

in a splendid saloon in the city, at a public dinner, at which the Duke of Cambridge, the brother of one or two of the late kings of England, presided. . . . I am invited to-morrow evening to Mr. Everett's, the American Minister's, and on the next day to a fashionable party, so you see that I am getting fairly drawn into the festivities of high life. . . . I imagined that I should feel much embarrassed in such circumstances, for a want of a familiar acquaintance with the usages and ceremonies and principles of etiquette which prevail. But I find that these ceremonies are, in fact, left pretty much to the servants, who are gayly dressed, and who make a great parade, while the ladies and gentlemen themselves act at their ease very much as they do at a party in F—. At all events, I determined to pursue my own plain, straightforward course, thinking it better to adopt without disguise the simple and unpretending manners of an American than to make myself ridiculous by blundering attempts to imitate English noblemen. I

have accordingly pursued this course, and have thus far no reason to complain of the manner in which I have been received.

A modest and wholly likable way of "waving the flag" and of disclosing, if not asserting, the gentle pride of this honest New Englander in being able to say *Americanus sum!*

This honesty of sentiment he displayed all through life. Although an ordained clergyman of the orthodox wing of the Congregational Church, he preached only for two or three years in his early manhood, and gave up the pulpit for teaching. Disputatious arguments about creeds were distasteful to him. His religion was one of conduct in this life, and he left the future to the future. Two or three years before his death he wrote to his brother: "We have had our day of active work, and have both been tolerably busy. Our preparation for the great change is, I trust, fully made, and we have nothing now to

do but to make ourselves as comfortable and happy as we can, day by day, with such sources of enjoyment as are within our reach. Worldly enjoyment, I mean; for while God continues us in this world, and conceals the other almost entirely from our view—in respect to its details certainly—I think we have a right to conclude that he intends that we shall occupy ourselves as much and as pleasantly as we can with such things as he now puts within our reach."

This was somewhat radical in a day when Calvinistic New England believed, or professed to believe, that this world is a thorny and narrow path which must be suffered and endured solely because of the glory to which it leads. This New England grandfather, whose influence entered directly or indirectly into hundreds of homes, was one of the pioneers in the movement which has transformed the gloomy Puritanism of Jonathan Edwards into the grateful naturalism of John G. Whittier.

# A Bridge Between Authority and Freedom?

By ELBERT FRANCIS BALDWIN

The Outlook's Editor in Europe

**C**HRISTIAN reunion? Well, and why not? Of late this query has been growing steadily, sturdily. In proof of it representatives of all the Christian world, save the Romans, are here in Lausanne.

**I**N 1888 the Lambeth Conference proposed a terse call to unity in the following quadrilateral:

(1) The acceptance of Holy Scripture as providing the final standard of faith.

(2) The two creeds, the Apostles' and the Nicene, as the statements of that faith.

(3) The Sacraments of Baptism and Holy Communion as the necessary ordinances.

(4) The historic episcopate as the basis of the ministry.

Later, in America, Bishop Brent started a world conference movement looking towards Christian reunion, and so eagerly was his broad suggestion taken up by those able to think ahead of the communions they represented as to elicit all kinds of support, financial as well as moral—the late J. P. Morgan contributed \$100,000 towards it, his son adding \$50,000. Various conferences

were held. To raise the fund to make this special Lausanne Conference possible, the Hon. Charles E. Hughes was made head of the Committee and the Hon. George W. Wickersham Chairman of the Executive Committee. During the past year this Committee raised \$160,000, the largest single gift, \$25,000, being from Mr. John D. Rockefeller, Jr. But the whole Christian world has participated in financing the movement. Most of the contributions have been in small amounts.

It was appropriate that Bishop Brent should preach the opening sermon here. I noted in it this parallel:

It is for conference, not controversy, that we are called. . . . Conference is a measure of peace; controversy, a weapon of war. Conference is self-abasing; controversy exalts self. Conference in all lowliness strives to understand the view-point of others; controversy, to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a co-operative method for conflict; controversy, a divisive method. I do not say there may not be occasion where controversy may be necessary. This is not one of them.

**T**HOSE who look to see an early merging of churches may be disappointed. Outward signs of difference will doubtless long persist—in some countries the black robe or soutane as aggressively as ever in evidence; in others, the Oriental tall hats and big, bushy beards; in others, the little old-fashioned white ties.

