

# The Fraternal.

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LITERARY CONTRIBUTIONS for the FRATERNAL should be addressed to the Editor, Rev. F. C. SPURR, Regent's Park Chapel, N.W., and all other communications to the Secretary, Rev. E. D. deRUSSETT, Baptist Church, Harrow.

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## The Preaching of the Cross

(AS AFFECTED BY THE WAR).

By REV. B. G. COLLINS, A.T.S., Bluntisham.

**I**N the first book of "The Faerie Queene," Spenser describes the desperate duel between the "faithlesse Sarazin," Sans foy, brother of Sans joy and Sans loy, and the Red Cross Knight. But, doubtful for a time as was the 'hanging victory,' the knight was proof against the deadliest attacks of his foe by virtue of the symbol on his shield.

'Curse on that Cross,' (quoth then the Sarazin),  
'That keeps thy body from the bitter fitt!  
Dead long ygoe, I wote, thou haddest bin,  
Had not that charme from thee forwarned itt.'

The War shattered many fair illusions, and tore into shreds the feeble sentimentalities which in many quarters had passed for the Christian faith, but in compelling a return to the moral realism of Calvary it revealed the strength of the religion of the Cross. It may be, as Hankey says in a profound word, 'Christianity survives because the Cross symbolises the problem of pain, and because its metaphysical implications have never been finally settled.' It is nearer the truth to say that a religion which sets the sign of the Son of Man in the heavens, which places the Cross within the Godhead, answers to the ultimate

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needs of the human soul as deep answereth unto deep. When men on a blood-stained and tear-soaked earth lift their challenge to the God who is over all, He shows them His hands and side. It is no solution of the mystery, the gesture of the Cross, but it is the assurance of a divine fellowship in grief and pain. No minister who has had to deal with stricken hearts during the war—and who has not?—but has imparted, and himself derived comfort from the Cross. For such times as those through which we have lived nothing less than a crucified God was sufficient, and it was the strength of our religion that it had such a God to proclaim.

In writing of "the preaching of the cross as affected by the war" one can only record a personal experience, the revaluations or re-emphases which took place during the "death grapple in the darkness" in an individual ministry. On different minds the War will have made different impressions, and their interpretations of the cross in the flare of the War will have been different. In what follows there is set down briefly, not in order of time or importance, the significances of the cross to one preacher as they presented themselves to his mind, and through him to those to whom he ministered.

Perhaps the very first question that met the religious teacher on the threshold of the war and grew more clamorous as the gloom deepened, was the old question as to the power and goodness of God. Where was He and what was He doing to permit such havoc of evil in His own world? "I can forgive God His anger though it destroyed nations" said Chesterton once, "but I cannot forgive Him His peace." In some form or another the challenge was sounded on every side. The reply that God had given men the awful gift of freedom and could not interfere without destroying them as men did not suffice. It left us alone with our terrific responsibility, and it was the thought that God, with His infinite resources, stood aloof when the world had need of Him that was intolerable. To one mind the only answer consistent with faith in a living God was that He inspired and shared all heroic effort for the right, and was in the world under

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the same limiting conditions as ourselves. The idea of the self-limitation of God, His submission to finite conditions, is involved in the doctrine of the Trinity in which the Second Person is the immanent Life of the universe, in the world "as in a body," as Athanasius said. The dogmatism of William James, ("I believe the only God worthy of the name must be finite"), and—with a difference—the fervent apostolate of Wells, are, so far, not inconsistent with the ancient faith. But the Cross moralises the divine immanence, reveals its dynamical nature. It is so God is in the world of humanity, as One who truly suffers, truly resists evil, and sees before Him the joy of ultimate victory. A God who can be Incarnate and crucified is a God who can be finite, and if His presence in the world is to be interpreted by the Cross, where He breaks into visibility, then He is One who is no more onlooker at the human spectacle but is Himself the Leader in man's tremendous warfare. Never, in the light of the Cross, can man say to Him what Henry IV. said to the tardy Crillon, "We fought at Arques, and you were not there!" To the question Where is God? the cross answered—"Here in the dust of earth's great conflict, striving even unto blood, not clothed with an omnipotence which is meaningless in the moral realm but with a passion for righteousness which keeps Him at our side."

