. Appen.
3. Provincial Papers III -189 IV. 228,391 and 414
   John Hopkins, Studies, Vol.X. 89
tax to support the town minister. It was not until 1819 that New Hampshire
finally passed the Toleration Act, which gave absolute freedom to all
Christian sects, but, as has been shown, New Hampshire from the beginning
was more tolerant than Massachusetts, however she completely separated
Church and State in 1854.

In Connecticut, while Congregationalism was the established faith, 2
yet citizenship did not depend upon church membership. At the same time
civil authority in the Established Church was very strict. The minister
was supported by a tax levied by the selectmen and collected by the
constable or other special collectors.

In all three of these states, Massachusetts, New Hampshire and
Connecticut, Puritanism prevailed and the Church of England did not
succeed in gaining much of a foothold. After the Revolutionary War, when
the colonies severed their relations, politically, with Great Britain
and the colonies where the English Church was established, were in a
turmoil, Massachusetts, New Hampshire and Connecticut were not much dis-
turbed. When these three colonies became states after the Revolutionary
War, and adopted state constitutions, as was noted, Massachusetts made
no change. No action was taken granting religious liberty within her
jurisdiction until 1833. New Hampshire, likewise, was illiberal religiously
and Connecticut made no change until in 1818, when a constitutional
convention was called by the legislature. In this convention church men
and non-church men united in a final effort and severed connections between
church and state.

2. Ibid 240
4. Cobb, Religious Liberty in America 248
5. Ibid 510-28
Pennsylvania and Delaware as late as 1780, were the only states in which all Christian communions stood socially and politically on an equal footing. In Rhode Island all Christians enjoyed equal privileges except the Catholics, who were prohibited to vote. The Pennsylvania charter of 1681 makes no attempt to decide matters of religion, but the law adopted by that colony provides for the toleration of all who, "profess their faith in Christ," and provides that they shall worship as they see fit and shall be unmolested by all. Anyone who interfered with their worship was looked upon as a disturber and punished accordingly. Sunday was by law declared to be a day of rest from all labor. While the law was tolerant to Christians yet on the other hand, in 1682 a law was passed declaring that all voters and office holders, "shall be such as profess and declare that they believe in Jesus Christ as the Saviour of the world." In 1693 the English test oath was given to all office holders. So gradually, the churches were forming the policies of the government, but finally in the constitution adopted in 1790 the religious test oath was abolished, placing the state in a more independent position.

Delaware gave the franchise to all and made all men eligible to office providing they believed, "that Jesus Christ was the Son of God and the Saviour of the world." This colony patterned a great deal after Pennsylvania in her laws in regard to the church. The constitution of this colony in 1831, abolished all religious tests and set the church and state at liberty.

1. Fiske, Critical Period of American History 76-89
2. Cobb, Religious Liberty in America 71-72 440-53
3. Cobb, Religious Liberty in America 423-40
4. Ibid 441 Pennsylvania Charter of Laws 89
5. Pennsylvania Charter and Laws 109
6. Ibid 515
7. Ibid 450
8. McMaster, History of the People of United States, Vol.III 149
has been noted, in these six colonies, Massachusetts, New Hampshire, Connecticut, Pennsylvania, Delaware and Rhode Island, the Church of England did not become the established church. This was partly due to intolerance on the part of the civil authorities, who were backed by laws and charters, and partly because of the opposition of the people to the church at home. In New York, Maryland, North Carolina, South Carolina, Jersey, Georgia and Virginia, however, the story is not the same.

In New York an ordinance of toleration was passed in 1642, which declared, "They shall enjoy the free exercise of religion." Following this act, the Church of England succeeded in getting a start. Prior to this time the Reformed Church had had full power because of its having been the established church for the colony. But even after the Church of England, due to the Toleration Act, had gained a footing in New York, it was not enthusiastically supported. Finally, in 1693, the Church of England succeeded in getting a bill passed which recognized the English clerical power, and as a result the Reformed Church was forever estabished and the Church of England took its place.

The Maryland Patent of 1632 was interpreted as establishing the Church of England. In fact all that it says is, "According to the clerical power of our kingdom." The laws as passed in 1637 by the Assembly of Maryland, declared, "The Holy Church within this province all have and enjoy all her Rights, Liberties and Franchises wholly and without blemish." Then in 1649 the Toleration Act was passed and as a

1. Laws of New Netherland 27 O'Callahan, Vol.I. 357
3. Cobb, Religious Liberty in America 364
result the Puritans and Catholics settled in Maryland. Following the Revolutionary War, as a result of the separation of Great Britain and the colonies, politically, the High Church was disestablished in Maryland, and the church and state became independent institutions.

Likewise in North Carolina, New Jersey and Georgia, the Episcopal Church was the recognized church. By the power of the charters granted, the High Church was legally established. Other religious bodies were tolerated but were not recognized by the law. The political separation of the colonies and the home land caused the downfall of this great religious body. The new constitutions adopted after the war by North Carolina, New Jersey and Georgia, established equality of men regardless of religious affiliation.

It was only in South Carolina and Virginia that the English Church had much power, but even in South Carolina, she was overthrown by constitution al law at the end of the war for freedom. The new constitution of 1790 put aside all former intolerant acts and enfranchised the Roman Catholics. Not so with Virginia. This colony was destined to have a long and hard fight.

The charter granted Virginia by Charles I. in 1606, established the Church of England as the State Church. All through the Colonial Period this church retained its power and influence. The leading men of the time such as Washington, Madison, Jefferson, Pendleton, Henry and Randolph, were members of this religious body. But the religious conditions were not the best, the clergy were immoral in their habits, and it became necessary to pass laws regulating their manner of life. Other communions

1. Cobb, Religious Liberty in America 368
2. Ibid 130-33 399-418 418-22
3. Ibid 517
4. Ibid 77-115 Gay, American Statesmen-Madison 16-18
5. Fiske, Critical Period of American History 76-89
6. Cobb, Religious Liberty in America 83
were not tolerated until 1699, when in the act of that year liberty of
conscience was given to the churches claiming to be Christian. As a re-
sult of this act, the Baptist, German Lutheran, Reformed and Methodist
went to Virginia and settled there. Regardless of the toleration act
these communions were persecuted. In 1768 the sheriff of Spotsylvania
arrested three Baptist preachers for preaching the Gospel contrary to law.
Patrick Henry offered his services and defended the men. In their defense
Henry so dwelt upon the folly and wickedness of attempting, "to punish a
man for preaching the Gospel of the Son of God", that he overwhelmed the
court and secured the immediate discharge of his clients.

The Presbyterians had also come to Virginia, and came to the support
of the Baptists. The Presbyterians did not believe that the civil magis-
trates had any right to interfere with matters of religion. This attitude
won the support of Jefferson, who, with the aid of Madison, succeeded in
getting a bill passed by the Virginia legislature in 1776, which released
all dissenters from parish rates and legalized all forms of worship.
Nevertheless after the Revolutionary War the Church of England tried to
collect taxes from all other religious bodies within the state. But in
1786 the final act, "establishing religious freedom", passed the state
assembly. The act was written by Jefferson but Madison was the one re-
sponsible for its becoming a law. It gave to all the freedom of con-
science in worship and at the same time removed religious tests for "civil
capacity". This act placed all communions in Virginia on an equal basis

1. Beverley, History of Virginia, 236, "Liberty of conscience is given
to all other congregations pretending Christianity, on condition that they
submit to the parish duties."
3. Gay, American Statesmen, James Madison, 16-18. Morse, Jefferson, 47,
Cobb, Religious Liberty in America, 487-91.
4. Gay, -Madison, 68. Morse, Jefferson, 47. - "That no man shall be com-
pelled to frequent or support any religious worship, place or ministry
whenever, nor shall be enforced, restrained, or burthened in his body or
goods, nor shall otherwise suffer on account of his religious opinions
or belief;--and that same shall in no wise diminish, enlarge or affect
their civil capacity."
and all men were made equal before the law.

So in all the colonies where the Church of England had been the Established Church she was disestablished as the result of the political separation from England. The constitutions adopted and laws passed following the Revolutionary War not only disestablished the English Church but brought about the complete separation of church and state in all the colonies except Massachusetts and Connecticut, but, as has been noted, these followed in the nineteenth century. This separation is of vital importance to the theme of this paper because of two reasons. First, the men of the various communions cooperated for a common purpose, the disestablishment of the established churches. They had to forget their differences and in forgetting these found that they could work together. Second, it placed all the churches on an equal footing, no one body being of more importance before the law than any other. They were then in a position to cooperate in any way providing the need of cooperation were made clear.

The Church of England in America, now disestablished in a new republic was in a great plight. The greatest difficulty was to find a way, by which, 3 her bishops could be ordained. From 1783 to 1785 there was no way open for this important matter to be taken care of. If the men seeking to be ordained were to use the English form of ordination an oath of allegiance to the King was necessary, and it was also necessary to acknowledge him, the King, as head of the church. This, the candidates refused to do. 3 Dr. Samuel Seabury, a missionary in Staten Island, New York, went to Scotland and was ordained by a Jacobite bishop of the Episcopal Church of Scotland. During Seabury's absence on this mission to Scotland, the Episcopal Churches of the various states in America had chosen delegates

1. Cobb, Religious Liberty in America 483 513
3. Ibid 195
general convention, which framed a constitution of the "Protestant Episcopal Church of the United States of America." This convention also wrote the bishops of England a friendly letter, asking them to petition parliament to pass an act, whereby the bishops of America could be ordained without the oath of allegiance and supremacy. This the English bishops did, an act was accordingly passed, three American bishops were consecrated and Dr. Seabury's ordination was declared valid. This brief sketch shows the establishment in America of a great ecclesiastical power, which was destined to play a great part in the church unity movement.

About this time, on Christmas Eve, 1784, the Methodist Church became organized into an American body. In 1773 John Wesley sent Francis Asbury to this country as his representative. At the end of the Revolutionary War, Wesley saw the American Methodists cut loose from England. Consequently in his own house, he and two Presbyterians ordained enough ministers to establish a Presbytery and appointed Thomas Cope, Superintendent of Bishops in America. On Christmas Eve sixty ministers elected Asbury, bishop, and Cope ordained him. The constitution of the Methodist church in America was drawn up and accepted and the new movement, new in that it was an American organization, was launched.

In 1788 the Presbyterians organized their government into a General Assembly of America. At this gathering there were delegates from the Congregationalists. This is of interest because it is the first time that delegates from one religious body to another has ever been recorded. Both the Presbyterians and the Congregationalists had been interested in religious matters in the Western Reserve and since 1766 had been exchanging

1. Layman, History of American Episcopal Church II 20-49
2. Trent, Jameson's Essays, Chapter IV.
3. Fiske, Critical Period, 85-89 Channing, United States History
4. Dunning, Congregationalists in America, 318
delegates in their assemblies. The purpose being to bring about cooperation in their missionary work in the west. This is of vital interest for it shows the beginning of actual cooperation between two strong communions. This movement will be discussed more in detail in another chapter.

As has been noted, there was a strong sectarian spirit manifested in the colonies all through the Colonial Period. And yet, history points to George Whitefield as an individual who preached to all communions. Whitefield was an ordained priest of the Episcopal Church of England and came to America in 1737 from England, as a missionary to Georgia. He had distinguished himself as a preacher in his native country before he came here. In 1740 he held meetings in Boston, Philadelphia, and throughout New England, which meetings were attended by Quakers, Baptists, Presbyterians and members of all religious bodies. It is estimated that 15,000 people "experienced religion" during this campaign. These union meetings were of vital importance for the people actually found that they could worship together and that "the same God heard their prayers and saved them." This chapter has sought to point out the separation of Church and State, which placed all communions upon a common footing. This being absolutely necessary if people were ever to have a desire for unity. Also the organization of some of the religious bodies have been noted and a citation made to the first union meetings in the United States. In these movements it has been found that men of all sects were working with one another; churchmen and non-communicants cooperated to disestablish churches and then came together to worship in a common place. The equality of all men in religious matters was thus established. This is the first step toward Unity.

1. Dunning, Congregationalists in America, Chap. 17.
4. Ibid 45
5. Channing, United States History, II 440-45
Chapter II.

Religious Agitation and Reorganization.

The establishment of a republican form of government in America brought with it freedom of speech and the privilege to worship according to the dictates of one's conscience. For years England had been troubled by reformers, in religious realms, which were demanding the privilege of worshipping and speaking as their consciences dictated. The people of the United States saw to it that these privileges were guaranteed by law. The church organizations and denominations welcomed this freedom for themselves as organized units, but sought to dictate to their communicants, defining experiences and terms. There were those, in the different sects, who were not willing to conform to the narrow sectarian theologies. These men, O'Kelley, Abner Jones, Barton W. Stone and the Campbells so revolted from their communion's doctrines that a religious reformation was the result.

John O'Kelley, of Virginia, was a pioneer in this reformation movement. He was a member of the Methodist communion and sought to bring about a reformation within the church body. O'Kelley and his followers contended for a more democratic form of church government. He himself believed and taught that the Episcopacy was not scriptural. Further, in company with those who believed with him, he demanded the privilege of reading and interpreting the Scriptures according to the dictates of his own conscience regardless of the edicts and theologies of the bishops of the church. O'Kelley's reformation failed, consequently, he with many others, withdrew and established the "Republican Methodist Church." This church grew rapidly but the members became dissatisfied with their name. As Mr. O'Kelley said, "The more we study the Scriptures, the more we are convinced

1. Cobb, Religious Liberty in America, 1-3
2. Ainslie, Message of the Disciples for the Union of the Church, 80-84
3. Ibid.
4. Ibid.
that our name stands for the same things which we opposed in our mother church". Therefore they changed their name adopting that of Christian.

The next movement in point of time was in 1800. Abner Jones, a Baptist of Vermont, led in this movement against Baptist theology and practices. Jones did not agree with the current teachings of the church in regard to close communion, the place and meaning of baptism and the "calling to the ministry." He was a consecrated man but liberal in his views and was thus termed a heretic by the Baptist people. He therefore withdrew and organized a church claiming the New Testament as its creed, forbidding the use of any book on church discipline. This group led by Jones chose the name Christian.

