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THE CONTRIBUTION OF RECENT CHURCH UNION
MOVEMENTS ON MISSION FIELDS TO THE
ESTABLISHMENT OF A UNITED CHURCH
IN THE ANGLO-EGYPTIAN SUDAN

By

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INTRODUCTION

A. Subject

1. Subject Stated and Explained

"That they may be one"¹ was Christ's prayer for His followers in the only recorded prayer of His we have. But we see His followers divided into many churches throughout the world. Since the beginning of this century, however, there has been developing a movement, commonly called the "ecumenical movement" which is interested in the union of the churches. It is not truly ecumenical since the Church of Rome has thus far taken no part in it. Much of the impetus of this movement has come from the interest on the part of the churches known as the "younger churches"--that is the churches in Asia, Africa, and other parts of the world resulting from the foreign mission work of the churches of Europe and America.

We purpose to study "the contribution of recent church union movements on mission fields to the establishment of a united church in the Anglo-Egyptian Sudan." In other words, we plan to study the experience of these younger churches, especially in India, China, and Japan and try to learn how we can avoid having denominational churches in the Anglo-Egyptian Sudan.

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1. John 17:11.

2. The Subject Justified

In Europe and America some of the denominations are national; that is, we have Scotch Presbyterians and American Presbyterians, or English Methodists and American Methodists, which though separate denominations have much the same doctrine and church government. To some extent denominationalism in the Protestant churches has resulted from national background. Niebuhr recognizes this in his study of the social reasons for the development of denominations:

"The spirit and the doctrines of Lutheranism derive not only from the New Testament but also from Luther's German temperament and from the political condition of the church of Germany. Calvinism was no less influenced in its temper and theology by national character and by the interest of the economic class to which it especially appealed." 1

Although that may be some justification of denominationalism in Europe or America, and although the United Presbyterian missionaries with their Scotch names might be expected to belong to a Presbyterian church, that does not excuse our carrying these divisions of the church into the new churches being born in Africa.

The Right Rev. V. S. Azariah, D.D., an Indian Bishop of the church of India, Burma, and Ceylon, is quoted as saying:

"I am an Anglican because of geographical conditions rather than because of theological belief. Because my family lived in a district where the Church of England

1. Niebuhr, H. Richard: The Social Sources of Denominationalism, p. 16.

carried on its work, they joined that church when they became Christians, and so I was brought up in that church. Had my family lived in another district, I might just as well have been an American Congregationalist or a Scotch Presbyterian."¹

The same sort of thing might be said by a Christian in the Sudan. The missions early agreed upon a limitation of territory so that throughout most of the country a Sudanese Christian's denominational allegiance would be determined by geography. A Shulla would be a Presbyterian and an Azande would be an Episcopalian simply because the United Presbyterians work among the Shulla tribe and the Church Missionary Society among the Azande. But both the Anglicans and the United Presbyterians are working in the tri-city² capital center, and there denominational lines are a stumbling block. As it is now, members of the church of the Church Missionary Society³ would be served communion in the Evangelical Church. But their own church polity would not permit them to take it. If there were special reasons for doing so, the Anglican priest would serve the communion to a Presbyterian but would not do so under ordinary circumstances. And yet both groups are known to the Mohammedans as Christians, and many would even speak of them as Evangelical Chris-

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1. Banninga, John J.: Can the Churches Unite, a collection of papers prepared under the auspices of the World Conference on Faith and Order, pp. 98-99
2. Khartum, Khartum North, and Omdurman at the junction of the Blue and White Niles.
3. The church established by the United Presbyterian mission in Egypt and the Sudan is called the Evangelical Church.

tians, thus recognizing a distinction between them and the Copts or Catholics.

Many things point to the need for a united church in this particular field. Because of the war economy will become an important issue. But more important is the need for a fellowship into which Christians may go not as visitors but as brothers and where they may enjoy the privileges of church members.

3. The Subject Delimited

It is our purpose to study the general movement toward church union only in so far as is necessary for background. Nor can we study all the church unions on mission fields. We have chosen for this study only the unions known as the Church of Christ in China, the Church of Christ in Japan which is the most recent one, the attempt in British East Africa earlier in the century, and the plan worked out in South India known as the "South India Scheme", with briefer reference to the United Evangelical Church of the Philippines and the United Church of North India and the Church of Christ in Thailand.

4. Writer's Interest

The writer has been a missionary under the United Presbyterian Church in the Anglo-Egyptian Sudan for twenty years and has seen the church developing as two churches at Khartum. I do not have theological training and do not intend to work out all the theological problems. But I hope that by giving the subject this

study I may be able to interest the theologians in the Sudan to begin to work on the problem.

B. Method of Procedure

We plan to study the development of the present movement as it has grown out of the great ecumenical conferences beginning with Edinburgh 1910 and the other World Conferences which followed, and to note also the contribution of the International Missionary Council in this work. In the second chapter we will study the unions consummated in China, India, and Japan, noting how they have been brought about. We shall consider also the comprehensive "South India Scheme" and the failure of the Kikuyu attempt. The third chapter is to give the setting in the Anglo-Egyptian Sudan and the fourth chapter gives the bases for cooperative program.

C. Sources for the Study

Books have been written about the great conferences and the official reports are available. But on the subject of the unions, which have taken place in mission lands, not much has been written. What has been written is principally in the periodicals of the National Christian Councils and other periodicals on the fields. Some points will be drawn from mission reports and the experience of missionaries.

CHAPTER I
HISTORY OF PRESENT MOVEMENT
TOWARD CHURCH UNION

In these days of interdenominational cooperation it hardly seems possible that when the American Bible Society was founded in 1816, it was not possible to open its board meetings with prayer, for whether the prayer was liturgical or extemporaneous, it was not acceptable to some.¹ When we contrast with that the great gathering at St. Paul's Cathedral between the conferences at Oxford and Edinburgh in 1937², or the services of worship at Madras³, or at Amsterdam⁴, we realize how far we have come along the way to unity. It seems significant that much of this change in attitude has been due to the friendships brought about in mission lands and the cooperation resulting from the great missionary effort of the church. This was prophesied by outstanding religious leaders as long ago as the seventeenth century. Richard Baxter "set forth a very simple statement of belief and declared in a treatise on Christian union that the main force to bring it about was

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1. Cf. Macfarland, Charles S.: Christian Unity in Practice and Prophecy, p. 34.
2. Cf. Leiper, Henry Smith: World Chaos or World Christianity, pp. 1-6.
3. Cf. Weddell, Sue: The Miracle of Madras, pp. 35-40.
4. Cf. Christus, Victor, edited by Danzil, G. M. Patrick pp. 9-10.

foreign missions." ¹ Much of the present day cooperation between denominations has resulted from the great missionary conferences.

A. Impetus given by the Edinburgh Conference, 1910

The first of these conferences was held at Edinburgh, Scotland, in June, 1910. One of the delegates in describing this conference said:

"There were the 1,400 delegates, men and women of great intelligence; a gathering of selected people, the elect of the earth, probably the most intelligent company as a whole that ever came together, far more intelligent than any Congress or Parliament that ever existed-- absolutely unselfish in their aims, absolutely sure of the utility of the business before them--there in company with several hundred missionaries, eaten up with zeal, tremendously in earnest, and there was no questioning in the mind of any one present as to the use of missions or doubts as to the ultimate result of the work." ²

This conference was made up of delegates chosen to represent their mission societies. The forty-six missionary societies of the British Isles were represented by 560 delegates; the sixty societies of the United States and Canada by 594; the forty-one societies of the continent of Europe by 175; the societies of Australia by twenty-six. ³

"These Societies represented practically every type of doctrine, worship, and polity included in the Church of

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1. Macfarland, op. cit., p. 26.
2. Colby, Joseph L.: The Edinburgh Conference of 1910, an address delivered to the students of Newton Theological Institution, (pamphlet) p. 7.
3. Cf. Mott, John R.: At Edinburgh, Jerusalem and Madras, International Review of Missions, Vol. 27, p. 298.

Christ, with the exception of the Roman Catholic and Greek Churches."¹ The delegations were appointed by the Mission societies on the basis of annual mission budget--one delegate being allowed for the first \$10,000 and an additional delegate for each additional \$20,000. The societies of Britian, America, and the continent sent the full quota allowed them by this scheme, indicating their interest.²

Eight commissions of twenty persons each had prepared reports on the subjects to be studied. In presenting the report the chairman was given twenty minutes. This was followed by general discussion in which each speaker was strictly limited to seven minutes. The whole was given two hours on the program and was followed by a half hour of prayer.

"This union in intercession did much to confirm and deepen the sense of unity and the spirit of brotherly love which in a remarkable degree characterized the Conference."³

Doctor Colby also writes at length of the prayer meeting held after the first period of discussion and speaks of the impression on all, "And they all went out, no one spoke, no one smiled, tears were on many faces and the hush continued until they were out of the room."⁴ The

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1. Robson, George: World Missionary Conference, 1910, Vol. 9, p. 19.
2. Cf., Ibid., p. 7.
3. Ibid., p. 25.
4. Colby, op. cit., p. 6.

subjects before the conference were very closely related to the mission problems of the world: (1) Carrying the Gospel to all the non-Christian World; (2) The Church in the Mission Field; (3) Education in Relation to the Christianization of National Life; (4) The Missionary Message in Relation to non-Christian Religions; (5) The Preparation of Missionaries; (6) The Home Base of Missions; (7) Missions and Governments; (8) Co-operation and the Promotion of Unity.¹

The report of the eighth commission states that they recognized "an earnest and growing desire for closer fellowship and for the healing of the broken unity of the Church of Christ."² The ideal of full unity was held up:

"While we may differ from one another in our conception of what unity involves and requires, we agree in believing that our Lord intended that we should be one in a visible fellowship, and we desire to express our whole hearted agreement with those who took part in the great Conference at Shanghai, in holding that the ideal object of missionary work is to plant in every non-Christian nation one united Church of Christ. The realization of the ideal may lie in the distance; and the difficulties to be surmounted may be overwhelmingly great; but it is something to have felt the stirring of a hope so rich and so wonderful. The Church in western lands will reap a glorious reward from its missionary labours, if the Church in the mission field points the way to a healing of its divisions and to the attainment of that unity for which our Lord prayed."³

In writing of this Conference before it met, Doctor Mott said: "Some think that a general acceptance

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1. Cf. World Missionary Conference, 1910, Vol. 9, pp. 11-12.
2. World Missionary Conference, 1910, Vol. 8, p. 131.
3. Ibid.

of a comprehensive plan of co-operation would be more than the equivalent of doubling the present missionary forces."¹ It is difficult to say to what extent history has borne out that statement, but the International Missionary Council which grew out of this Conference has done more to promote cooperation and unity in mission work than any other organization.

B. International Missionary Council

1. History

At the Edinburgh Conference Commission VIII presented a resolution which gave in detail the set-up for a Continuation Committee, "international and representative in character, to carry out, on the lines of the Conference itself, which are interdenominational and do not involve the idea of organic and ecclesiastical union, the following duties."² Seven points are then enumerated which provided for the promotion of coordination in missionary work, calling of another World Conference when desirable, and the furthering of the international cooperative movement in missions. This committee was to be made up of thirty-five members.³ This resolution was passed.⁴

This Continuation Committee continued to

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1. Mott, John R. The World Missionary Conference to be held in Edinburgh, Scotland, June, 1910, (pamphlet written 1908), p. 7.
2. World Missionary Conference, 1910, Vol. 8, pp. 202-203.
3. Cf., Ibid., p. 203.
4. Cf., Ibid., p. 218.

function along the lines outlined for it until the World War of 1914. The chairman, Doctor John R. Mott, traveled over most of the earth and his work led to the organization of allied committees in many countries. When the war began, an Emergency Committee of eight Americans and eight British carried on through the war years what was possible of the work that the Continuation Committee had been doing.

As soon as possible after the war the efforts looking to world-wide cooperation in mission work were renewed. When the committee and other leaders met in Switzerland in June, 1920, it was decided to organize the International Missionary Council instead of reorganizing the Continuation Committee. The Emergency Committee and the Continuation Committee resigned and the constitution was drawn up. It was formally constituted at a meeting in the United States in 1921. Its delegates represented national organizations, which in turn were made up of the churches and missions or mission societies of their land.²

2. Character and Scope

The International Missionary Council is an international, interdenominational organization in which twenty-four national missionary or Christian bodies are

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1. Cf. Mathews, Basil: Roads to the City of God, p. 5.
2. Cf. Fahs, Charles H. and Helen E. Davis: Conspectus of Cooperative Missionary Enterprises, p. 10.

represented.¹ Its purpose is:

- "1. To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all missionary Societies and missions.
2. To help to co-ordinate the activities of the national missionary organisations of the different countries and of the Societies they represent, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations." 2

The list of the constituent bodies shows its truly international character:

"Conference of Missionary Societies in Great Britain and Ireland.
 Committee on Cooperation in Latin America
 Conseil Protestant du Congo (Congo Protestant Council)
 Dansk Missionraad (Danish Mission Council)
 Delegation des Missions Suisses pour les relations Internationales. Schweizerischer Missionband zur Pflege der Internationalen Beziehungen (Association of Swiss Missions for International Relations)
 Deutscher Evangelischer Missions-Tag (German Evangelical Missions Conference)
 Foreign Missions Conference of North America
 Korean National Christian Council
 Missionary Societies of South Africa
 National Christian Council of China
 National Christian Council of India, Burma and Ceylon
 National Christian Council of Japan
 National Christian Council of the Philippine Islands
 National Christian Council of Siam
 National Missionary Council of Australia
 National Missionary Council of New Zealand
 Near East Christian Council for Missionary Cooperation
 Nederlandshe Zendingsraad (Netherlands Missions Council)
 Netherlands India

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1. Cf. Ibid., p. 8.
2. Macfarland, Charles S.: International Christian Movements, p. 37.

Norsk Misjonsrad (Norwegian Missionary Council)
 Societe Belge de Missions Protestants au Congo (Belgian
 Society of Protestant Missions to the Congo)
 Societe des Mission evangeliques de Paris (Paris
 Evangelical Missionary Society)
 Suomen Lahetysneuvosto (Finnish Missionary Council),
 Svenska Missionsradet (Swedish Missionary Council)"¹

The first meeting of the Council was held in Oxford, England, in 1923 and sixteen of the national organizations witnessed to their interest in the new Council by sending representatives. Henry P. Van Dusen has summed up its work and significance:

"Modest in form and authority--merely a 'Council' with privilege of advice but without power of regulation--it has aimed at nothing less than coordination of the vast and varied enterprises of scores of Protestant Commu-
 nions working in thousands of centers in a hundred lands into a unified world ministry to the whole of mankind. The Madras Conference was its latest concrete embodi-
 ment." ²

C. Contribution of Conferences between Edinburgh and Madras

In the decade 1927 to 1937 there were five international church councils--all of which contributed to the feeling of unity within the Church and all taking a stand with regard to church union.

1. Stockholm

This church council was not missionary in its primary interest. From many places, America, Scandinavia, Hungary, Great Britian and Switzerland, proposals were made for some sort of ecumenical conference to discuss the

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1. Fahs and Davis, op. cit., p. 9.
2. Van Dusen, Henry P.: For the Healing of the Nations, p. 138.

relation of the Church to the economic, social and industrial problems of the world. Finally arrangements were made for the first Universal Christian Conference on Life and Work (of the Church) which was held in Stockholm in 1925. In addition to the above mentioned questions the relation of the church to questions of international relations and war were discussed. During the last day of the Conference a message to the world was adopted in which among other things the way to unity is pointed:

"Only as we become inwardly one shall we attain real unity of mind and spirit. The nearer we draw to the Crucified, the nearer we come to one another, in however varied colours the Light of the World may be reflected in our faith. Under the Cross of Jesus Christ we reach out hands to one another. The Good Shepherd had to die in order that He might gather together the scattered children of God. In the Crucified and Risen Lord alone lies the world's hope."¹

2. Lausanne

Following the Edinburgh Conference there were many suggestions that there should be an equally ecumenical conference "to discuss fully and frankly the differences among Christians which it was not thought expedient to discuss at Edinburgh."² From this grew the First World Conference on Faith and Order held in Lausanne in August, 1927. A preliminary meeting had been held in Geneva in 1920 with 127 present, representing forty countries and

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1. Bell, G. K. A. editor: The Stockholm Conference 1925, pp. 715-716.
2. Macfarland, Charles S.: International Christian Movements, p. 18.

seventy denominations. But there had not been sufficient preparation and not much was accomplished except that a Continuation Committee was appointed which prepared the plans for the Lausanne Conference.

The war had made many Christians realize that their divisions were much less important than their essential unity. Also in 1920 the Lambeth Conference of all the Bishops of the Anglican Communion issued the now well-known "Appeal to all Christian People", in which after expressing their sense of penitence in view of the divided state of the Church, the 252 Bishops recorded their vision of the Church:

"..the vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church." 1

All this had been preparing for the Lausanne Conference.