Then again the Cross illumined all the sacrifice which was being made for righteousness. It has been made a matter of reproach to the Church that it had not preached the virile virtues which shone in the trenches, that it did not appeal to the heroic in men. The answer to the charge is surely the multitude of young spirits who, in the early days especially, responded to something greater than their country's call, and put right and humanity before all else, because in our churches they had learnt Christ. And the same is true of many "objectors" who, interpreting His will differently, chose obloquy and suffering at home and in their way served the same high and Christian ideals. Both learnt the duty of sacrifice for great and worthy ends, and both caught their Vision, in the Church. But the

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actualities of the war translated the abstract into the concrete, and sacrifice for the world's redemption became the reality of experience, the clear law of Christian life. There were times when the passion of Christ seemed to be reflected in the sufferings, so nobly and willingly borne, of parents and sons, and when the inscription on the too-frequent In Memoriam cards concerning the Greater love seemed not irreverent. In some deep sense the Cross extended itself, and all who gave of their best, were associated with Him whose sign it is. As time went on and the Vision was dimmed, and the War lost its idealism and became more and more a struggle for Power, the association became more difficult. But the truth was too present to be forgotten. And there remains the reinforced conviction that only through sacrifice can the world be saved, and that all sacrifice for that great end is illumined by the Cross. Christians must have fellowship with the sufferings of their "Invisible King."

So far one has written only of the general effect of the war on the preaching of the cross. There came a time, however, when deeper questions were raised, and the old message of the Cross came with a new insistence. The war was avowedly a war for righteousness, a struggle for the supremacy of conscience in human affairs. The daimonic power of evil was manifest in flame, and it was the very soul of humanity that was in peril. It was the realisation of the vital moral issues that recalled many of us from idyllic dreams of "progress"; and preachers who had specialised in the "wooing note" discovered a Puritan sternness as they denounced the sin of Germany and proclaimed righteousness and judgment to come. But assurance in the presence of so tremendous a danger depended absolutely on the conviction of the holiness of God, and that His holiness was adequate even to this moral catastrophe. The war did not give that assurance at its beginning, or during its course, or in its end. The evil that had grown to such awful strength was itself a challenge to moral faith. The unclean spirits of greed and lust that accompanied the war and which

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have left their mark on all the nations, though not on all equally, revealed the evil in all. And at the end, if Germany has been defeated, it cannot be said that righteousness has triumphed. Peace comes with bleeding feet and wings bedraggled in the mire. It is only in the most general sense, and by deliberately ignoring a thousand facts, that one can claim that conscience, and therefore God, has been vindicated. His judgments may have been abroad in the earth, but Belgium and Serbia and millions of innocent sufferers in every land raise stubborn questions as to their incidence. The righteousness of God cannot be established by war, even a just war. And yet it was faith in the divine righteousness that sustained the spirit through the pitiless years, and sustains it still. But it was not a faith based on the fortunes of the war, but on the cross of Christ. Certain words of the apostles seemed to glow with new significance when events were most challenging—"He set Him forth for the shewing of His righteousness at this present season." Other words from diviner lips received a fresh emphasis—"Now is the judgment of this world." The vindication of the character of God was in that tragedy which was greater than Armageddon, when the worst that was in man grappled with the best that was in God, and the holy love of Christ triumphed on the Cross. The true and final judgment of God on sin was there and not on the ambiguous battlefields of Europe. It was there that history was made and the future was secured. It is difficult to write, in a small compass, of all that this meant to one preacher, but more and more he found his faith in the holiness of God re-established by the Cross. A God who was adequate to Calvary was equal to any moral situation, and the cause of pure righteousness was safe in His hands. Christ was preached as the "righteousness of God."