The two movements just noted took place in the east but reformers were busy with the religious bodies in the west also. Barton W. Stone, a Presbyterian, was the instigator of the reformation movement in the west, which took place in the state of Kentucky in 1801. Stone returned to Kentucky from the east in August of that year and began a meeting at Cane Ridge. It was not long before such an interest in the meeting was created that the people went for miles to hear Stone. The crowds were so large that he could not speak to all the people, consequently, five other preachers, Richard McNemar, John Thompson, John Dunlavy, David Purviance and Robert Marshall, assisted him in the meeting. The preachers so planned the services that all the people sang the same songs, heard the same Scripture and the same doctrine. The doctrine preached was so in advance

of the time as to be worthy of note. None of these preachers was sympathetic with the Presbyterian Confession of Faith, which was Calvinistic to the extreme, so they taught that God loved the whole world and sent His Son to save men on condition that they would believe Him, that sinners were capable of understanding and believing this testimony and of acting upon it. This was contrary to the Presbyterian doctrine of the election and so trouble was certain to follow.

Richard McNemar was cited for trial before the Presbytery. It appeared that he would be condemned for preaching doctrines contrary to the Confession of Faith, so he with Thompson, Dunlavy, Purviance, Marshall and Stone, withdrew from the jurisdiction of that presbytery and organized the Springfield Presbytery. In their apology of the Springfield Presbytery they declared in favor of the abandonment of all "human creeds as a test of fellowship, and affirmed that the Bible alone is profitable for doctrine, for reproof and for correction, for instruction in righteousness." But when these reformers began to search the Scriptures to

1. Kershner, How to Promote Church Unity. 86 "The distinguishing doctrine preached by us was that God loved the world, the whole world -and sent His Son to save men on condition that they would believe in Him; that the Gospel was the means of salvation; that this means would never be effectual to this end until believed and obeyed; that God required us to believe in His Son and had given sufficient evidence in His word to produce faith, if attended to by us; that sinners are capable of understanding and believing this testimony, and of acting upon it by coming to the Saviour and obeying Him; that from Him may be obtained salvation and the Holy Spirit. He urged upon sinners to believe now and receive salvation; that in vain they look for the spirit to be given them while they remain in unbelief; that they must believe before the spirit of salvation could be given; that God was as willing to save them now as He ever was or ever would be; that no previous qualification was required, or necessary, in order to believe in Jesus and come to Him."
2. Gates, Disciples of Christ 74-75
3. Kershman, How to Promote Christian Unity, 87 Text uses the term "human creeds."
find their name, "Springfield Presbytery of Presbyterian Church", it was not to be found. They had started out to be "instructed" by the Bible so the members of the new Presbytery held a meeting in June 1804, at Cave Ridge, Kentucky, and wrote the "Last Will and Testament of the Springfield Presbytery". In this document, they set forth the reasons for their change in organization. It stated their belief that Christians should worship according to no other rules than those provided in the Bible, and that they should be governed in no other way than that which was prevalent in Apostolic days. The members of the Presbytery then willed that their old organization should die, and that the people henceforth should take the Bible as the only sure guide to Heaven, and their sister bodies should read the Scriptures carefully. A new organization was then effected and the name Christian was chosen.

Pennsylvania was the place of the next movement. Thomas Campbell had come to America because of his poor health. He brought with him letters of introduction from the Seceder Church at Ahorey, Scotland, a branch of the Presbyterian Church, which he presented to the Seceder Synod in Pennsylvania. He was immediately, in 1807, assigned the presbytery of Chartiers in western Pennsylvania. Campbell had liberal ideas about the communion service, and in the performance of his duties, violated the edicts of the synod which had agreed to have no fellowship with the other Presbyterian bodies, and much less with other denominations. Campbell, regardless of this edict, invited members of the other Presbyterian bodies to commune with the people to whom he was ministering. He was reprimanded by the Presbytery and appealed to the Synod, which withdrew the reprimand but inferred censure. Campbell felt that this would be the end of the inter-

1. Young's Historical Documents 24 25
2. Gates, Disciples of Christ 75
3. Ibid 10
4. Ibid 35
ference, but his enemies kept at him until he finally withdrew, with others, and organized the "Christian Association of Washington, Pennsylvania."

At a meeting held August 17th, 1809, a committee of twenty-one was appointed by the Association, to draw up a plan of action. The result of the work of this committee was an elaborate statement of Thomas Campbell's position; which was written by Campbell and adopted by the Association. The document was published under the name of the "Declaration and Address". It contained thirteen propositions, which were in substance as follows:

First, that the Church of Christ upon earth is essentially, intentionally and constitutionally one, consisting of all those from every place that profess their faith in Christ and obedience to Him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and none else; as none else can be truly and properly called Christian.

It is interesting to note here that Campbell and his followers take a stand that all bodies which profess faith in Christ, are of the Church of Christ. This shows his attitude toward other bodies, moreover it is this principle that is promoting the cause of unity at the present time. It is not too much to say that this is the outstanding contribution of Thomas Campbell to the cause of unity.

In the second place, acknowledges the necessity for separate local organizations of Christians, but insists that there ought to be no schisms or divisions among them. Third, declares that Christians should be

1. Gates, Disciples of Christ 45
3. Campbell, Declaration and Address.
4. Ainslie, Message of the Disciples 163 Declaration and Address. "that all who are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren."
bound by no rule of faith and practice save the Word of God. This article 
compares favorably with the stand taken by Stone and his followers, also 
by Abner Jones, when he withdrew from the Baptist Church. Fourth, dis-
tinguishes between the purpose and value of the Old Testament Scriptures 
and the purpose and value of the New. It declares that the latter alone 
contains the constitution of the New Testament Church. Fifth, declares 
that nothing ought to be received into the faith and worship of the church, 
or be made a term of communion among Christians, that is not as old as the 
New Testament. Sixth, acknowledges the value of Christian theology, trad-
ition and influence, but claims that this value is not such as to give it 
binding power upon the consciences of Christians. Seventh, continues 
the thought suggested in the fifth and sixth and elaborates it further 
by calling attention to the impossibility of highly speculative dogmas 
ever being understood by the bulk of the adherents of the church, even 
though they should be doctrinally correct. Eighth, states that no elaborate 
profession should be demanded for church membership, but only a simple 
profession of faith in Jesus Christ and an express willingness to accept 
His lordship in all things. Ninth, is a statement of the brotherhood 
of all Christians. This article places all Christians, no matter of what 
faith, upon an equal footing, exalts none but presents the possibility 
of union because of the equal worth of all. This is another contribut-
ion to the whole movement of church unity. Tenth, states the sin and 
folly of Christian division. Eleventh, claims that the neglect of the 
revealed will of God combined with the assumption of unwarranted authority 
on the part of man, is responsible for all the corruption and divisions 
that have taken place in the church. Twelfth, defines the membership of 
the church as solely dependent upon the acceptance and adherence to the 
Scriptures. Thirteenth, grants full liberty to human expedients for the 
promotion of the work of the church where there is no divine command
governing the case.

Just as the Declaration and Address was published and ready for the public, Alexander Campbell, a son of Thomas Campbell, arrived in America. When Alexander Campbell heard of the withdrawal of his father from the Seceder Church, and read the Declaration and Address, he immediately joined in the movement for a reformation within the Presbyterian body and for unity of all the churches. These men, with their followers, had withdrawn from the Seceder Church but not for the purpose of establishing a new sect. When Thomas Campbell saw that the Christian Association was fast becoming a distinct religious body, he made overtures to the Presbyterian Synod at Pittsburgh, but that body, in October 1810, declined to receive the Campbells and their Association. The Association had come to the place where some definite organization was necessary, so on May 4th, 1811, at Brush Run, Pennsylvania, a church was organized. In this church, there were to be found the immersed and unimmersed. The reformers had adopted the, to them, significant principle of, "where the Scriptures speak we speak, where they are silent we are silent." It was not long before they discovered that the Baptists immersed only and the Campbells decided that immersion was the Scriptural mode of baptism. Alexander Campbell was immediately baptized. Then many of the others of the church, Thomas Campbell included, followed the example set by his son. Some few left the church because of their opposition to immersion. The practicing of this mode of baptism drew the Brush Run church closer to the Baptists and the result was the union of this church with the Baptist Redstone

1. Gates, Disciples of Christ 61
2. Gates, Early Relation and Separation of Baptist and Disciples 15
3. Gates, Disciples of Christ 85
4. Ibid 87
Association in session at Unionstown, Pennsylvania, in 1812.

It was not long before the Campbells' doctrine became too advanced for the Redstone Association. Alexander and his father disagreed with the Baptists as regards close communion, the place of the New Testament in the church, and more serious than all, was their departure from the Baptist point of view in regard to the conception of faith which was the orthodox Calvinistic idea. Relations became so strained that in November 1826, the Campbells and the Brush Run church withdrew from the Redstone Association and went into the Mahoning Baptist Association of Ohio. This Association was more liberal in its views and really offered an opportunity for these reformers to preach a more liberal doctrine than it was possible to preach in the Redstone Association. This withdrawal was not a matter of their own choosing for a plan was on foot in the Association to drop the reformers, and to prevent this, they, of their own accord, went to the Ohio Association. Alexander Campbell, at this time, expressed his unwillingness to create a new sect, and by their union with the Ohio Association they were in touch with the Baptist Association of the United States. But in 1832 these reformers were excommunicated and the Baptists and Disciples were finally separated. Campbell organiz-

2. Richardson's Memoirs, II 68
3. Ainslie, Message of the Disciples 89 "I and the church with which I am connected, are in full communion with the Mahoning Baptist Association of Ohio, and through them, with the whole Baptist Association of the United States; and I intend to continue the connection with these people, so long as they will permit me to say what I believe, to teach what I am assured of, and to censure what is amiss in their views and practices. I have no idea of adding to the catalogue of sects."
ed his forces and they decided to use the name of Disciples of Christ or Christians.

In tracing this movement it has been noted that the reformers did not seek to establish a new sect but they were pushed out of the Presbyterian and Baptist fellowships. They had stood for organization and teachings which would produce harmony and unity, not schism nor sectarianism. The Campbells' great contribution to the general movement of Christian unity was their spirit of respect for people of all faiths. It was noted how Thomas Campbell spoke of the members of the Church of Christ in article one of the Declaration and Address. Also in article nine he spoke of the brotherhood and brotherly love which is to all believers. Alexander Campbell, in the Millenial Harbinger, stated that there were Christians in all churches. Also he says in a letter to a friend, which was later published, that a Christian was one who believed in his heart that Jesus was the Son of God and then tried to obey Him as best he could. Campbell did not say to what religious body an individual must belong in order to be a Christian, the quotation says, "anyone", it surely follows that he recognizes Christians among all. If they were Christians he states that Christian fellowship should be shown one to the other.

Alexander Campbell had heard of Stone in Kentucky, and in 1831, after much correspondence, he went to visit him. While there these two leaders, Campbell and Stone, had many conferences and debated, resulting in a union of their forces, which was consummated at Georgetown, Kentucky in

1. Gates, The Disciples 185
2. Ibid 333-3 quotes Millenial Harbinger of 1837. "There are Christians among all religious sects."
3. Ibid 333 "A Christian is one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys Him in all things according to his measure of knowledge."
4. Campbell's, Declaration and Address, Article Nine.
that same year. These men and their constituents did not agree upon all points, differing in the doctrine of the Trinity and also in the mode of baptism. Some of Stone's people were not immersed, and yet Campbell found that these Christians stood for the freedom of thought and the right to teach as they felt the Bible dictated. There were so many points of likeness that those points in which they differed were overlooked and the two bodies joined forces. Not only did Campbell and Stone join forces, but in the east the two branches of "Christians" under O'Kelley and Jones had united their forces, and a little later all four of these groups came together and by 1833, these movements having been started absolutely independent of one another became one united people, known as Disciples of Christ. These four branches had all contended for unity of all churches and when once freed from their own communions soon got together for a united stand in the cause of unity, but were destined for a while to forget their mission. This, however, will be discussed later.

While O'Kelley, Jones, Stone and Campbell were busy with their problems, there was a definite plan for unity of action being tried by two religious forces, the Presbyterians and the Congregationalists. Both of these communions were vitally interested in mission work in the Western Reserve, and both had established churches in that territory. In 1766, this joint interest in the west, gave rise to a convention held in New York. This was a gathering of the representatives of the Presbyterian synodes of New York and Philadelphia, and the representatives of the General Association, which was a missionary society of the Congregational church. Plans of work were discussed and methods by which they could more efficiently do their work were proposed. Conventions were held annually until 1775.

1. Gates, the Disciples of Christ 196-8
2. Ibid 178-81
3. Dunning, Congregationalists in America 318
4. Ibid 320
at which time they were discontinued during the period of the War.

In 1788 the General Association of the Congregationalists of Connecticut, recommended to the local associations the sending of their pastors into the Western Reserve on brief missions. The Presbyterian Church had already determined to do the same thing. As the pastors of both denominations met on the field they came to know one another and became fast friends. Also they found it possible to cooperate in their common tasks. As a result of this acquaintance and cooperation the General Association, in 1790, expressed a desire for a closer union with the Presbyterians. The Association was of the opinion that there was a great opportunity in the west for evangelization, but also decided that the two communions should cooperate in order to do efficient work. Accordingly, in 1794, by an agreement between the General Association and the Presbyterian General Assembly, delegates from each body attended the general convention of the other with full right to vote. The conventions from 1766 to 1775 with the acquaintance that had sprung up among the missionary pastors and workers, together with the exchange of delegates, developed a strong desire for a more definite plan of unity for missionary work.

In 1800, Jonathan Edwards, President of Union College, was a delegate of the Presbyterians to the Connecticut General Association. At this meeting the question was raised as to a plan for the union of Presbyterians and Congregationalists in their missionary work. The suggestion was welcomed by all and Edwards was appointed on a committee to prepare a report on the subject, which report was to contain the suggested plans, "to establish as far as possible, an uniform system of church government for Presbyterians and Congregationalists in the new settlements." The next

1. Dunning, Congregationalists in America. 335
2. Ibid 320
-12-

The year, in 1801, the General Assembly of the Presbyterian Church appointed their committee for the same purpose, with President Edwards as chairman. The report of the committee was by the same assembly adopted, and the next month the Connecticut General Association adopted it without question.

The purpose of the plan of union as stated in the introductory word of the recommendation, was to prevent alienation and to promote union and harmony in the new settlements, which were composed of both Presbyterians and Congregationalists. The report, as they were instructed, contained regulations for governing the churches and the pastors of the Western Reserve. The committees had not been instructed to suggest anything of a theological nature but were only empowered to formulate a scheme of government. It was provided that each church was to govern itself according to the principles of the communion to which it belonged, but their affiliation with a certain communion was not to prevent their locating a man of the other church. To illustrate, a Congregational Church could locate a Presbyterian minister and still govern itself according to Congregational polity. In case of trouble between pastor or people, the pastor could so appeal to his presbytery or synod providing both pastor and church agreed to appeal the case; and likewise with the Presbyterian church and a Congregational pastor. In case a church was made up of both Congregationalists and Presbyterians, the local church was to elect a standing committee to care for their needs. In case of trouble each party could appeal from the committee to a presbytery or the General Assembly as the case might be. In all it was a very clear and just plan of union.