Most of those attending had been sent as delegates by some church or mission body. Many of them

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1. Woods, Edward S.: Lausanne 1927, p. 22.

were outstanding in their denomination.¹ The results in agreement on "order" were disappointing to many of the delegates; others took courage from the fact that the Conference itself could have taken place.² For centuries men had made no such effort toward finding a way to unite the churches. Edward S. Woods speaks of the "Church Times" reporter as "normally disposed to reflect the coldly critical attitude of his paper towards most Reunion movements" and therefore considers his report significant:

"Behind and beside all the clashes which occurred and the differences which were revealed in the Conference, its members were possessed by a wonderful solidarity in the great essential--faith in the Lord Jesus Christ." 3

Doctor Macfarland speaks of the disappointment but adds, "Its evident unity upon the message of the Christian church to the world was of great moment."⁴ The quotation above from the "Church Times" shows the emphasis of that message--"faith in the Lord Jesus Christ". The message itself is the gospel. (See the Message in Appendix I)⁵ For our purpose it is necessary to note in that message also the place of "unity". The part of the message entitled "The Call to Unity" begins with "God wills unity". The challenge of conditions on the mission field is set

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1. Cf., Ibid., p. 26.
2. Cf., Ibid., p. 147-148.
3. Ibid., p. 151.
4. Macfarland, Charles S.: Christian Unity in Practice and Prophecy, p. 150.
5. Quoted in the latter part of the Jerusalem message, pp. 133-134.

forth in this paragraph from the call to unity:

"More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in this Conference cannot allow our spiritual children to outpace us. We with them must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labour side by side until our common goal is reached." 1

3. Jerusalem

The World War 1914-18 had brought up new problems in world missions and after the War some were asking for another world conference. Since the calling of a world conference had been committed to the International Missionary Council at its meeting in Sweden in July, 1926, a call was issued for an enlarged meeting of the Council to meet in Jerusalem during the fortnight ending with Easter, 1928.² It was decided that what was needed was not the great popular meetings of Edinburgh but a smaller group who by close association would be able to break down the barriers between the personnel of the conference and could then agree on the policies needed to meet the world situation. Therefore, they planned to limit the delegates to 200. That was increased by about fifty coopted delegates, most of whom were invited because

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1. Reports of the World Conference on Faith and Order, Lausanne, Switzerland, August, 1927, p. 6.
2. Cf. Mathews, op. cit., p. 10.

they were specialists on some subject which was to be before the Conference. Since many of the problems especially concerned the younger churches and their relation to the sending churches, it seemed wise to have a larger representation than had been possible in the Edinburgh Conference from the lands to which the Western churches had sent missionaries. At Edinburgh 1910 only one per cent of the delegates had been from the younger churches; at Jerusalem they were twenty-five per cent.¹

It is noted also that there was a change in terminology. At Jerusalem it was the "Christian Message" instead of the "Missionary Message"; "Non-Christian Systems" instead of "Non-Christian Religions", recognizing that the materialistic secular civilization must be dealt with as well as Mohammedanism or Hinduism.²

Doctor Mott was again the chairman and Basil Mathews says of his ability: "Dr. Mott's chairmanship, magnificent as it was at Edinburgh was here superb."³ And there was need for that fine statemanship for this Conference met at a time when there were many reasons why the delegates would differ widely in their viewpoint. Mathews speaks of the different interpretations of the Christian message as well as questions arising from the

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1. Cf. Mott, John R.: At Edinburgh, Jerusalem and Madras, International Review of Missions, Vol. 27, p. 305.
2. Cf. Mathews, op. cit., p. 20.
3. Ibid., p. 25.

political situation. He says:

"Men were told in advance before coming to the Conference that there would be deep division between American and European theologies such as would make unity impossible; that the leaders of the younger churches would take issue with veterans at the home base; that the aim of the Christian mission and the heart of the Christian message meant one thing to one and another to another, and that fundamental unity could not be found. Yet it is now a matter, not of vague hope, but of simple irrefutable fact that at Jerusalem these men and women, differing in race, in communion, in language, in attitude, in theology, in social outlook, and, in political aspiration, reached a unity, not tentative or hesitant but whole-hearted and living and confident, and spoke a message, not trembling or halting, but ringing and real, rooted in the verities of the past and reaching forward to the conquests of the future." ¹

Doctor Mott too speaks of this unity as "won on the level of the highest spiritual experience and positive conviction." ² Again, "First and foremost, they united without a dissenting voice on the Message." ³ This Message of which both speak was very much like that drawn up at Lausanne in 1927, and indeed adopted the Lausanne message as "Our Message." ⁴

The true basis for unity and cooperation is still what they adopted at Jerusalem in 1928:

"The supreme hope of effective cooperation lies in Christ who is the source of all creative and enduring work. The resources of God are at our disposal, and the limitless power of God can be made available for the great unfinished task, but there is nothing in the New Testament to show that these resources are ever

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1. Ibid., pp. 106-107.
2. Mott, loc. cit.
3. Ibid.
4. The Jerusalem Meeting of the International Missionary Council, Vol. I, p. 402. (See Appendix I, pp. 132-134).

cheaply available. There is a price to be paid and we are convinced that part of this price is the uniting of the divided forces of our faith, the creating of a fellowship in which prayer is a reality, and the realization of that unity which always follows every new manifestation of the Spirit's life and power in the Church... We are called to-day to a new discovery of spiritual unity, faith, and power that we may prove our message to be adequate to a world need. It is our conviction that this is impossible apart from that cooperation which is demanded by the Living Christ who indwells His Church. Only as we come back to the place called Calvary can we see the hindrances of our divisions and the failures of our Christian expression throughout the world. Only in penitence for the past and in a new sense of our oneness in Christ can we go forward in the task of the days to come." 1

4. Oxford and Edinburgh

The first conferences on Life and Work had been held in 1925 and on Faith and Order in 1927. Plans were made to hold the second conferences of each in the British Isles in the summer of 1937. Most of the delegates were to attend both conferences. Henry Smith Leiper begins his interpretation of these conferences with a description of the great service of worship held in St. Paul's Cathedral in London between the two Conferences. Christians were gathered from the ends of the earth and formed in procession led by the Lord Mayor and his attendants in the state coach, followed by the Prime Minister. The service was led by men from many churches.

"They had come to London at the invitation of the archbishop and the Dean of St. Paul's, to worship

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1. The Jerusalem Meeting of the International Missionary Council, Vol. 7, pp. 56-57.
2. Cf. Leiper, Henry Smith: World Chaos or World Christianity, a popular interpretation of Oxford and Edinburgh, 1937, pp. 1-5.

together and symbolize in one great public service something of the spirit and hope in which they had met and were again to meet in council." 1

It is significant that the Conference at Oxford on the Life and Work of the church again emphasized the importance of unity if the church is to meet its responsibilities and opportunities in the world's need. The Oxford Conference issued this statement:

".. Despite our unfaithfulness God has done great things through his church. One of the greatest is this, that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ. The unity of this fellowship is not built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the body and subdues the many wills to his." 2

The Edinburgh Conference on Faith and Order took up again the questions on which they had been unable to reach agreement in Lausanne:

"questions such as the meaning of our Lord's working in bringing by his 'grace' new life to sinful men; the meaning of the 'Word of God' which all churches claim to obey but which they define differently; the meaning and right use of the sacraments and an ordained ministry; and the meaning of unity itself in the life and

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1. Ibid., p. 6.
2. Ibid., p. 63. (From the Summary Findings)

worship of the church. This fourfold theme, therefore engaged the attention of the conference not by arbitrary choice, but because experience had shown that if differences in these particulars could be resolved organic reunion would be brought within relatively easy reach of practical consummation." 1

Again the Conference could not agree on any very clear cut statements upon these subjects. But they did agree on this:

"We are agreed that co-operative action between Churches unable to achieve intercommunion or to look towards corporate union, and compelled by fidelity to conscience to remain separate bodies with separate loyalties, is not our final goal, since co-operative action in itself fails to manifest to the world the true character of the Church as one community of faith and worship, as well as service." 2

This Conference during its last day adopted a statement which they entitled "Affirmation of Unity".³ It included this aim for the future, "We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take."⁴

Cyril Charles Richardson has summed up the two Conferences in his recent book on "The Church through the Centuries":

"A consciousness of the unique place of the Church and the real unity of its spiritual existence has been

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1. Ibid., p. 105.
2. Report of Second World Conference on Faith and Order, Edinburgh, August 3-18, 1937, p. 29.
3. See Appendix II, pp. 135-136.
4. Ibid.

clearly evidenced at the Oxford and Edinburgh Conferences of 1937, which ably reflect modern trends of thinking in the non-Roman Christianity. Despite the divergence of opinion upon the nature of the Church, there is a common awareness that it is a divine creation which stands in opposition to the world, and is guardian of a supreme revelation, that can meet the hour of crisis." 1

Separately these Conferences decided to propose to the churches which they represented a plan for a World Council of Churches which would take over the work of both these Conferences though it might continue to have separate commissions following the two lines of study. In addition, this World Council would be charged with promoting the growth of ecumenical consciousness in the churches and calling world conferences as the occasion required. The Council would have "no power to legislate for the churches or to commit them to action without their consent." 2 It would be made up of approximately two hundred representatives appointed by the cooperating churches. This Council has not yet been organized though the "leading branches of all Christendom (except the Roman Catholic Church) on most of the continents have already adhered to it." 3

D. Manifestation of Unity in Madras Conference, 1938

In this line of Conferences no doubt the one best known to the Church as a whole was the Conference held in

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1. Richardson, Cyril Charles: The Church through the Centuries, p. 244.
2. Leiper, op. cit., pp. 172-173.
3. Douglass, Harlan Paul: A New Chapter in Co-operative Churchmanship, in Christendom, Vol. 7, p. 95.

December, 1938, when 470 people from seventy nations met at Madras. It had been called and organized by the International Missionary Council. Originally they had planned to hold this Conference in China but on the outbreak of war between China and Japan that became impossible, and the invitation of the National Council of India to meet in the new buildings of the Madras Christian College at Tambaram, a few miles out of Madras, was accepted.

Those who write of the Madras Conference speak of the miracle of being able to hold it at all. War was going on between China and Japan and in Spain, and everyone recognized that the margin between war and peace had become very narrow in Europe. But the Korean Church was the only national church of any size not represented. Evidently the international, interdenominational, interracial aspect also made an overwhelming impression for everyone speaks of it. Doctor Mott reminded the Conference members of that as he spoke the last night on "To whomsoever much has been given, of him shall much be required."

"Another thing granted us here at Tambaram, and that most precious, has been a greatly enlarged fellowship. Let each one of us test this for himself, think of the individuals whom you have met intimately these days whom you did not know when we assembled on December 12. Compare the number of races, nationalities, communions and cultural backgrounds with which you have for the first time established contacts with the number you thus knew when you came here less than three weeks ago. What personal, vivid, tender and inspiring meaning all this assumes in view of the strands of understanding

and friendship thrown down between your own heart and the hearts of others." 1

In the set-up of the Conference the most outstanding fact was the large representation of nationals of the younger churches. In Edinburgh they had been one per cent, in Jerusalem twenty-five per cent. Here of the 377 national delegates, in the strict sense of "delegates" which omits all coopted delegates, the business staff, etc., 191 were from the younger churches, 186 from the older churches. Not only did these representatives of the younger churches make up half the regular delegates but they also had a large part on the program of the evening and Sunday addresses, and as chairmen and secretaries of the sectional groups.

The main theme was the Church itself, "the faith by which it lives, the nature of its witness, the conditions of its life and extension, the relation it must hold to its environment, and the increase of co-operation and unity within it." 2 The personnel of this Conference was able to discuss such subjects from its own experience. "Though less rich in ecclesiastical scholarship than the Oxford and Edinburgh meetings, the Tambaram meeting contained within its membership more knowledge of the actual work of the Christian Church throughout the world than has

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1. Madras Series, Vol. 7, pp. 157-158.
2. The World Mission of the Church, Findings and Recommendations of the International Missionary Council, 1938, p. 7.

ever been assembled,.." 1

Its findings have probably been more widely read than the findings of any Conference. One section was given to the study of "Co-operation and Unity". The last one of its recommendations was:

"We recommend that in view of the evident leading of God and the supreme urgency of the call for organic union on the part of the younger churches, the older churches take this to heart with the utmost seriousness, in the fields of prayer, thought and action." 2

This action was taken to meet the appeal in the statement drawn up by the representatives of the younger churches in the section studying cooperation and unity and passed unanimously by them, from which we quote:

"The representatives of the younger churches in this section, one and all gave expression to the passionate longing that exists in all countries for visible union of the churches. They are aware of the fact of spiritual unity; they record with great thankfulness all the signs of co-operation and understanding that are increasingly seen in various directions; but they realize that this is not enough. Visible and organic union must be our goal. This, however, will require an honest study of those things in which the churches have differences, a widespread teaching of the common church membership in things that make for union and venturesome sacrifice on the part of all. Such a union alone will remove the evils arising out of our divisions. Union proposals have been put forward in different parts of the world. Loyalty, however, will forbid the younger churches going forward to consummate any union unless it receives the whole-hearted support and blessing of those through whom these churches have been planted. We are thus often torn between loyalty to our mother churches and loyalty to our ideals of union. We, therefore, appeal with all the fervor we possess, to the missionary societies and boards and the respon-

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1. Ibid., p. 10.
2. Ibid., p. 131.

sible authorities of the older churches, to take this matter seriously to heart, to labor with the churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions and to lead us in the path of union--the union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ." 1

Here is brought out another thing that we notice in comparing the reports of Edinburgh 1910 and Madras, whereas there it was "cooperation", here it is "unity". Many write of the manifestation of this unity. Bishop Hobson says, "So again and again the experience at Madras gave birth to the conviction that this unity among Christians is not merely something we desire to achieve, but something we were actually achieving,..."² Doctor Paton³ speaks of "a world community of Christians". This was a unity which transcended the national lines that were met in Madras, where British delegates sat down with Indian and Palestinian, and China and Japan met. Doctor Van Dusen speaks of this:

"It is said that this was the first time in history when official representatives of large bodies of nationals of two countries locked in a major war have come together to counsel unitedly for mutual concerns. They came . . . to enter into difficult but sincere

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1. Ibid., pp. 130-131.
2. Hobson, Henry W.: The Birth at Madras, International Review of Missions, Vol. 28, p. 340.
3. Paton, William: The Meeting of the International Missionary Conference at Tambaram, Madras. International Review of Missions, Vol. 28, p. 173.

and profound fellowship in common devotion to a single Cause. . . There are certainly no auspices other than the Christian Church under which such a representative world assembly could have met in the year 1938 or 1939. For there is no other movement or organization or community which is able to bring together in conference and fellowship representatives of the peoples of the whole world, overpassing every barrier which otherwise sunders them." 1

The outstanding contributions of Madras are perhaps not its decisions, though many of its recommendations are already being acted upon in some part of the Church. A very real result is the realization that has come to isolated younger churches, as the delegates have carried back the story of Madras to remote places, that they are a part of a world fellowship which transcends national and racial lines. On the other hand the churches in the sending countries have realized as never before what a tremendous thing has come out of the foreign missionary movement. The church as a whole has been moved to consider the urgency of presenting a united front which can come about only through a united church.

E. Youth's Reaction in Amsterdam, 1939

The most recent of these near-ecumenical² conferences is the First World Conference of Christian Youth held in Amsterdam, July 24 to August 2, 1939. This

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1. Van Dusen, op. cit., p. 197.
2. Strictly speaking a conference or council can be ecumenical only when all Churches are represented and the Church of Rome has not participated in any of these.

was another of the big conferences for there were over 1500 delegates. They came from seventy nations, some of them had been nearly six weeks enroute. Fifty-eight per cent of the delegates were under twenty-six years of age. They were chosen through the agency of the Joint Ecumenical Youth Commission of the World Alliance for International Friendship through the Churches, the Universal Christian Council for Life and Work, the World Alliance of Young Men's Christian Associations, the World's Young Women's Christian Associations and the World Student Christian Federation.¹ In addition to the international aspect represented by these names the delegates represented nearly every denomination.

One of the delegates speaks of the benefit of living together and the sense of urgency they felt for the organic union of the churches. He also speaks of the great effect of the worship services, which contrasted the simple and the ritualistic but recognized that there was value in this as by it they were led to realize that there is a richness in the worship of the Church of God, which they realized only when they participated in the different forms.²

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1. Patrick, Denzil G. M., editor: Christus Victor, The Report of the World Conference of Christian Youth, p. 6.
2. Cf. Thomson, Ian: Amsterdam--an Historic Moment, in East and West, Jan., 1940, pp. 55-56.

In the official report entitled "Christus Victor" there is a surprising emphasis on unity. In the report of the communion service we find this:

"To many it became abundantly clear that to sit at table in conference, relying on human wisdom to bring unity, was quite another thing than to sit at the Lord's table and be drawn into union with Him by the power of the Spirit." 1

Later in the report there is a section on the "Way to Unity" from which we quote:

"It came to be recognized, however, by all the groups which dealt with this issue at all carefully, that federation is not enough. . . and that organic unity is essential for the full expression of God's Will for His Church. The distinction between unity and uniformity was brought out." 2

Li Djob-I, a Chinese delegate, in writing of the Conference complains of the fact that the young people had little opportunity of using their own initiative partly because of the language difficulties, and partly because the set-up required that speeches to be made in the discussion groups had to be written out beforehand. But he also speaks of the agreement in the Conference that they
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desired unity.

In the closing address W. A. Visser 't Hooft, the chairman, challenged Christian Youth with this:

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1. Christus Victor, p. 10.
2. Ibid., p. 142.
3. Cf. Li Djob-I: The Significance of the World Conference of Christian Youth at Amsterdam, in Chinese Recorder, Jan. 1940, pp. 24-30.

"The common task is to build the kind of Church of which we have seen a glimpse, a Church which does not bless the world as it is, but calls the world to order, a Church which knows of its eternal mission which no one can take away from it, a Church which tries to be the Church; one, that is, united; holy, that is belonging to God alone; catholic, that is as world-wide as the plan of God; and apostolic, that is true to the faith on which it is founded. Now we know why we must go back to our own churches which seem to be rather disunited, unholy, lacking in true catholicity and in true loyalty to their original intention; it is because we know better than before what Christ means them to be." 1

Having reviewed these successive Conferences all of them designated "World" Conferences we are struck with their emphasis on the fact that the Church agrees on a statement of its faith. In all seven of the Conferences the delegates were impressed with the unity which they found together in worship as they learned that regardless of the order of service to which they were accustomed they could worship and pray together. We have mentioned the time of intercession in the Edinburgh 1910 Conference,² and the service of worship held in London in³ connection with the Oxford and Edinburgh Conferences. Of Amsterdam it is reported that "One leader commenting on her discussion group remarked, 'after Sunday it went better.'⁴ Of the Madras services of worship many speak, especially of the communion service on Christmas morning.

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1. Christus Victor, p. 135.
2. Ante, p. 8.
3. Ante, p. 20.
4. Christus Victor, p. 10.

Bishop Hobson, American Episcopal, says:

"Again and again as we approached the throne of God together we became more than ever convinced of our oneness as His children and the reality of that corporate relationship which included all followers of His Son as members of His Church. To many the high level of these experiences came in the great service of Holy Communion on Christmas morning in which the whole membership of the Council shared." ¹

Miss Sue Weddell, of the Reformed Church, America, says, "Christmas morning of 1938 in Madras is written large in the memory of hundreds of Christians who there renewed their vows of allegiance to a common Lord and Saviour." ²

Doctor Mott spoke of the impression of the worship services and especially of the communion service in his closing address. ³ Doctor Paton says, "The morning meeting for united worship was the heart of the day's work." ⁴

We conclude then that united services of worship promise to be one of the fruitful things we can promote to bring about a true unity on which it is possible to build a united church.

We have seen how these Conferences have been concerned first with cooperation and then more and more in the later conferences with an organic, visible union of churches. The younger churches emphasized the urgency in ⁵ their appeal at Madras. W. W. Cash, General Secretary of

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1. Hobson, op. cit., p. 346.
2. Weddell, Sue: The Miracle of Madras, p. 40.
3. Madras Series, Vol. 7, pp. 159-160.
4. Paton, op. cit., p. 165.
5. Ante., pp. 26-27.

the Church Missionary Society, points out that God knew that the church growing out of the missionary efforts would be a divided church but in spite of that His Spirit worked in the hearts of men to send them forth to this work. A universal church has resulted but it is still a divided church. The younger churches have been patient in waiting for the mother churches to achieve unity and we still speak of "our sin of divisions" and do not repent.¹

"The fact is that the Churches in mission lands are about a generation ahead of the home Church on this subject of unity."²

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1. Cash, W. Wilson: The Missionary Church, pp. 302-303.
2. Ibid., p. 308.

CHAPTER II

UNIONS AND NEGOTIATIONS

A. Instances of Church Union

We come now to a study of church unions that have taken place among the younger churches and attempts that have not yet come to fruition. We find an urgency on the part of the younger churches. A very outspoken Indian leader speaks of denominations as "a poison tree which must be uprooted."¹ Though Bishop Azariah is more kindly, he is quite as positive. Speaking at the Edinburgh Conference, 1937, of the planting of the churches in the East by the churches of the West, he says:

"We thank you for this ministry, and we thank God for you, but we want you to take us seriously when we say that the problem of unity is one of life and death for us. Do not give your aid to keep us separate, but instead lead us to union, so that you and we may go forward together to fulfill the prayer that we may be one."²

He goes on to point out that the Christians in India are only six millions in a population of three hundred and fifty millions and that in China they are a still lower proportion of the total population. D. T. Niles, an

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1. Mukerji, S. C.: quoted from the President's address, Bengal Christian Council, Nov. 1940, in National Christian Council Review (India), Feb. 1941.
2. Leiper, op. cit., p. 113.