And more than ever the Cross as the manifestation of the divine forgivingness was realised as the one hope for the world. There were times when it was difficult to pronounce certain words, "love," "mercy," "pardon." Evil had grown apocalyptic, and from unsuspected depths in humanity there had poured

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forth such a flood of cruelty and crime that no room was left for aught but righteous wrath in any decent soul. And yet, clear though the issues of the war were, and unqualified as was our condemnation of the hideous practices of which the enemy was guilty, increasingly one felt that all the nations were implicated in the real origins of the catastrophe, and all had contributed to make a world in which such things were possible. Germany had been more terribly logical than others, had been more courageous in her sin, but her Act only revealed as by a flash of lightning the precipice towards which all the people were hurrying with their materialism and forgetfulness of God. The immediate guilt was hers, but the wider guilt is hers and ours. It was the condition of the modern world which was manifested in and by the war. And in that condition every soul is involved, and for it each in his degree was and is responsible. The general evil ran back into the personal sin, and forgiveness became a necessity if there was to be any hope. And again the Cross came to its own. If there is forgiveness with God—and without it what future is there for the world?—then it is a forgiveness such as the Cross reveals, a forgiveness which comes to us through the Blood that testifies to His righteousness, a forgiveness which is God Himself striving with human sin still, and ever seeking, at infinite cost to Himself, to redeem us all. In spite of all, it is a forgiven world, for God is in it as, in Christ, He was on the Cross. If that were not true then there is nothing before humanity or any of us but a darkening and deepening despair. So one preached to the consciences of those who started back from the Brocken shape that appeared on the clouds of the war, and while pressing its individual message of hope he strove to apply the gospel of forgiveness to the situation as it developed from month to month. Without forgiveness—not the sentimental ignoring of the past which minimises sin—but such forgiveness as the Cross reveals and which must inspire its believers, there can be no true peace on earth.

About Easter-time there appeared in the German paper *Simplicissimus*, notorious for its bitterness and savage satire, a

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cartoon before which one could only bow the head in silence. It depicted a bare, desolate landscape lying under a leaden sky. In the distance the horizon was one wide flame, and the leaping destruction was rushing forward with irresistible violence. But in the foreground there rose a Cross with the Saviour outstretched upon it. And round its foot was gathered a crowd of haggard and desperate men and women who lifted beseeching hands to the Figure who hung there. And beneath the picture there were the simple words "Back to the Cross." It was the message of Simplicissimus to the German people, a message which must awaken hope within every heart which yearns for their redemption as for the redemption of all the nations into a new and holier world.

It was the message of the war.

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## CHRISTIANITY AND INDUSTRIAL PROBLEMS.

Some Notes on the Report of the Archbishop's Fifth Committee of Inquiry.

By REV. J. C. CARLILE, D.D.

ONE of the results of the National Mission of Repentance and Hope is the production of five reports prepared by the Archbishop's Committees of Inquiry. They are of great interest and value. Those who chose the subjects no doubt had sufficient reasons for omitting a report on the Drink Traffic. Perhaps that is to come later. Four of these reports are directly concerned with the Church of England. The one under consideration has a wider outlook; but unfortunately it is not equal to some of the others.

"Christianity and Industrial Problems" covers a great field and to work through it in a report of 140 pages is a great achievement; but almost sure to lead to disaster, because of the necessity of the dangerous practice of generalising. The Report has

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been hailed as one of the most remarkable documents ever issued by the Anglican Church. In some quarters it has been described as the Church's profession of faith, and accepted as evidence of a conversion very thorough, though very late. There is certainly nothing like it in the long list of ecclesiastical commissions. But upon close examination and a third reading, the hopes to which it gave rise grow dim, and we confess to a certain feeling of irritation.

The Archbishop, in his Foreword, makes it very clear that the five reports "are not official documents." He adds "Whether we accept the conclusions or not they have the high authority which belongs to the opinion of specially-qualified men and women who have devoted long months to their elaboration. The roadway to right knowledge and effective action, is now open." If His Grace means that "the roadway to right knowledge and effective action" was not open until the issue of this report, he is far more lacking in knowledge than those who know him would have supposed. For many years the Fabian Research Department and a host of social workers, have provided the elements of knowledge, and experts have pointed the way to effective action. The Church cannot be excused on the ground that there was any doubt as to obtaining the knowledge or the action that should be taken upon it. The Archbishop very properly remarks: "We shall not all agree about the various recommendations. We want critics as well as advocates." There is always hope for the Church that wants "critics as well as advocates."

