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The Churchman

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Editorial

" Men may come and men may go,
but I go on for ever."

THUS might THE CHURCHMAN speak for itself as with this issue it enters its sixty-third year of publication as THE CHURCHMAN and its *one hundred and fortieth* as an Evangelical Theological Magazine.

In view of the difficulties of publication due to the shortage of paper, perhaps this claim may have to be revised at a later date should Government regulations require it, but at the moment it is encouraging to an Editor to find a widening public in addition to many old friends desirous of maintaining and extending its circulation.

In wishing all our readers the Compliments of the Season, we would express the hope that the fare presented for them in this issue will prove to be welcome, seasonable, stimulating and profitable.

We count it a pleasure and a privilege to present another article from Professor Ehrenberg, who reminds us once again of what *Mein Kampf* has meant and continues to mean to the Christians of the Confessional Church in Germany. This article must be of more than academic interest to us in England and contains at once a challenge and an appeal.

The arresting article by the Vicar of St. John's, Boscombe, (whom we congratulate upon his appointment as Hon. Clerical Superintendent of the Protestant Reformation Society) on *The Jesuits* is illuminating, and we are hoping that other articles from Mr. Parsons' pen on the same subject will appear in subsequent issues.

The same may be said of the article on *John Newton*, from the pen of a new contributor, the Rev. F. H. Durnford, at present of Longhoughton in the wilds of Northumberland,

as will be seen from the introduction to Mr. Durnford's article. We hope to include the remaining chapters of this study in later issues.

Another new writer in THE CHURCHMAN, the Rev. A. B. Johnston, contributes an article with a very practical appeal, to clerical members particularly, on the well-known book, *Putting our House in Order*. Mr. Johnston is an old friend of the League, was formerly Principal of two C.M.S. Colleges in India, and is now Rector of Welney, Wisbech.

This issue also contains the final instalment of the Rev. E. Hirst's treatise on the Second Epistle of St. John. We are hoping to arrange for the full Study to be printed separately, as we feel sure that many friends would like to retain this valuable contribution in permanent form.

The Rev. J. W. Augur, Vicar of St. Giles', Northampton, has sent us an interesting article on *The Way and the Will to Believe*, which will appeal to many; and finally the Rev. H. L. Ellison, a former Tutor at St. John's Hall, Highbury, has written us a most timely article on *Antisemitism*.

We trust that the Book Reviews will be very helpful to our readers, the majority of the books reviewed having a special significance for the times in which we live.

The Confessional Pastor and His Struggle

THE REV. HANS EHRENBERG, PH.D.

MANY accounts of the Church conflict in Germany have been published in this country; they have been either historical records or attempts to show the fundamental theological and political principles involved. The present study has a different object, viz., to draw out the lessons of the conflict for the practical or pastoral life of the Church herself. This implies that our attempt must be to survey and sum up the facts as well as the truths of the struggle from the standpoint of one who is engaged in the struggle, i.e., to lay bare its inner elements. Thus my essay is to present the German Church struggle in such a way that other churches see it as part and parcel of Church history and Church life in general and, hence, also of their own.

Following upon an introduction treating the fundamental aspect under which all churches should consider the German church conflict, I present in this essay what I may call the three *dramatis personæ* of the "Church drama":—the *Confessional Pastor*, the *Heretic* (the "German Christian"), and the *Confessing Congregation*. The study closes on the problem—still unsolved, in the Confessional Church, and the like in all churches—of a *Confessional Church Government*.

Readers of this study are asked to forget, for the time being, all the special traditions of their own churchdom, if they are Anglican, or Nonconformist, or even German (of course pre-Hitler German). For the life and death struggle of *a* church concerns the "church within the church," and, hence, it is the struggle of *the* Church.

I.—"LEAD US NOT INTO TEMPTATION"

The conditions of the whole depraved, wicked, and perishing world may be put, from the viewpoint of a Christian, under the seventh petition of the Lord's prayer:

" deliver us from evil." In the present age, we may point in particular to the fact that there has never been in the whole history of the Church a persecution of Christianity so long continued and so intensive as the Bolshevist. The persecution of Christianity in Germany, however, is of quite a peculiar type. To make clear its peculiarity, and the difference from the persecution carried on in Russia, we may place it much more under the sixth petition of the Lord's prayer: " Lead us not into temptation," than under the seventh.

