

Citizenship and Moral Reform. By John W. Langdale. The Abingdon Press, New York and Cincinnati.

This is a brief and readable book dealing with certain important moral and social problems. It is good reading for the average person. But it must be said that it presents no new points of view, and does not throw any additional light upon the problems discussed. It devotes more space to the prohibition question than to any other and gives only a scant seventeen pages to the "Abolition of Poverty" and eighteen to the question of "Industrial Relations". Brevity is, of course, no sign of the absence of insight; but one could hardly expect from Solomon himself any great illumination of such vast problems within such brief compass.

C. S. GARDNER.

VIII. CHRISTIAN UNITY.

The Problem of Christian Unity. By Various Writers. New York, 1921, The Macmillan Company. 135 pp. \$1.75.

In a brief introduction to "A Course of Seven Addresses Under the Auspices of the Christian Unity Foundations", Dr. Frederick Lynch explains that it is not friendliness nor general fellowship, nor yet comity, co-operation, that is the objective, but "organic unity of the Church". "It is with the problem of organic reunion that this volume deals." Several of the most eminent leaders of the Churches have been persuaded to speak their minds frankly on the whole subject. Here one finds historic survey of the movement, the causes of disunion, the obstacles that lie in the way of unity, outstanding instances of reunion, especially as found on the mission fields, a survey of endeavors now being made, and suggestions for immediate steps. It is a remarkably suggestive and stimulating series of papers and perhaps the most comprehensive treatment of the whole subject of reunion that has yet appeared in America."

The seven distinguished contributors are Drs. S. Parks Cadman, discussing "Can a Divided Church Meet the Challenge of the Present World Crises?"; Thos. J. Garland (Bp.), "Steps Toward Organic Unity"; A. C. McGiffert, "Causes Leading Up to Disunity"; W. F. McDowell (Bp.), "Obstacles in the Way"; R. E. Speer, "Unity in the Mission Field"; H. S. Coffin, "The Mind of the Master"; E. Talbot (Bp.), "The Next Step".

With such an introduction by a chief promoter of union and with such names as compose this list this book at once commands attention and richly repays close study. For myself, I find it revealing the fundamental errors and confusion of thought that so largely characterize the current rather frenzied efforts toward organic union of Christendom. For the most part, as is usual, these papers avoid the actual details of plans for uniting the denominations, but when they do get down to definite proposals they at once reveal the weaknesses of the movement and disclose the impossibility that self-respecting, conscientious Christians shall, generally, accept any present schemes.

Dr. Cadman's paper impresses one as not taking the matter seriously so far as principles are concerned. It is surprisingly lacking in thoughtful grasp.

Dr. McGiffert has given us an interpretation of history that is very illuminating and reveals and illustrates a certain line of development of the philosophy of Christian history in a striking way. Its facts and tendencies need to be taken account of by the advocates of union.

In a different way one finds Bishop McDowell dealing with thoughtful frankness with a problem that is assuredly not to be solved in any off-hand way. He is altogether right and wise to set forth as the first "obstacles in the way", "lack of definition as to what we actually mean when we speak these magic and heart-warming words." He illustrates the difficulties out of his own experience of three and a half years of service on a commission of seeking—so far unsuccessfully—a basis of union between Methodists North and South.

When the Bishop mentions as one obstacle "over real doubt . . . about the advantage of one great ecclesiastical union", he strikes the foundation of the difficulties. It is just here that Baptists are frankly out of all these union efforts. We do not believe that any interest of religion and of humanity would be promoted by such a union, and we do believe that such a union is repugnant to the spirit, the ideals and the ends of the Gospel and of the Church of Jesus Christ. It would be well if we could all come clearly to understand that with *ecclesiastical union* Baptists can have no part. To do so would be, *de facto* to cease being Baptists. Once this *ecclesiastical union* is discarded in idea and ideal we shall be free to cultivate and practice *Christian unity* in ever-increasing measure.