Indian, in his discussion of church union as it relates to the indigenous church says:

"I must affirm that whatever be the truth about the Church in the West, we in India and Ceylon, cannot conceive of the indigenous Church with branches which are not in full fellowship one with another. Organic union is desirable, though it may not be absolutely necessary: uniformity of expression will be harmful, but full fellowship we must have." 1

We have just seen what W. W. Cash says, "the Churches in mission lands are about a generation ahead of the Home Church on this subject of unity." 2

Many unions have been consummated in the last twenty-five years on the mission fields, especially among sister denominations--that is Presbyterians with other Presbyterians, all of the Methodists, and the American Episcopalians with the Anglicans. We want, however, to study unions that have crossed denominational lines.

1. Church of Christ in China

a. History

While it is true that the interest in wiping out denominationalism is stronger in the younger churches, it is also true that many missionaries have been leaders in this movement for unity. In Doctor Kepler's account of movements for Christian unity in China it is clearly shown that the leadership up to 1910 was entirely

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1. Niles, D. T.: from his book, *Sir, We Would See Jesus*, quoted in *Church Union--News and Views*, Vol. 8, p. 28.
2. *Ante.*, p. 33.

missionary.¹

In 1857 missionaries of the Dutch Reformed and English Presbyterians in Amoy united to develop one Chinese Church. Their home boards did not approve. The missionaries of the Dutch Reformed Church informed the home board that they should appoint other missionaries if they insisted on carrying out the decision forbidding a union with the English Presbyterians. In the Missionary Conference, 1877, a number of the missionaries were outspoken on the need for action on unity. A Scotch Presbyterian is quoted as saying, "I for my part shall never consent to aid in transplanting the sects and sectarianism of the West into this country."² Another spoke of the probability that there were different orders of service and perhaps of church government in the apostolic church, but that it was "ONE DENOMINATION";³ and another that it is the western churches that keep the churches in China from uniting.⁴

A step toward union was taken when in 1890, at the Missionary Conference, 120 missionaries representing Presbyterian bodies made plans for a union of all

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1. Cf. Keplar, A. R., in The China Christian Year Book, 1928, pp. 73-89.
2. China Christian Year Book, p. 74, quoted by A. R. Keplar from a speech of A. Williamson.
3. As above from speech of J. V. N. Talmage.
4. As above from speech of C. Douglas.

Presbyterian bodies working in China. In 1901 the Federal Council of the Presbyterian Church of Christ in China was organized.¹

In the two important Centenary Conferences of 1907 union through federation was a foremost question and a resolution was adopted which is very much like the basis of union adopted later by the United Church (in 1927). But in this Conference a leading Bishop of the Methodist Episcopal Church pleaded that the churches keep their ties with the home church. It is unfortunate that the Methodists have held to this ideal of "World Methodism" rather than national unity of the indigenous church.

We have mentioned the Continuation Committees organized after the Edinburgh 1910 Conference which later became the National Christian Councils.² Following Conferences among Chinese Christians of all denominations known as the "Mott Conferences" such a committee was organized in China from which after 1921 the National Christian Council of China was organized. The action taken by the Chinese leadership of the Council in its meeting of 1922 was another significant step forward. They expressed their regret over denominationalism and that though perhaps vital to the missionary these differences were not shared by Chinese and became a handicap.

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1. China Year Book, p. 76.
2. Ante, p. 11.

It goes on:

"We recognize most vividly the crying need of the Christian Salvation for China today, and we firmly believe that it is only A United Church that can save China, for our task is great and enough strength can be attained only through solid unity.

We believe that there is an essential unity among all Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the Churches of the West, through self-sacrificial devotion of our Lord, to remove all obstacles in order that Christ's prayer for unity may be fulfilled in China." 1

In 1918 in connection with the fifth meeting of the Federal Council of the Presbyterian Churches a conference had been arranged with representatives of the London Missionary Society and of the American Board (both Congregational). It was agreed to take steps toward some sort of federal union and a committee was appointed to draw up plans for a federation. But when the committee met, the Chinese representatives were not satisfied with federal union and the committee drew up plans for organic union instead. This plan was presented in January, 1919, to a joint meeting of representatives from the Congregational and Presbyterian bodies and was adopted. Plans were made for a provisional General Assembly to meet in 1922. An invitation was issued to other bodies to come

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1. Let Us Unite, The Church of Christ in China and Church Unity, a pamphlet issued by the General Assembly of the Church of Christ in China, p. 7.

into this union. These plans were carried forward and at the Provisional General Assembly the Doctrinal Basis of Union and the Constitution were worked out and approved to be submitted to the bodies represented. After five years of working on that the union was finally consummated in Shanghai, October 1 to 11, 1927.

b. Denominations

This united church is largely made up of Presbyterians and Congregationalists. The following are the church groups constituting the Church of Christ in China:

- "1. Independent Churches
2. Swedish Evangelical Free Church
3. United Brethren in Christ
4. American Board Congregational Churches
5. London Missionary Society
6. New Zealand Presbyterian Church
7. Presbyterian Church in the U. S. A.
8. United Church of Canada
9. English Presbyterian Church
10. Reformed Church in America
11. Presbyterian Church, South
12. Reformed Church in U. S.
13. Church of Scotland
14. Irish Presbyterian Church
15. United Free Church (Scotland)
16. English Baptist Church." 1

At the time of founding it was constituted by
 twelve Divisional Councils or Synods ² and had a communicant
 membership of 120, 175. ³ It is now said to include about
 one third of the Protestant Christians of China. ⁴

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1. China Year Book, 1928, pp. 85-86.
2. Both names are used in descriptions of the United Church.
3. Ibid., p. 85.
4. Richardson, op. cit., p. 234.

The name chosen by the Chinese delegates themselves was "The Church of Christ in China". Doctor Keplar says:

"The Church of Christ in China . . . is not an effort after a glorified larger denominationalism. It is not an attempt toward conformity. It is not an endeavor for uniformity. It is a holy venture to secure all evangelical bodies in China to unite in one organic body for worship, mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of the others conformity to their particular tenets, but each bringing their contribution to the enrichment of all, each believing in the loyalty of the others to our Lord Jesus Christ and to the fundamentals of our Christian Faith." 1

c. How Union Was Brought About

We have traced the history of this union. We must now state the doctrinal basis. This is a brief, very simple statement called the "Doctrinal Bond of Union":

"Based on the principle of the freedom of formulating her own faith, the bond of union shall consist:

In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

In our acknowledgment of the Apostle's Creed as expressing the fundamental doctrines of our common evangelical faith." 2

This is not intended to take the place of creeds but rather was intended to be an expression of the very

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1. Keplar, A. R. in China Year Book, 1928, p. 86.
2. Let Us Unite, p. 19.

least doctrine which all must hold. Every church is permitted to hold their creeds as before. Many of the leaders were unwilling to adopt a creed for they held that a creed for the Chinese Church should be truly Chinese and as yet the Chinese are not ready to write it. But since they were not ready to draw up their own creed, they adopted the "Message" of the Jerusalem Conference as "being an expression of the religious convictions of ecumenical Christianity."¹ They intended the Message,

"to indicate our essential unity with the Christian Church all over the world in the acceptance of those fundamentals of Christian faith most surely believed by us, to serve as a standard in training and commissioning the ministers and evangelists of our Church and to be a guide to all our communicants as they bear testimony among their non-Christian brethren to the power and reality of the Gospel of our Lord Jesus Christ." ² (See the Jerusalem Message--Appendix I)

d. How the Difficulties Were Resolved

We have already spoken of the matter of doctrine and creed. But we must also speak of church government. Since in the union there are both Presbyterians and Congregationalists, one naturally asks how did they reconcile Congregational polity with Presbyterian. The pamphlet entitled "Let Us Unite", prepared by the General Assembly to answer such questions, explains it under two points: first, that the trend among Congregational churches in

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1. Let Us Unite, p. 21.
2. Ibid.

practice is to leave their historic principle of complete freedom of the local church. This is especially true in China where the principle did not seem to work out well. Second, that the control exercised over a local church by its higher courts cannot, as in political government, be by compulsion, but rather is by persuasion and so is not found to be a burden.¹

But neither has Presbyterian polity been taken over in entirety. In the higher courts, Presbytery, Synod and General Assembly, Presbyterian rules provide for an equal representation of elders and ministers. But in the Church of Christ in China a church or a district may be represented by women as well as men, by doctors, educators or others as well as elders and ministers. Provision is also made that the lowest court may be either a local congregation or a parish. In rural communities it is likely to be the latter--where a group of congregations will be under the charge of one ordained man and one "session" and each have lay leadership.

Another point that should be noted is that women are given equal place with men in this church. So far no woman has been presented for ordination. If one were, it would depend on the attitude of the synod what action would be taken for ordination of women is not forbidden

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1. Let Us Unite, p. 26-27.

by the constitution. Women are serving as deacons and elders, and as members of the church courts.

It is significant that the above mentioned pamphlet gives this statement of conditions as they exists as to unity:

"A Church is a living organism. And since it is not a mechanical product, a united Church cannot be created by mechanical processes. It has to be a growth. It takes time and prayer and patience and good-will and the will to unity. The easiest accomplishment is to change the old historic name to that of 'The Church of Christ in China'. However, there are some local churches who for sentimental reasons still retain their old denominational name. We exercise no coercion to effect a change, confident that time will work that good work and bring with it a loyalty which would not have been possible had coercion been applied. Unity, beyond unity in name, is first and most readily realized in the General Assembly and the General Council. In fact, there are no longer any evidences of our denominational origins in the meetings of the General Assembly and of the General Council. This has been remarked by many who have attended the meetings of these two bodies. The synod and the district associations are the councils in which our old divisions will be apparent the longest!"¹

And we have this from Kenneth Scott Latourette:

"While the Church of Christ in China, like the Holy Catholic Church of China--the designation adopted by the Anglicans--was the name which as yet expressed a hope rather than a reality, it was more inclusive than any ecclesiastical union ever formed in any country."² (Written in 1929)

The fact remains that most of the Baptists and Methodists, and all of the Episcopal group have not come into the union.

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1. Ibid., pp. 36-37.
2. Latourette, Kenneth Scott: A History of Christian Missions in China, p. 801.

The attitude of the Church of Christ in China toward the historic episcopacy has not been worked out. The churches participating in the union already recognized the validity of each other's ministry. The declared policy of the united church of bringing together all different types of spiritual experience represented in the uniting churches, shows that they are prepared to work out a plan for union with the churches holding the episcopal ministry. As the constitution now stands Episcopalians and Anglicans, could come into the union if they are willing to recognize the ordination of the other churches which are members of the union. However, it is not likely they will be willing to do that.

At the invitation of the Anglicans, representatives of the Anglicans, Baptists, Congregationalists, Methodists, Church of Christ in China and the National Christian Council met to discuss a wider union in 1935 and again in 1937 but nothing definite came of these meetings.¹ The invitation framed by the Second General Assembly of the Church of Christ in China is still open to "all other evangelical churches who are of like mind concerning unity."²

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1. Douglass, H. Paul: A Decade of Objective Progress in Church Unity, p. 9.
2. Church of Christ in China (pamphlet), p. 9.

2. Church of Christ in Japan

a. History of Movement for Union

When the new united church in Japan is mentioned one hears, "Yes, but the government compelled them to unite or get out." This is not true to the facts. The Bill for the Control of Religious Bodies was passed by the Imperial Diet in March, 1939, to become effective April 1, 1940. It recognized Buddhism, Shinto and Christianity as the religions of the country. In addition, these religions were given permission to organize as juridical persons with the right to hold property. So that by this law Christianity was given full recognition as a religion and given legal protection. It required that, within a year of its becoming effective, every religious body must register with the Ministry of Education. They must present with their application a statement of creed, ritual and organization.¹

By August, 1940, it was understood that to seven denominations the status of recognized churches would be accorded without difficulty. These were the Presbyterian-Reformed, the Methodists, the Congregationalists, the Episcopal-Anglican, the Holiness (moderate wing), the Baptists, and the Lutherans. They are the larger

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1. International Review of Missions, Vol. 29, p. 4.
(from the news notes)

denominations. None were to be recognized as religious bodies which did not have fifty congregations. There was provision for registration of the smaller groups but not in the same classification and not with the same privileges. Many of the smaller groups did not have fifty congregations; therefore, many of them hastened to unite with other bodies of similar doctrine and polity.

But at the same time another force was at work. In July, 1940, the new Premier in a radio address set in motion a new phase of national thinking. Doctor Iglehart writing in October, 1940, quotes several sentences from that speech as being an indication of the trend and which have become even more significant in view of later developments:

"As is well known, the international situation has changed radically. The old world order has ended in Europe, and there are growing indications that the change will spread to other parts of the world.

"Regarding foreign policy . . . this country will take the initiative in building up a new world order.

"It is absolutely necessary to reform the economic system so that there will be no need for us to depend economically on foreign countries. The near future will see stricter control.

"Old conditions persist in educational circles, and education should be reformed as drastically as other national institutions. I hope educators will make it their sole concern to educate the rising generation so that it will have thorough knowledge of the national policy and assume responsibility for advancing the national tradition." 1

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1. Iglehart, Charles: Crisis in the Japan Christian Movement, Japan Christian Quarterly, Vol. 15, Oct. 1940, p. 315.

These trends were taken up by a group of the more radical Christians, mostly laymen. To them it seemed a patriotic duty to free the Christian Church of the financial support and control of foreign bodies. They happened to have some in the group who were intimate with government circles and so were able to compel conservative groups to take a radical action since they would propose it in such a way that to refuse would seem unpatriotic and no one wanted to appear unpatriotic before these friends of the government people.

Through August and September (1940) many meetings of interdenominational groups were held which finally led to an agreement to organize a federation of all Protestant Christian bodies (except the Episcopal-Anglican group).¹ Then through the latter part of September and the first half of October all of the larger denominations held their authoritative assemblies. Three issues were before all of them: self-support, internal reorganization and church union. All ended by voting for inclusion in the new united church.

The interest was so great that no time was lost. The last of these major denominations voted for union on the sixteenth of October, on the seventeenth the Manifesto was read, and the next morning the first meeting of the representatives of the denominations was held and the mak-

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1. Post, p. 48.

ing of a plan of union began in earnest. Representatives¹ of twenty-nine autonomous denominations were in attendance.

b. Denominations Involved

The Episcopal-Anglican group had from the first been sent the same invitation that went to the other denominations. They refused to join the negotiations but asked for permission to send representatives as non-delegate observers to the meetings of the committee on union. They attended a number of meetings. In December they were again asked to join the movement and the committee suggested that unless they did join, it would be meaningless to continue to send observers. Again they declined.² In January, 1941, seven representatives of the Seiko Kwai (the Japanese name for the Episcopal-Anglican Church) met with the chairman and other members of the uniting commission.

"At that time Bishop Yashiro made the now widely-quoted statement that the Seiko Kwai could consider itself neither Protestant nor Catholic but must hold itself in the position of the bridge between the divergent elements of the universal church. As a result of this, negotiations looking toward including this communion in the new united church have come to a full stop." 3

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1. Iglehart, op. cit., pp. 315-326 and same periodical Jan., 1941 issue, Vol. 16, pp. 21-23, is the source of facts on the early months of this movements.
2. See National Christian Council Bulletin (Japan), March, 1941.
3. Tomoi, Kozue: Realization of Church Union and the Position of the Seiko Kwai, in Japan Christian Quarterly, Vol. 16 (April 1941), p. 127.

The denominations, some forty large and small Protestant bodies, which did enter into this union are indicated in this list of the eleven blocks into which the church is to be divided, as a temporary measure:

1. Presbyterian-Reformed.
2. Methodist, including Methodist Protestant.
3. Kumai-Congregational, United Brethren, Universalist, Disciples, Christian, Evangelical, Omi Brotherhood Churches and Friends.
4. Baptists.
5. Lutheran, including the Finnish Lutheran.
6. Sei Kyokwai branch of the Holiness Movement.
7. The Nippon Deudo Kirisuto Kyodan, including Alliance, Church of Jesus Christ, Evangelistic, Evangelistic Band, Pentecost and Purity Churches.
8. The Nippon Seika Kirisuto Kyodan, including Alliance, Evangelistic Bands of the World, Free Methodist, Alliance and Nazarene Churches.
9. Kiyome Kyokwai branch of Holiness Movement and Free Christian Church.
10. A federation of many of the independent churches throughout Japan.
11. Salvation Army Corps. 1

c. Organization

The union is as yet little more than a federation. The larger denominations which make a block will be effected very little in their organization. The smaller groups which were under obligation to unite with other small groups will have to make changes. Many of the stronger churches were already on the self-support, non-foreign control basis. But for weaker churches and in some denominations where missions had not been so ready to put the church into

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1. Compiled from Japan Christian Quarterly, April 1941, p. 128, and Japan Christian Year Book, 1941, p. 274.

Japanese hands, the sudden change will be difficult and no doubt work hardship for a time.

The government of the united church is largely modeled on the Presbyterian scheme, with the same courts. There is to be one executive head called "Torisha" who is to be elected by General Assembly from three ordained ministerial nominees for a term of two years. The work of the church is to be carried on by eight boards dealing with: General Affairs, Home Missions, Overseas Missions, Education, Finance, Women's Work, Social Welfare, and Publication. The chairmen of these boards with the Torisha will form the Executive Council.¹

d. Union Consummated

The committee on union went on working until agreement was reached on a constitution of 425 articles. The name chosen for the united church is "The Church of Christ in Japan" (Nippon Kirisuto Kyodan).

The doctrinal basis is, as in the Church of Christ in China, a brief statement which is also to be considered a minimum of doctrine for all participating:

"This Kyodan, accepting the Old and New Testaments as its scriptures, being founded upon the Apostles Creed, and recognizing the various confessions of faith of the uniting denominations, professes the following to be its essential teachings:

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1. Cf. National Christian Council Bulletin (Japan), Feb. 1941.

"The triune God--Father, Son and Holy Spirit,--as revealed in the Holy Bible, forgives sin, justifies, sanctifies and endows with eternal life those who believe through the atonement of Jesus Christ who died for the sins of the world and rose again. The Church, as the Body of Christ, is the organization of those who, called by grace, worship, observe the sacraments, preach the Gospel and await the coming of the Lord." 1

The objective of the church is the propagation of the Gospel, the development of the Church, and "to bring to completion the cultural life of the nation." 2

The primary ceremonies of the church are to be the Sunday worship and the sacraments of Baptism and the Lord's Supper. The other ceremonies are ordination of ministers, appointment of unordained ministers, marriages, funerals, and the dedication of buildings. The four national holidays are to be observed as special days of the church, 3 as are also Christmas, Holy Week, Easter and Pentecost.

The Union was consummated June 24 and 25, 1941. The Conference of consummation met in Tokyo. The total number privileged to attend was 319 4 and on the morning of the 24th, 315 were present. The committee on union reported and the reports were discussed and then the 425 articles of the Constitution were adopted and the Church

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1. From the Summary of the Constitution of the Japan Christian Church--translated and condensed by William Woodard for the Japan Christian Year Book, 1941, p. 273.
2. Ibid., p. 274.
3. Ibid., pp. 274-276.
4. 310 regular delegates on the basis of 1 to 800 and nine coopted delegates.

of Christ in Japan had come into being. The organization was carried out according to the Constitution with the election of officers. On the evening of the 25th a great general meeting was held to which about two thousand people came.¹ There yet remained to obtain the government recognition. The Constitution had been presented to the Ministry of Education in April but they refused to act on it until after the consummation of the union. Recognition was given in November, 1941.²

There are five points which we wish to notice particularly concerning this union:

(1) That while there was government pressure there was no compulsion to unite the larger denominations which had more than fifty congregations and had already come under Japanese control rather than foreign missionary control.