This picturesque mixture of uniformity one sees to-day in Lausanne streets. But it covers a prodigious sentiment for Christian unity. Hearts and minds have been stirred towards getting together as never before. At least, so say Bishops Manning and Perry, with whom I have just been talking.

This has been evident enough in the addresses already made, even if some hearers thought the Metropolitan of Athens and the Bishop of Bombay a bit provocative. But what would you? I even found one tender critic who thought the broad-minded Congregationalist, Dr. Cadman, slightly so inclined. I did not.

Fundamentalism and Modernism are bound to clash, however. Between the Catholic and the Congregationalist views of what constitutes a church are many

different ideas and some wearily wide spaces.

What has been necessary, just the same, has now taken place—namely, new proclamations of what is common in the various creeds, whether it leads or not to greater uniformity in form and ceremonials, so long as it emphasizes a new consciousness of religion as an impulse and standard of life.

**I**N the present Conference the participating churches are in no way bound by any opinions expressed by their delegates or by any conclusions reached by the Assembly.

In the discussions six main subjects have been before it:

The Church's Message to the World,  
The Nature of the Church,  
The Church's Common Confession of Faith,  
The Church's Ministry,  
The Sacraments,  
The Unity of Christendom.

The reports made by these sections are subject to review by a committee consisting of four Americans, with whom I have also talked (Bishop Brent; the Methodist Bishop Cannon; Dr. William Adams Brown, of Union Seminary; and Dr. Ross Stevenson, President of Princeton Seminary); of five Britishers (three Anglican bishops, the Congregationalist Principal Garvie, and the Methodist Dr. William Lofthouse); Dr. Merle d'Aubigné, of Paris; Professor Adolf Deissmann, of the University of Berlin; Archbishop Söderblom, Chief of the Swedish Lutherans; and the Metropolitan Germanos, of the Eastern Orthodox Church.

"The Church's Message to the World" is, of course, the Gospel, the source of the energy necessary to transform society. The Church comprehends our generation's thirst for intellectual sincerity, social justice, spiritual aspirations. But let us not forget, as the Methodist Bishop McConnell, in his superb address on the subject, reminded us:

It may be well for the ardent Protestant in particular to ask himself if the task of Christianity is now conceived in as wide terms as before the Reformation. Protestantism has not yet supplied effective substitutes for some agencies it cast aside. In those Middle Ages, which we now see were not dark ages by any means, the Church brought all human group relations under its sway. The Church intervened between warring nations and quarreling nobles, between feudal lords and serfs, between employers and employed, between wrangling individuals. That the Church was her-

self at times part and parcel of an oppressive rule, that she fell far, far short of her opportunities, no one doubts; but, nevertheless, the ideal of the Church was evident. It was to touch all phases of life with a redeeming impulse.

Protestantism was a justified revolt against an ecclesiasticism which tried to redeem men by fiat. . . . When Protestantism, however, laid stress exclusively on justification by faith, it opened the door to an extreme individualism which slighted the group contacts.

On "The Nature of the Church" Dr. Cadman's was a notable address. "Neither rampant individualism," said he, "nor negative sectarianism can forever set aside the corrective witness of the Church Universal." Yet, he almost shouted, "The test of the true Church is not conformity to type, but effectiveness in fulfilling the will of her Lord, and therefore that organization need not be of a single type."

Dr. Adams Brown, conducting the discussion, proclaimed at its close:

The Church of God is constituted by its own will, and not by other wills, consents, or beliefs of men.

Just as there is one Christ, so there can be but one Church. . . .

Divisions present obstacles to the accomplishment of the Church's task, which it is our duty, by God's help, to remove.

The report concluded by defining certain marks whereby the visible Church can be known:

The acknowledgement of the Word of God as given in the Holy Scripture.

The profession and proclamation of faith in God as revealed and incarnate in Christ.

The observance of the sacraments.

A ministry for the pastoral office; the preaching of the Word and the administration of the sacraments.

A fellowship in prayer, in worship, in all the means of grace, in holiness of life, and in the service of man.

This visible Church, in Dr. Cadman's words, is "the implicit or explicit Catholicism, which shall yet regain undiluted its original significance, because the Church is God's living organism who shall fulfill Christ's own promise that against her the gates of Hades cannot prevail, for hers is the deathless life of the Deity himself."