Dr. Coffin gives us some quite amazing things, a number of them. One is sometimes compelled to wonder whether he really could have been serious. One can understand that courteous flattery prompts such a statement as "I think if I sat down with the (Episcopal) Bishop and listened to his view of the Church he and I would be of one communion within fifteen minutes", but one cannot easily understand how in so important a matter such a statement could be made. One asks at once: "Why, in all conscience and reason, did he not take that fifteen minutes and end the discussion, so far as he was concerned?"

When he says that you find Baptist ministers "exercising the same authority exercised by a diocesan bishop" his words are as untrue to facts and as lacking in insight as when in the next paragraph he undertakes to identify the psychology of the worshipers in a Roman Catholic congregation at high mass with that of a group of Friends silently worshipping in their "meeting".

Equally on the surface is the charge that "the Protestant Reformation . . . was guilty of one gross error when it broke up the international, or, if I may use the word, supernatural, organization of the Christian Church." How far does one fancy the Reformation would have gotten without such a break-up? Surely the good doctor forgot his history for the

moment and gave his reason a temporary recess. He is at least consistent, however, when he proposes that we "welcome with cordiality" the suggestion of "the name The United Church of America, and a council of these communions which will have certain duties laid upon it to unify the aggressive work of the churches, etc." No wonder, with such commitments, he gladly passes on to the next speaker the task of suggesting "steps in the right direction".

It is when the Episcopal Bishop assays the task of showing this next step that the impossibilities of these fine schemes appear. How can our Episcopal brethren bring themselves to expect, or even to suggest, that non-Episcopal bodies shall accept their "quadrilateral"? What can they think of the morality of asking that we give to their ordination and their sacraments an interpretation which we know to be different from their own? What can they think of our intelligence when they propose a course which this one writer is at least frank enough to suggest will in time leave the Episcopalians in command of the field?

In general, while here and there we meet some recognition that the principle of loyalty, love and obedience to Jesus Christ should constitute the foundation of all unity and of all practical union, the element of obedience is rarely mentioned and never when practical procedure is under review. It is a disappointing exhibition of missing the one open way. When the Holy Spirit shall lead us to follow Jesus Christ we achieve *unity* and cease to worry about *union*.

This statement in the "Appendix" is worthy of careful thought: "Unity must come from the people to the leaders, from the lower to the higher, so that the Body itself may be made ready for the Master's use." The practical proposals of this volume overlook this democratic idea. Let Christ have his way in the people and the people have their way under the lead of the Spirit, and "the Church" will have unity and all the union its life and service require.

By all means this set of addresses, officially proclaimed, so

to say, by Dr. Lynch should be diligently examined by all students and lovers of unity and of "reunion".

Editing and proofreading were neglected.

W. O. CARVER.

IX. MISCELLANEOUS.

History of the University of Virginia, 1819-1919. By Philip Alexander Bruce. The Macmillan Co., New York, 1920. Vol. I, 376 pp.; Vol. II, 395 pp. \$9.00.

These two handsome volumes commemorate the centennial of the University of Virginia in a worthy manner. At the late commencement fitting ceremonies in honor of the occasion took place. The present work is quite to the point. As a matter of fact, these two volumes only go to 1842, through the "Formative and Experimental Stage". The remaining volumes will cover the later years. The treatment is very full and minute and ought to be a treasure for old students of the university that has exerted such a wide influence on the country, particularly the South. There are very few of our Southern institutions that do not bear the impress of the University of Virginia in certain respects. The course of study in the Southern Baptist Theological Seminary was largely modeled after the methods of the University of Virginia under the guidance of John A. Broadus, whom Prof. F. H. Smith calls "the greatest alumnus of the university". One hopes that the future contains the best days for this great school.

A. T. ROBERTSON.

Letters of Principal James Denney to W. Robertson Nicoll, 1893-1917. George H. Doran Co., New York, 1920. 270 pp. \$2.50.

Here is one of the most delightful books that one can find. Principal Denney was a man of great genius, of great force, of great charm, of great influence. He wrote constantly for *The*