(2) That whereas most unions have required years of negotiations this one has become an accomplished fact in less than a year.

(3) That the movement for union did not begin in 1940. There had been many unions of sister denominations and related denominations, the Methodists had united in 1907, and most of the Presbyterians had early united and

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1. National Christian Council Bulletin (Japan), July 1941.
2. Christian Century, Dec. 10, 1941, pp. 1532-33.
(editorial notes)

then with the Reformed in 1877, the Congregational and the United Brethren had united before this, etc. In fact from the earliest days of mission work in Japan there had been many missionaries who had held out for a Japanese church rather than branches of the Western denominations, but had not been successful in carrying out their ideal. After the Jerusalem Conference many outstanding laymen and clergymen had been active in promoting church union. Union services for prayer and worship and summer conferences had been held.

(4) That although it seemed at the time an unnecessarily radical change and worked hardship in many places when the principle of self-support was adopted it will doubtless prove a blessing, that the principle was in operation before the Japanese church was cut off from foreign support, due to the war.

(5) That it must all have been God's leading for a united Christian Church under Japanese leadership has a much better chance of surviving the national emergency that has arisen less than six months after the union was effected. The weaker churches are assured of the help of the stronger in a way that could hardly have been realized had the leading denominations been recognized separately. Then too the church having become Japanese is not open to criticism as a foreign institution as it would have been were it still depending on help from the countries with which Japan is now at war.

We are sure that Doctor Van Dusen's appraisal will still hold good in Japan: "Moreover, the unshakeable loyalty of Japanese Christians, even those of most warped perspective, to Christ is beyond question."¹

3. Other Unions on Mission Fields

a. United Church of North India

The United Church of North India is formed of Presbyterians and Congregationalists. The Presbyterian Churches founded a federation called the Presbyterian Alliance in 1875. It is said "that it was mainly due to the initiative of Dr. John Hunter Morrison that this was brought about."² The fourth in the objectives drawn up for the Alliance was "To prepare the way for organic union among the native Presbyterian Churches of India."³ At that time many of the leaders were not interested in unions outside the Presbyterian group. Most of them were not satisfied with federation.

After a few meetings of the Alliance, interest lagged and was only revived when after the union of the Scotch United Presbyterians and the Free Church of Scotland, Doctor J. Fraser Campbell began writing on the subject in the Indian periodicals. Finally a meeting of

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1. Van Dusen, op. cit., p. 77.
2. Parker, Kenneth Lawrence: The Development of the United Church of Northern India, p. 25.
3. Ibid., p. 24.

the Alliance, some years overdue, was held in 1901 and resulted in the organization of the Presbyterian Church in India in 1904. Not all of the bodies that had been members of the Alliance joined the united church.¹

Even before this union was consummated the American Congregationalists were seeking organic union with the Presbyterians who were working in the territory adjacent to them and using the same vernacular. At the time the Presbyterian leaders opposed this as setting up a local unit and retarding the larger Presbyterian union. Finally in 1917 the Assembly took action approving that negotiations be undertaken with the Congregationalists and adopted this more general resolution:

"Resolved that in accordance with the repeatedly declared desire of the Presbyterian Church in India for ORGANIC UNION WITH OTHER CHRISTIAN BODIES, and in view of unusual opportunities in the different parts of India for opening this question, the Committee on Union be instructed (1) to communicate with all such churches as may be willing to consider the question of organic union, all matters regarding name and basis of union to be questions for consideration, and (2) to approach the South India United Church as to the possibility of uniting with them to form a United Church for all India." 2

Following this action a meeting was held in Allahabad in 1918 which was attended by representatives of the Presbyterian Church, the South India United Church, the

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1. One that did not was the United Presbyterian of N. A. The refusal was an action on the field for they were authorized by the Assembly of 1902 to go into the union. Cf., Parker, pp. 51-52.
2. Parker, op. cit., p. 69.

Congregational and the Synod of the Punjab of the American United Presbyterian. The United Presbyterians withdrew. The South India United Church became interested in the South India Union Scheme resulting from the Tranquebar meeting in May, 1919,¹ and retired from the negotiations.

The negotiations led to the union of the Presbyterian church with the Congregationalists in 1924 taking the name "United Church of Northern India." Since this union a small mission of Methodist Protestants also united with the United Church in 1932.

There is real interest in wider union and two definite lines of negotiations are still going on--one looking to an all India Church and the other concerned with uniting more of the churches of North India. The first is hardly more than exploratory conversations, purposely kept in a preliminary state pending the results of the South India Scheme. Of the latter Douglass reports,

"The negotiations thus have come to concern what had been five Presbyterian groups initiated by missions of five different nations--two Congregational groups [the London Missionary Society and the American Congregationalists who are now part of the United Church], one Methodist (U. S.) and one Baptist (English) and the Evangelical Synod of North America." 2

Again the "World Methodism" ideal is a hindrance. Their slogan "The field is the world" makes them reluctant

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1. Post, pp. 65-87.
2. Douglass, op. cit., p. 47.

to lose their identity in a united church.¹ The Northern Church finds the "historic episcopate" a hindrance in the way of entering into the South India negotiations. Parker says:

"Furthermore the northern Church would insist upon the recognition of the validity of the ministry, the membership and the sacraments of the non-episcopal churches. To unite without this recognition implies that its ministry has been inadequate and its sacraments invalid." 2

The outstanding thing in the early stages of the union movement in North India as Doctor Parker reports it is that there was an individual at every step who was keenly interested and kept urging the other leaders to do something definite about union.

b. The United Evangelical Church of the Philippines³

Within a year (1899-1900) the Presbyterians (USA), Northern Baptists, United Brethren, Disciples of Christ, and the Protestant Episcopal sent missionaries to the Philippines. And in 1902 missionaries of the American Board arrived. In 1901 the missionaries of the various Boards met and drew up the Constitution of a federation which they called "The Evangelical Union of the Philippine Islands." At that time they decided that they would use the name, "The Evangelical Church of the Philippines",

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1. Cf., Parker, op. cit., p. 85.
2. Ibid., p. 90.
3. Cf., Rodgers, James B.: Forty Years in the Philippines, pp. 162-175.

placing after it the denominational name in parenthesis, for all the churches. They also planned a Division of Territory.

During the period from 1915-1925 there was a goodly amount of agitation for the forming of a United Evangelical Church composed of all the churches established as a result of the mission work. In 1929 the National Christian Council was organized, all of the communions participating except the Protestant Episcopal. In the National Christian Council in the Philippines it is the churches which are represented rather than the missions. At the same time that the National Christian Council was organized the Presbyterian, Congregational and United Brethren churches united to form the United Evangelical Church.¹ The United Evangelical Church does not include all the denominations, largely because the Division of Territory has from the first isolated the churches so that they do not feel any need for union with others distantly located.

A union Seminary was begun in 1907 with Presbyterian, Methodist and United Brethren students--later Congregationalists also participated. It is now a corporation with a Constitution and By-laws. "The Seminary has been, through these thirty years, a great power

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1. That is, they took advantage of the representatives being called together to effect this union.

in unifying the evangelical churches, as well as binding the Missions together very closely."¹

C. Church of Christ in Thailand

A unique union is that in Thailand of the Thai Presbyterians, the Chinese Presbyterians and the Chinese Baptists which thus crosses national lines. This union was effected in 1934. The church is Presbyterian in government but different forms of baptism are recognized.²

B. Negotiations Involving Anglicans and Presbyterians

In the summary of the union movement called "A Decade of Objective Progress in Church Unity" covering the period 1927-1936, written for the Edinburgh 1937 Conference some fifty-five cases in all are presented.³ A large proportion are in the class of negotiations.

Negotiations are going on in Nigeria between Anglicans, Methodists, and Presbyterians. They are following the South India Scheme. One is not surprised that they are finding the ministry the most difficult question in the way of reaching an agreement. The movement is reported as progressing slowly.⁴

In Iran there has been a distinct division of territory with the Presbyterians working in the north and

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1. Ibid., p. 167.
2. Cf., Church Union--News and Views, Vol. 5, p. 91.
3. Douglass, op. cit., Introduction, p. xx.
4. Ibid., p. 41.

the Anglicans in the South. In 1927 a conference of the two churches was held in Isfahan and proposals for a united church were drawn up.

"Its general purpose received qualified approval from the 1930 Lambeth Conference of Anglican bishops, who were naturally concerned to preserve the historic episcopate, yet willing to contemplate the possibility of some scheme of joint ordination in which Episcopal and non-Episcopal ministers might share. The Lambeth Conference suggested that the Persian movement proceed along the lines of the South India scheme and foresaw that the Church of Persia, if realized, would not be Anglican but an independent branch of the Church Universal. Changes in ecclesiastical leadership in Persia are credited with the virtual abandonment of the plan in more recent years." 1

1. Failure of the Kikuyu Attempt

a. Location and Missions Concerned

The attempt in British East Africa to form a United Church of British East Africa is called the Kikuyu attempt because the important conferences were held in Kikuyu. In June, 1913, a conference of the missionaries working in British East Africa brought together Anglicans, Scotch Presbyterians, Methodists, Lutherans, Quakers, Seventh Day Adventists and missionaries of the Africa Inland Mission (interdenominational).²

b. History of the Movement

The conference in 1913 was not the first. The movement started with a purely local conference of the

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1. Ibid., pp. 87-88.

2. Cf., Slosser, Gaius Jackson: Christian Unity, p. 259.

missionaries in Kaviondo, on the northeast shores of the Victoria Nyanza, in 1908. They planned a division of territory which was referred to their home committees. This conference was followed by another conference a year later. This time the head of the Scottish mission was present. Of this conference Bishop Willis says:

"It discussed such questions as the length of the Catechumenate, the course of preparation for Baptism, the permanence of a marriage contracted under the native customs. And it passed the following resolution as to the end to be kept in view:--

'That this Conference regards the development, organization and establishment of a united, self-governing, self-supporting, and self-extending native Church as the ideal of our missionary work.'" 1

In 1909 all Protestant missions working in British East Africa were invited to a Conference in Nairobi. This conference endorsed and adopted the resolution of the local conference quoted above. A sub-committee was appointed to draw up definite proposals. This committee after discussing union dismissed it as impractical and drew up plans for a federation. Then these proposals were submitted to the home committees. Another Conference met at Nairobi in 1911 to consider the replies. It ended in a deadlock since they could reach no agreement.

However, they did not give up but called another conference, the Kikuyu 1913 Conference. This time the

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1. Quoted from the address of Bishop Willis in Report of United Conference of Missionary Societies in British East Africa, July 23-26, 1918 (Pamphlet), p. 3.

Bishops of the two Anglican dioceses were present.

"At the Conference of 1913, for the first time, entire unanimity prevailed, and there was evident a deep and sincere desire on the part of all present to come to a definite understanding. No one who was present could doubt that the Spirit of God Himself was manifestly in the Conference." 1

The work of this conference is given in this paragraph:

"Without a dissenting vote the conference adopted the following resolution: "With a view to the ultimate union of the native Churches, a federation of missionary societies shall be formed. The basis of the federation shall consist in: (1) The loyal acceptance of the Holy Scriptures as the supreme rule of faith and practice; of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and in particular, belief in the absolute authority of the Holy Scriptures as the Word of God; in the Deity of Jesus Christ; and in the atoning death of our Lord as ground for our forgiveness. (2) Recognition of common membership between the Churches in the federation. (3) Regular administration of the two sacraments by outward signs. (4) A common form of Church organization." They tentatively decided on a Book of Common Prayer, and on a division of territory. Baptism was to be either by affusion or immersion. Conditions for the standardizing of probationary requirements were adopted. The Anglicans agreed to allow ministers of the other Churches to preach in their pulpits, though they were not to administer the sacraments. At the close of the conference a union communion service was held in the Church of Scotland Mission, and was administered by Bishop Peel, assisted by the Rev. J. E. Hanshere, of the Church Missionary Society (Anglican)."²

Of the sixty missionaries present fifty signed the proposed
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scheme.

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1. Ibid.
2. Slosser, op. cit., p. 259.
3. 18--C. M. S., 20--Africa Inland Mission, 9--Church of Scotland, 2--United Methodist, 1--Nilotic Independent Mission.

Quite a controversy in Anglican circles resulted because the Anglican Bishops had participated both in forming the federation on a non-episcopal basis and in celebrating the communion in such circumstances. The Bishop of Zanzibar called for a trial of the bishops. He sent his protest to the Archbishop of Canterbury. The Archbishop referred it to the Consultative Body of Lambeth Conference.

This body stated that it would be possible in special cases to admit communicants from other churches to their communion services but that the Church of England communicants cannot be permitted to take communion in non-episcopal missions. The Archbishop further defined the conditions under which it would be right for a diocesan bishop to give communion to a non-conformist--in addition to belief in essential doctrines, he must be "out of reach¹ of his own church."

Those who wrote on the subject from the Anglican viewpoint seem to be generally of the opinion that a federation in which the ministry of the non-episcopal groups was recognized as a valid ministry could not be right anywhere.

c. Outcome

An Alliance was formed by a conference again

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1. Cf., Kelway, Clifton: The Story of Kikuyu and some considerations arising therefrom (pamphlet), pp. 12-17.

meeting in Kikuyu in 1918, "with a view to moving along the agreed lines of action appropriate to each Society, so as to prepare the way for further organic unity."¹ Only the Church Missionary Society, the Established Church of Scotland, the United Methodist Church, and the Africa Inland Mission entered this Alliance. It would be only an advisory body and would hold annual meetings.

In the Constitution some general rules concerning membership, the sacraments and the ministry were adopted that are suggestive. (See Appendix III)² An Order of Service was recommended for common use in order to keep the services enough alike that there would be no evident lack of unity because of very different types of services of worship being used. The statement appended to the foot of the Alliance Constitution is significant:

"In setting our hand to this Constitution, we, the representatives of the Allied Societies, being profoundly convinced, for the sake of our common Lord, and of those African Christians to whom our controversies are as yet unknown, of the need for a United Church in British East Africa, earnestly entreat the Home authorities to take such steps as may be necessary, in consultation with the Churches concerned, to remove the difficulties which at present make the ideal impossible. In the meantime, we adopt the Basis of Alliance, not as the "ideal" but as the 'utmost possible' in view of our present unhappy divisions.

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1. From Preamble of Constitution of Alliance of Missionary Societies in British East Africa, adopted at the United Conference of Missionaries at Kikuyu, July 26, 1918.
2. pp. 137-138.

The members of the Alliance pledge themselves not to rest until they can all share one Ministry." 1

While the missions in East Africa failed in their attempt to establish a united church, they have thus laid down lines which make for unity. The conference held in 1922 recommended,

"that all future ordination of African ministers of the various churches accepting the Basis of Alliance should be represented by those authorized to ordain in the various Churches, who should participate in the actual ordination, so that all African ministers so ordained would be fully recognized as ministers in all the Churches concerned." 2

Again we read of a conference held in Nairobi, October 13 and 14, 1932, with representatives of the English Church, the Presbyterian Church, the Methodist Church and certain members of the Africa Inland Mission. They are reported to have experienced a wonderful spirit of unanimity. In the speeches emphasis was given to the fact that reunion "while desirable for Europeans is essential for African Christians."³

2. South India Scheme

The "South India Scheme" is the designation commonly used in all the literature on church union for the plan of union worked out by the South India United Church, the South India Methodist Provincial Synod and the

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1. Report of United Conferences of Missionaries Societies in British East Africa, July 23-26, 1918, p. 9.
2. Slosser, op. cit., p. 262.
3. Cf., Church Union--News and Views, Vol. 3, pp. 124-127.

Church of India, Burma and Ceylon.

a. History of the Negotiating Churches

The South India United Church is the result of a number of unions. In 1901 the Arcot Mission of the Dutch Reformed in America and the Madras Mission of the United Free Church of Scotland united. The Travancore Mission of the London Missionary Society and the Jaffa and Madura Missions of the American Board (all Congregational) united in 1905. These then united in 1908 and formed what is known as "The South India United Church." In 1919 the churches organized by the Basel Mission of Switzerland entered this united church and so brought in the moderate element of the Churches of Southern Germany and Switzerland.

The Church of India, Burma and Ceylon is the church resulting from the mission work of the Church of England. By act of Parliament in 1927 the church in India was disestablished and therefore is no longer the Church of England. This move was made at their request so that they might be free to negotiate without involving the Church of England. We will, however, frequently speak of them as Anglicans.

The Methodist church was the Wesleyan Methodist until the Methodist union in England in 1932 brought all the Methodist churches under one name.

b. History of the Scheme for Union

The history of this movement in South India to

all practical purposes begins with the meeting of about thirty Indian ministers at Tranquebar in May, 1919.

The Bishop of Dornakal in an account written in 1931 of what happened in 1919¹ points out that their first meeting was called as a result of the dissatisfaction with the program on the part of the few Indian representatives to the National Missionary Council. No place had been given to discussion of church union. They sought an opportunity when the Indian ministers might meet by themselves. Those who talked this over chose the Bishop of Dornakal to call such a meeting at the first opportunity, since he was convener of the committee of the National Missionary Council on the Indian Church.

When they learned that a meeting of the Indian pastors was being called by the Secretary of the Evangelistic Movement, they called their meeting for the two days following. The responsible leaders in each church to be represented were asked to have a paper prepared on what they considered the distinctive features of their church which they would feel should be preserved in a united church. It also called for a statement of the attitude of their church toward church union.

The Lutherans who were present stated from the very first that they would consider union only on the basis

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1. Bishop of Dornakal: What Happened in Tranquebar in 1919, Church Union--News and Views, Vol. 1, pp. 144-145.

of Lutheran doctrine. The Wesleyans weren't prepared to make any statement regarding the attitude of their church toward union. These two churches, therefore, took no part in drawing up the statement known as the Tranquebar Manifesto from which we quote briefly:

"We believe that union is the will of God . . . We believe that the challenge of the present hour in the period of reconstruction after the war . . . calls us to mourn our past divisions and to turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. . ." 1 (See Appendix IV)

The official bodies of the two churches followed this action by appointing a committee to confer on a basis of union. The Mar Thoma Syrian Church was invited to participate too in the negotiations but although they were interested, they declined to take action. The Wesleyan Methodist Church in South India joined in the negotiations from the fifth meeting onwards.

The first meeting of the representatives of the two churches was held in March, 1920, and the meeting held in November, 1939, was the Sixteenth Session of the Joint Committee.² This first meeting faced one of the difficult questions and agreed on the following: "believing that the principle of the historic episcopacy in the constitutional form is that which is more likely than any other to promote

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1. Proposed Scheme of Union, Foreword, iii and iv.
2. Reported in the December, 1939, issue of Church Union--News and Views.

and preserve the unity of the Church, we accept it as a basis of unity without raising any other questions about episcopacy."¹

The Lambeth Conference also met in 1920. They issued their "Appeal to all Christian People" with its resolutions about Church Union. But certain limitations were also clearly indicated. Those who had attended from India, though still enthusiastic about union, recognized the limitations. The second meeting of the committee, in December of 1920, spent most of its time discussing the ministry. The best solution they could reach was a dual ministry, only part of which would be recognized throughout the whole church. But this was rejected when referred to the South India United Church. However, they did continue the committee. The next meeting of the Joint Committee set up a commissioning service. This was not acceptable to either church. The South India United Church found in it too much of the idea of reordination and the Anglicans could not consider it a true ordination.

In 1925 the Wesleyans accepted the invitation sent out to other denominations to join in the negotiations and brought in new enthusiasm. The Sixth meeting in 1926 rejected the commissioning service and passed a resolution

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1. Quoted by the editor: Church Union--News and Views, Vol. I, p. 7.

which looked to a dual ministry for a period of fifty years. None of the representatives were satisfied and all were discouraged.

