

relations between reformed and other churches and has held talks with the Roman church (following Vatican II). It merged with the International Congregational conference (a similar body serving in the Congregational community) about 1970 and following talks with Lutheran leaders produced the Luneberg Concord in 1871..a document intended to lessen tension in Reformed and Lutheran circles.

(2) The Baptist World Alliance

The Alliance came into being in 1905 as a cooperative agency to give a more uniform Baptist witness to the world. Today it represents about 25 million baptists in bodies on all inhabited continents. In many places it has been occupied with church-state relationships and has been increasingly liberal in pronouncements in these area. Meeting on a five year basis, the Alliance is still pretty much working on areas of general interest to Baptists but has given effort to the ecumenical attempts at the better understanding of the sacraments and the ministry.

(3) The World Methodis Council

A general fellowship to which many of the Methodist bodies belong, the council claims a membership of 20 million and a representative community of nearly 40 million. It has sought to rally the descen-dents of Wesley to a common stand and has offered ecumenical discussions and fellowship to other bodies as well.

(4) The Lutheran World Federation:

Organized in 1947 as the consummation of a number of world conven-tions, the Federation has its world headquarters in Geneva and, when I last knew anything about it, met every 6 years. The Federa-tion seeks to iron out theological differences and polity emphases among Lutherans.

(5) Otherwise...we might also mention the Mennonite Wordl Conference, the Reformed Ecumenical Synod (in connexion with item 1) and a number of similar bodies. Our list is not total but indicative of the moves.

c. Movement in the Roman Church: Vatican II

It is not right to say that Rome has been involved in ecumenics although in practice there has been something of this. Rome has been watching the protestant chickens try to come back to the next, in my concept, and waiting to pluch them at an appropriate time. Until recently Rome had nothing to do with the ecumenical aspira-tions of international bodies, taking the position that she was the true church and dialog with another body would cheaper her stance. But in the lat twenty five years there has been an expressiveness