1. Dunning, Congregationalists in America 320
2. See Appendix for text of the agreement.
3. Dunning, Congregationalists in America 320 "to establish as far as possible an uniform system of church government".
4. Appendix Article IV.Presbyterian Congregationalist Agreement.
5. Dunning, Congregationalists in America 331
By a motion before the General Assembly of the Presbyterian Church it was agreed that just as soon as these recommendations were accepted by the General Association of the Congregationalists, they should become operative in the Presbyterian Church. They were adopted the next month by the Congregationalists, and in 1801 the compact between the Congregationalists and the Presbyterians went into effect. It is interesting to note that the needs of a missionary field brought about this union of effort.

In this chapter a few of the reformation movements have been pointed out. The separate organizations, having united, formed an organized body of Christians, who took upon themselves the declaration of unity of all churches. Then this first definite plan for the unity of effort has been suggested. The result of this move on the part of the Presbyterians and Congregationalists will be discussed later. On the one hand is a group of people preaching unity, while on the other hand, there are two strong communions trying out the plan. Both the preaching and the attempt at union have made possible, by the feeling of respect created, the movements which were to follow.

1. Dunning, Congregationalists in America 320
Chapter III.

Denominational Development Through the Nineteenth Century.

While it is true that there were minor forces at work to unite the churches of Christendom, the sectarian spirit grew throughout the nineteenth century. The strong religious bodies of the United States divided and new organizations were established in the religious realm. These new sects became competitors with the older and more established churches. The Disciples of Christ, who in the beginning, made a plea for the unity of the churches, now, because of competition, and their desire for members, became a sect in themselves. Sectional strife over slavery divided churches into the "Churches North" and "Churches South." Internal divisions resulting from creed making and discipline were a common thing of this time. The Unitarian movement is a notable example to which reference will be made later.

One of those churches which suffered division was the Methodist. In 1830 the Methodist Protestant Church left the mother church, because 2 laymen were not permitted to hold a place in the governing body. Eight of the very strongest congregations drew off because of the desire of negroes to worship alone. The American Wesleyan branch signifies the Northern branch of the church. Ten churches formed the Methodist Episcopal church south, representing those who supported slavery. Six other churches withdrew because of practical questions in church government and discipline.

Today there are eighteen branches of the Methodist Episcopal Church which could be reduced to three or four. These divisions in the church produced a strong sectarian spirit, because each division felt the need of its own branch and thus enthusiastically declared its faith. This agressive work produced strife and jealousy among all the religious organizations.

1. Carroll, Religious Forces in United States
2. Ibid 346
3. Ibid 35, 231 & 276
In 1837 the Presbyterian Church of the United States was likewise divided in two parties; the Old School and the New School. This division was due to difference of opinion in regard to missionary work, church polity and theology. The Old School party stood for strong central organization with which to carry on its missionary work. Due to its unifying program this party had effected the organization, in 1816, of a Board of Missions, and, in 1819, a Board of Education. The Old School possessed a rigid orthodoxy which was made possible by its strict ecclesiasticism. This branch of the Presbyterian Church, because of its organization continued to grow after the division.

The New School had no organization and did not believe in a central authority in church management. It was liberal in its theology, which fact appealed to many people for a time, but due to its disorganized condition, it was not able to compete with other religious communions. Both the New and Old Schools were weakened in 1857, when, due to the slavery question, the southern branches of both withdrew. The people of the north preached the sins of slavery, while the people of the south preached its virtues, and as a result the southern branches withdrew from the northern group.

This was just a beginning of the divisions in the Presbyterian Church. The census of 1910 shows twelve distinct Presbyterian bodies, all of which are Calvinistic except two, the Cumberland and the Cumberland colored churches, who use a modified Calvinistic doctrine, and all twelve use the Presbyterian system of government. The separation of the Cumberland churches was due to the ordination of laymen to preach for churches which were without pastors. The Presbyterian General Assembly did not approve of this ordination and so withdrew from the Cumberland Church. The colored

1. Carroll, Religious Forces in the United States 281
   Hurst, Church Unity 146
2. Centennial Historical Discourses 197-315
3. Hurst, Church Unity 147
branches were composed of negroes, who were desirous of having their own services, and the only way to obtain pastors was to ordain negro laymen. Aside from this ordination the General Assembly cited three other reasons for their withdrawal, namely, doctrinal, moral, and personal questions.

The Unitarians, as a people, came to be known in the United States in 1815. In 1805, Dr. Henry Ware, a Unitarian, was elected to the divinity chair of Harvard University, and in 1819, a separate divinity school was organized in connection with the university and a Unitarian faculty placed in charge. The Unitarians came from the Congregationalists. The narrow sectarian views of the Congregational people did not satisfy the broader minded communicants and they were thus, because of their views, named Unitarians. The doctrine of the Unitarian is Arian in nature. These people do not accept the doctrine of the Trinity nor the deity of Jesus. The teach that God is One not Tri-personal. In 1819 a Unitarian congregation was formed in Baltimore. The Reverend William Ellery Channing, a Congregational preacher, joined this movement and took with him one hundred and twenty Congregational Churches. By 1830 there were one hundred and ninety-three churches, in 1865, three hundred and forty, and by 1910, four hundred and twenty-one churches with sixty-seven thousand seven hundred and forty-nine communicants. In 1835 they formed a missionary society called the Unitarian Association, which to this day carries on an aggressive campaign. Its first General Convocation was in 1865, and it was then decided to meet bi-ennially, which has been done.

As an example of the strong sectarian competitive systems of religion in the nineteenth century, as had been noted, the Baptists had become so separated that there were thirteen distinct sects. The Lutherans were found by the census of that year, to have sixteen divisions. The Episcop-

1. Carroll, Religious Forces in America 377-316
2. Ibid 365
3. Ibid 365-7
4. Ibid 367-9
aliens had only divided once, leaving them in two bodies. The Mennonites, though a very small communion, had divided into twelve branches. According to the information received in the census, a great many of these divisions were due to the slavery question. Churches North and Churches South, were found in most of the leading communions, and the color problem had its effect upon the religious life of the day. Theology and church discipline divided the leaders in religious thought, who, upon withdrawing, took with them their followers. In 1890 there were one hundred and forty-three denominations with only forty-two titles, and by 1910 the number of communions had increased to one hundred and seventy.

While these divisions were being made within the communions, there was another separation being effected, which is of interest. The Agreement of 1801, between the Congregationalists and Presbyterians, according to which they were to carry on their missionary work in the Western Reserve, was abrogated in 1853. The Congregational Convention was held in Albany that year and on October the 6th, a committee was appointed to present a report on the Agreement of 1801. The committee stated in the preamble of its report, that the "Plan of Union" of 1801, was understood to have been repudiated by the Presbyterians in 1838, though in that year, 1852, the General Assembly of Presbyterians acknowledged it as still in force. The committee believed that the Agreement was not kept in its integrity by the Presbyterians, because Congregational preachers and churches were virtually required to be connected with presbyterians. The preamble went on to say that the committee was of the opinion that all the good that could result from this pact had been enjoyed, and that the real harmony of the two communions depended upon the abrogation of the compact. It was suggested therefore, that the new Congregational churches, or those now independent

1. Carroll, Religious Forces in America, 24, 75
2. See appendix for text of report.
of presbyteries should remain independent. Second, for purposes of union it was sufficient that Congregationalists and Presbyterians should exercise toward each other that spirit of love which the Scripture requires, and that they accord to each other the right of preoccupancy. And that each new congregation should choose for itself its ecclesiastical relationships and character.

This last statement is of interest because it is the same principle that has been followed in Des Moines where Federation work is done, not only in Des Moines but among all missionary societies which cooperate in the Federation movement. The last article stated that Congregational churches should maintain the Congregational principles guaranteed them in the Agreement of 1801.

This report was accordingly passed in that convention and thus an agreement which had been in operation for fifty years came to an end in 1853. Dr. Dunning, in his book, Congregationalists in America, says that the plan was a failure because of the neglect on the part of the Congregationalists to take an aggressive part in the work in the new settlements, also to their neglect to look after and maintain their own polity. The annulling of this plan was a serious blow to the unity movement for it stirred anew the sectarian spirit of these two denominations.

The Disciples of Christ remained intact during the Nineteenth century. The race color and slavery problems, though discussed in their churches, did not divide them as a religious body. As was noted, this communion in their beginning had advocated the unity of the churches. Through the nineteenth century they did nothing to promote unity until in 1890 a standing committee on Church Unity was appointed in their National Convention in Des Moines. This action was due to the Churcago Articles which the

House of Bishops of the Protestant Episcopal Church had drawn up in 1886,

1. Kershner, How to Promote Christian Union, 182-3
2. Dunning, Congregationalists in America, 343
3. Carroll, Religious Forces in America, 75; Gates, Disciples, 341
4. Ainalie, Message of the Disciples, 84-90
and set forth to the churches of all communions. These articles contained
proposals which were regarded as a basis upon which all churches might
unite. These proposals will be pointed out later. The sectarian spirit
had stirred the House of Bishops and they desired the union of the churches,
but their proposition met with failure.

The growth of sects and sectarianism, the dissolving of an agreement
for cooperation, and these minor steps toward a new day, have been cited.
It was the appalling situation of divided Christendom that impelled the
action of the Episcopal Church and thus caused the Disciples of Christ to
realize that they had forgotten their basic plea, "Unity". They had become
a sect as the others, and though preventing a division during the trying
times of the Civil War, nothing had been done for the union of other
communions. But the Episcopal articles have contributed much to the cause
of the unity of religious forces in that they again opened the discussions
upon that subject, and paved the way for other movements.

1. Potter, Church Unity, 172-4
2. Ibid, 194
Chapter IV.

The Disciples of Christ and Unity.

The origin of the Disciples Community was noted in chapter two. It was distinctively an American movement and, to many authorities, it is doubtful whether or not it could have originated in any other than a republic. Thomas Campbell was the initiator of the reformation, but Alexander Campbell, his son, was its active promoter. The movement was distinguished in this, that all of the early reformers were asking the unity of the churches, which could only be accomplished by granting individuals freedom of thought, freedom of speech, and the permission to live according to the dictates of their consciences. The Campbells and Stone, being anxious to promote unity, turned to the New Testament as their creed and begged all believers to do the same. But, though unity was their plea, these reformers founded a sect which became as sectarian as any other religious body.

In 1830, the reformers led by Campbell, had six congregations with less than an aggregate of two hundred members. At this time then they were not very strong, but by 1838 Alexander Campbell was asking for ten ministers, and declared that these ten with the five already at work could not meet the need. Campbell and Stone, as was pointed out in chapter two, united their forces in 1833. Just what their combined strength was no one knows. Gates, in the "Story of the Disciples", says that Kentucky alone had eight thousand Christians, which Stone took with him into the union compact. At any rate, in 1848, Campbell made a plea for one thousand preachers, and at the time of his death in 1866, there were four hundred thousand members of the Church of the Disciples. The four hundred

2. Ainslie, Message of the Disciples, 30-34
3. Campbell, Preamble to the Declaration and Address.
4. Archibald McLean, Articles Disciples of Christ, 100th Anniversary,
6. Ainslie, Message of the Disciples, 125.
thousand does not include those who withdrew in 1848 because of their ob jections to organized missionary work.

Due to the rapid growth of this movement, a National Missionary Convention was held in 1849, in Cincinnati, Ohio. At this gathering the American Christian Missionary Society was organized and Alexander Campbell was elected president. The avowed purpose of this society was to establish the Disciples Church in America, spreading the gospel of "freedom", as they called it. By 1811 this society had organized three thousand nine hundred congregations and was employing five hundred missionaries and workers.

In 1874 the Christian Woman's Board of Missions was organized, and in 1911 there were four hundred and thirty-six missionaries and workers representing this society, on the field. The next year, in 1875, the Foreign Christian Missionary Society was organized and their report at the Portland Oregon, Convention in 1911, showed that one hundred and seventy-four missionaries were supported by them. The membership of the Disciples of Christ in that year was one million three hundred thousand. The organization of these societies has been cited to point out the fact that this communion prepared to carry on an aggressive campaign in a competitive way if necessary. By 1832 this body of Christians was a strong sect, as has been shown in the above paragraph, and thus were the leaders able to carry out such a missionary program, and they became so interested in this evangelization campaign that they neglected their plea for unity.

It was as late as 1890 that the Disciples took a positive step toward promoting unity other than occasional sermons on that subject. They had held annual conventions since 1849. In 1890 they met in Des Moines, Iowa, in which convention they reconsidered the Chicago Articles, which had been

1. Ainslie, Message of the Disciples, 134
2. Ibid., 80-84
   Gates, Story of the Disciples, 239
passed by the House of Bishops of the Episcopal Church in 1886 and submitted to the churches of the Christian world, containing a suggested basis for union. These Articles had been discussed by the Disciples before and as a result of this agitation, a standing committee on "Church Unity" was appointed. The duty of this committee was to meet similar committees of other communions to discuss plans of unity which might be proposed. Also to create an interest among the different denominations, and in every way promote good will. In brief, this committee was to be the mouthpiece of the Disciples, whose founders had preached and taught unity. Its task was not an easy one, because for years this body of Christians had been self-sown tared in their manner of life, and the other communions were suspicious of the advances made. The committee found it necessary first of all to show that unity and not absorption was their plea.

It was twenty years after this before anything of importance was accomplished. This action was taken at the National Convention of the Disciples, held in Topeka, Kansas, October 11-18th, 1910. After a session of the convention which was devoted to a discussion of the unity situation, a "Council on Church Union", was organized, and a Commission of nine men was appointed to execute the mission of the Council. A motion was also passed, which ordered a message containing greetings, to be sent to the Episcopalians then in convention at Cincinnati, Ohio. The greetings were sent and in return cordial replies were received from the House of Bishops and the House of Clerical and Lay Deputies.

