

the Seminary at Mercersburg (PA). Schaaf was active in the Evangelical Alliance and the vision was for a time when protestantism and Roman Catholicism could be reunited for a truly catholic church. The development of the "Mercersburg theology" was the concept that our unity is in the incarnation, not creeds of the church or the character of Scripture. Both would have powerful influence and Schaaf would eventually go to Union Seminary where his influence with students was in a much greater and prestigious aura.

With the merger of 1957 both of the participants ceased to exist as separate entities. Both allowed some time for individual congregations to decide on participation. In some cases very small churches were discouraged from participation and received the suggestion that they should merge with larger churches.. A few in both fellowships withdrew for various reasons--everything from liberalism in the new denomination to unhappy changes in church polity. But the majority adhered

(2) The United Group:

- (a) Leadership
- (b) Pronouncements
- (c) Attention to internal strife
- (d) Current setting

c. The Baptist Community

Well, it must be remembered that there are many members to the Baptist community and no one voice speaks for them all. In many of them the lack of a centrality of government allows moves away from the center...some good moves, some poor moves, and some as yet unclassified. We look at the Broader range of the movement although later we will make some narrowing down of the field in our discussion of reactions.

(1) Historical note: Our discussion of the Baptist bodies in the national period begins on page 44 of this syllabus.

(a) Reformation forebears...the polity of arrangement is more important than the baptismal rite.

(b) Pre-reformational ideology...just a quick note and some suggestions.

(c) The English Baptists: General and Regular