Nine delegates from South India to the Lausanne Conference came back with a new determination to go forward. The editor of the magazine,¹ which was begun in 1930 as the organ of the Joint Committee, in his review of the history of the movement at this point in his account makes this statement:

"Another element must also not be forgotten. During the eight years that their negotiations had already lasted the members of the Committee had regularly, every day of the meetings, worshipped together. They had come to the Lord's Table together. They had spent much time in prayer and in the reading of God's word. They had day by day left their differences behind them and they had ascended to a higher realm where the things of the Spirit were in control and there they had found a unity that was not so manifest below. A consciousness of that unity drove them on in their work in a way that they would not have dared to go if they had not found this inner union. They could really say that they had had spiritual experiences together which they craved for the whole body of their fellow Christians and hence there was born a courage and a conviction that led them on though they were not always sure of the way along which they were going." 2

The meeting in June, 1928, began actually drafting a complete scheme for union. Sub-committees were assigned to various phases. Two special meetings were held in Madras in January and February, 1929. In the

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1. Church Union--News and Views. (to be published bi-monthly)
2. Church Union, Vol. 1, p. 11.

latter forty-two members were present and spent ten days in consideration of the reports of the sub-committees.

"The object held up at all times and by all individuals on the Committee was the welfare of the united Church which was to be established. The question was not so much what was held of value in the past but what is of value for the future."¹

From 1929 to the present negotiations have gone on. A recommendation for a change is made by one of the churches. The Joint Committee at its next meeting considers it and either works out a revision to comply with the recommendation or rejects it. The General Assembly of the South India United Church meets only every second year. Further delays have resulted as the Scheme at different stages has been referred to the home churches.

c. Pronouncement of Lambeth

The Scheme having by 1929 been put in quite a definite form was brought before the Committee on Unity of the Church of the Lambeth Conference of the Bishops of the Anglican Church in 1930. A resolution involving six points² was adopted. They first expressed their interest and their appreciation of the spirit of the negotiations. They noted with sympathy that this union will not result in an

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1. Ibid., p. 12.

2. See full resolution in Appendix V.

Anglican Church, "but seeks rather to bring together the distinctive elements of different Christian Communions". They recognized that in the plan it was not intended that every point shall be taken care of before union but that in some things there is to be a growing together. And:

". . . we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous good-will . . .

The Conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon, adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme." 1

In the "Encyclical Letter from the Bishops" we note: "It was with unanimity and with a profound sense of thankfulness that the Conference adopted the Resolutions relating to South India." 2

Throughout the report of the Committee on Unity it is evident that no union is considered possible which does not make provision for an episcopal ministry. They consider the historic episcopate the peculiar contribution

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1. Lambeth Conference (1930), Encyclical Letter from the Bishops with the Resolutions and Reports, p. 50.
2. Ibid., p. 27.
3. We note that the Right Rev. Ll. H. Gwynne, D. D., Bishop of Egypt and the Sudan, was a member of this committee.

of the Anglicans in "reunion".¹ Again, "But while we stand for the Historic Episcopate as a necessary element in any union in which the Anglican Communion can take part . . ."² In the action regarding the movement for union in Persia, "We regard it as essential for the unity of the Church, that the Historic Episcopate, in a constitutional form, should be definitely aimed at as the Order of the United Church of Persia."³

d. Outline of Scheme⁴

The Joint Committee has published the "Proposed Scheme of Union" in several editions as changes have been made. The 1936 edition is the Sixth Edition. The Foreword gives a brief historical sketch. A glance at the Table of Contents shows that there are four parts: (1) Draft Basis of Union, (2) Draft Constitution, (3) Proposed Procedure for the Inauguration of the Union, (4) Proposed Procedure for the Establishment of Dioceses and Diocesan Councils and other Initial Arrangements. The Basis of Union takes twenty pages and the Constitution sixty-one. The Joint Committee have kept before them the aim of retaining in the united Church the best contribution of each of the three elements of church polity involved in this union--

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1. Ibid., pp. 113-114.
2. Ibid., p. 119.
3. Ibid., p. 122.
4. Source for this section is Proposed Scheme of Union (1936) unless otherwise cited.

Presbyterian, Congregational and Episcopal. Both the Basis of Union and the Constitution have been revised again and again in the twenty years that have gone into its making. They have been considered by the home churches related to each of the negotiating churches. We come, therefore, to a study of this Scheme with the confidence that it is the best solution as yet developed for a union involving these denominations.

(1) Basis of Union

It is not possible to condense statements as carefully worked out as the articles of this Basis of Union nor on the other hand is it possible to do it justice by occasional quotations. Those quoted are chosen on the basis of making a contribution to the particular problem to be met in establishing a united church in the Sudan.

(a) Purpose and Nature of Union

"The uniting Churches affirm that the purpose of the union into which they hope to enter is the carrying out of God's will, as this is expressed in our Lord's prayer--'That they may all be one . . . that the world may believe that Thou didst send me.' . . . They seek the unity of the Spirit in the bond of peace. But this unity of the Spirit must find expression in the faith and order of the Church, in its worship, in its organization and in its whole life, so that as the body of Christ, it may be a fit instrument for carrying out His gracious purposes in the world. . .

Wherever union takes place, it comes into being only by the working of the spirit of Christ, Who is both truth and love. In His spirit of love, all the ministers of the uniting Churches will from the inauguration of the union be recognized as equally ministers of the united Church without distinction or difference. The united Church will be formed by a combination of different

elements, each bringing its contribution to the whole, and not by the absorption of any one by any other. It will, therefore, also be a comprehensive Church; and its members, firmly holding the fundamentals of the faith and order of the Church Universal, will be allowed wide freedom of opinion in all other matters, and wide freedom of action in such differences of practice as are consistent with the general framework of the Church as one organized body . . .

They [the uniting Churches] trust, therefore, that the united Church, conserving all that is of spiritual value in its Indian heritage, will express under Indian conditions and in Indian forms the spirit, the thought and the life of the Church Universal." 1

(b) The Church and its Membership

On the nature of the Church and who makes up the Church they adopted the following statement:

"The uniting Churches acknowledge that the Church is the Body of Christ and its members are the members of His Body; and that those are members according to the will and purpose of God who have been baptized into the name of the Father and of the Son and of the Holy Spirit, and receiving the calling and grace of God with faith, continue steadfast therein, maintaining their vital union with the Head of the body, Jesus Christ, by the same faith, through the various means of grace which He has provided in His Church." 2

(c) The Faith of the Church

The Sixteenth Session of the Joint Committee held in 1939 adopted a new statement of the Faith of the Church which we quote:

"The uniting Churches accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standard of faith; and acknowledge that the Church must always be ready to correct and reform itself in accord-

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1. Proposed Scheme of Union (1936), pp. 1-3.
2. Ibid., Section 2, p. 4. (Basis of Union)

ance with the teaching of those Scriptures as the Holy Spirit shall reveal it.

They also accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith; and they thankfully acknowledge that same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ.

Thus they believe in God, the Father, the Creator of all things, by whose love we are preserved;

They believe in Jesus Christ, the incarnate Son of God and the Redeemer of the World, in whom alone we are saved by grace, being justified from our sins by faith in Him;

They believe in the Holy Spirit, by whom we are sanctified and built up in Christ and in the fellowship of His Body;

And in this faith they worship the Father, Son and Holy Spirit, one God in Trinity and Trinity in Unity." 1

(d) The Sacraments

The Sacraments of the Lord's Supper and Baptism are accepted as "means of grace through which God works in us." 2 They are to be administered with the Lord's words of institution and the elements He ordained. This section also points to the necessity of belonging to the family of God.

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1. Report of the Joint Committee in the December, 1939, issue of Church Union--News and Views. The following note was also adopted: "The uniting Churches accept the fundamental truths embodied in the Creeds named above as providing a sufficient basis of union; but do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation or to assert that those Creeds are a complete expression of the Christian faith."
2. Proposed Scheme, Section 5, p. 5. (Basis of Union)

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(e) The Ministry

The provision for the ministry of the united Church is the most unique feature of this scheme and for our purpose apt to be the most fruitful. The place of the ministry is defined:

"The uniting Churches believe that the Ministry is a gift of God through Christ to His Church: that God Himself calls men into the Ministry through His Holy Spirit, and that their vocation is to bring sinners to repentance, and to lead God's people in worship, prayer, and praise, and through pastoral ministrations, the preaching of the Gospel and the administration of the Sacraments (all these being made effective through faith) to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service; and they believe that in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the ministry, a commission for it and the grace appropriate to it." 2

The Ministry is to have both presbyters and bishops. The presbyters are the teaching ministers, to administer the Sacraments, to build up the Church members and share in the government and discipline of the Church. The bishop is to be considered as "chief pastor and father in God; and that he is called to feed the flock of God, taking oversight thereof as shepherd, not as lord either in act or title, but as ensample to the flock." 3 The Bishops are to be elected. They will take part in the ordination of presbyters. Only the presbyters and the bishops shall

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1. See the complete text in Appendix VI.
2. Proposed Scheme, Section 5, pp. 5-6.
3. Ibid., p. 7.

have the right to celebrate the Holy Communion.

Provision is made for the initial ministry in the statement:

" . . . the uniting Churches agree that all the ministers working in those Churches in the area of the union at the time of the inauguration of the union shall be accepted as constituting the initial ministry of the united Church." 1

The bishops of the dioceses of the Church of India, Burma and Ceylon shall become the bishops of the united Church. In both cases they must assent to the Basis of Union and accept the Constitution of the United Church.

Days were spent on the matter of ordination and both sides were satisfied only when they drew up this statement:

"The Church of South India believes that in all ordinations and consecrations the true Ordainer and Consecrator is God, who, in response to the prayers of His Church, and through the words and acts of its representatives, commissions and empowers for the office and work to which they are called the persons whom it has selected." 2

Those who are now ministers in any of the uniting churches are accepted as ministers in the united Church with the understanding that the conscience of members shall be respected and no church which had had an episcopal ministry would be under obligation to accept the ministry of non-episcopally ordained ministers. Ministers to be

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1. Ibid., Section 12, (Basis of Union) p. 10.
2. Ibid., Section 11, (Constitution) p. 27.

ordained in the future would by the participation of the bishop in the ordination service be considered by the Anglicans as episcopally ordained. Provision is made for the missionaries coming to the field who have been ordained at home by the agreement that for thirty years following the union such ministers from the "sending" churches would be accepted--providing they assent to the Constitution and the Governing Principles. At the expiration of the thirty years the Church would have to determine whether there should continue to be any exceptions to the rule of an episcopally-ordained ministry. But it is agreed that no action taken then shall affect those who have been received as ministers previously.

(f) The Worship of the United Church

Freedom is given as to the form of worship to be used and each congregation and its pastor shall have the right to determine the form of their public worship. Rules may later be made by Synod, especially as regards Baptism, the Lord's Supper and Marriages.

(g) The Initial Membership

"The uniting Churches agree that all persons who at the time of the union are communicant members of any of the uniting Churches in the area of the union shall have the privileges and responsibilities of communicant members of the united Church, and as such shall be at liberty to receive communion in any of its churches." 2

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1. Note in the Appendix VI the Pledge mutually agreed upon.
2. Proposed Scheme, Section 10, (Basis of Union) p. 9.

The same will also apply to baptized members and catechumens. The Constitution adds the statement that baptized children are members of the church. They shall come into the full privileges of members by public profession of faith.

(2) The Constitution

The principles set forth in the Basis of Union are incorporated in the Constitution. Many points are worked out in more detail and some things are added. In the Foreword it is pointed out that the spiritual emphasis should not be judged by the amount of space given to it. Organizational details have necessarily occupied more space but the spiritual values are the vital part of the Scheme. We have already brought out most of the points concerning this union that are particularly helpful. A few will now be added which appear only in the Constitution.

(a) Name

The name of the united church is to be "The Church of South India."

(b) Organization

The organization is on the basis of the Pastorate, the Diocesan Council and the Synod.

The Pastorate is an organized congregation or group of congregations recognized by the Diocesan Council. The place of the session in the Presbyterian system is taken by a Pastorate Committee with the presbyter in

charge as chairman, ordained ministers who may have been appointed to assist the presbyter, and lay communicant members elected by the communicants of the pastorate.

The Diocesan Council shall consist of:

"The bishop of the diocese;
 The assistant bishop (if any);
 All presbyters in charge of pastorates, and all presbyters who are appointed to responsible offices and spheres of work which by regulation of the Diocesan Council carry with them the right of membership of the Council. Every Diocesan Council shall make rules regulating the membership of other presbyters (whether engaged in pastoral or institutional work), of deacons, and of retired ministers;
 Lay representatives, whether elected, nominated or ex-officio, at least equal in number to the pastorates of the diocese and not greater than twice that number." 1

The bishop shall be ex-officio president of the Diocesan Council. The duties of the Council are enumerated.

The Synod is made up on a representative basis, each diocese being represented by not less than two presbyters and two laymen. The larger dioceses will be represented by larger delegations. The diocesan council is to make its own rules as to election of representatives. All bishops of the Church and the officers of the Synod shall be ex-officio members. The Moderator and Deputy Moderator are to be elected from among the diocesan bishops. The Synod is to meet regularly once every two years.

The Executive Committee which shall function between the meetings of Synod shall "consist of the

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1. Ibid., (Constitution) Chapter 8, p. 56.

officers of the Synod . . . all the diocesan bishops of the Church, and one presbyter and one layman elected from among the representatives of each diocese in the Synod by those representatives."¹

(c) The Discipline of the Church

Regulations have also been prepared for the discipline of the church. Briefly, there is to be a local court for the church members, cases involving ministers would come before the Court of the Diocesan Council and the Court of the Synod would decide cases involving the bishops. Method of procedure in any one of the three courts is worked out.²

(d) The Marriage Law

The Marriage Law was one of the last sections of the Constitution to be agreed upon. It is proposed only as "an initial marriage law" with the suggestion that the Synod will revise and develop the law as it becomes possible to do so. As to age--no minister "may solemnize the marriage of person who, if a male, is under eighteen years of age, and, if a female, is under fourteen years of age."

The Church of India, Burma and Ceylon had followed the rules of the Church of England as to degrees of consanguinity and affinity. The South India United Church

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1. Ibid., (Constitution) Chapter 9, p. 65.
2. Cf., Ibid., (Constitution) Chapter 11, pp. 69-74.

and the Methodist Church had not prohibited the marriage of a man with his deceased wife's sister and with his deceased brother's wife and the corresponding relationships on the side of the woman. The initial law therefore permits any marriage that was permitted by the regulations of the churches before union.¹

The marriage of divorced persons is not permitted while the other partner is living. Certain exceptions are, however, possible. Intention to marry must be published on three Sundays. Exceptions are possible here also. Provision is made for keeping marriage records. Also:

"Ministers or members of the Church of South India who infringe the laws of the Church with regard to marriage are liable to the discipline of the Church, according to the rules and customs prevailing in different parts of the Church, and subject to any rules that may be laid down by the Synod or by a Diocesan Council."²

e. Present Status

This particular movement for union as we have seen, began to take definite form in 1919 and the official meetings of 1941 did not pass it. On first thought it seems consummation is long overdue. But when we consider other unions we realize that this is not exceptional. The union of the two sister churches in Scotland took twenty-five years from the beginning of negotiations. The union of Methodists in England took twenty-eight years and the

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1. Ibid., (Constitution) Chapter 12, pp. 74-80.
2. Ibid., p. 80.

same time was required to complete the union of Presbyterians, Methodists and Congregationalists in Canada. In these instances government and doctrine were closer together than in the churches planning union in South India.¹

In the meeting of the General Council of the Church of India, Burma and Ceylon in 1932 the Anglican group gave general approval to the Proposed Scheme and instructed its delegates to continue negotiations.² In March, 1935, they took action to refer it to the Diocesan Councils.³ The Scheme is to again come before the General Council in February, 1942.⁴

The South India Methodist Provincial Synod in 1933 approved the Scheme and declared its willingness to enter the union provided "it is approved by the home Conference and the people of our church in India."⁵ In 1941 they reported unreserved acceptance and that they are prepared to consummate the union.⁶

The South India United Church reported in 1941 that of the eight Church Councils five have voted definitely for the union on the basis of the Proposed Scheme.

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1. Church Union--News and Views, Vol. 4, p. 47.
2. Ibid., Vol. 2, p. 174.
3. Cf., Ibid., Vol. 5, pp. 67-68.
4. Jacob, J. A.: Church Union in South India, The Guardian, (Madras) Vol. 19, (Oct. 16, 1941) p. 488. (N. B. Due to the war the official organ (Church Union) of the Committee has not been received in America. The Guardian is a "Christian Weekly Journal of Public Affairs")
5. Church Union, Vol. 3, p. 193.
6. Jacob, loc. cit.

"Of the other 3 Church Councils, the Telegu Church Council has definitely rejected the Scheme, the North Tamil Church Council has suggested modifications to the Scheme and the Travancore Church Council resolved in favour of the Scheme by only 63 per cent instead of the required 75 per cent. The question will thus be considered once more in the next annual meeting of the Travancore Church Council. Only if 75 per cent vote in favour, the Travancore Church Council will go forward to Union." 1

In recent years the Congregational element in the South India United Church has insisted on a continuance of lay administration of the communion in the united church. That of course is not acceptable to the Church of India, Burma and Ceylon. The South India United Church Assembly accepted this compromise in their own last meeting, "that the exceptional arrangements made in certain Councils for Lay Administration will continue until permanent arrangements can be made by the Church after Union."²

The other question which has recently been troublous is Intercommunion before the Consummation of the Union. The last Session of the Joint Committee adopted a recommendation to hold communion services in connection with united services.³

Since neither the Church of India, Burma and Ceylon nor the South India United Church was ready to consummate the union little could be done by the Seventeenth Session of the Joint Committee, meeting October 1-3, 1941.

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1. Ibid.
2. Jacob, op. cit., p. 489.
3. Ibid.

The following resolution was passed:

"We give thanks to God for the many signs that our churches are nearer to Union than before. We therefore earnestly request that the three churches accept our judgment that the time for negotiations by way of criticism and amendment of the Scheme is now past and that they will proceed at the earliest opportunity to seek the final approval by the constitutionally responsible bodies as to whether they are prepared to unite on the basis of the scheme as now submitted by the Joint Committee.

In view of the grievous and urgent need of the world for reconciliation, we affectionately suggest that, where necessary power be sought to convene extraordinary meetings of Councils and Synods with a view to their reaching a definite decision before April, 1943."¹

In 1935 of the eight councils of the South India United Church only three were favorable to the acceptance of the Proposed Scheme. Every one was discouraged. It is significant that in June of 1936 the Indian members of the Joint Committee framed a letter which they sent to church papers in England and America appealing to the mother churches for their blessing and asking that they be allowed to go forward. In this appeal "present ecclesiastical allegiances"² are attributed to geographical circumstances. And again in 1937 one hundred Indian leaders signed an Appeal to the Churches in India that they go forward in³ unity.

An annual day for prayer for union with union services wherever practicable has been held since 1932,

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1. Ibid.
2. Church Union, Vol. 6, p. 124.
3. Cf., Ibid., Vol. 7, pp. 78-81.

usually in August. Frequently there have been recommendations to hold retreats and union services for information on union and for worship. Women's Conferences on Union have helped widen the circle of interest.