The Commission on Church Unity thus appointed did not remain idle, but first of all issued a "Plea for charity and unity among ourselves". In this work they ask the Disciples to pray for one another and in case of

1. Ainalie, Message of the Disciples, 80-85
2. Ibid 80-85
agreements to have personal conferences, also to abstain from unnecessary newspaper controversies. They too, asked the editors to withhold publications that might create ill feeling and division, and all were asked to create a spirit of unity among themselves and all communions. It is evident from this plea that there were some signs of strife, which will referred to later.

The next step taken by the Commission was to hold a conference in February 1911, with the Christian Unity Foundation of New York City, which a non-official Episcopal organization. This conference was arranged Peter Ainelie, President of the Disciples Commission. As a result of is meeting the Foundation prepared and published, at its own expense, aenty-four page pamphlet, dealing with the Disciples, under the title, he Disciples of Christ; A Brief Statement of their Doctrine and Status the United States." This was published for all interested people, but specially for the Episcopalians, and contained a very friendly and accur-ate statement of their position.

In March 1911, a conference was held between the Disciples Commission and a similar commission from the Congregationalists. The next day the missions of the Episcopalians and the Presbyterians joined with the Disciples and Congregationalists in a conference at the rectory of the Unity Church, New York City, to discuss the World Conference on Faith and Order, recently called by the Episcopal Church. Another conference held between the Commissions of the Disciples of Christ, Methodists and Presbyterians, at the Winona Assembly, Indiana, on August 36th, 1911. 1 of these meetings are of interest because they show the zeal with which Disciples Commission was going into its work. While in annual conven-

1. Ainelie, work of the Commission of the Disciples of Christ, 3-5
2. Ibid 3 - 5
Irn at Portland, Oregon, in 1911, as a result of the report of the commission, it was decided because of the importance of the work being one, that nine men were not enough to do the work efficiently so the commission was increased from nine to twenty-five.

The following year, 1912, during the annual convention in session at Louisville, Kentucky, a very significant step toward unity was taken by the Disciples. Prior to this time each missionary and benevolent organization of the communion had held separate conventions. True they met in common place but each organization was distinct in its convention work. Due to the work of the Unity Commission, these separate conventions were made, namely: "The General Convention of the Disciples of Christ." Also, heretofore, any member of the church could attend the convention and vote; it was therefore decided that only delegates to the convention should have the right of the ballot. Thus for the first time since 1874, when the second missionary board was organized, this communion which had stood for union became a united body. In 1913 the first General Convention of the Disciples of Christ was held in Toronto, Canada.

In addition to the work of the Commission and the committee of 1890, the Disciples have taken an active part in all the various interdenominational conventions and conferences. They have been active in preparing for the World Conference on Faith and Order, and were well represented in the Panama Congress on Christian Work in Latin America. Their representatives are to be found in the International Sunday School Association, and in the Federal Council of the Churches of Christ in America; in fact, they have shown great interest in all interdenominational movements.

1. See Appendix for names of members of this Commission.
3. American Year Book 1914. Dr. Peter Ainslie was sent abroad in the interest of this movement.
As has been noted, the Disciples have always stood for unity but it is true that they have never suggested a definite plan by which unity could be effected. The reason is clear, they have never been united on a subject. Some have felt that unimmersed Christians should be admitted to full fellowship in the united church. Others feel that to do so is easy. So in this divided state the brotherhood is unable to make a commendation regarding a plan by which organic unity might be brought out. Again, this people is divided in its opinions regarding organized missionary work, and the use of instrumental music in the churches. Thus, yet, the Disciples have been unable to propose much in a definite way. Yet this movement has contributed a great deal by its constant agitation. A principle of toleration and respect for all Christians, laid down by John Cairns Campbell, is coming into its own among the Disciples.


The Hyde Park Church of Chicago receives members of all churches members of the congregation.

2. Preamble to the Declaration and Address.
Chapter V.
Presbyterians and Unity.

The Presbyterian Church has in many ways made substantial contributions to the Church Unity Movement in the United States; and this paper aims to point out those issues which are of the most importance to purpose. The greatest need, for the advancement of the cause of Church 1
unity, is harmony and unity within the various religious groups. The Presbyterians have realized this fact and have sought to unify the various branches of their church, and in so doing they have made their greatest contribution to unity.

As was noted earlier in this study, in 1837, due to theological, 3
dal, and disciplinary differences, the main branch of the Presbyterian Church was divided into the Old and New Schools. It is further to be noted that in 1858, on account of the unfriendly attitude of the North to the very question and the right of secession, the Southern churches of the School withdrew from the Northern churches, and the Old School was once divided in 1861, and then in 1864, the Southern groups of both Old and New Schools united and formed the Presbyterian Church in the United States (Southern). This union of the Southern branches of the Church left the Old and New Schools in the North in a weakened condition. New School, which had stood for disorganized missionary work, found that their plan would not work, and thus growth was not rapid. The result was internal dissatisfaction. Neither was all peace and quiet in the School. Men like Dr. Spring of New York and Dr. Spencer of Brooklyn

1. Editorial in Independent, Vol. 60, 1288-9
2. See Chapter III.
4. Ibid, 302
5. Thompson, Story of the Churches, Presbyterian, 196. Gillet, History of Presbyterian Church, Vol. II. 580
had entered a decided protest against the attitude and narrowness of the Old School which had caused the separation. These men and others, though opposed to the separation, remained in the Old School, but were constantly advocating the union of both branches. The dissatisfaction of the New school and the agitators of the Old had its effect. It was at the General Assembly of 1862, that the Old School proposed a stated annual and friendly interchange of commissioners to be carried on with the New School. The suggestion was cordially accepted by the assembly and therewith submitted to the General Assembly of the New School. This was the move for which they had been waiting. Consequently the proposition was unanimously accepted.

Following these advances a meeting proposed by the Old School was held at Newark, to consider organic unity. After due deliberation the representatives of the two schools united in a statement to the effect that it was their opinion, first, that the majority of both branches received and adopted the Confession of Faith as presented in the Bible; second, that they approved the same government and discipline; third, that upon this basis they might unite, "mutually regarding and treating the office bearers and church courts of the branches as coordinate elements in the reconstruction."

The General Assemblies of both Schools met in 1866 at St. Louis and there together partook of the Sacrament of the Lord's Supper. The interchange of delegates and the mingling together of the people had its influence upon the factions. Accordingly the Old School passed resolutions to appoint a committee to visit the New School, in session in the

1. Gillet, History of the Presbyterian Church, II. 568.
2. Hurst, Church Unity, 147.
3. Thompson, Story of the Churches, Presbyterian, 213.
4. Hurst, Church Unity, 148
at Presbyterian Church, and present a plan to the effect, that a joint
committee of the Old and New Schools, consisting of nine ministers and
elders, be appointed. This joint committee was to discuss the
question of the organic unity of these two bodies. These advances were
initially met by the New School and the committee was accordingly appointed.

The following year, 1867, this joint committee presented a plan to
assemblies to be discussed during the next year. Of course there were
those who opposed the plan as well as those to defend it. Those opposing
recommendation, found questions of theology which stood in the way
of organic unity. Dr. Charles Hodge, a prominent leader of the New
School, published an article in the Princeton Review for July 1867, in
which he opposed the articles of the plan, on the grounds that the New
School did not receive, nor ever had received, all of the doctrines of
Calvinistic system in their integrity and therefore union would be
inexpedient and morally wrong.

Dr. Henry B. Smith replied to this article, denying the charge therein.

Articles were printed in pamphlet form and scattered far and wide
both, says Dr. William Adams, "tended to the same result; the convict-
of the substantial oneness of both bodies in receiving and adopting
Confession of Faith, in the true, honest, liberal common sense and
Presbyterian significance of the words."

Both assemblies met in New York in 1869 and a new joint committee
appointed to consider the reports, recommendations and objections
which had been made to the work of the old joint committee. During the

1. Thompson, Story of the Churches, Presbyterian, 313.
2. Ibid, 313 "Recommendations were for reunion on the doctrinal
    ecclesiastical basis of the common standards, the Confession of Faith
    be received in its fair historical sense."
3. Hurlburt, Church Unity, 149, quotes Princeton Review for July 1867.
5. Ibid, 150
6. Thompson, Story of the Churches, Presbyterian, 315.
discussions and debates of the articles proposed, dissatisfaction and discontent arose over theological questions. This new committee, steering clear of all technical statements and explanations, proposed a reunion on the basis of the "Standards" alone, "each recognizing the other as a sound and orthodox body according to the principles of the Confession common to both." The proposition thus submitted was accepted by both assemblies and sent to the presbyteries for their consideration and adoption. An adjourned meeting of both bodies was held in Pittsburgh in November, at which time the returns were to be reported. The vote taken showed the Old School for reunion with only three dissenting votes, while the New School was unanimous. The first united assembly of the Presbyterian Church in the United States of America, was held in Philadelphia in 1870. This reunion made a body of zealous Christians who, by 1906, had seven hundred and eighty-eight thousand two hundred and twenty-four communicants, who are a living testimony of the possibility of organic unity among the Presbyterian forces, at least.

Growing out of the reunion of these bodies the Presbyterian Church launched a great missionary movement. Missionary points were established in the western settlements of the United States, and the Kansas Synod was an early result of the earnest efforts of Rev. Timothy Hall. Not only were missions pushed in the home country, but foreign fields were also opened. This missionary enthusiasm created a common interest for all branches of Presbyterianism, and as a result, Dr. James McCosh, president of Princeton College, conceived of a plan to produce a more cooperative relationship among them. Due to the efforts of this man, in 1876, the

1. Hurst, Church Unity, 150
2. Presbyterian Reunion Memorial 1870, 246-406
3. Carroll, Religious Forces in the United States, 384
4. Thompson, The Story of the Churches, Presbyterian, 233
Alliance of the Reformed Churches throughout the world holding the Presbyterian system, was formed. The object of this Alliance was and is to produce a spirit of fraternity among Presbyterians, and the advancement of the cause of missions. It holds quadriennial meetings which are called "General Councils". The only contribution of this federated movement is that it has created a desire for closer bonds between the divided members of the Presbyterian Church, but even this desire is of value to the whole problem of church unity.

Just how much of the movement for the reunion of the Presbyterian Church and the Reformed Church, was due to the Dedicated General Councils, cannot be known, but it is believed that the federated movement was largely responsible. In 1896 a report was presented to the General Assembly of the Presbyterian Church, but the matter for the time being was laid on the table. It was brought up again in 1911, and a working plan for the union of the "Presbyterian and Reformed Churches" was presented, and, in fact, was submitted to the presbyteries and synods for their consideration. The plan as submitted stated, that, if adopted, the two communions were to be united on the Heidelberg Catechism and the Presbyterian Confession as revised in 1903, and the ecclesiastical basis of the two bodies. The name of the united church was to be selected with the understanding that Reformed and Presbyterian should be regarded as equivalent. The returns from the presbyteries and synods have not been made public. Though as yet it is not known that this movement was a success from the point of view of organic unity, still it shows the growing desire for a closer relationship among those of like faith.

1. Thompson, Story of the Churches, Presbyterian, 324
2. Ibid, "The objects of the Alliance are chiefly the creation of a spirit of fraternity among brethren of like mind and the advancement of the great cause of missions."
3. Thompson, Story of the Churches, Presbyterian, 325
4. American Year Book 1911, 742
The next step was taken by the Presbyterians when in the General Assembly of 1903, seven men were appointed to be a committee on cooperation, federation and consolidation among Christian Churches. Before the close of the Assembly this committee was deemed of such importance that it was increased to ten. The committee was authorized to cooperate with similar committees from the other Christian bodies, accordingly it took an active part in several conferences with commissions from the Episcopal, Disciples and Congregational Churches.

The committee of the Presbyterian Church, taking advantage of the feeling of friendship created by the General Councils on federation among the Presbyterian bodies, succeeded in cooperating with a committee of the Cumberland Presbyterians to the extent that in 1906 definite plans for organic unity were presented to the assemblies of both bodies. The Presbyterian Assembly meeting in Des Moines, Iowa, on May 24th, adopted the recommendations, and the moderator announced that a message from the Cumberland Presbyterian Assembly at Decatur, Illinois, stated their acceptance of the recommendations for reunion. This reunion brought together communions of like faith and name which became separated in 1805 because the Presbyterian Churches in Kentucky, following a revival, ordained laymen to preach. The Cumberland branch had grown rapidly and at the time of the reunion brought with it one hundred sixty-four thousand nine hundred forty communicants; this number added to seven hundred and eighty-eight thousand two hundred and twenty-four communicants of the Presbyterian Church, makes a combined force of nine hundred fifty-three thousand one hundred and sixty-four. The union was brought about by the Presbyterian assembly accepting without question all the ministers and churches of the Cumberland body.

1. Report of General Assembly Presbyterian Church, 1903, 91
2. Editorial Outlook 83, 257 Ed. Independent V.50, 1388-9
3. Carroll, Religious Forces in United States, 389
4. Ibid, 391
In 1913 another important move was taken to unite two branches of the Presbyterian Church. A committee was appointed by the General Assemblies of the Southern and United Presbyterian Churches to formulate a plan for the union of these two bodies. They sent a report in 1913 to each of their assemblies, with the suggestion that it be adopted without discussion. Both assemblies unanimously accepted the report and suggestion. The articles of the plan thus accepted united the two bodies on the basis of the Westminster standards held by both churches as the authoritative doctrinal statements of the united body, words being added to bring out clearly the doctrine of the Trinity, the Authority of the Scriptures, the Virgin Birth and the Reign of Christ and His Atonement. The name proposed was the United Presbyterian Church. This has united two bodies that will make a total membership of one hundred four thousand nine hundred seventy-six. In 1910 the United Presbyterians had ninety-four thousand and four hundred and one and the Reformed ten thousand five hundred and seventy-four communicants.

Thus this chapter has sought to point out those moves by the various Presbyterian branches which have resulted in its organic unity. The great contribution made by the Presbyterians to the general movement of unity has been the effort to unify its own forces. As the different branches have come together the influence has been felt by other denominations. Moreover, this communion has sought not only to produce harmony within, but it has always been eager to participate in all interdenominational activities. "Unity at home and cooperation with all" is the gift of this group to the general movement of Church Unity.

1. American Year Book 1913, 755
2. Carroll, Religious Forces in United States, 300
3. Ibid, 310
4. Editorial Independent, Vol. 60, 1288-9
Chapter VI.

Episcopalian and Unity.

