

THE  
**Church Review**

FOUNDED 1848

EDITED BY THE REV. HENRY MASON BAUM

VOLUME LVII

APRIL, 1890

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VOLUME LVII. \* APRIL, 1890

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**Christian Reunion.**

**On the Basis Proposed by the Lambeth Conference.**

WE thought it would be, not only a courteous act, but that it was due to representative men of the chief Christian Communions in this country, to offer them an opportunity to say in the pages of the CHURCH REVIEW how far they were willing to accept the basis for Christian Reunion proposed by the Lambeth Conference. Invitations to write were sent out to several leading clergymen of each Communion here represented, and we are glad to state that they were accepted, with but three or four exceptions.

Before entering upon the discussion of the basis proposed for Christian Reunion, we give so much of the Report of the Lambeth Conference of 1888 as relates to the subject.

Representative bishops and priests of the English and American Churches will reply, in our July issue, to these distinguished contributors to the great subject now under fraternal consideration. The replies will be written for the purpose of giving more definite information upon the points raised in these articles and not for the sake of controversy.

EDITOR.

*ENCYCLICAL LETTER.*

TO THE FAITHFUL IN CHRIST JESUS, GREETING: —

WE, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred and forty-five in number, all having superintendence over Dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts

3. The true union of the Church of CHRIST is spiritual, to be marked by brotherly love.

4. Bible doctrine and *local* government are the soul and body of the Church.

5. Externals should give way before spiritual life. Where the spirit of the LORD is, there is liberty.

6. The Apostles' (?) Creed and the Nicene Creed are man's creation long after the Apostles' day, and are imperfect statements. I deem the Apostles' Creed wrong in saying that our LORD *descended* into hell or hades. He went to *Paradise*, and when Paul went to Paradise, he was caught *up*. I believe that article of the Apostles' Creed was derived from a false interpretation of 1 Peter iii. 19, in the third century. I object to the Nicene Creed as entering into philosophical speculation, when it should have been content with the Scripture statement that "the Word is GOD." The Council of Nice was a disgraceful meeting in a corrupt age.

7. "The Historic Episcopate" is an ambiguous phrase. The Historic Episcopate of the first century was a parochial Episcopate. The Historic Episcopate afterward was Diocesan, Metropolitan, and Provincial, and finally Papal. Hence the ambiguity of the phrase.

8. All the Churches of CHRIST should recognize one another in all things and not allow mere external peculiarities to keep them in apparent hostility.

9. The blame for Christian schisms is with those who magnify externals and so bar off spiritual union.

10. There is no schism where there is mutual love and respect.

These ten propositions present my views of the subject better than I could give them in an essay.

Very truly yours,

HOWARD CROSBY.

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THE REV. TALBOT W. CHAMBERS, D.D. [DUTCH REFORMED],  
NEW YORK CITY.

EDITOR OF THE CHURCH REVIEW, SIR:

THE mutual recognition and fraternal co-operation of the existing Evangelical Communion would be a far better evidence of the oneness of the Church than any external bond of union such as is proposed.

2. The statement in regard to the Scriptures might be improved, but still may be accepted as it is.

3. The Nicene Creed is wholly inadequate as a statement of doctrine, because it makes no mention of the extent and nature of sin, or of the character of the atonement, or of the need of regeneration, or of the means of justification, or of the extent of future retribution. The varying views of Christians on these points would be a bar to any real or efficient union. "Can two walk together except they be agreed?"

4. Since the Nicene age GOD has led His Church to the development of a number of important truths contained in the Bible; to give up these truths formulated at such great cost, and confine one's self to the one formula of an infant period, would be simply folly.

5. The article respecting the Sacraments is unexceptionable.

6. The fourth point, the "Historic Episcopate," is too vague to serve its purpose. It might be interpreted to mean the Episcopate of the New Testament, or that of the age of Cyprian, or that of full-blown Romanism; or subsequent to the Reformation, it might mean that of the Anglican Church, or that of the Scandinavian, or that of the Moravian Brethren.

7. The Roman Church has unity in the sense which the present effort seeks to secure; but the results which have followed and are now following from the rigid outward clamp by which this unity is secured, do not commend it to favor, but rather the contrary.

TALBOT W. CHAMBERS.

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THE REV. THOMAS S. HASTINGS, D.D., L.L.D. [PRESBYTERIAN], PRESIDENT OF THE UNION THEOLOGICAL SEMINARY, NEW YORK.

EDITOR OF THE CHURCH REVIEW, SIR:

THE action of the Lambeth Conference of 1888 I regard as an honest effort in the interest of higher Christian unity. As such it has a claim to general and earnest consideration. I do not understand that this action aims to absorb, but only to unify the different denominations, bringing them on common ground into closer Christian fellowship. With this aim I heartily sympathize.