We believe that the days of conference with long periods of prayer cannot but bring result. This was the Seventeenth Session of the Joint Committee. Their meetings have been at least three days and usually four or five, sometimes even longer. In addition sub-committees and the various Church Committees have spent time on the study of the subject of union and spent it in a spirit of prayer. Continually those writing of these meetings emphasize that they have gone forward sensing the leading of the Holy Spirit in arriving at decisions.

CHAPTER III

THE SITUATION IN THE ANGLO-EGYPTIAN SUDAN

A. General Aspects of the Sudan

1. Topography and People

The Sudan¹ has an area of 967,500 square miles with an estimated population of 5,858,317.² Although it is a unit politically with headquarters in Khartum, in other respects it is not a unit. We speak of the North Sudan and the South Sudan. Throughout the northern part the language is Arabic with the exception of the Hadendowa tribe of the Red Sea Mountains and some other small groups. The people are very mixed, Arab and Negroid prevailing. They are ninety-nine per cent Mohammedans. The country is semi-arid. The southern Sudan is inhabited by tribal peoples of the negroid races speaking many languages. Their religions are some form of animism differing according to tribes. This part of the Sudan is a tropical swamp. The tribal peoples are a primitive people with no culture, whereas the Arabic-speaking people of the north have the Mohammedan cultural background and history--a written language with a literature.

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1. We shall use here "the Sudan" referring only to the Anglo-Egyptian Sudan, and any reference to the French or Western Sudan will use the adjective to make it clear.
2. Sudan Almanac, 1940, (issued by the War office) p. 42.

The Upper Nile and the Equatoria Provinces are almost entirely pagan--that is they are the southern provinces. To this must be added the pagan people of the Nuba Mountains, making a total estimated population of just over two millions who are pagans. In addition there would be some little overlapping in the other provinces.

In the early days of mission history in the Sudan travel presented many difficulties. But though still difficult in places, especially during the rainy season, most parts of the northern Sudan can now be reached by rail twice a week--with mail service at least twice a week and at some points oftener. Motor roads with all-weather surface have not yet been developed. Travel to the South Sudan is by steamer on the White Nile and is usually only a fortnightly service. However, even that does not reach all points on the rivers. The American Mission station on the Sobat River at Nasir is without mail for about a month every winter. The government maintains telegraphic communication throughout the country but some small places are miles from telegraph stations, as for instance the mission stations in the Nuba Mountains. Before the present war cut down on the number of planes available for use on the Imperial Airways, there was Air Mail service between Khartum and the South three times a week, and quite reasonably priced too.

2. Political History

Perhaps a brief sketch of the history of the Sudan¹ will help to give an understanding of the situation into which the missionaries went at the beginning of the century.

The part we have spoken of as southern has no recorded history before modern times. The northern Sudan is mentioned in the history of Egypt from very early times. It became Christian about the sixth century and it is said that there were many churches and monasteries along the Nile in Dongola Province and as far south as Soba.² But the Mohammedans came in and by the sixteenth century³ almost this whole region was under Moslem sway.

In ancient times there were gold mines at several points between the Red Sea and the Nile. In an attempt to get control of these mines Egypt sent an expedition into the Sudan in 1820, which in two years brought most of the region under their control. Egypt then placed a governor-general in control. When the gold mines did not prove as rich as they had expected, the Egyptian governors turned to another source of revenue in the slave trade. And for many years trade consisted chiefly of

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1. Cf., Encyclopaedia Britannica, ad. loc.
2. Soba was just a few miles out of Khartum on the Blue Nile.
3. I have heard it said that had the two Christian kingdoms located at Merowe and Soba united against the Mohammedans they need not have fallen.

ivory and slaves. From 1863 on the viceroy of Egypt made some attempts to suppress the slave trade but the governors could get little profit out of the country other than through this trade. Finally in 1877 Gordon was made governor of the whole region with power to act and the slave raiders were overcome. But this lasted only two years for Gordon's successor, Raouf Pasha, wasn't so zealous to suppress the slave raiding and some of the gangs began operating again. Plans were being formulated, on paper, for a better rule in the Sudan.

At this time, Mohammed Ahmed, of Dongola, proclaiming himself the expected-one, the Mahdi, rallied the Sudanese people. His revolt was given a great impetus by proclaiming it a holy war--that is, a conquest for religion. But it is doubtful if he would have been so successful had the people not been so anxious to throw off the tyranny of Egypt. From 1882 the Mahdi gained in power, finally taking Khartum in 1885. The Egyptian garrison which had held out for so many months under the siege of Khartum was taken. Their great leader, General Gordon, and most of the men were killed. The last Egyptian garrison at Dongola then withdrew and the Mahdi practically controlled the whole of the Sudan. But his triumph was short-lived for he died in 1886. He was succeeded by the Khalifa Abdullah and again the people were subjected to a reign of tyranny even worse than that of the Egyptian

rulers and were relieved only by the reconquest of the country led by Kitchener. His army was made up of both British and Egyptian troops. The death blow to the Mahdi uprising was struck in the battle of Omdurman--September 2, 1898.

The British and Egyptian governments then established a joint sovereignty which is still in force, having, however, gone through various changes. The governor-general is appointed by Great Britian and is a Britisher. The last treaty between Egypt and Britian, signed in 1936, gave Egypt more control in Sudan affairs than they had had.

The Sudan government has encouraged mission work in the South, both Catholic and Protestant, from the very earliest days. For some years now financial grants have been given to missions carrying on schools in the South. For many years, as we shall see, they permitted only very limited work among the Moslems of the North. They have followed the general policy of not permitting Christian propaganda among the Moslems.

B. Bodies Which Should Be Included in the United Church

The Church of Rome has for many years maintained several stations among the tribal people and a number of educational institutions in the cities of the North. But experience does not warrant any immediate hope of union with the Church of Rome, nor even of much cooperation. There are four Protestant Missions now working in the

Sudan: the Church Missionary Society, the American Mission, the Sudan United Mission and the Sudan Interior Mission. There are also the churches which have resulted from their work.

1. The Missions

a. The Church Missionary Society

The Church Missionary Society is the agent of the Church of England. Even before the Mahdi uprising there had been some discussion in England of attempting to send a mission to the northern Sudan. After the death at Khartum of that great Christian, General Gordon, English people were stirred to demand the reconquest and to contribute to a fund called the "Gordon Memorial" with which it was planned to open work among the Moslem people of the northern Sudan. However, Kitchener, the first governor-general, refused permission for missionaries to proceed to Khartum but, "he was willing to sanction work among the pagan¹ tribes in the South." The Church Missionary Society then took action to open work among the tribes of the South and at the same time to strengthen their mission in Egypt with a view to having workers ready to proceed to Khartum when it should be possible to obtain permission.

The first missionaries, however, went to Omdurman.

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1. The Egypt and Soudan Missions, report published 1910, p. 19.

In November, 1899, an official permit was issued to Doctor Harpur (medical) and the Rev. Ll. H. Gwynne to go to Omdurman. They arrived in December, 1899. They were permitted to live in Omdurman but,

"not permitted to do much, for a notice was posted in prominent places prohibiting missionary work, and warning all against attempting to change the religion of the people by talking in the streets or opening schools for such a purpose." ¹

Dispensary work was carried on in a quiet way. Mr. Gwynne soon went to Khartum where he served as chaplain of the troops. A school for Coptic children in Khartum was taken over by the Church Missionary Society when the Copts could not raise the funds for its support. "In 1902 permission was given to admit Moslem children, provided that religious teaching should not be given them if their parents objected to it." ² At that time permission was also given for private conversation with Moslems about Christ. From this small beginning the Church Missionary Society's work in the North has grown to include a very fine medical work in Omdurman and schools for girls in Omdurman, Wad Medani and Atbara.

In December, 1905, a party of six new missionaries left Khartum for the South Sudan under the leadership of Mr. Gwynne, "who had been appointed Archdeacon of the

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1. Ibid., p. 20.
2. Ibid.

Soudan and had consequently resigned his connexion though not his sympathy with the Society."¹ Their first station was at Melwal, or Malek as it is now called, among the Dinkas. Other stations were later opened among that tribe. In 1913 the opening of Yambio meant the beginning of work among the Azande tribe. They have been more responsive than the Dinka. Yei, opened in 1917, is among a branch of the Baris. And at Liu,² there has been a station among the Moru since 1920.³

More recently the Church Missionary Society has undertaken work in the Nuba Mountains at Salara, 1935, and at Katcha in 1939. Altogether the Church Missionary Society maintains fourteen stations in the Anglo-Egyptian Sudan.³

For administrative purposes the work in the North is in the same diocese with Egypt and the southern Sudan stations are connected with a few stations of the Uganda mission. They are spoken of as the Northern Sudan Mission and the Southern Sudan Mission.

b. The American Mission

The mission of the United Presbyterian Church of

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1. Ibid.
2. Facts for this paragraph are taken from a pamphlet entitled "Among the Pagans of the Southern Sudan" published by C. M. S., (not dated but evidently about 1922) and Cash, W. Wilson: The Changing Sudan.
3. Cf., Report of the Church Missionary Society for Africa and the East, 1941.

North America has always been called the American Mission both in Egypt and the Sudan. It is the only American mission working in the Sudan, though both of the inter-denominational missions have had some American missionaries.

Before the Mahdi uprising the American Mission in Egypt had also been considering the possibility of going farther south, that is to the northern Sudan. After the reconquest, an English Mission Society had made funds available if the Egyptian mission would undertake work in the Sudan. Two men were sent to the Sudan to learn what were the possibilities for work there. They found the Church Missionary Society men already at Omdurman.

"After some investigation farther afield along both branches of the Nile, the commissioners returned to Cairo and upon their advice the Mission appointed two men to go to Khartum and open up work which should eventually reach out to other parts of the Sudan, particularly up the White Nile towards Abyssinia. It was understood that the C. M. S. would give their greatest effort to the pagan people of the far south while the American Mission would, at least in the beginning, work among the Mohammedan tribes of the North Sudan." 1

The Rev. J. K. Giffen and Mrs. Giffen, and Dr. H. T. McLaughlin, M.D. and Mrs. McLaughlin were appointed and were making ready to go when they learned that no work could be done among the Mohammedan people of the North but that they might proceed to the pagan tribes. The men then set out to investigate that possibility, reaching Omdurman

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1. Shields, Reid F.: Behind the Garden of Allah, p. 69.

in December, 1900. Doctor Giffen wrote of this second trip:

"We reached Omdurman on December 10, 1900, and began to busy ourselves, first of all, about a place in which to live and hold meetings for the young men and others, who were already in the Sudan, as interpreters and clerks in Government service and as tradesmen. There were more than seventy-five of these who were members or adherents of the evangelical churches of Egypt and Syria. Mr. Gebera Hanna, a licensed minister from the Presbytery of the Delta of Egypt, accompanied us and took charge of these meetings, and has since continued to hold meetings in Omdurman, Khartum and Halfaiyah, 1 with very marked success.

Dr. McLaughlin and I thought it wise to try to visit the districts of the White Nile, and find out what would be the prospect for mission work among the black tribes so as to give an intelligent report to our Association, and through it to our Church in America, allowing the General Assembly to determine our future course in the Sudan." 2

They went back to Egypt and in September of 1901 they returned to the Sudan accompanied by Mrs. Giffen and Mrs. McLaughlin. They stayed in Omdurman until March making preparation for the journey south. The trip was made by sailboat. The first station was established at Doleib Hill on the Sobat a few miles above its junction with the White Nile. The people about Doleib Hill are the Shilluk tribe.

In 1912 a new station was opened at Nasir among the Nuers and in 1937-38 missionaries were for a short time in residence among the Anuaks at Akobo. As yet circumstances

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1. Khartum North is now used.
2. Giffen, J. Kelly: The Egyptian Sudan, p. 64.

have not permitted their return to that station.

Permission having been given for the opening of schools in the North the American Mission opened a boarding school for girls in Khartum North in 1908. The Giffens' ¹ home in Khartum became unofficially an orphan asylum and boarding school which was called the Boys Home and the boys boarding school is still called the Boys Home. Gradually it was possible to open other schools for boys most of which later had to be given up. In addition to the two boarding schools there are now under the control of the mission only some small village schools near Khartum.

During the last twenty years a very far-reaching program of adult education for women has been carried on, which in recent years has reached from five to seven hundred Moslem young women with a weekly lesson and a Bible message.

c. The Sudan United Mission

The Sudan United Mission is an international and interdenominational mission. This mission was conducting work in the Western Sudan. The Australian and New Zealand branch of the mission became interested in establishing work in the "Eastern Sudan" (Anglo-Egyptian) and received permission from the Sudan government to locate a station on the White Nile among the Dinka tribe. The "Pioneer Party" took up work toward the end of 1913. In that party

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1. The Giffens had been returned to the North in 1905.

were Mr. Mills and Dr. Trudinger who are still in active service, giving a continuity which is a great advantage to such work. Most of the missionaries have been from Australia and New Zealand, though there have been missionaries from England, Scotland and America.

Their first station was at Melut on the White Nile. They hoped to establish a line of stations from the Nile to the Niger "and thus to check the great and rapid Moslem advance which threatens to sweep across the whole native territory of Northern Africa."¹

In line with this purpose, in 1919 two missionaries made a tour of investigation in the hilly region to the west of their river station called the Nuba Mountains. The people of this region had been the last to be brought under the rule of the present joint government. They are pagans and are broken up into comparatively small language areas, a fact which has made work among them more difficult. In the 1920 report of the Sudan United Mission we read that Mr. and Mrs. Mills had opened work in May at Heiban (Nuba Mountains) and were joined later by Mr. and Mrs. MacDiarmid. Later two other stations on the river were opened and there are now five stations in the Nuba Mountains. Schools are carried on in the vernacular in each station which are to feed into the central schools

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1. In the annual report, 1914.

maintained by the government where the language medium is Arabic with Christian teachers from the Khartum center.

It should be noted that the Nuba Mountain stations have as yet no all-weather roads and are quite isolated from July to November. If the rains are light, it may be possible at times during that period to get from one station to another but it is very difficult to get to the railhead at El Obeid or Rahad.

Toward the end of 1938 the Sudan United Mission turned over their station at Melut to the Sudan Interior¹ Mission.

d. The Sudan Interior Mission

The Sudan Interior Mission is also an interdenominational and international mission. It also has had work in the Western Sudan for many years. When the Mission had to withdraw from Ethiopia due to the Italian conquest, some of their missionaries came directly to Khartum and were joined by others who had been home for a furlough. So far they have undertaken no work among the Moslem people. They have opened stations eastward toward the Ethiopian border from Melut. Here also travel is possible only in the dry season. The missionaries have come from Australia, New Zealand and America.

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1. Source: the annual reports published in The Light-bearer.

2. The Churches

a. The Evangelical Church

The church resulting from the work of the American Mission in Egypt and the Sudan has taken the name "The Evangelical Church" and the majority of the church members themselves would not recognize "Presbyterian" either in English or Arabic. We have already referred to the pastor sent by the Egyptian Church with the pioneer missionaries to the Sudan and his ministry among the Egyptian Christians who were in government service.¹ At that time he was forbidden to undertake any work for Mohammedans. When later those restrictions were lifted, it was very difficult for the Egyptian church thus established in the Sudan to change her attitude. It is only recently that she begins to show that she realizes any responsibility for the Moslem people.

Churches were established at Omdurman, Khartum, Khartum North, Atbara, Wad Medani, Wadi Halfa, Port Sudan and Kareema. The Sudan Presbytery of the Synod of the Nile of the United Presbyterian Church of North America was organized in 1912. There are now only six congregations in the North, the ones at Wadi Halfa and Kareema having been closed.

In the South there are quite a number of baptized

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1. Ante, p. 97.

Christians of full church membership both at Nasir and at Doleib Hill. Just this last year the first minister from the South was ordained by the Sudan Presbytery.

b. The Anglican Church

The Church Missionary Society has not established an organized church in the North. Some have been taken into membership and worship either in the hospital chapel or with the English congregation in the Khartum cathedral. In the South there is quite a strong native church.

c. The Interdenominational Missions

The Sudan United Mission is only just coming to the organization of churches. Due to war conditions it has not been possible to secure from either the Sudan United Mission or the Sudan Interior Mission a statement as to the form of church government they plan to use nor their doctrinal basis.

The Constitution of the Sudan United Mission states:

"The Mission desires to take its part in the formation of an African Union Church . . . The doctrinal basis of the Mission is that of the Evangelical Alliance." 1

C. Relations of the Older Missions

1. Agreement on Field Division

We have seen that the two older missions were opened at very nearly the same time. The Church Mission-

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1. Constitution and By-laws, revised 1912, pp. 3 & 4.

ary Society were first in the North and the United Presbyterians were first in the South. The relations between them have always been friendly.

We have already seen how the first agreement about spheres of work was made and that it could not be kept since the American Mission was not permitted to work in the North. Later a formal agreement was made in 1910 between the two missions, especially referring to schools in the northern Sudan. By this agreement, if one mission had a boys school in a certain town, the other might have a girls school there, but not a boys. They also agreed to consult the other mission when either proposed opening a new school. This agreement was to be renewed after five years.¹ There seems to be no record that it was ever renewed but there is still consultation and agreement between the two missions. The government also safeguards against the overlapping of mission work for they follow the policy of not granting permission for a mission to open work in territory assigned to another mission except it very obviously is not being worked and the mission has no immediate prospect of opening work there.

2. Intermission Council

An Intermission Council of the Northern Sudan was organized in 1925. But it did not function until after

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1. Minutes of Sudan Mission Meeting, 1910.

the reconstitution in 1933. So far only the Church Missionary Society and the American Mission have joined it. It is a branch of the Near East Christian Council and is therefore more closely related to Mohammedan work and problems than the work among pagans. It was hoped that it would be joined by the other missions.¹ But in recent years there are suggestions in some quarters that another intermission council made up of the missions working among pagans would be more profitable. The difficulties of travel and lack of men in the stations have so far made it seem impractical. It should include workers from the Church Missionary Society and the American Mission stations in the South as well as the Sudan United and the Sudan Interior Missions.

The Intermission Council maintained a reading room in Omdurman and has undertaken some other projects. During the Week of Prayer each year the workers, both foreign and national, from the two missions have gathered for tea and a joint prayer service in the Cathedral, a service in which both churches take part.

D. Background of the People

1. Organizational Patterns among the Ancestry of Sudanese Christians

Among the Arabic-speaking people of the North

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1. Cf., Fahs and Davis, op. cit., pp. 99-100.

there are many who have come to the Sudan from Egypt or Ethiopia or are sons of men who came earlier and who are nominally Christian. In the total population they make a very small percentage but are more responsive than the Moslems. Some of them maintain a close connection with the Coptic church but many are known as Christians who have really no connection with any church. They should be reached by the church in the Sudan. The Coptic church both of Egypt and Ethiopia has an episcopal ministry. So that those who come into the Protestant church from either Egyptian or Ethiopian background would be accustomed to the episcopacy. The same would be true of the smaller groups of Armenians and Orthodox Syrians.