To the Episcopalians belongs the honor of having proposed the first, definitely formed, program for church unity. In 1853, Muhlenberg, an Episcopal Bishop, prepared the famous "Memorial" for the House of Bishops, in which he argues that the competency of their work of preaching and dispensing the Gospel, would be greater by extending the Episcopal ordination to members in "other Christian bodies." It further argues that to the Catholic Episcopate belongs the high privilege of becoming the central bond of church unity in Protestant Christendom. As a result of this "Memorial" a permanent Episcopal commission on church unity was appointed and the prayer book immediately revised. A desire for unity was thus created, and when the House of Bishops met in 1886, they were prepared for the next step which was taken, namely: the formation of, what became known as, the "Chicago Articles."

These Articles, four in number, contain a proposed basis upon which the Bishops believed that churches could unite. In an introductory word the House of Bishops stated their position in four brief articles, expressing the hope first, that the Saviour's prayer "that all may be one", be speedily fulfilled. This statement shows that the Episcopal Church believed the unity for which Christ prayed had not come. Second, they expressed the belief that all who had been duly baptized in water were members of the Holy Catholic Church. Here we see that the Bishops accepted those of other faiths as Christians, recognizing none as above others. Third, they expressed their willingness to forego preferences of their own, relating to modes of worship, discipline or traditional customs; yet when they came to the articles of union, they insisted upon their ecclesiastical

1. Shields, Church Unity, 21
2. Ibid, 22
3. Potter, Church Unity, 173-75
system. Fourth, it was stated that they did not seek to absorb but to cooperate on a basis of common faith and order.

They then speak of the Articles about to be named as a part of the principles of Faith and Order given by Christ and therefore incapable of compromise. Perhaps this statement accounts for their unwillingness to amend their propositions in terms of objections made. The first article declared the Old and New Testaments to be the revealed Word of God; the second, accepted the Nicene Creed as a sufficient statement of faith. To many it is surprising that the Nicene Creed met with such little opposition but the fact is that articles one and two met with no objections. The third, took a stand for the two sacraments, The Lord's Supper and Baptism. These were to be administered with the unfailing words of Christ at the time of the institution, and by the use of the elements ordained by Him. This article caused endless debate and confusion, because some refused to accept it if interpreted to mean immersion by water and open communion. The fourth article was the greatest stumbling block of all because it established the historic episcopate of the Episcopal Church. After all the Episcopal Church was not giving so much as they would thus receive if their ecclesiastical system were accepted.

These Articles, which were unanimously adopted by the House of Bishops, were immediately sent to all the communions throughout the United States. Copies of the Articles with the official action of the House of Bishops were sent to the Episcopalian bishops of England and adopted by them. The propositions were praised everywhere by the Episcopal Church, but other denominations hesitated to adopt them. As was stated before, Articles

1. Appendix for text of these Articles.
2. Ibid.
3. Potter, Church Unity, Chapter IV.
one and two met with universal approval, but the third and fourth contained propositions that many would not accept. Even the third might have been so arranged that there would have been no objections made, but the fourth, regarding the Episcopate, was absolutely insurmountable.

But there was no effort made by the Episcopal Church to revise their resolutions in terms of this opposition, consequently they were not accepted by other communions. Though their Articles were rejected still the Bishops hoped that in the future they would be received, but as yet no communion has thought it advisable to accept the proposed plan. It cannot be said, however, that no good resulted from this action, the discussion produced by these Articles seemed to revive the interest of the denominations in Christian Union.

The Federal Council of the Churches of Christ in America was largely due to this agitation, but the Episcopal Church was slow in taking any part in this movement. However, in 1910, while in session at Cincinnati, they organized a Commission of Faith and Order, whose duty it was to promote a World Conference on Faith and Order." This Commission held a conference with the Unity Commissions of other religious bodies, and a committee was appointed consisting of Dr. W. H. Roberts, a Presbyterian, Dr. Newman Smith, a Congregationalist, and Dr. Peter Ainlie, a Disciple, to cooperate with them in seeking to bring about a World Conference. After canvassing the situation in the United States and visiting England, this committee reported that such an idea was welcomed with enthusiasm in both countries.

In 1912, the Rev. William T. Manning, Bishop of New York, chairman of the committee on Plan and Scope, reported that the archbishops of England were to appoint a commission to represent the Anglican Church in helping

1. Potter, Church Unity, 194-205
2. American Year Book, 1911, 737
to make the World Conference a success. He also reported that the invitation to the Conference was to be "To all Christian Communions throughout the world, which confess our Lord Jesus Christ as God and Saviour." Very little more was done during the year 1912, but in 1913, Bishop Anderson of Chicago, chairman of the Commission on the World Conference, reported to the General Assembly of the Episcopal Church, that thirty-four denominations and Christian organizations had already appointed and organized their commission to cooperate in the approaching World Conference. This shows how, even in the midst of the sectarian spirit of the nineteenth century, the churches were looking forward to the time when a more cooperative basis would be possible.

The first preliminary conference called by the Episcopal Commission was held that year (1913) in New York City. Commissions from thirteen churches of the United States were present and one representative from the Church of England and one from the Russian Orthodox Church. At this conference three resolutions were adopted; the first, stated that the ideal of the World Conference, was a great meeting participated in by men of all churches within the scope of the call. At this approaching meeting points of agreement and differences were to be pointed out, and also the value of a correct estimate of each other to be emphasized. The second clearly says that while organic unity is the ideal, yet this Commission is not for the purpose of promoting any scheme of unity but merely to hold a conference. So the Episcopalians are not endeavoring, at least according to this resolution, to popularize a scheme of unity, but they are trying to bring about a more intelligent understanding among the churches. The

1. American Year Book 1912, 735
2. Ibid.
3. American Year Book 1913, 759
4. See Appendix for text of resolution.
third resolution defines the method to be used in the handling of the
questions under consideration at the Conference. Committees of competent
men representing different points of view, are to be appointed, which
will formulate the questions to be brought before the Conference for dis-

cussion. It was also decided to appoint a committee to decide how the
World Conference should be convened, and when and where it should be

assembled.

During the year 1914, forty-nine communions in North America, South
America, Europe, Asia, Australia and Africa, appointed Commissions to take
part in promoting this World Conference. Also a deputation of men was
sent to Europe and the East to extend an invitation to the communions of
these countries to participate in the Conference. The invitation was
everywhere accepted with the heartiest approval, but the outbreak of the
European War put an end tentatively to this great World Conference, which
gave so much promise of success.

The Episcopal General Assembly in 1913, had also approved the Federal
Council of Churches of Christ in America, and appointed their representat-
ives to take part in that work. This religious body has likewise taken
an active part in all interdenominational conferences and conventions,
heartily cooperating in the exchange of delegates to the representative
assemblies of their communion. The two outstanding contributions of this
church to the unity movement are the Chicago Articles, and the present
movement for a World Conference on Faith and Order. These are real
contributions not necessarily because they might solve the problem, but
they have helped to make possible the great working plan of the Federal

1. American Year Book 1913, 759
2. Ibid.
3. The deputation consisted of the Bishop of Chicago, Bishop of
   Connecticut, Bishop of Pennsylvania, Dr. Wm. T. Manning and Dr. John R. Wott.
4. American Year Book 1912, 735
Council which gives promise of a better day for the "Unity of the Churches."
It is to this body of those with the Episcopal faith to whom is due the
honor of having proposed the first and only general plan for the union of
all religious forces.
Chapter VII.

World Missionary and Bible School Conferences and Conventions.

Interdenominational conferences and conventions have been to a large degree, responsible for the good will and friendship which exists among the churches of the United States today. Preachers, missionaries, and laymen have been brought together to discuss the interests of the commumions, and hence a feeling of sympathy has resulted, which feeling is necessary if unity of spirit is ever to be manifested. Where there is unity of spirit there will be comity between denominations and individuals. Missions has been the one common subject. The needs of the different mission fields have been constantly before the different commumions, and how best to meet the needs, has troubled all the workers.

In 1854, Dr. Alexander Duff, an educator from London, England, interested in educational missionary work, visited the United States. This gave an occasion for a meeting of those interested in missions, so a conference was held in New York City, attended by one hundred and fifteen delegates and eleven missionaries. No one seemed to know just who was responsible for the meeting but the response was remarkable. Nothing worthy of note was accomplished other than to stimulate the desire for more gatherings of like nature, so in Liverpool, England, in 1860, another meeting was held, and again in 1883 a more representative gathering convened in London. These were not only interdenominational but international assemblies. Finally, as a result of the meetings already held, in 1900 a General Missionary Conference was held in New York City, attended by seventeen hundred delegates and six hundred foreign missionaries. So representative and influential was this gathering that it was called an "Ecumenical Conference." It was decided by this assembly to meet again in

1. Bradford, Church Unity, 329
2. Reports of Panama Congress, Vol. I. 4
3. Ibid.
4. American Year Book 1910, 734
1910, so the British and Irish societies invited that conference to be held in Edinburgh, Scotland. As a result of the Ecumenical Council Missionary societies were more ready to cooperate, and to recognize the right of preoccupancy on a missionary field, but it was not until the next meeting that this means of cooperation found its way in a definitely formed proposition for discussion.

The Conference at Edinburgh was called a World's Missionary Conference and was one of the most significant gatherings in religious history. It was made simple and free from all ecclesiastical significance, and was held on a strictly representative basis. The number of delegates allowed a missionary society depended entirely upon the amount spent by each on missions in a non-Christian land. America was represented by sixty societies, from the Adventist, Baptist, Congregationalists, Disciples, Evangelical, Friends, Lutherans, Mennonites, Methodists, Moravians, Presbyterians and Protestant Episcopalians. Of the twelve hundred registered delegates five hundred of them were from United States.

Lord Balfour, Archbishop of Canterbury, delivered the opening address and presided until Dr. John R. Mott was elected as the permanent presiding officer. It had been decided that in order to insure the greatest harmony, only such motions as would effect the organization of the Conference should be voted upon. Furthermore, the Conference understood that it had no power to act upon resolutions effecting the policy of the various denominational missionary societies represented. The Conference assumed no power except in relation to its own body and meeting. The work of the Conference was done by eight large Commissions of missionary experts. These

1. Kerahner, How to Promote Church Union, 208
2. American Year Book, 1910, 724. One delegate for the expenditure of any sum of $30,000 or fraction thereof.
3. American Year Book 1910, 724
4. Ibid, 724.
Commissions had been appointed two years before the Conference and thus their reports had been carefully and scientifically prepared. These Commissions reported on: first, carrying the Gospel into all the non-Christian world; second, the native church and its workers; third, education in relation to the Christianization of national life; fourth, missionary message in relation to non-Christian missions; fifth, the preparation of missionaries; sixth, the home base of missions; seventh, relation of missions to government; and eighth, cooperation and unity.

The last Commission touched most directly upon the question of Christian union, but it was observed by those present that union was the dominant note throughout the Conference. The editor of the "Missionary Review of the World", said, "One of the dominant notes of the Edinburgh Conference was the desire for more unity and cooperation among missionary workers of Protestant denominations." So strong was this desire that it was recommended that definite plans be made to cooperate in all lines of missionary work, recognizing above all the right of preoccupancy.

There are three outstanding results of this Conference; first, a Continuation Committee of thirty-five persons was appointed to carry on the work of investigation which had been so well begun; second, it was recommended that Great Britain and North America organize boards to study the problem of missionary preparation. Both of these recommendations have been carried out. The third result did not come as a recommendation but was due to the spirit and influence of the Conference. At a luncheon in Edinburgh during the World Conference, a group of missionaries interested

1. Panama Congress, Vol. I. 5
3. American Year Book 1910, 724
4. Ibid, 724

This committee represented all denominations.
in Latin America discussed the needs of that field. During the discussion interest became so great that another meeting was decided upon, and the secretaries of the missionary boards, who had interests in Latin America, were invited. It was at this time decided to arrange a Missionary Congress for Latin America. Two years later, 1912, the Foreign Missionary Conference of North America, due to the initial step taken at Edinburgh, called a conference on Latin America, which was held in New York City. At this meeting a committee consisting of Dr. Robert E. Speer, Chairman, and Drs. S. H. Chester, Wm. I. Haven, Wm. F. Oldham, W. W. Pinson, R. J. Wellingham and Mr. John W. Wood, was appointed to make arrangements for a Latin American Conference.

This Congress was convened in February 1916, in Panama, and was known officially as the "Panama Congress on Christian Work in Latin America." Five hundred delegates were present from Panama and the Canal Zone, three hundred and four from the United States, Canada, England, Spain, Italy, and other foreign countries. In all, there were twenty-one nations represented and fifty Protestant denominations. Professor Eduardo Montevideo, of the University of Montevideo, Uruguay, was elected president. The vice-presidents were Bishop William Eubell Brown, of the Protestant Episcopal Church of Virginia, and Rev. Eduardo Carlos Pereira of the National Presbyterian Church of Brazil, and Rev. A.R. Stark of the British and Foreign Bible Society of Chile, and Mr. Eben E. Ocott, the President of the Hudson River line of New York. For the chairman of the Congress and committee, Robert E. Speer was chosen. S. C. Inman was selected as the executive secretary, and Charles C. Morrison as recording secretary.

1. Panama Congress, Vol. I. 9
2. Ibid, 37.
R. Mott was elected chairman of the business committee.

If had been decided that, for the same reasons given at the Edinburgh Conference, no formal action was to be taken except that which was necessary for the organization of the Congress itself. Furthermore, it was decided that the work of the Congress should be done by Commissions appointed in advance. Eight of these Commissions were appointed to report upon the subjects, 1. Survey and Occupation, 2. Message and Method, 3. Education, 4. Women's Work, 5. Literature, 6. The Church on the Field, 7. The Home Base, and 8. Cooperation and the Promotion of Unity. The reports were unanimous in their recommendation for unity. The Commission on Education cited the need of cooperation in the educational field, and the report on Women's Work stated that the success of the missionary work depended upon the unity of the churches. The Commission on Cooperation and Unity reported in favor of immediate cooperation in all possible lines of activity. The Congress was of the opinion that the work begun was so important that a Continuation Committee should be appointed to carry on the investigations already begun, and this committee was appointed contained representatives of all denominations.

These missionary conferences have shown to the world, that men could meet together, and quietly discuss the problems of Christian evangelization and education. These workers have come to know and understand one another, also they have found that they can cooperate to the advantage of all churches.

1. Panama Congress Vol. I. 28
2. Ibid, Vol. I. 13
3. Report of Educational Commission 90, 166-69 "One of the most important facts emphasized and re-emphasized in the investigation of the Commission, is that closer cooperation is absolutely necessary for carrying on an adequate educational program."
4. Report of Commission on Women's Work, 45. "As we push forward to make Jesus Christ King and Saviour of Latin-America, we should remember that it can be done only in answer to His prayer, 'That they may all be one—that the world may believe that Thou hast sent Me!"
The contribution to unity made by these conferences, is that communions have come to recognize in different bodies conscientious Christian souls endeavoring as best they can to serve humanity.