### WHO IS COMMITTED BY THE REPORT?

A document so important should be backed by strong authority. The names of the Committee are interesting: we recognise a number of men who have earned the right to speak authoritatively. At the same time the Committee represents such contrasts that it is impossible for it to produce anything else but a compromise, which can hardly be pleasing to any of its members. It would be possible to mark off the parts of the Committee's findings influenced by Mr. Lansbury. The Master of



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Balliol has contributed what is really the most useful part of the report: "Some historical illustrations of Christian thought on social relationships." We wish Mr. A. L. Smith would elaborate this part of the work. It is full of valuable material. Of course the quotations are specially selected and might be matched by contradictory statements from contemporary writers. At the same time it is a very useful piece of work.

The Committee takes responsibility up to a certain point. The Archbishop accepts no responsibility except for writing the Foreword. It is clear that the outlook is not that of the rank and file of the clergy. It certainly does not represent the view of Capitalists or of Labour men, except so far as these are compromised in a general statement.

### TO WHAT ARE THE WRITERS COMMITTED?

The analysis of present-day conditions is good so far as it goes; but it does not go far enough to be of any vital importance. Its affirmations concerning the Christian Faith have been made more effectively. Its analysis of the symptoms of disease in our corporate life is good, but unhappily not new. The remarkable thing about the report is that it comes from a Committee of the Established Church.

(1) It is rich in confessions. It is a good thing to find the Church approaching the mood which will enable her to assume the sack-cloth and ashes. The matter of repentance is in part an undue subservience of the Church to the possessing, employing and governing classes of the past; but perhaps the Church's deeper fault may have been a want of faith in its own principle, the principles of the Master's teaching. The Committee are well aware that there is much in the report which will come to many Churchmen as an unwelcome challenge and demand; but it represents the belief that the time requires a new beginning on the part of the Church in defining its attitude to the economic and social life of the nation.

That is a great confession. It should be accepted in the spirit in which it is made. It recognises that Christians have a corporate responsibility for seeing that all members of society

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have the opportunity of a good life. How that opportunity is to be secured to them is, of course, a matter about which opinions will differ; but there can be no difference of opinion as to the duty of seeing that it is secured.

(2) At the conclusion of the article on "Urban Life and Industry" it is asserted that: "The fundamental evil of industrialism is that it encourages competition for private gain instead of co-operation for public service." Do the writers intend this as their confession of State ownership and control? Does "Co-operation for public service" mean Socialism, or is it simply a manipulation of words enabling different schools to read into it their own views? The chief objection to the Report is its want of definiteness. To be acceptable such a document must neither be too abstract, and merely lay down general principles, which may easily mean little or much; nor be too concrete in detailed practical recommendations. We wish the writers had taken their courage in both hands and said straight out what they thought. What is the use of conclusions such as these: "A disposition on the part of some of those engaged in industry to seek their own advantage at the expense of the community, by unduly limiting the output, raising the prices, or deteriorating the quality of work which they perform." "Conditions of poverty do not arise from individual defects or national scarcity, but exist side by side with excessive riches." "An organisation of industry which creates a condition of insecurity among the workers, and which makes their livelihood precarious and uncertain." "An attitude of mutual antagonism and suspicion between the different classes engaged in industry."?

These evils are fostered by the fundamental wrong of modern industrialism, and encouraging competition for private gain instead of co-operating for public service. But what do they teach us? What help do they give in constructive thinking? An ordinary Fabian pamphlet would give all that and more in a page. There was no need for a Committee, well weighted with Bishops, to spend months to arrive at those conclusions. Any intelligent Trade Unionist or member of the Workers' Educational Associa-

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tion would have run off sentences very similar in an ordinary conversation.

(3) The conclusions are very good, but unhappily they do not carry us far. The report repudiates the idea that Christ, and the religion of Christ, have no voice upon Industrial questions. It affirms: "All that concerns human progress and welfare is felt to be of value and meaning in the sight of both God and man." The Committee affirms that the religion of Christ "was uniquely fitted to supply all human need, and not least its social form, with deepest principles, and with driving-power, and with the strongest safe-guards against the dangers that threaten them from human weakness and fault."