A missionary who for some years has been closely related to the Evangelical Church in Egypt recently said that he thought it unlikely that the Presbyterian system would continue in the Nile Valley for there the Christians have had bishops for so many hundred years.¹

2. Organizational Patterns among the Non-Christian Peoples

There are two distinct classes among the non-Christians of the Sudan--the Moslems of the North and the pagans of the South. Since the same societies are working in both districts much would be gained if any move for a

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1. The Rev. W. J. Skellie, D.D., Ph.D., in conversation in 1939.

united church includes both the North and the South.

a. Mohammedans

It is difficult to point out the religious organizational pattern of the Mohammedan people. MacDonald who is an authority on Islam says:

"It is impossible in Islam to separate logically from the mass of institutions those which we should call religious, as Islam on all sides is for the Muslim equally religious." 1

The kadi, mufti, imam and sheikh while government appointments are also what we would term religious offices. The kadi, who performs many of the offices of our civil judge also "inflicts the due legal penalty for apostasy, neglect of religious duties." 2 The mufti explains the law. But the law is the religious as well as the civil law. The imam is more closely connected with religion than the others. He leads the daily prayers and the Friday prayers and appoints the muezzin, the announcer of the hour of prayer from the minaret of the mosque. The head imam who officiates in the chief mosque is a government appointment and is paid by the government. But in the smaller mosques the imam is chosen by the people of the community. The sheikh in the Sudan is responsible to the government for the conduct of affairs in his village. But again he is both government and religious officer.

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1. Encyclopaedia Britannica on Islamic law.
2. Ibid.

Again we quote MacDonald:

"To the democratic equality of Islam, in which the slave of to-day may be the prime minister of to-morrow, there is one outstanding exception. The descendents of the Prophet and his relatives formed and form a special class [called Sayyid] . . . Their influence is very great, and in some parts of the Muslim world they enjoy the standing and reverence of saints." 1

At Khartum we see such a reverence for religious leaders. There are some who are known by the name Khaleefa, as for instance the Khaleefa of Om Dubban, who are venerated in their district. And there are the two outstanding leaders who are Sayyids, Sir Sayyid Ali el Morghani and Sir Sayyid Abd er Rahman el Mahdi.² They practically command the worship of the Moslem people who follow their leadership. While such a devotion might be transferred to a bishop, no Protestant bishop would be willing to accept such devotion to himself personally.

One other point is significant--the Mohammedans do recognize an equality between man and man. Mohammed more than once pointed this out to his followers, "Ye Musalmans are all brothers, all equal."³ And again "I admonish you to fear God and yield obedience to my successor, although he may be a black slave."⁴ In one account of Mohammedanism we read:

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1. Ibid.
2. Both these men have been knighted by the British government.
3. Quoted by Smith, R. Bosworth: Mohammed and Mohammedanism, p. 208.
4. Quoted by Atterbury, Anson P.: Islam in Africa, p. 78.

"The 'Negro' convert to Islam is received at once as an equal by the Arab, or the Moorish, or the Mandingo missionary who has brought him his message; he is enrolled in a fraternity which has influenced half the world, and in which Negroes themselves have played no inconsiderable part. A literature and a language are thrown open to him which, if they are not his own, are yet a classical literature and language, and one which he may well claim as, in some sense, his in view of what they have already done for his race. He thus acquires a sense of independence, of dignity, and of brotherhood to which he was before a stranger." 1

Certainly such an equality is taught in Christianity but too often it is not manifest in the lives of Christians. Would not a united church be one step toward true Christian brotherhood which because of this background will appeal to the Mohammedan?

I have asked people of experience in working among Mohammedans which type of church government would be more natural to the Moslem and I have received both answers, that is Presbyterian and Episcopal.

b. Pagans

The pagan tribes have their own organizational patterns. There is no doubt some variation between tribes but it seems likely also some general characteristics. I have not been able to get information concerning each tribe but what applies to the Shilluks will apply in large measure to the Anuak and other kindred tribes. Also the Nuer and the Dinka are closely related.

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1. Smith, R. Bosworth, op. cit., p. 209.

On the tribal organization of the Shilluk I quote¹ from a letter from the Rev. J. Alfred Heasty, for many years a missionary at Doleib Hill:

"According to Government reports the Shilluk have the best tribal organization of any of the tribes in the Sudan. At their head they have a king who is elected by popular vote of the people. In a sense the office is hereditary, in that the newly elected king must be the son of some former king, but the son of any former king may be elected, excepting that a son cannot immediately succeed his father. Nevertheless there are many from whom they may choose and they are chosen by popular will of the whole tribe. The king's word is final and his decisions stand. But he always makes his decisions according to the will of the majority."

He goes on to say that the same plan is carried out with regard to the chiefs of the two divisions of the Shilluk country. "The decision of either of these two chiefs is final and cannot be appealed to the king." These main districts are subdivided and finally each village has its chief--in each case elected by popular vote.

Miss Huffman,² speaking of the Nuer tribe³ says their organization is much the same except that they do not have the king. The chief then becomes the final authority in his district. There are several districts. The subdivisions are as in Shilluk country. The office is also by election from a number of available candidates.

Mr. Heasty also says, "It would seem to me, from the organization of the Shilluk tribe that a Presbyterian

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1. See Appendix VII.
2. Miss Ray Huffman has lived among the Nuers at Nasir.
3. See Appendix VII.

form of Government would be more suitable for them than the Episcopal form of Government."

On the other hand the Anglican bishops who wrote of the church in Uganda consider the Anglican church government peculiarly suited to the people because of their pattern of tribal organization.¹ A study of the church organization they describe shows that it is very similar to that worked out by the South India Committee.

One concludes that among the tribal people the best solution will probably be in a modification of both the Presbyterian system and the Anglican system such as has been worked out in the South India Scheme.

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1. Madras Series, Vol. 2, pp. 35-40, article on the Anglican Church in Uganda, "from material contributed by the Bishops of Uganda and the Upper Nile."

CHAPTER IV

THE BASES FOR COOPERATIVE PROGRAMS

First of all we want to recognize that there is already cooperation between the missions. W. Wilson Cash of the Church Missionary Society speaks of his mission and the United Presbyterian when he says, "The two missions co-operate closely in the great task before them, and with a frequent exchange of plans and ideas the one is complementary to the other."¹ Doctor Shields, an American missionary in the Sudan, speaks of the arrival of the first United Presbyterian missionaries at Omdurman where they found "a Church of England padre and a doctor of the Church Missionary Society . . . They lodged together and helped each other, and thus began a friendship and co-operation which has continued through all the years of missionary work in the Sudan."² For the Sudan United Mission Mr. MacDiarmid speaks:

"One pleasing feature of the work in the Eastern Sudan is the cordial relations existing between our workers and those of the other Mission Societies, the C. M. S. and the American Presbyterian Mission, and with the Government officials."³

The relations have continued friendly through

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1. Cash, W. Wilson, The Changing Sudan, pp. 40-41.
2. Shields, op. cit., pp. 68-69.
3. In the report for the year ending 1920, Lightbearer, Vol. 17, p. 109.

all these years since Doctor Giffen and Bishop Gwynne first "lodged together and helped each other." There has been cooperation in the work both in the North and in the South. It has not been any glaring lack of cooperation in the work that has led to the writing of this thesis, but rather the feeling that where there is so much good feeling and cooperative spirit it should be possible to go a step farther and have a mutual fellowship. Surely we of the mission bodies do not want to have it said of us that we are keeping the churches apart.

On the other hand, let us do nothing that will bring disunity into the churches. Let no step be taken without full agreement. Nothing will be gained by making a united church into which some churches of each denomination will not enter and so set up at Khartum three denominations instead of two.

A. Principles of a United Church

What is needed now is, then, a basis of union through which the churches established by the four missions named and described above might become the Church of the Sudan. With the exception of the Evangelical Church¹ these churches are not yet well enough organized to act

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1. This church, on the other hand, is bound to the Church in Egypt since it is a presbytery of the Synod of the Nile which is in turn a synod of the United Presbyterian Church of North America.

for themselves but would depend on the action of the missions. We would seek the welfare of this church growing up in the Sudan and we would that it may be one in its fellowship and thus make the strong appeal that a real brotherhood can make.

1. Principles on which Agreement would be Expected

We have seen that the personal reaction may make a great difference in such questions as these. For instance, the attitude of the Anglican bishops in the Kikuyu Conference who were willing to recognize the validity of the ministry of the other churches.¹ The present lack of interest in Persia is attributed to the change in personnel.² Also we have seen the large place an individual may have in molding the opinion of the churches.³ Therefore the possibility of drawing up a plan of union to which all shall agree will depend largely on the interest of the individuals concerned.

It is also true that there are always some men of a church who are very conservative and will not consider any change of wording of some doctrine they have held, while some would even permit others to hold quite a different view. In the "Doctrine of the Church of England", the

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1. Ante, p. 62.
2. Ante, p. 60.
3. The North India United Church Movement, Ante, p. 57.

report of the committee to study their doctrine, the different views held by churchmen are recognized. For instance one may believe in angels, suspend judgment or consider the references to angels in a purely symbolical sense;¹ or again there are those who do not accept the Virgin Birth though still believing in the Incarnation.² Doubtless in any of the home churches represented there would be found quite a wide difference between the interpretation of their doctrine held by the extremely conservative and that held by the most liberal. But it is not conformity or uniformity we seek but concord. It is that there may be one fellowship. An Anglican writing on "The Possibility of a United Christendom from the Standpoint of the Anglican Communion" says:

"If we are to wait for a complete agreement on every detail of opinion we shall wait forever. In the whole history of the Church there never has been complete unanimity, and it is safe to say that there never will be so long as the conditions of time and space prevail. The way out will most probably be found through taking common action on the basis of a general agreement and leaving that action to lead us to an ever closer approximation of faith."³

a. Faith of the Church

From our study it would seem that on some points agreement should be reached rather easily. The Doctrinal

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1. Cf., Doctrine of the Church of England, p. 47.
2. Ibid., p. 82.
3. Wand, J. W. C., Archbishop of Brisbane, article above title in Union of Christendom, p. 416.

Basis of Union of the Church of Christ in China or in Japan seems rather too brief. But the statement "The Faith of the Church"¹ adopted by the Joint Committee in South India is accepted by the negotiating churches. It seems likely that all of the bodies in the Sudan would adopt that statement or one very similar. Some might prefer that it include a definite statement on the inspiration of the Scriptures and it is possible there would be agreement on that also.

As to the use of creeds--they are accepted by the Church of England and used regularly. Use of the Apostles' Creed is probably not forbidden by any group represented. The United Presbyterian rules make the use of "a formal declaration of Christian faith"² optional. It has seldom been used in the Evangelical Churches in the Sudan. But I do not think its use would become an issue unless the Church of England was not willing to have the use of the Apostles' Creed in the worship services made optional.

The statement regarding God, the Father, Jesus Christ and the Holy Spirit though briefer corresponds with the statements in the Thirty-Nine Articles and the United Presbyterian Confessional on these subjects. They might

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1. Ante, pp. 75-76.
2. The Confessional Statement and Book of Government and Worship, p. 141.

be made fuller but this is basic.

b. The Sacraments

The two sacraments, Baptism and the Lord's Supper, are now recognized in all the churches. Unless there are some among the interdenominational missions who would hold the Baptist viewpoint to the extent of not being willing to recognize infant baptism as a valid baptism, it seems there should be no difficulty with regard to either of the sacraments. That, however, takes for granted that an agreement can be reached about the ministry, since the Church of England position would hold the sacrament invalid if administered by a ministry which they cannot recognize.

In the Church of England directions for the service of the sacrament of baptism the priest is to "dip him in the water, or pour water upon him."¹ The United Presbyterian direction is "Baptism is administered by the application of water to the person by sprinkling or pouring. The Church recognizes the validity of baptism by immersion."² It would seem then there should be no difficulty in having both sprinkling or pouring and immersion recognized as valid administration of the sacrament.

Fellowship in the Lord's Supper would be the

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1. Directions for service of Baptism of those of riper years from The Book of Common Prayer.
2. United Presbyterian Confessional Statement, p. 145.

most outstanding mark of unity that could be established.

"Sacraments seem specially designed for harmonizing the two notes of unity and freedom. It must surely have been one of our Lord's purposes in instituting the sacraments to frame a method of holding people together in a common allegiance even when there was no meticulous agreement in the niceties of doctrine." 1

c. The Church and its Membership

The Churches of the Sudan would no doubt also agree on such a statement as South India proposes of the nature of the church,² that "the Church is the Body of Christ." It is to be expected in view of the agreement in South India on this subject that they would also agree on a statement of what constitutes the membership of the church.

d. Worship

Following the plan of other unions it would be possible to have a united church in which there was considerable variety in the order of service for worship. In all of the plans we have studied freedom is given to the congregation, with its pastor, to determine the type of worship service. We would expect then that this need not be a difficult point. There are some in the American Mission who feel that our worship services, at least for the African church, would benefit from the use of more ritual. On the other hand, we feel that the Church of

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1. Wand, op. cit., p. 417.
2. Ante, p. 75.

England groups would find more spontaneous prayer in both formal and informal services a help in the development of the devotional life of the people.

e. Marriage

There may be some disagreement as to who can be married by the church ministers but there are some points on which there would certainly be agreement. It is a sacred contract between a man and a woman not to be taken lightly. It should be solemnized by an ordained minister of the church. Since both the Church of England and the United Presbyterians take a very conservative stand on the marriage of divorced persons, it seems likely they can reach agreement on that point also. There should be a united stand on the question of polygamy in the Sudan missions.

2. Best Solution of Difficult Points

a. Ministry

There is one really difficult point--the ministry. We have seen that the Church of England will hold to the episcopal ministry, as we have studied the report of the Committee on Unity at the last Lambeth Conference.¹ It was clear that that committee would consider no possibility of union on a basis which did not provide for an episcopal ministry. To the non-episcopal it seems the Anglicans are

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1. Ante, pp. 71-73.

giving up nothing in the regulations for the ministry formulated by the South India Committee. To them, as we learn from the articles by Anglicans in criticism of the Scheme, it seems that they are making real sacrifices for the sake of unity.

On this point the unions consummated offer no help for the Episcopalians have not joined in any union which has been consummated. The South India Scheme has been more completely worked out than any of the other negotiations going on. It would certainly be wise to begin with their present statement. A joint committee of the churches and missions in the Sudan would no doubt make some changes. It is also quite possible that they would find agreement easier than it has been in India where there has been a very liberal Congregational group to reconcile with the extremely conservative Anglican viewpoint.

The conclusion is then that the provision of the South India Scheme for an ultimate unity in the ministry shows more promise than any other so far worked out. Briefly, it is that those who at the time of union are accepted ministers in any church will be accepted throughout the united church. The bishops of the Anglican church will become bishops in the united church and others will be ordained at the time of union as the church shall consider necessary to fill the offices of bishop. The bishop and presbyters shall take part in ordinations in the future

thus making their ordination satisfy the episcopal requirements. Missionaries who come to the field having been ordained shall be accepted as ministers of the united church. But a limit of thirty years is set after which the church must decide whether any exceptions shall be allowed to the rules.¹ In the Sudan there would also have to be a decision with regard to the ordination of ministers coming from Egypt.

b. Confirmation

In South India there is not yet complete agreement about confirmation. The Anglicans would like to see it generally adopted, but some object. I think that we would agree that some standard form for receiving persons into full membership of the church might well be adopted. There should be a period of instruction with at least minimum requirements drawn up by a joint committee. This period of instruction should be required of both the new convert and the child of the church who has already been baptized.² The non-episcopals would probably not so readily agree to the Anglican regulation that only the Bishop may confirm.

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1. See the full text of the Scheme on the Ministry in Appendix VI.
2. See the regulations on this subject in the Constitution of Alliance in British East Africa, Appendix III.

B. Projects in which United Action is now Possible

In this study we have often found the suggestion that a united church will require a growing together. There have also been a number of suggestions of specific things that the churches can do together which will promote the spirit of unity, the feeling of being one which is essential to real unity. Since it seems unions cannot be consummated in a short time, we can expect some years in which to carry out such projects. Let us consider, then, some points in a program for united action.

1. Union Theological Training

We have already noted the experience in the Philippines with regard to theological training.¹ A missionary² from China in conversation regarding the prospect of union between the Church of Christ and the Anglicans spoke of the union seminary as the most fruitful avenue of approach and a great help in breaking down barriers between the two churches.

The Madras Conference recommended three types of theological training:

"(1) Bible Schools for the training of full-time unordained workers in the Church.

(2) Theological Schools for the training of the ordinary pastoral ministry.

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1. Ante, pp. 58-59.
2. Mrs. Charles A. Fisher

(3) Theological Colleges for more advanced training. . .

The one essential which binds all these types of training together is a sound tradition of biblical study and interpretation, and here the three should be in close relationship. The three types of ministry for which the training is given may be compared to the first-aid worker, the general practitioner and the specialist in the medical profession. They should be held in equal honor in the Church, for all are equally necessary. It is desirable that all three types should be available in all the main countries of the world." 1

We would agree that the conclusion reached by the Section of the Madras Conference studying the indigenous ministry is true in the Sudan:

"It is our conviction that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise, and that no great improvement can be expected until churches and mission boards pay far greater attention to this work, particularly to the need for co-operative and united effort, and contribute more largely in funds and in personnel in order that it may be effectively carried out." 2

For the present the first two types of education are the most urgent in the Sudan both in the North and in the South. In the South the development of the church is necessarily falling on men trained to teach. Men trained for pastoral work and evangelistic work are also needed. In the North, if the church is ever to become indigenous there must be an indigenous leadership rather than depend entirely on the Egyptian ministry. A church made up of Sudanese people cannot support the Egyptian pastor and pay

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1. The World Mission of the Church, p. 68.
2. Ibid., p. 72.

his vacation travel expenses. To continue foreign support of the churches in established centers is not the right economic basis.

Immediately the question must be considered whether there must be separate schools for the North and the South. It is a question that should be considered from many viewpoints. It does not seem to me that it would be practical at present to carry on either the Bible School or the Theological School in the South and send to them young people from the North nor would it be advisable to bring young people from the South into the city centers of the North. When it is possible to open a more advanced school, certainly one must serve the whole country.

It seems to me that the two schools, that is, for lay workers and for the ministry, should be located in the same place and use the same staff. The emphasis in both schools should be Bible study. We are reminded of the answer the Dutch missionary in charge of the seminary at Batavia, Java, gave when questioned about the theology he taught:

"We try to introduce our students exclusively to the theology of the Bible. Only from solid grounding in the Bible and in the Bible alone can come the new Christian theology for these younger churches which shall be both genuinely indigenous and truly Christian."¹

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1. Van Dusen, op. cit., p. 53. A study of Dr. Van Dusen's observations concerning theological training is suggestive, pp. 48-54.

In addition to Bible study all the students in both schools should have courses in church history and if they have not had it previously, in the history of the Sudan. Those in the North should have a course in Islamics; those preparing for the ministry need instruction in the preparation and delivery of sermons and in the conduct of worship services. Some work should be done in English in order to open up to the students a theological literature much more extensive than that available in Arabic. The entrance requirements for both types of schools would have to be carefully worked out.

In the North the theological school should be carried on in connection with the Bible Women's Training School. The Bible Women's Training School should then be widened in scope to provide training for men lay workers, and so become the Bible School. Night classes¹ in Bible open to the church members might be used as opportunities for community service for the more advanced students and at the same time widen the circle of those studying the Bible.

"It is the Bible and the Bible alone which truly introduces the uninitiated to the essence of Christian faith and to him who stands at its center. It is the Bible and the Bible alone which adequately nurtures the tender new Christian life, without rootage in a rich Christian heritage and constantly enveloped by non-

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1. Probably held in the late afternoon after hours for schools and offices in most places.

Christian and anti-Christian influences. However much the Bible may have ceased to be a life-giving and life-determining reality for the sophisticated and rather pallid Christianity widespread in the West, among the Younger Churches it is today what it has always been for the core of the Christian movement, not in theory but in reality--a book which actually works miracles of transformation in human lives and then holds and sustains and nourishes them in their new existence. It is not one book of inspiration among many, or even the Book of books; it stands absolutely alone in its power, a power ever demonstrated afresh.