Another international assembly that has contributed much to the good will and friendship of all Christians, is the International Sunday School Convention. Between the years 1820 and 1830, local Sunday School conventions were held for the purpose of discussing methods and materials for Sunday School work. It was not long before the suggestion was made that a larger fellowship was desirable, accordingly in 1832, delegates from fifteen states met in Philadelphia as the First National Convention. These meetings continued until 1872, when at that time the Uniform System of lessons was adopted. This is worthy of note for it meant that all denominations would now be studying the same Bible lesson and thus, to a degree at least, would be thinking along the same lines. In 1875 the movement became international, and by 1889 it was world wide. Since that time its meetings have been triennial, and in 1908 it assembled in Rome, Italy, where there were eight thousand people present. The next International Convention was held in San Francisco, California; in 1911. At these conventions, aside from discussing methods of Bible work, a committee was chosen which in turn chose the people who were to prepare the International Sunday School Lessons. This movement not only stimulated a friendly interest among the communions, but also made possible a common interest in like problems by the establishment in the Uniform Lesson Series of an International Temperance Sunday and specified missionary days. Thus all denominations on a given day are turning their attention to a given topic.

1. The New International Encyclopedia, VII. XXI, 672-3
2. American Year Book 1911, 744
This chapter has cited a growing interest among religious bodies as seen in conferences and assemblies, and the willingness on the part of all Christians to cooperate in these movements. All of this bears vitally upon the question of Church Unity, and indicates the steps taken to bring about the present condition of cooperation, federation and sympathetic interest in the problems of all communions. Through these conferences and conventions an acquaintanceship has come, which acquaintanceship was absolutely necessary if federation were ever to be.
Chapter VIII.

Related Movements.

It is always difficult to point out all of the organizations and steps that have contributed to such a movement as Church Unity. There are direct and indirect or related contributing factors. There are organized causes within and without the church, which have brought about the growing desire for a more definite union of religious forces. This chapter is to deal with some of these movements which have exercised an indirect yet vital influence upon Church Unity in the United States.

The Evangelical Alliance is one of the related movements which has contributed to the "Healing of the wounds of Zion". It is a voluntary association of evangelical Christians and is both interdenominational and international. It had its origin in a called meeting of the representatives of the Episcopalians, Presbyterians, Independents, Methodists, Baptists, Lutherans, Reformed, and other churches, which was held in Free Masons Hall, London, August 1846. There were eight hundred delegates present and all were of the opinion that the churches should be brought closer together and if possible some sort of a plan for Organic Unity should be proposed. Accordingly the assembly united in presenting nine articles to the religious realm. These articles were not made binding upon a religious body, but were given as an expression of what the assembly believed to be the substance of the Gospel. The first article states the sufficiency, the authority and inspiration of the Scriptures. The second, the right of individual judgment and interpretation of the Bible. The third, the unity of the God-head. The fourth, the depravity of mankind. The fifth, the incarnation of the Son of God. The sixth, the sinner's justification by faith alone. The seventh, the work of the Holy Spirit in conversion. The eighth, the immortality of the soul. The ninth, the obligation to

2. Preamble of the Chicago Articles.
perpetuate the ordinances of Baptism and the Lord’s Supper. The assembly thus sought to set forth a series of theological statements which would be a basis upon which the communions might be brought closer together.

Branches of the Alliance are to be found in Great Britain, Germany, France, Switzerland, Sweden, Australia, United States, and among the missions in Turkey, India, Brazil and Japan. The United States branch was formed in 1867, and one of the most effective of the general conferences was held in New York in 1873. This organization has made a contribution to Christian Unity in that it has brought together workers of all religious bodies, and encouraged unity of spirit and cooperation. The nine articles were never thought of as a definite plan of union but only as a statement of what some leaders thought regarding the substance of the Scriptures. Unity of spirit and cooperation are thus all that has been derived from the Alliance.

Another movement which is closely related to Church Unity in the United States, is the proposed union in Canada of the Methodists, Presbyterians and Congregationalists. In 1903, the General Conference of the Methodist Church of Canada, passed a resolution favoring consolidation with the Presbyterians and Congregationalists of that country, and appointed a committee to meet and confer with similar committees if they should be appointed by those bodies. The Presbyterians and the Congregationalists in due time appointed their committees, and these two, with the committee already appointed by the Methodist Church, made up the joint commission on Church Unity between the Methodists, Presbyterians and Congregationalists.

1. See appendix for articles.
3. American Year Book 1910, 727
4. Names of the members of this commission are not available.
By 1905 this Commission had reached certain agreements which were not rejected by the assemblies of the three churches. The Presbyterians, in 1906, suggested that the Episcopalians and Baptists be asked to join in the union movement, but when the invitation was extended those two bodies declined to accept. In 1910, the joint committee submitted a plan of union to the three communions. The Presbyterian General Assembly approved the recommendations of the Commission by a vote of one hundred eighty-four to seventy-three, and sent the proposed plan to the presbyteries for their consideration. The Congregationalists also accepted the recommendations of the Commission, by a vote of sixty-two to fifteen. The Methodist Conference voted in favor of the proposed union by an overwhelming majority.

The Presbyterians in General Assembly in June 1911, received their report that during the year the majority of the presbyteries had voted in favor of submitting the question of the proposed union to the sessions and congregations. The proposition as sent to the sessions and congregations was in the form of three questions, first, it was asked whether or not they were in favor of organic unity with the Methodists and Congregationalists; the second question sought to ascertain if the proposed plan of union was acceptable; third, alterations or suggestions were to be given, if there were such in the opinions of the sessions and congregations. The action on these questions was to be taken by ballot.

1. Verbatim reports and agreements of this Commission have not been given to the public.
2. These plans and amendments are not available.
3. American Year Book 1910, 737.
4. American Year Book 1911, 744.
5. Ibid, 744.

1. Are you in favor of organic unity with the Methodists and Congregationalists?
2. Do you approve of the proposed basis?
3. Have you suggestions or alterations?
Some of the presbyteries had voted against the union. Among these was 1 the Toronto Presbytery. This is one of the largest and most influential units of the Presbyterian Church, so in 1912, at the Presbyterian General Assembly, the question of union was referred to a special committee. The committee's report as given to the Assembly, stated that in as much as thirty per cent of the votes cast by the sessions and congregations and presbyteries were against the proposed union as outlined in the resolution, the committee was not in favor of accepting the proposed agreement for unity. Several suggestions had been made by the sessions and congregations to the General Assembly accepted the Committee's report, and the plan of union was tabled for the time being. The special committee which had just reported was continued and authorized to suggest to the joint committee of the Methodists, Congregationalists and Presbyterians, amendments in harmony with the suggestions which had been made. As has been noted, the Methodists and Congregationalists had already accepted the proposed agreement without any question.

The resolutions were amended by the joint commission to meet the suggestions of the Presbyterians and in 1914 submitted the amended plan to the Congregationalists and Methodists, who immediately approved. The Presbyterians in General Assembly in 1915 accepted the amended agreement by a vote of three hundred sixty-eight to seventy-four, and accordingly submitted the proposition for unity to the presbyteries. The returns of the vote by the presbyteries have not been reported but the indications are that the plan will be accepted.

1. American Year Book 1911, 744. Vote was 35 to 32.
2. Neither the original nor the amended articles are available.
3. American Year Book 1910, 727.
The influence of this movement upon the unity situation in the United
States is beneficial in every way. The Methodists, Presbyterians and
Congregationalists of this country are seeing one another in a new light,
and, in fact, all denominations are discussing in a favorable way, the
proposed movement for unity in Canada. The good feeling and respect
resultant from this Canada unity movement is in itself worth while.

There is also an organization, not instigated by the church, which has
helped to promote good feeling among the religious bodies of the United
States. This movement organized February 10th, 1914, takes the name of
the Carnegie Peace Union. It was so named in honor of Andrew Carnegie,
who endowed the movement with two million dollars in five percent bonds.
The object of this organization is to interest religious bodies in nation-
arbitration and peace. Bishop David H. Greer, of the Protestant Epis-

copal Church, New York, was made president, and Dr. Frederick Lynch, of
New York, the secretary. Cooperating with the Federal Council of the
churches of Christ in America, and committees of the European Church
association, the Union was instrumental in calling two Peace Conferences,
for the delegates of the Protestant Churches, at Constance, Switzerland,
August 1914, and one for the Catholic churches at Liege, Belgium, for
the same time. Owing to the outbreak of the European War formal sessions
of both bodies had to be discontinued. But at a preliminary meeting of
about eighty delegates representing the United States, Great Britain,
France, Switzerland and the Scandinavian countries, held at Constance on
August 2d, resolutions were passed emphasizing the duty of the churches to

1. Kershner, How to Promote Christian Union, 375
4. Ibid, 1385. Lynch was the founder of the Peace Arbitration
Society of New York City, and delegate to the International Peace Congress
in London in 1908.
at for international peace. Also an executive committee composed of representatives of the several denominations was created to organize churches for united action against war in the future. The delegates journeyed to London, where on August 5th, the international situation was discussed but no formal action was taken.

The point of interest in the Peace Union is that it demonstrates how all communions can cooperate in a common cause. This is the unity of spirit today. These men, by united action, are uniting the churches in an effort to establish international arbitration and thus do away with war. This chapter has dealt with movements in the study of which it was pointed out that a friendly feeling was created, and more of a brotherhood established, all of which is essential. Yet this Peace Union shows men of all communions working together, with no one recognized as above any else. This shows the extent of the evolution of Christian unity since the time of the religious persecutions in Massachusetts in 1700. All of the Peace Union are all brothers and are recognized as such. This is the contribution of these movements to the cause of Church Unity.

1. American Year Book 1914, 731.
Chapter IX.

Union Religious Organizations.

During the Nineteenth Century, when the sectarian spirit was manifested by all the denominations, certain "Union Religious Organizations" both in the church and out of it, came into existence in the United States. Some of the largest of these organizations, namely, the Young Men's Christian Association, the Christian Endeavor, the Women's Christian Temperance Union and the Student Volunteer Movement, which have given most to church utility, will be reviewed in this chapter, showing how they have been responsible for the later movements such as the Laymen's Missionary and Temperance and Religion Forward Movement. The former organizations were due to the agitation caused by religious revivalists. These men, by their persistent efforts, set in motion that great movement termed the Union Evangelistic Meetings.

The first great union evangelist in the United States was George Whitefield, who in 1740, carried on a campaign in New England. This campaign was attended by multitudes of all sects, and denominations, who flocked to hear his sermons. It is estimated that due to his first meeting in Philadelphia in 1740, fifteen thousand people "experienced religion." These union meetings were not without opposition. In 1740 all the New York churches, save the Presbyterian, closed their doors to Whitefield and would not allow him to preach in their buildings, but the people as a whole welcomed the union meetings. The work of Whitefield following the year 1745, when he left New England, was carried on by Gilbert Tennent and other minor evangelists. They found with the coming of the Revolutionary religious enthusiasm ceased. Revival meetings of all kinds were.

1. See chapter I of this thesis.
3. Ibid.
before practically ended until after the conflict.

The religious awakening of 1800 was led by such men as President Dwight of Yale College, and Barton W. Stone, a Presbyterian preacher of Kentucky. Dwight, upon assuming his duties as president of Yale in 1795, set infidelity in full control. After his classroom discussion with students on religious problems he preached a series of sermons and observed seventy-five of them. This was the start of a great revival which swept the whole country. Stone took it up in Kentucky and held a union meeting at Cane Ridge in 1801, which was attended by thousands, unanswerable reformed and the moral conditions of the people underwent change. These union meetings were continued until 1857, when they attained the approval of the leading denominations.

That year Mr. Jeremiah C. Lamphier took up his work as city missionary of New York, for the North Dutch Church, and started noon prayer meetings for the downtown people. The first meeting was held September 23d, 1857, in a room on the third floor of the Consistory Building, and was attended by six people, but at the second meeting there were twenty present. The audiences continued to grow until in January 1858 it was necessary to use the Stony Theater, and such men as Henry Ward Beecher, Theodore L. Cuyler, Robert W. Hatfield, and others, preached to the people gathered there. Other noon day prayer meetings had been established in New York, Brooklyn, Boston and Philadelphia as a result of the influence of this first prayer meeting.

1. Beardsley, History of American Revivals, 71-83
2. Ibid, 88
3. Ibid, 91.
4. Ibid, 330-33
A man from Omaha, Nebraska, attended one of the services in Boston and reported that while going east he had attended prayer meetings in all of the largest cities. This shows the influence of the first group gathered in New York City. In a short time these gatherings were turned into revival services and it was stated that five hundred thousand people became Christians between 1857 and 1859.

This revival had a marvelous effect upon the Christian Unity situation. The workers in the meeting became so enthusiastic in their desire to reach people that they forgot their differences. The Armenian and Calvinist, the Baptist and Paedo-Baptist, Congregationalists and Episcopalians, all worked together and shared alike in the fruits of the revival, and as a result a better feeling than had ever before been possible was established among the churches.

Due to the fact that the Young Men's Christian Association, on November 4th, 1861, organized a Christian Association it was possible to continue its union effort among the soldiers during the Civil War. Aided by such men as Dwight L. Moody, both the soldiers of the North and of the South were ministered unto in such a way that by January 1865, one hundred and fifty thousand soldiers of the South had been converted. This seemed to be new impetus to the union evangelistic campaigns, and from that time on union meetings have been held frequently. Dwight L. Moody and Major Little are the leading characters in this work between the years 1865 and 1879. Other men in the meantime have become prominent in this work, among them being J. Wilbur Chapman. This type of work has become so popular that William A. Sunday is able to unite all Protestant religious

2. Ibid, 237.
3. Ibid, 238.
4. Ibid, 277.
5. Ibid, 293.
in campaigns which last for weeks. And this willingness to unite in the
proclaiming of the Christian religion is one of the contributions of this
movement to Christian Unity. At last all sects have found that they can
worship together in peace and harmony. More than this the meetings have
prepared the way for union movements and organizations which have done a
great deal to bring about Church Federation.

One of the union religious organizations which owes much of its success
to the union revivals of the eighteenth and nineteenth centuries, is the
Young Men's Christian Association. True it did not originate in a revival
but it was helped by the atmosphere created, and then in turn helped to
promote the union meetings. The first Associations of America were
established in Montreal and Boston in 1851. It was only in 1844 that the
first Association of the world was organized in London, England and these
Associations in Montreal and Boston were due to this first organization.