That sounds admirable, but what does it mean? The Committee should have said what these principles are, what the nature of the driving-power and the character of the safeguard. The Report suffers from being cast in the sermonic mould. It is quite true "The man who has Christ's example before his eyes, to whom Christ's Cross is the symbol of self-devotion, of discipline, of public spirit, of moral fearlessness and courage, is the man to make the true citizen of a free state." But the Committee is well aware that such a man needs instruction before he is of any use in dealing with industrial problems or any other problems; and this Report might have done so much to provide the instruction necessary. It is good to know that on the part of the Church a serious and widespread effort is being made to search out and acknowledge its own faults and failures. It is a great call that we, in this day of world judgment, should not only hold the Faith, but re-order our life, social as well as personal, in accordance with its principles.

The Committee is to be congratulated upon a great effort.

Those who wish for definite leadership should consider other documents; as, for instance, the Whitley Report, or the Memorandum on the Industrial Situation After the War. The bibliography given by the Committee is very good, but there are serious omissions.

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The Industrial problems may be divided into the Emergency problems and the Constructive problems. The need of the moment is the settlement of the former; that means, the finding of employment for demobilised men; the prevention of the lowering of wages, owing to the glut in the Labour market; settling men on the land; a large scheme of immigration; and the direction of new industries.

The Constructive problem is far-reaching. It is mainly concerned with efficiency on the part of the worker, and scientific management on the part of employers, with a regulative power held by the state. It should begin in the Primary schools, and go right through a system of vocational training, so that, as in the old days, every boy should learn a trade. It embraces labour-saving by more intelligent methods of work, and the introduction of labour-saving appliances. It necessarily deals with Home and Foreign markets and is fundamentally concerned with Land problems.

The fundamental problem requires an examination of the essentials of industrial welfare. The key-words are; Increased production; Increased saving; above all, Increased confidence between the classes. It is necessary plainly to say to Labour that a great number of men are profiteering just as much as the multiple traders were during the War; they are not playing the game by other sections of the community. Trade Unionism has given place to a sort of Industrial brigandage. Great organisations threaten the general strike just as much as the highwayman used his pistol and demanded money or your life. There is an accumulated sense of injustice, which Labour is working off; a new consciousness of power which is full of danger.

The line for the Church to take is to remember that nothing is mended by meddling. The best systems will fail unless we have the right spirit. The pulpit, by proclaiming brotherhood and the fellowship of the Church, by living Brotherhood, may do its best work. Study classes dealing with social subjects from the Christian point of view, might be extremely useful. The need is not for slobber sentimentality, or platform platitudes; but for clear vision, hard thinking, informed judgment, and the right spirit.

J. C. CARLILE.

**THE FRATERNAL.****DUTIES AND OPPORTUNITIES UNDER THE EDUCATION****ACT.**

By REV. DR. WHITLEY, M.A.

**W**ITH 1st August, another large part of this Act becomes operative, and from that date the Local Education Authorities may hand in their schemes, the latest date being 31st March, 1920. For the first time, education is to be deliberately planned as a whole in each county, and the whole population may take some share in the planning. The County Council is to consider the returns made by every school, proprietary and private included, as well as colleges like Marlborough. Then it is to draw up a scheme, showing the ideals aimed at, the alterations desirable in existing institutions, the new schools needed. It must not only co-ordinate all schools, but must look ahead and arrange for development. Especially it is to link up elementary and advanced education, must plan for two new types of school, full time till the age of 16, half-time daylight till the age of 18. It must supply and train teachers, of whom tens of thousands are wanted. It must see to the health of children, it must arrange to transport children to school where the appropriate school cannot be built near the children.

A scheme once adopted may prove hard to change in its main provisions, so it is all important that it be on the right lines at the start. We have now one of the greatest opportunities that can ever occur, to help form the conditions for the education of generations to come. If some cannot think of anything except the flagrant injustices in the Act of 1902, they must be left to weep; it is time for men to work. We have the opportunity to be constructive rather than merely critical. Here are some of the points to consider, and bring to the notice of committees drafting our new schemes.