Then came the report on "The Church's Common Confession of Faith." It accepts both the Apostles' and the Nicene Creeds, adding that the several churches shall continue to make free use of such special Confessions as they pos-

sess. But, as the Anglican Bishop Gore reminded his hearers, reunion in any large sense would mean, when it came, the bringing together of the Roman Catholic and Protestant Churches, both of whom have always accepted both creeds. Yet, after their long centuries of alienation, a large patience on each side may be necessary.

As to the Church's ministry, existing forms differ, both regarding the functions assigned to the holders of the ministerial office and the mode in which the commission is conferred. Archbishop Söderblom, of Upsala, had a good word of advice regarding this, taken from the practice of the Swedish Church. What the priests and ministers are to a church so are the judges to a court. In 1907 at the Hague Conference, on the erection of a new Permanent Court of International Justice, the Powers came to an agreement on every point save one—the election of the judges. So it may be that Christian reunion will be established in every other respect before it is established in this respect.

On the sacraments the Orientals stood out strongly to-day for the mysticism surrounding their seven forms. Though important problems arose in connection with other rites to which the name of sacrament is put, it was thought wise not to spend the Conference's strength on these things, but on the perpetual obligation of the administration of the Sacraments of Baptism and the Lord's Supper.

**T**HE unity sought at Lausanne is not uniformity; indeed, diversity should be safeguarded. Yet the question arises whether, justified by historical circumstances, all the manifestations of the special aspects of Christian truth or practice, having rendered immense service to the Universal Church, can so easily in the future remain in the unity of the One Church. This problem, leading up to that of a central authority for Christendom, was not included in the Lausanne agenda.

Like its predecessors, so the present Conference shows that the problem of Christian reunion must needs be approached from different angles.

Fundamentally, as the title of the Lausanne Conference indicates, Christian reunion is a question of Faith and Order, but practically and for a very long time to come, the main accent on Christian reunion must be laid on the application of Christian principles in all the ramifications of individual and social life. We must have force in conduct.

Lausanne, August 18, 1927.



# The Chinese Scene

By STANLEY HIGH

THE poster on the cover of this issue of The Outlook inevitably appears on every one of the "Patriotic Shrines" that have been erected throughout Chinese Nationalist territory. At 8:30 o'clock on every Monday morning, in schools, Government offices, and in many places of business, Nationalist China joins in a service of respect at these altars. The ceremony is simple, usually including a three-minute period of silence before the photograph of Dr. Sun Yat-sen and a repetition of his last will, which is printed below it.

The will, delivered to one of Dr. Sun's closest friends a short time before his death, is a central part of every Nationalist pronouncement. A translation of it is as follows:

"For forty years I have been engaged in the democratic reconstruction of China. It has been my cherished aim to elevate China to a state of

freedom and independence. The experience of these eventful years has deeply convinced me that in order to attain this great end we should and must enlist the support of the common people at home and gain the sympathetic co-operation of those nations which are treating with us on a basis of equality.

"The revolutionary movement has not yet succeeded. It is imperative that all my fellow-workers, basing their efforts upon my 'Reconstruction Plan,' 'Outline of Reconstruction Policies,' and 'The Manifesto of the Kuomintang at the First National Convention,' do continue to exert their ardent energies toward the achievement of our common cause. Lately we advocated the calling together of a People's Convention and the abolition of unjust treaties with foreign nations. Attend to them with vigilance, so that they may be realized in the shortest possible time."

THOSE who forecast events in China share the certainty in common that their prophecies, soon or late, will be confounded. Of the countless predictions that have been put forth in the last few months with a show of reason, only one can be safely repeated. What will happen next the wisest "China Hands" or the most intimately informed Chinese will hardly dare to say. It can only be said with certainty that something is bound to happen; and, with somewhat less assurance, that the happening is likely to be unexpected. For these reasons the news from China, however distressing, is seldom dull. Events unroll—or unravel—rather after the fashion of a first-rate drama than as contemporary history. And just at present the plot is more than ordinarily obscure.

AT his ancestral home in the hills of Chekiang Province, Chiang Kai-shek, late Generalissimo of the Nationalist armies, has found temporary release from war and its burden of intrigue. Somewhere near the northern border of Honan Province, his army well trained and his treasury depleted, General Feng Yu-hsiang, a professed Christian, continues to make pledges and to fail to fulfill them. Farther north—or so it is reported—Michael Borodin, master plotter on behalf of Soviet Russia, is journeying by motor caravan across the Gobi Desert toward the line of the Trans-Siberian Railway and Moscow. At



The widow of Dr. Sun Yat-sen. She plays an active part in Chinese affairs