The Associations in America grew rapidly and by 1854, when the first Inter-
national convention was held in New York, there were forty organizations
in Canada and United States. Annual conventions were held until 1861, when
they were discontinued during the Civil War. After the war the growth of
the Young Men's Christian Association was rapid. There were fifty
associations in 1866, which by 1886 had grown to one thousand one hundred
and sixty-six, and by 1915 there were two thousand five hundred eighty-three
of these organizations. Forty-five of these Associations were for colored
men and eighty-four for the Indians. From the very first the Young Men's
Christian Association was both international and interdenominational, for
all Protestant communions were and are represented in its work.

1. Beardsley, History of American Revivals, 238
3. Kerchner, How to Promote Christian Union, 318
This organization promotes religious instruction and services, conducts educational classes and furnishes instructors in physical training. Its secretaries are sent to lumber camps, navy stations, the army, the militia and to railroad centers. Associations are established wherever there is a need for such work. While the religious life is stressed, yet the Associations are not directly connected with the church. The Young Men's Christian Association is an organization outside of denominational life, which is constantly stressing the possibility of union, for men of all communions meet in the Association buildings and forget their differences by their interest in a common organization.

Through its international committee the Association carries the example of unity to all the world, as evidenced by branches in Japan, Korea, China, Hong Kong, Philippine Islands, Ceylon, India, Turkey, Argentine, Uruguay, Chile, Brazil, Mexico and West Indies.

This organization has given a concrete example of the possibility of men and women of different opinions working together in peace and harmony. The results of this movement. This very example of organic unity with the spirit of unity is the contribution of this movement to Christian unity.

The next organization in point of time is the Christian Endeavor Society, which was organized February 2d, 1881. It is one of the union religious organizations which was the direct result of the union evangelistic meetings. The Williston Church of Portland, Maine, had conducted union revival meeting early in that year, and at the close of the camp, the pastor, Francis E. Clark, found many young people among his membership. He was face to face with the problem of holding these who had been reached; his solution was the founding of what became the

2. American Year Book 1911, 745.
Christian Endeavor Society. This organization was especially started to meet the needs of young people, and certain types of work were planned that young people could do and would do. The first organization had a membership of thirty-five. It should be born in mind that the organization was designed to meet the needs of a single congregation, but it was found to be so practical that by February 1882, there were twenty Christian Endeavor Societies in churches of all denominations, and by 1886 the report showed that there were eight hundred and fifty societies with thirty thousand members. In 1885 the society was incorporated, "To bind the allies closer together in a common interest." This meant that several different denominations had effected a single organization to promote the interests of their young people, and unity was again found beneficial. At the time of the twenty-fifty anniversary there were seventy-three thousand organizations. Besides this, this Baptist communion had formed the Baptist Young People's Union, and the Methodist Church had its Epworth League, both organizations being due to the original society of Christian Endeavor in 1881. This movement has brought the young people together in their biennial International Conventions, and local unions, in such a way that they have forgotten their inherited theological differences.

A close friendship and unity of spirit has grown up among the young people that it will not be difficult in a few more years to discuss the question of organic unity, because the members of these societies are now expressing a desire for unity. And this is the contribution of the Christian Endeavor to the problem of Church Unity, namely, that it prepares young people for the time when all may be one.

2. Ibid, 300
3. Kerchner, How to Promote Christian Union, 219
The Women's Christian Temperance Union is another of the organizations which may be classed as "Union Religious". Due to the efforts of Miss Frances E. Willard, this organization was effected to assist in the general work of doing away with intemperance of all kinds. The revivals of the Nineteenth Century had found intemperance such a common thing that it had excited a great deal of interest. Miss Willard, and others, succeeded in organizing in 1883, and international and interdenominational movement to try and better these conditions. Mrs. Margaret Bright Lucas was at that time president of the British Women's Temperance Association, was elected president of the World's Women's Christian Temperance Association. Next year, 1884, Miss Willard became president and held that office until her death in 1898, when Lady Henry Somerset of England, succeeded to the Association does its work through five departmental organizations. First, the Preventative and Educational; second, Evangelistic; third, Social; fourth, Legal; fifth, Missionary. These departments meet at conventions which are held annually, the first of which convened in 1881 in Boston, Massachusetts. This movement has made a substantial contribution to Church Unity in the fact that it has brought the women of churches together on a plane where any special church affiliation does not count. This Association recognizes members of all churches as equals, teaches individuals to cooperate in their work as equals. This is another demonstration of the fact that all communions can work together in peace and harmony.

Another interdenominational organization of importance, is the Student Volunteer Movement. This movement was organized during the great revival period of the Nineteenth Century, which has just been alluded to. There

1. The New International Encyclopaedia, Vol.XXIII, 810-1
2. Ibid.
no doubt that the need of workers produced by the "awakening" was re-

sponsible for this organization. Mr. Luther D. Wishard, the first

secretary of the International Committee of the Young Men's Chris-

Association, suggested to D. L. Moody that a conference of the students

church colleges and universities should be held to discuss Christian

Mr. Moody called and presided over the meeting, which was held in

at Mt. Hermon, Massachusetts. This assembly decided to send repre-

sentatives to the different colleges in the United States, who were to

sent the missionary needs of the fields, both home and foreign. The

representatives were to report the results of their visits at another

assembly which was to be held in 1888 at Northfield, Massachusetts. During

interval of the two years one hundred and seventy-six institutions

visited and such an interest was manifested that the representatives

had made the campaign suggested at the assembly in Northfield, that a

permanent organization be effected to carry on the work of gaining volunteers

missions. Accordingly the movement was organized and is known as the

First Volunteer Movement. It is not the purpose of this organization

and seek out missionaries, but seeks rather to recruit workers for all

ministries. It seeks to gain volunteers among all communions

encourage its members to cooperate with the various denominational

isms. In this it has made its contribution to the cause of unity. The

people who are to become missionaries are brought together in the

and national conventions, they mingle together in local associations

such a degree that acquaintances and friendships are established which

cooperative work on the field a pleasure.

2. John R. Mott, Published address, 50th Anniversary

the Movement.

3. American Year Book 1910, 723. New International Ency-

pedia, Vol. XXI, 890.
A religious awakening with its revival meetings reached a certain
individual who was easily reached by emotional methods, but it did
cause business men to take an active part in missions and church work
moral. The revival saved men for selfish reasons but there were those
who felt that men should be saved to save others. In a prayer
service in New York City, on the night of November 15th, 1906, fifty
leaders talked over the question of how to interest men in missionary work.

Evening they had been celebrating the event of five young men giving
selves to missionary work, and they turned their attention to the
idea of how they themselves might more intelligently serve humanity.

Fifty men immediately set about the task of enlisting others in
missionary work. Plans were discussed, torn to pieces and amended from November 1906 to 1910.

By this time, some of the men, at their own expense, went abroad to
the needs of the fields. Such an interest was created that finally
January 14th, 1910, a banquet attended by one thousand eight hundred
of all denominations, was held in Hotel Astor, New York City. At
this banquet the plan of work was explained and the purpose made clear.

Leaders in the movement had decided that seventy-five of the
leading cities of the United States and Canada should be visited by teams
of ten or ten men. These teams were to go to the cities in the interests
of missions, conducting a three days campaign for the purpose of
raising more money for missionary work, and securing the support of Christ-
ian. These teams were to be made up of missionary experts and business
men of all communions, who were alive to the needs of the fields and the

1. Editorial World Outlook, Vol.II, 24
2. Names not available.
Results which would follow efficient and cooperative work. The team made clear, Dr. John R. Mott, spoke to the men on the possibilities of such a movement. The following Sunday, January 16th, 1910, a great meeting was held in Carnegie Hall, New York City, and the movement was formally launched.

During that year, the seventy-five cities were visited and in some cases pledges to missionary work were increased one hundred per cent, Toronto, Canada, being a notable example of this fact. Moreover the convention halls were crowded with men who were eager to pay a two dollar admission fee for the entire convention. Mr. Capen, campaign manager of the movement, gives five other results as worthy of note, as follows; first, they reached the mature men; second, they placed the church on a better business basis; third, they helped the missionary work at home; fourth, they helped the foreign work; and fifth, they promoted unity. This movement promoted by the laymen of all churches, made a lasting contribution to the unity of Christendom. Capen again says, "All differences of creed are forgotten and we are united in a common work. The Nineteenth Century made the world a neighborhood and the Twentieth Century must make it a brotherhood." The team brought together men of all communions to discuss the church's obligations, which unity of thought has resulted in the desire to federate and cooperate.

Another organization closely related to the Laymen's Missionary Movement is the American Bible Society. This society was organized in 1816 to publish bibles and religious books and papers for all communions.

4. Ibid, 376
5. Ibid, 374
the campaign of the Laymen’s Missionary Movement it offered its services without restraint. The very fact that one society can publish material for all denominations has meant much to the unity of the churches, for it has proved that it is more economical and the work more efficient as a result of the united effort. The denominational publishing houses, into their vested interests, have always opposed unity.

Closely related to the missionary movement was the Men And Religion Ward Movement. This, too, was the outgrowth of a desire on the part of some leaders the change men from the selfish idea of salvation to the conception of salvation to serve the world. Harry Arnold conceived a campaign similar to the Laymen’s campaign for missions, to interest men and boys in religion, and give them a vision of the possibilities of dual religious service. He believed that men did not realize what they could do if they would. The national committee, which had the campaign in charge, was made up of ninety-seven business and professional men of all denominations. James C. Cannon, president of the New York Clearing House Association, and Chairman of Religious Work Department of the International Young Men’s Christian Association, was elected president. Fred B. Smith, head of Evangelistic Work in the International Young Men’s Christian Association, was made campaign manager. Fayette L. Thompson, the General Secretary of the Methodist Brotherhood, was associate campaign manager. Raymond Robbins accompanied one team as social evangelist, and William Jennings Bryan as general evangelist. On the evening of September 1st, 1911, interdenominational dinners were held in New York City and members of the national committee of the movement presented the plan of campaign, which plan was that four teams consisting of six or eight men, from many different denominations, were to visit seventy-five cities of the United States and conduct an eight-day campaign endeavoring to inte

3. Ibid, 750.
at men and boys in the church, and the church in men, boys and social service. Prior to each campaign a local committee of one hundred men of the city in which the campaign was to be held, was to take a survey of social and religious conditions. After the campaign, teams from each of these cities visited were to be sent out to the neighboring cities and towns. The following Sunday, September 24th, 1911, a rally was held in Carnegie Hall, and the campaign was begun.

During the campaign which lasted from October 1911 to April 1912, the twenty-five cities were visited, and in all seven thousand sixty-two meetings were held, and twenty-six thousand two hundred eighty men committed themselves to personal service; besides seven thousand five hundred eighty men and boys were converted. Outside of these results named, in Des Moines movement was launched, which resulted in a training school for teachers and workers, also a municipal lodging house was established. In Detroit a joint publicity bureau was organized to furnish statistics for church and social organizations, and Cedar Rapids, Iowa, has promoted a union social service council to properly care for the poor. The real contribution of this movement to religious work was the benefit derived from the use of the social and religious survey, which was the strong point in the campaign. By this survey teams and local committees saw the needs of the city and the church thus came to realize the value of a scientific study of conditions. From the point of view of church unity this Men and Religion Forward Movement campaign has accomplished much, because local churches, pastors and men, have begun a study of the needs of their community. Differences are being forgotten, and denominations working together are discovering avenues of service, and the work is being so

3. Ibid.
assigned that each church finds its place in service without duplicating efforts. This is unity of work and in so cooperating the churches have found that there is strength in unity.

These union religious organizations and movements which have been dealt with in this chapter, are not all of the forces actually at work to promote unity, but are the most important. Each one named is significant in that men and women of all faiths are and have been working side by side in peace and harmony. These organizations show that organic unity and cooperation is possible when theological differences are not emphasized. Unity of action and not of theology has been the item making for success in these movements. How are these movements possible, is a question that has come to the minds of people. It has been noted in this thesis that the needs of the fields have ever produced a desire to unite in order to meet efficiently the requirements. No little credit for this desire and ability to unify forces is due to our universities and colleges, which have ever sought to prepare workers for all communions. The Union Theological Seminary of New York, and the Divinity House of the University of Chicago, have done much to promote friendship among the ministers and leaders while they were in school, who later have made possible such organizations as have been mentioned. These union religious organizations and the Universities named, have made possible Federation, which is the present status of Church Unity in the United States.

1. Editorial, Current Literature, Vol. 52, 670
Chapter X.

The culmination of the activities of the Christian Endeavor, the Young Men's Christian Association, the International Missionary conferences and conventions, together with the Unity Commission, appointed by the various communions, is the Federal Council of the Churches of Christ in America. These organizations produced cooperation, and E. H. Abbott has said that the Federal Council is a product of an age of cooperation. The first step toward federation resulting from the above mentioned movements, was the organization of the New York City Federation in 1895. This organization brought together forty denominations, who made a united effort to better social and religious conditions, also to eliminate the overchurching of certain sections of the city, and to establish churches where needed. In order to accomplish this work the Federation has expended annually twenty thousand dollars. In 1903 the next step was taken when Massachusetts organized a State Federation for the same purpose, namely; to coordinate church activities. These two federations met with such success that others were organized and in 1900 a convention was called in Philadelphia, which came to be known as the National Federation of Churches. These conventions were held annually from that time on, and in 1902, while in assembly at Washington, D.C., the Committee on Correspondence was authorized to invite duly appointed and elected delegates from all evangelical denominations to an Inter-church Conference to be held in 1905.

1. E. H. Abbott, Outlook, Vol. 103, 848
3. Exact data as to results are not available.
The Congress was called to order by the President of the Federation at 10:00 A.M., according to the Constitution and the rules established for the purpose. The meeting was opened by the President, who read the Constitution and rules, and then proceeded to the business of the day. The minutes of the previous meeting were read and approved, and the business of the day was transacted.

The President then called for the report of the committee on finance, which was presented by Mr. Smith, who stated that the committee had charged them with the duty of preparing a report on the financial condition of the Federation for the year 1905. The report was read and approved, and the business of the day was transacted.

The President then called for the report of the committee on legislation, which was presented by Mr. Brown, who stated that the committee had charged them with the duty of preparing a report on the legislation for the year 1905. The report was read and approved, and the business of the day was transacted.