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Has the county enough Secondary Schools; if not, where ought they to be placed so as to be readily accessible? Which are the best sites for the new Central Schools; what Baptist Sunday schools can be lent or hired till the County has time and money to build? What sort of management is desirable, local or more centralised, how should managers be chosen and kept up to the mark? How is school attendance to be ensured; what is the staff of attendance officers and nurses; how do the magistrates enforce the law? Is the scale of salary offered in the least adequate to attract men to the profession? This may lead to a scrutiny of the division-lists in the Council and in the Education Committee, and the putting up of new candidates. What are the peculiar needs of the county, and how are they to be met?; we do not want anything like uniformity between Devon and Durham, Lancashire and Lincolnshire. Is there a proper supply of doctors, dentists, nurses? Are schoiarships provided to carry a promising pupil right into a university? The committee to draw up a scheme must take into account all neighbouring authorities, and not isolate the county.

Are you on that committee? Are you talking to members on that committee, bringing relevant facts, raising and widening their ideals? Buy the scheme when it is drafted, discuss it privately, call a meeting to discuss it, submit any amendments, consider any others submitted, and see that the public understands what is proposed .



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### A PLAIN MAN'S THOUGHTS ABOUT RE-UNION.

By THE REV. EVAN WILLIAMS, Newport, Mon.

I T was not with the idea of saying anything new upon the question of union with the Anglican Church that I agreed to write about it in the pages of the "Fraternal," but with the thought that it might not be without a certain value that one of the rank-and-file should stress one or two matters which appear to him to be charged with decisive significance for the controversy which is now engaging so much attention. It should be possible to consider the problem without impugning the motives or doubting the fidelity to Free Church principles of trusted leaders who have been investigating the possibilities of reunion with the representatives of the Episcopal Church. So long as we observe the law of Christian charity, it will be a gain to the cause of truth if we speak our minds without ambiguity. I purpose doing this.

I share to the full the intense longing for union which marks the religious life of our day. I hope to see before many years have passed away the ideal of a great Free Church of England realised. I am prepared to give up much that I once valued so that the dream may come true. If the conditions which obtained in 1914 justified our thinking of it seriously, the conditions prevailing in 1919 appear to me to make it imperative. Let it come with all possible speed, for the gravity of the hour speaks to the hearts and consciences of Free Churchmen in tones imperative and insistent. Intense eagerness sums up my attitude, and my spirit is impatient of delays.

But when the question of our future relationship to the Anglican Communion comes to be faced, I find myself in a totally different mood. I frankly confess that I cannot bring myself to regard union with the Church of England as a serious proposal for the simple reason that the indispensable condition preliminary to union is altogether wanting. The prerequisite of union is comradeship, with a deepening knowledge of, and love

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for, each other, and until that is forthcoming all talk of union is a mere beating of the air. Why is the union of the Free Church denominations regarded to-day as having a place in the realm of practical politics? Why do we think it possible? Because all along the way we have not allowed denominational barriers to keep us altogether apart, while for twenty years we have fraternized freely in a common federation, with the result that fuller knowledge has brought deeper love and bred mutual trust. The dream of union is the natural and inevitable result of the deeper fellowship we have had together. No union that is worth having can come in any other way. Real union which is the work of the Spirit of God is the fruitage of love.

Can it be seriously maintained that the time is ripe for any form of union with Anglicanism in view of the undeniable fact that we have not yet begun to have comradeship with each other? The Anglicans have no dealings with Free Churchmen. Here and there a broad-minded clergyman goes out of his way to cultivate fraternal relations with the Free Church minister, and supplies the exception to the general rule of polite exclusiveness which appears to be the hall-mark of Anglicanism. Under the pressure and impact of the war the idea of a religious rapprochement has obtained a pretty wide currency, and the best men in all denominations are properly taking fresh bearings in the light of the altered conditions of the world. This is all to the good and is surely welcomed by all who seek first the Kingdom of God. Still for all that the Vicarage and the Manse might as well be in two different worlds for any real interest they take in each other. It would seem to be an axiom that such a state of thing must be entirely changed before any kind of union can be thought of. Isolation must give place to fellowship. Patronage must give way to the intercourse of spiritual equals. The present frigidity must be displaced by the warm and genial atmosphere of brotherly love. Let us first get to know each other. I cannot in any real sense be said to love my Anglican neighbour, because I do not know him. I really want to know him, but he will not give me the chance. I only



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meet him once a year on the platform of the Bible Society, and then, as a rule, the table is between us. If he will not give me the opportunity of cultivating his acquaintance, what good purpose can be served by discussing a proposal to live with him?