But the Bible is a strategic as well as a practical necessity. If the people of the Younger Churches are ever to develop a strong and sound 'indigenous' interpretation of Christian faith, it must be from thorough grounding in the Bible." 1

If it is possible to open a secondary school for the training of teachers and government workers in the South, as for instance the school suggested at Abwong, the theological training should also be conducted there.

Both in the North and the South if the men who come into the seminary are married, provision should be made for teaching their wives and so give them the opportunity of preparation to be leaders among the women in the villages in which their husbands will labor.

2. Union Training of Other Workers

In addition to the theological training there are other opportunities of cooperation in educational work. The possibilities of wider intermission use of established institutions for the training of medical workers and

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1. Van Dusen, op. cit., p. 130.

teachers should be studied. There is a need for rural reconstruction workers which means a new course must be established in some school.

3. Union Services of Worship, Conferences, etc.

We noted that those who attended the great church conferences found the services of worship most helpful in developing a spirit of unity. In many parts of the Sudan it is not practical to hold union services of worship but in the Khartum center, where it is possible, a still larger use should be made of worship services following now one, now the other, order of service.

Conferences, such as are known in America as summer conferences but which in the Sudan would doubtless be winter conferences, should be used more extensively than we have. At least two types of conferences are possibilities: first, the conference of Christian workers such as has been carried on for some years for the young women in the Khartum center; and second, a conference for young men or young women not limited to workers, or perhaps even to Christians, for a limited proportion might be non-Christian young people interested in Christianity. In both, Bible study needs to be kept as a main feature. More emphasis should be placed on the worship services than has been in the past.

Retreats or prayer conferences might also be organized in some places.

4. Church Membership Standards

This is not an easy subject on which to reach agreement, but it seems to be a fundamental one. The mission churches should have one standard for church members as regards polygamy. They should also have a common standard for minimum requirements for the instruction of the catechumenate. And if a common entrance requirement, then should there not also be a common basis of discipline? What is the church to do with a church member who takes a second wife? What attitude is to be taken on the question of fulfilling tribal custom with regard to a deceased brother's wife? and other similar questions. Certainly a pooling of experience now on all these questions and as much unanimity as possible will be a great advantage when it becomes possible to unite in one church.

5. Literature and Translation

There is already cooperation in the South in the matter of building up a literature and in doing translation. In most cases the languages set a limit to the feasibility of using each other's literature. Perhaps more cooperation in the matter of printing and distribution is possible.

In the North more should be done in the way of gathering libraries in both English and Arabic which will be available to students and church members. Reading rooms for non-Christians should be more largely used.

6. United Representation before the Government

The intermission council has represented the American Mission and the Church Missionary Society before the government on several occasions. Its services along this line would be widened by the participation of the other missions. But as we have already pointed out, this does not seem practical. It would seem then that this is a field for united action.

7. Evangelism

Union campaigns of evangelism¹ have great possibilities even though carried out many miles apart. Surely the interest of each group would be stimulated in the problems and success of other groups and their prayers enlisted if such a campaign as the "Week of Witness" used in India could be carried on at the same time by each group of Christians throughout the Sudan. Reports of each district should be sent to the other churches and so enlarge the vision of isolated Christians. It might easily be that such a movement would give the necessary impetus to many Christians in the North to speak to their Moslem neighbors for Christ. All of them have friends or acquaintances among the nominal Christians who also need evangelization.

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1. The article contributed by the Bishop of Dornakal on Evangelism in Madras Series, Vol. 3, pp. 30-44, has some very good suggestions for mission churches.

Many other projects could be suggested but a joint committee meeting in the Sudan will be able to make more practical suggestions for their districts than I can. Therefore, the first thing is the setting up of a Joint Committee representing each denomination of the Protestant church in the Sudan.

CONCLUSION

We have seen something of what is being done and what is planned in the lands of the East for the union of churches established by the missions of the denominational churches of the West.

We are convinced that a united church in the Anglo-Egyptian Sudan is a possibility and that its early consummation should be the aim of every Christian leader in the Sudan. The church needs unity not conformity. There has been a large measure of cooperation, but fellowship between the churches is still to be attained. We would urge every church leader to reconsider his church's doctrine and polity and discover what is basic and what is really little more than a cherished custom or tradition and is not really essential to Christianity.

Experience in other fields has shown that it is not easy to consummate such a union as is here visualized. Its accomplishment will require days of sitting in committee meetings in which there will doubtless be some tense moments. If a fellowship of the church members throughout the Sudan can be secured, surely the end will justify the expenditure of time.

It will come about only if it is conceived in prayer and carried through in a spirit of prayer. It is

fitting to close a discussion on church union with a quotation from Doctor John R. Mott, that great leader of the ecumenical movement:

"At every advance stage in the pathway of achieving any Christian unity worthy of the name, the price to be paid will necessitate great acts of trust--trust in our unerring guiding principles, trust in one another, trust in the One who wills our unity. The genuine and triumphant union of the Christians of different nations, races and Communion is through all a superhuman undertaking and process--the Living Lord working in His followers 'both to will and to do.'" 1

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1. Mott, John R.: A Message to the World Mission at a Time of World Crisis, Church Union, Vol. 13, p. 102.

APPENDIX I

OUR MESSAGE

Jerusalem Conference, 1928

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love and righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We re-affirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances at all times, in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

We will not ourselves offer any further formulation of the Christian message, for we remember that as lately as in August, 1927, the World Conference on Faith and Order met in Lausanne, and that a statement on this subject was issued from that Conference after it had been

received with full acceptance. We are glad to make this our own:

"The message of the Church to the world is and always must remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man is Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the son of God and the son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the centre of the worldwide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathising with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

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From the Report of the Jerusalem Meeting of the International Missionary Council, 1928.

APPENDIX II

AFFIRMATION OF UNITY OF EDINBURGH, 1937

We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to him as Head of the church, and as King of Kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in his church. We are one because we are all the objects of the love and grace of God, and called by him to witness in all the world to his glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ because we understand differently his will for his church. We believe, however, that a deeper understanding will lead us toward a united apprehension of the truth as it is in Jesus. We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation and to guide us by his spirit into the fullness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made toward our goal of a common mind.

In this conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience. We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form

it should take. We believe that every sincere attempt to cooperate in the concerns of the kingdom of God draws the severed communions together in increased mutual understanding and good will.

We call upon our fellow Christians of all communions to practice such cooperation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for his church.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of his Spirit.

We pray that everywhere, in the world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions; that he may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in him; to whom be glory forever.

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From Report of the Edinburgh Conference, 1937, p. 51.

APPENDIX III

SECTION IV OF THE CONSTITUTION ADOPTED BY THE MISSIONARY ALLIANCE OF BRITISH EAST AFRICA

A. Membership [of the Churches]

1. Admission to the catechumenate shall be by public profession; and a minimum course of instruction, approved by the Representative Council, as to its duration and general sufficiency shall be required before Baptism.

2. Those baptized in infancy shall pass through a course of instruction, similar to that which is required of adult candidates for Baptism, before being admitted to the Lord's Supper.

B. Sacraments

1. The administration of the Sacraments shall be by recognized Ministers of the branch of the Church of Christ occupying the district; provided that in cases of urgent necessity, and in the absence of a Minister, any Layman may administer Baptism.

2. The Sacrament of Baptism, either by affusion or by immersion, and either to infants or adults, shall be administered according to the usage of the Branch of the Church of Christ occupying the district, and such Baptism shall be recognized by all members of the Allied Societies.

3. In Baptism, water, and the form, "I baptise thee in (into) the Name of the Father, and of the Son, and of the Holy Ghost," shall be used.

4. No person living in polygamy shall be baptized.

5. The Sacrament of the Lord's Supper shall not be administered to any one who is not qualified to be a communicant in the branch of the Church of Christ to which he belongs.

C. Ministry

In the future each candidate for the native ministry, to be ordained within the sphere of the Alliance, shall:

1. Pass through a prescribed course of instruction.
2. Subscribe to the Basis of Alliance, Section II, 1 (a) and (b).
3. Be duly set apart by the lawful authority of the Church to which he belongs with the laying on of hands.

APPENDIX IV

TRANQUEBAR MANIFESTO ON UNION

We, as individual members of the Anglican Communion and the South India United Church, having met at Tranquebar in the first ministers' conference on Church Union, after prayer, thought and discussion, have agreed on the following statement concerning the union of the Anglican Church with the South India United Church.

We believe that union is the will of God, even as our Lord prayed that we might all be one that the world might believe. We believe that union is the teaching of Scripture, that there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations and the present critical situation in India itself, calls us to mourn our past divisions and to turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ--one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions--divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate.

The statement further declares that in the united and visible Church there must be conserved three scriptural elements--the Congregational, the Presbyterian, and the Episcopal. It proceeds:

Upon this common ground of the historic episcopate and of the spiritual equality of all members of the two Churches, we propose union on the following terms:

1. The Holy Scriptures of the Old and New Testaments, as containing all things necessary for salvation.
2. The Apostles' Creed and the Nicene Creed.
3. The two Sacraments ordained by Christ Himself --Baptism and the Lord's Supper.
4. The historic Episcopate, locally adapted.

APPENDIX V

RESOLUTION CONCERNING THE SOUTH INDIA SCHEME

(a) The Conference has heard with the deepest interest of the proposals for Church Union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Methodist Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

(b) The Conference notes with warm sympathy that the project embodied in the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

(c) We observe further, as a novel feature of the South India Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous good-will.

(d) The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the united Church, when

they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similiarly circumstanced individuals, unless any Province takes formal action to change its regulations.

(e) The Conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon, adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

(f) The Conference gives its general approval to the suggestions contained in the Report of its Committee with regard to the Proposed Scheme for Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

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Action of the Committee of Unity of Lambeth Conference from Lambeth Conference Report (1930), p. 50.

APPENDIX VI

AGREEMENT CONCERNING THE MINISTRY IN THE PROPOSED SCHEME FOR SOUTH INDIA

The Ministry in the Church

The uniting Churches believe that the Ministry is a gift of God through Christ to His Church: that God Himself calls men into the Ministry through His Holy Spirit, and that their vocation is to bring sinners to repentance, and to lead God's people in worship, prayer, and praise, and through pastoral ministrations, the preaching of the Gospel and the administration of the Sacraments (all these being made effective through faith) to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service; and they believe that in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the Ministry, a commission for it and the grace appropriate to it.

The Presbyterate

The uniting Churches agree that presbyters are specially called and commissioned by God to be dispensers of His Word and Sacraments, to declare His message of pardon to penitent sinners, to build up the members of the Church in their most holy faith, and, through the councils of the Church and otherwise, to share with the bishops and lay members in its government and in the administration of its discipline.

It will be the rule of the united Church that none except presbyters and bishops have the right to celebrate the Holy Communion.

The Episcopate

The uniting Churches accept the historic episcopate in a constitutional form as part of their basis of union. They all agree in their desire that the relation of the bishop to his people should be that of chief pastor and father in God; and that he is called to feed the flock of God, taking the oversight thereof as shepherd, not as lord either in act or title, but as an ensample to the

flock. There are, however, within the uniting Churches differing views and beliefs about episcopacy, which have been frankly recognized throughout the negotiations. For example, some regard episcopacy merely as a form of church government which has persisted in the Church through the centuries and may as such be called historic, and which at the present time is expedient for the Church in South India. Others believe that episcopacy is of divine appointment, and that episcopal ordination is an essential guarantee of the sacraments of the Church. Some, again, hold views intermediate between these two. The acceptance of episcopacy by uniting Churches, thus differing in their views and beliefs concerning it and concerning orders of the ministry, is not to be taken as committing the united Church to the acceptance of any particular interpretation of episcopacy, and no such particular interpretation shall be demanded from any minister or member of the united Church.

The meaning in which the uniting Churches thus accept a historic and constitutional episcopacy is that in the united Church:

(i) The bishops shall perform their functions in accordance with the customs of the Church, those customs being named and defined in the written constitution of the united Church. They shall include those of pastoral oversight, of teaching, of the supervision of public worship, of ordination of ministers and authorisation to ministers to officiate and preach, and of oversight of the discipline of the Church. A bishop will, if required, assist other bishops in the consecration of persons duly elected or appointed to be bishops.

(ii) The bishops shall be elected, both the diocese concerned in each particular case and the authorities of the united Church as a whole having an effective voice in their appointment.

(iii) Continuity with the historic episcopate shall both initially and thereafter be effectively maintained, it being understood that, as stated above, no particular interpretation of the historic episcopate as that is accepted in the united Church is thereby implied or shall be demanded from any minister or member thereof.

(iv) Every ordination of presbyters shall be performed by the laying on of hands of the bishop and presbyters, and all consecrations of bishops shall be performed by the laying on of hands at least of three bishops. The uniting Churches declare that in making this provision

it is their intention and determination in this matter to secure the unification of the ministry, but that the acceptance of this provision does not involve the denial of the validity or regularity of any other form of the ministry, and the fact that other Churches do not follow the rule of episcopal ordination shall not in itself preclude the united Church from holding relations of communion and fellowship with them.

The Initial Ministry of the United Church

Acknowledging that the grace of God has been clearly manifested in all the ministries of the uniting Churches in their separation, and recognizing that the work of those ministries has been abundantly owned of God, the uniting Churches agree that all the ministries working in those Churches in the area of the union at the time of the inauguration of the union shall be accepted as constituting the initial ministry of the united Church. They therefore agree:

(i) That the bishops of the dioceses of the Church of India, Burma and Ceylon which are to be included in the united Church shall be accepted as bishops of the united Church, provided that they assent to the Basis of Union and accept the Constitution of the united Church; and that all the other ministers of the uniting Churches in the area of the union who have been ordained as ministers of the Word and of the Sacraments shall be acknowledged as such in the united Church and shall have the status of presbyters therein, provided that they assent to the Basis of Union and accept the Constitution of the united Church. Every such presbyter of the united Church will be at liberty to minister and to celebrate the Holy Communion in any church of the united Church, subject only to the mutual pledge between the Churches given below.

Similarly, subject to the same provision of assent to the Basis of Union and acceptance of the Constitution deacons and probationers shall retain in the united Church the status they had in their own Churches before the union.

(ii) That, as is set forth in detail below, such bishops, presbyters, deacons and probationers shall, subject only to necessary restrictions in certain directions, retain (so far as the united Church is concerned) all rights and liberties which they previously possessed in the several uniting Churches.

(iii) That these, together with the bishops who

will be consecrated at the inauguration of the union, shall form the initial ministry of the united Church.

The Development of Full Unity in Ministry
and Life within the United Church

The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister.

For the thirty years succeeding the inauguration of the union, the ministers of any Church whose missions have founded the originally separate parts of the united Church may be received as ministers of the united Church if they are willing to give the same assent to the Governing Principles of the united Church and the same promise to accept its Constitution as will be required from persons to be ordained or employed for the first time in that Church. After this period of thirty years, the united Church must determine for itself whether it will continue to make any exceptions to the rule that its ministry is an episcopally ordained ministry, and generally under what conditions it will receive ministers from other Churches into its ministry. It is trusted that in its consideration of these matters it will give equal weight to the principle that there shall be a fully unified ministry within the Church, and to the no less fundamental principle that the united Church should maintain and extend full communion and fellowship with those Churches with which the uniting Churches now severally have such fellowship. It is understood that the status of those at that time already received as ministers in the united Church shall not be affected by any action which the united Church may then take. The uniting Churches recognize that the act of union will initiate a process of growing together into one life and of advance towards complete spiritual unity. One essential condition of the attainment of such complete unity is that all the members of the united Church should be willing and able to receive communion equally in all of its churches, and it is the resolve of the uniting Churches to do all in their power to that end.

But they are convinced that this can only take place on the basis of freedom of opinion on debatable matters and respect for even large differences of opinion and practice such as exist at present, for example, with regard to forms of worship or the conditions regarded as necessary for the valid celebration of Holy Communion. They believe that this freedom and mutual respect can be safeguarded not by framing of detailed regulations but by

assurances given and received in a spirit of confidence and love.

They therefore pledge themselves and fully trust each other that the united Church will at all times be careful not to allow any over-riding of conscience either by Church authorities or by majorities, and that it will not in any of its administrative acts knowingly transgress the long-established traditions of any of the Churches from which it has been formed. Neither forms of worship or ritual, nor a ministry, to which they have not been accustomed or to which they conscientiously object, will be imposed upon any congregation; and no arrangements with regard to these matters will knowingly be made, either generally or in particular cases, which would either offend the conscientious convictions of persons directly concerned, or which would hinder the development of complete unity within the united Church or imperil its progress towards union with other Churches.

APPENDIX VII

Copy

Fairpoint, Ohio
17th Feb. '42

Dear Miss McKnight,

I do not know that I can answer your question to the satisfaction of myself or you either. I have not made a study of that subject which would include all the tribes of the Sudan. I know, of course, the organization of the Shilluk tribe best and a little about the tribes that border them but cannot answer with authority about other tribes. Perhaps I had better give you a little of the tribal set up as found among the Shilluk and let you judge for yourself.

As I understand it there are some of the tribes that have very little organization as a tribe; they live in small villages and these are composed of one family pretty largely, and the head of the family is the ruler. He, of course, would seek the counsel of the elders of the village in any decision that effect the interests of the village. Perhaps in all such tribes there are now chiefs who rule over the territories because the British Government have demanded this organization, which is not naturally their own. Miss Huffman can inform you about the Nuer Tribe and what she would say for them would in a large measure apply to the Dinka Tribe also for they are closely related in some ways. What I say for the Shilluk applies to the Anuak and kindred tribes of the Sudan.

According to Government reports the Shilluk have the best tribal organization of any of the tribes of the Sudan. At their head they have a king who is elected by popular vote of the people. In a sense the office is hereditary, in that the newly elected king must be the son of some former king, but the son of any former king may be elected, excepting a son cannot immediately succeed his father. Nevertheless there are many from whom they may choose and they are chosen by popular will of the whole tribe. The king's word is final and his decisions stand. But he always makes his decisions according to the will of the majority.

The Shilluk country is divided into two large districts with a chief over each district; these in turn are elected by the popular vote of the people of their respective districts. In a sense the office of the chief is hereditary in that he is usually chosen from the same family; but they may choose someone who is popular even from a slave family and then that family becomes the one from which the chief is chosen by the people. The decision of either of these two chiefs is final and cannot be appealed to the King.

Then there are several smaller subdivisions of these districts, each division composed of several villages and each of these divisions has its own chief, and also elected by popular vote of the people. Then each village has its chief, again elected by popular vote of the people. The King may depose any chief if it is so demanded by popular will of the people. The decision of a village chief may be appealed to the chief of one of the smaller districts, his decision may be appealed to one of the two larger district chiefs or to the king himself.

It would seem to me from the organization of the Shilluk tribe that a Presbyterian form of Government would be more suitable for them than the Episcopal form of Government.

Signed

J. Alfred Heasty

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Copy

235 East 49th
New York, N.Y.
Feb. 20, 1942

Dear Miss McKnight,

Your inquiry received in regard to the chiefs of the Nuer tribe.

They have the lesser chiefs, whose jurisdiction extends over one village or possibly a group of related villages. Over him they have a chief who is over a larger territory, having several of the lesser chiefs under him. But they have no king or head chief, the whole tribe being divided into different territories, each with its head chief and its lesser chiefs. These chiefs are chosen by popular vote from among the available candidates.

Signed

Ray Huffman

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