The President then called for the report of the committee on education, which was presented by Mr. Johnson, who stated that the committee had charged them with the duty of preparing a report on the education program for the year 1905. The report was read and approved, and the business of the day was transacted.

The President then called for the report of the committee on internal affairs, which was presented by Mr. Davis, who stated that the committee had charged them with the duty of preparing a report on the internal affairs of the Federation for the year 1905. The report was read and approved, and the business of the day was transacted.

The President then called for the report of the committee on external affairs, which was presented by Mr. Thompson, who stated that the committee had charged them with the duty of preparing a report on the external affairs of the Federation for the year 1905. The report was read and approved, and the business of the day was transacted.

The President then called for the report of the committee on special matters, which was presented by Mr. Green, who stated that the committee had charged them with the duty of preparing a report on the special matters of the Federation for the year 1905. The report was read and approved, and the business of the day was transacted.

The President then called for the report of the committee on improvements, which was presented by Mr. White, who stated that the committee had charged them with the duty of preparing a report on the improvements of the Federation for the year 1905. The report was read and approved, and the business of the day was transacted.

The President then announced that the meeting was adjourned to the next day at 10:00 A.M.
Adjudged the constitution as effective and proceeded to elect Bishop E.R. Andrews, of the Methodist Episcopal Church South, for their president, and Dr. E. B. Sandford of New York, as secretary. Dr. Roberts, chairman of the committee on organization, then presented the plan for a permanent organization of the Council. The report suggested that the Council meet biennially, and an executive committee of ninety members, consisting of one from each denomination, and an additional one for each one half billion communicants, be elected to hold annual meetings, or more if necessary, to promote the work of the Council between its sessions. The executive committee, in turn, was to choose an administrative committee, which could conduct an office and carry on the continuous work of the executive committee. This work was to consist of keeping in touch with, and to help organize state, county and city federations, also to answer any inquiries and assist the commissions of the Council in every way possible. The report also suggested that the work of the Council should be done by commissions elected from the denominational representatives. There were to be ten of these commissions as follows: (1) State and Local Federations, (2) Foreign Missions, (3) Home Missions, (4) Christian Education, (5) Social Service, (6) Evangelism, (7) Family Life, (8) Sunday Observance, (9) Temperance, (10) Peace and Arbitration. The report of this committee was unanimously adopted and the Council accordingly organized. The only other action taken at this meeting was to adopt the reports of the committees appointed by the executive committee to the effect that Home and Foreign Missionary Societies should cooperate, and also that in harmony with the Federal Labor Association, the Sunday before Labor Day should be observed as Labor Sunday; and that though national prohibition of the manufacture of alcoholic liquors

2. Ibid, 1499.
4. McFarland report Committee on Church Unity.
The sale of liquor was the ultimate aim, the churches should proceed carefully.

The actual work accomplished by this gathering was not so important as its moral influence. The nation saw that for once, representatives of the churches were met together to plan deliberately for continuous cooperative work. Rev. Frederick Lynch has an article in the Literary Digest in which he says, "We may well count it of high import to the futurity of Christendom that at least the Lord has got all the Protestant denominations in one room in mutual confidence and desire to serve together." Other writers were equally enthusiastic in their praise of the gathering.

From 1908 until 1913 very little was done in the accomplishment of specific tasks. The movement had to be put in motion but the first thing needed was to become accustomed to the organization. The Commissions had to become organized and acquainted with one another. As soon as they were organized they found that the first thing needed was to make scientific surveys of the fields in which they were to work, therefore they set about the task of planning for these surveys, none of which were made, however, between 1908 and 1912. There was one thing which the executive committee could begin immediately and that was the establishment of local federations, which it did through the committee on Federation. The Federal Council realized early in its life that the effectiveness of its work depended upon the activities of local organizations. The Commission on Social Service was influential, however, in getting a bill through Congress establishing a Federal Commission on Industrial Relations; this was accomplished through personal friends. So during this period the organization was perfected, state, county and city federations were established.

1. Editorial Current Literature, Vol. 46, 182-4
2. Lynch, Literary Digest, Vol. 45, 1330
6. Outlook, Vol. 102, 791-3
and legislation along social lines was encouraged.

In 1912 the executive committee of the Council met in annual session in Baltimore, Maryland, and adopted four articles as a statement of the purpose of the Federal Council, as follows: (1) to express the common conscience of the various churches in matters of general interest, (2) to coordinate and correlate the work of the various denominations and thus avoid duplications, (3) to inspire the formation of state, county and city federations and (4) to coordinate the work of these local federations in order to insure efficiency. The committee then adjourned to meet at the second quadriennial meeting of the Federal Council.

This meeting was held in Chicago in that year, 1912, and the report showed one hundred thirty-four federations organized, twenty-one of which were state, ninety-seven city and sixteen county. It was also reported that all the Commissions were organized and ready to take their scientific surveys. One of the Commissions, namely, that on Social Service, had begun its work by a study of labor troubles, but was not ready to make any statement regarding conditions. The Council had become accustomed to its organization and was ready to begin the work that it was hoped could be done. The fact that the organization had survived all criticism was worth while if nothing else had been accomplished. The Council elected for its next president Dean Shailer Matthews of the University of Chicago, a representative of the Baptist Church, and a prominent leader in the Council's work.

The next year, 1913, the executive committee, in its annual meeting, discussed the problem of cooperation in all missionary activities. The Edinburgh Conference and all of the missionary conventions had been agitating a definite plan of cooperation, consequently after due consideration.

1. American Year Book 1912, 740
3. Editorial Independent, Vol. 73, 1384
4. Lynch, Literary Digest, Vol. 45, 1330
It was decided by the Committee to call a conference on Inter-church
activities. The conference was called in that year and representatives
of the International Sunday School Association, the International Committee
of the Young Men's Christian Association, and the Young Women's Christian
Association, the Christian Endeavor, the Epworth League, the Baptist
Young People's Union, the Brotherhood of Andrew and Philip, the Brother-
hood of Bible Class Movements, the Laymen's Missionary Movement and the
Missionary Education Movement, were present. The result of the conference
was the appointment under the Federal Council, of a Commission on Feder-
ated Movements.

This Commission was to have advisory power and nothing more. It was
authorized to confer with missionary boards regarding all projected cam-
Paig, that harmony of action might be secured. Fred B. Smith was made
chairman, with Curtis Guild as secretary. The Commission decided that
the first thing it should do was to make scientific surveys of certain fields
The result of only one of these surveys is available at this time: this
is the one taken in Colorado. In that state it was found that there
were one hundred thirty-three communities with from one hundred fifty to
one thousand people, which were not provided with Protestant Churches,
while one hundred of these communities had no Catholic Church. There were
four hundred and twenty-eight towns large enough to have post offices but
with no churches; and whole counties were without any adequate religious
services. Over against all of this a town was found with four hundred
inhabitants and four churches, which were supported by home missionary
societies. This report shows a duplication of effort on the part of
missionary boards, and as a result, whole counties were neglected. The
Commission reported that the four mission churches cited, would never

1. American Year Book 1912, 740
some strong because of competition, while if three of the boards would withdraw their support one strong church might be established in that town, three other strong churches in the neglected communities, resulting a saving of money on the part of the boards, and the evangelism of people. Other surveys are being made and the Commission is of the Union that the results will be similar to those in Colorado. It is ped by the Council that these conditions may be changed and a cooperative work done in all missionary fields.

Growing out of these conditions just named, and due to local federations there has developed two forms of local church, the Federated and the Inter-
nominational. The Federated Church is an organization of two or more ak churches, each preserving its own ecclesiastical existence and onnection, with its own denomination, but the two as one local church set in one building, employ one pastor and thus maintain all of the services in common. It was found possible by thus cooperating to estab-
lish a strong and self supporting institution. There has also come the terdenominational Church, in which the members are still held as communi ents in their denominational churches but work and support the common organization.

The results then of the Federal Council of the Churches of Christ in America are: (1) National Interdenominational Cooperation for Missions and Social Service, (2) Local Cooperation, which has resulted in Federated and isterdenominational Churches. The culmination of the separation of Church and State in the United States, Union Evangelistic Meetings, which resulted the Union Organizations and Interdenominational Conventions and Confer-
ces, is Federation in Church Work. Some call this Federation "Church Unity at Work," at least Federation is the present status of the Unity problem in America.

2. Ibid.
3. Ibid. Des Moines a type but no available material.
APPENDIX.

I.

Congregational and Presbyterian Plan of Union Adopted in 1801.

Regulations as adopted by the General Assembly of the Presbyterian Church in America and by the General Association of the State of Connecticut (provided said Association of the state agree to them), with a view to prevent alienation and to promote union and harmony in the new settlements which are composed of inhabitants from these bodies.

First, it is strictly enjoined on all their missionaries to the new settlements, to endeavor, by all proper means, to promote mutual forbearance, and a spirit of accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational plan of church government.

Second, if in the new settlement any church of the Congregational order shall settle a minister of the Presbyterian order that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose. But if any difficulty shall exist between the minister and the church, or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists agreed upon by both parties.

Third, if a Presbyterian Church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arise between a minister and his church or any member of it, the cause can be tried by the association to which the said minister shall belong, provided both parties agree to it; otherwise by a council, one-half Congregational and the other Presbyterian, mutually agreed upon by the parties.

Fourth, if any congregation consists partly of those who hold the Congregational form of discipline and partly those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their sitting in one church and settling a minister; and that in this case the church choose a standing committee from the communicants of said church, and that the said standing committee of any church shall have the same right to sit and act in the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian Church.

On Motion, Resolved, that an attested copy of the above plan be made by the Stated Clerk, and put into the hands of the delegates from this Assembly, to be laid before the General Association, to be by them laid before that body, for their consideration and if it should be approved by them to be in operation.
II.

Report of Congregational Committee Annulling Plan of 1801.

Preamble: whereas, the plan of union formed in 1801 by the General Assembly of the Presbyterian Church and the General Association of Connecticut, is understood to have been repudiated by said Assembly before its adoption in that body of 1838, though this year acknowledged as still in force by the General Assembly, which met last in Washington, D.C.; and

whereas, many of our Presbyterian Brethren, though adhering to this plan and some of its provisions, do not, it is believed, maintain it in its integrity; especially in virtually requiring Congregational ministers settled over Presbyterian churches and Congregational churches, having Presbyterian ministers, to be connected with Presbyteries; and

whereas, whatever mutual advantage has formerly resulted from this plan of the two denominations, and whatever might yet result from it if acted upon impartially, its operation is now unfavorable to the spread and permanence of the Congregational polity, and even to the real harmony of these Christian communions;

Resolved, first, that in the judgment of this convention it is not deemed expedient that new Congregational Churches, or churches heretofore independent, to become connected with Presbyteries.

Second, that in the evident disuse of the said Plan according to its original design, we deem it important, and for the purpose of union sufficient, that Congregationalists and Presbyterians exercise toward each other that spirit of love which the Gospel requires, and of which their common faith is fitted to cherish; that they accord to each other the right of preëmency, where but one church can be maintained; and that, in the formation of such a church its ecclesiastical character and relations be determined by a majority of its members.

Third, that in respect to those Congregational Churches which are now connected with Presbyteries, either on the above mentioned Plan, or on those of 1808 and 1813 between Congregational and Presbyterian bodies in the State of New York, while we would not have them violently sever their existing relations, we counsel them to maintain vigilantly the Congregational privileges which have been guaranteed them by the Plan above mentioned, and to see to it that while they remain connected with the Presbyteries, the true intent of their original arrangements be impartially carried out.
III.

IV.
The Chicago Articles.

"In pursuance of the action taken in 1853 for the healing of the divisions of Christians in our own land, and in 1860 for the protection and encouragement of those who had withdrawn from the Roman obedience, we hereby assembled in Council; assembled as Bishops of the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different communions in this land, who, in their several spheres, have contended for the Religion of Christ: First, our earnest desire that the Saviour's prayer, 'that we all may be one', may, in its deepest and truest sense, be speedily fulfilled; second, that we believe that all who have been duly baptized with water in the name of the Father, and of the Son and of the Holy Ghost, are members of the Holy Catholic Church. Third, that in things of human choice, relating to modes of worship, discipline, or to traditional customs, this church is ready, in the spirit of love and humility, to forego all preferences of their own. Fourth, that this church does not seek to absorb other communions, but rather cooperating with them on the basis of a common Faith and Order to the discontinuance of schisms, to heal the wounds of the body of Christ, to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world. "But furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialist (those who have memorialized the General Convention on the subject of Christian Unity) can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles, we believe to be a substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men."

"As inherent parts of this sacred deposit, and therefore as essentials to the restoration of unity among divided branches of Christendom, we count the following to-wit:--

First, "The Holy Scriptures of the Old and New Testaments as the revealed Word of God."

Second, "The Nicene Creed as the sufficient statement of the Christian Faith."

Third, "The two Sacraments; Baptism and the Supper of the Lord, ministered with unceasing use of Christ's words of institution, and of the elements ordained by Him."

Fourth, "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."
V.

Content of the Scriptures as Adopted by Evangelical Alliance.

First. The Divine inspiration, authority and sufficiency of the Holy Scriptures.
Second. The right and duty of private judgment and interpretation of the Holy Scriptures.
Third. The unity of the God-head and the trinity of the person therein.
Fourth. The utter depravity of human nature in consequence of the Fall.
Fifth. The Incarnation of the Son of God, His work of Atonement for sinners, and His mediatorial intercession and reign.
Sixth. The justification of the sinner by faith alone.
Seventh. The work of the Holy Spirit in conversion and sanctification.
Eighth. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
Ninth. The divine institution of the Christian ministry, and the obligation of the perpetuity of the ordinance of Baptism and the Lord's Supper.
VI.

Resolutions Regarding the Purpose of the World
Conference on Faith and Order.

1. The true ideal of the World Conference is of a great meeting participated in by men of all Christian Churches within scope of the call, at which there shall be a consideration not only of points of difference and agreement between Christians, but the value of the approximations to belief characteristic of the several churches.

2. That while organic unity is the ideal to be kept in view, yet the business of the Commission is not to force any particular scheme of unity, but to promote the holding of the proposed Conference.

3. And that the questions for consideration should be formulated in advance of the Conference by committees of competent men representing various schools of thought. A committee was appointed to consider what questions must be settled, "before it can be decided how the World Conference can be convened, what its membership shall be, and when and where it shall be assembled; how such prior questions can be answered and how matters for consideration of the World Conference shall be ascertained and referred to the committees which are to study them; and how and when those committees shall be appointed."