The Bishop of London the other day sought to justify his discouragement of a projected interchange of pulpits on the ground that it was the wrong course to pursue. I am sure he is quite sincere; but to ordinary mortals it is simply inconceivable that any man should fail to see that the removal of the barrier which makes interchange of pulpits impossible would promote that very spirit of Christian fellowship which he himself eloquently assures us he so much desires. It appears that he prefers that the investigations of the possibilities of union should be confined to properly appointed representatives of the various religious communities, and that they should run no risk of being compromised by the fervent apostles of a facile fraternisation within the Church who would offend against its time-honoured conventions and traditions. Some of us are driven to the conclusion that the Bishop is at the tail of the movement which we should like to see him leading. The Anglican clergyman who wants to invite the Free Church minister to preach in the parish Church is following a truer spiritual instinct. We need to know each other, to cultivate a friendly spirit, and to enable our people to appreciate the significance of the fact that notwithstanding our differences we hold in common the central verities of the Faith. Who can estimate the cumulative effect which this interchange of pulpits has had upon the Free Churches? It has brought us into touch with each other. It has cemented the foundations of friendship. It has generated an atmosphere of loving comradeship. It has made union thinkable. The same effect would be produced in time in regard to the relations between Anglicans and Free Churchmen. If the Bishops desire to promote the cause of Christian union, they can do nothing better than remove forthwith the ban upon the pulpits of the Establishment.

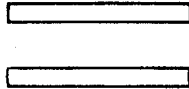
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Let us first be friendly! What is the use of praying for union if we forget to be neighbourly? If union is to come, it must be born of love and not of resolutions passed in committees. Courtship must precede marriage, if the marriage is to be a happy union. Arranged marriages have too much the character of a venture. The risk of a mésalliance is great. Let the young people meet freely, if you sincerely desire to see them happily united. Give the coy maiden and the bashful lover opportunities for intercourse. First friendship, then love, then union as the fruitage of love. The Bishop of London in refusing permission for interchanges of pulpit, is acting the part of the gruff old father who informs the aspirant for his daughter's hand that he is compelled to withhold permission for him to pay his addresses to her, but if he means business, he is prepared to discuss matters with his legal representatives! "Behold, I show you a more excellent way." Let love do its own work.

When we have had a generation of friendly feeling and co-operation, union with the Anglican Church may become a working proposal. It is not that to-day. I refuse to discuss living with people who persist in keeping aloof from me. Indeed, I don't know that I want to live with them. I am reminded of the old Scotchwoman who received the news that her son had been taken a prisoner in war and was kept chained with other men. Her words revealed insight as well as sympathy: "God help the poor laddie who is chained to our Tammas!" Which of us would be Tammas perhaps it would be difficult to say. But as things are we shouldn't be happy together, because we do not love each other, and we do not love each other because we have no real knowledge of each other. I am not eager to live with Anglicans just yet because we are not on speaking terms. Yet I want to be, for they are a people worth knowing, and I venture to think they will find we are worth knowing too. I want their friendship, their co-operation, their love, and I seek opportunities for their cultivation. When I have these, I shall need no convincing that the day of union is drawing near.

**THE FRATERNAL.**

But there are Christian Churches in this land with whom it should be possible to unite very soon. The union of Baptists, Congregationalists, Methodists and Presbyterians is possible. There are difficulties in the way, but they are not insuperable. We love one another. We need one another. The grave conditions of our country call upon us to close up our ranks. Most of the old controversies which justified separation are dead; the others are dying. We can maintain our distinctive witness to the truth and retain our individuality unimpaired while yet living together in federal union. Then let us do it. This, I respectfully submit, is the question which presses. Living in such a union, we can still clasp the hand of the Anglican whenever he can bring himself to stretch it forth, and in another generation our children may see a still greater union.



“Social Disorders and Social Progress in the light of Jesus Christ,” is a new volume just published by the Editor