This is our argument. Let us explain it.

I begin with two English comments on the Church struggle. One is by the capable translator, and expounder of the German church conflict to the Christian public in England, Dorothy Buxton, and is to be found in the preface to her pamphlet " *Christendom on Trial.*" In it she writes that for her this struggle is not confined to Germany but is, in essence, a challenge to, and test of, Christendom throughout the world. The second comment occurs in a non-signed supplement to Dr. Oldham's *Christian News Letter* of April 24th, 1940: " Communism is the declared foe of all belief in the spirit. This type of totalitarianism may destroy Christians, but can in no wise corrupt Christianity. But the other totalitarian monster, National Socialism, if it has destroyed fewer Christians than Bolshevism, can corrupt Christianity, and has profoundly corrupted it."

Further, I want to mention an incident which occurred in my own church of St. Paul at Bochum in 1936. A speaker was describing to the congregation the Bolshevist persecution and the sufferings of Christians in Russia. In the presence of two Gestapo men he had to answer a question as to what was the difference between the situation of the church in Russia and of the church in Germany. Anxious neither to give himself into the hands of the Gestapo nor to obscure his witness, he replied: " In Russia every kind of religion is to be driven out, in Germany any sort of religion is to be driven in," in other words: " here the deluge, there the desert." With respect to the mind of the Nazis this means: Nazism aims at making all German things " religious ": from soil and blood to every cultural and spiritual work and value.

Let us now take a brief glimpse of the inner life of the church in Germany. It is only too true that the German church is oppressed. Nevertheless, the " cannibal stories " of the German struggle are not so numerous as people seem to think. Preachers still have freedom to declare the Gospel. Hardly anywhere in Germany will you find closed churches. You will hardly find enough evidence to verify the proposition that the German Church has no freedom whatever. And it is true to say that the majority of the sermons preached in this country before the outbreak of the war (excepting those which directly bore on the Church struggle in Germany) would not have been censored in Germany. Were then the sermons of the Confessional Church political? Not at all. But in what way then is one to understand the fact of the Church oppression in Germany? Only by grasping our argument that the German persecution falls under the sixth petition of the Lord's prayer, from the viewpoint of the Christian Church.

It may be helpful to imagine for a few moments the whole struggle as taking place in England. Let us imagine that the Prime Minister was a non-Christian who delighted in criticizing, attacking, and mocking the Church, the clergy, the Creeds, and Christian life in general; that any public official would lose his reputation if he were a churchgoer; that newspapers refused to print any articles or information from the Christian standpoint, and that public opinion was fed with superstition, pure paganism, theosophy, modern animism, veneration of heroes, and a new religion of, so to speak, a supernatural naturalistic type, and let us imagine our children being roused and incited against the generation of their parents. Nobody would like or dare to contribute money for Church work, and your church would become more and more empty. The children would no longer like to attend children's services, and the choirs would collapse. In short, the very air itself would smell non-Christian, and even anti-Christian, *religiously anti-Christian.*

Finally, if any pastor should venture to protest against such an attitude of the nation, to defend the Church, and to proclaim Christian morality and the task of the Church, he would have to expect that he would be forbidden to speak, that he would be removed from his parish, lose his income

and his home, and perhaps be imprisoned and punished; at the very least, that he would be defamed, turned out and outlawed. It is in this way that you would have to face the greatest temptation of your life: Am I to remain silent and wait for better times, but in the meantime preach or speak without any fight, and play into the hands of the adversary? Am I to put up with a troubled conscience, and become a hireling? That is the question, and that is precisely the situation in Germany.

But we believers of the Confessional Church did really believe in the Church of Jesus Christ; we became through faith *Ecclesia Militans in statu confessionis.*

II.—The Confessional Pastor

The leading figure in the German Church struggle is the militant clergyman, the "Confessional pastor." He is the Christian answer to totalitarianism, the bearer of "the freedom of a Christian."

Although in former and in present times greater tests have been imposed on the servants of Christ, none of them were up against a similar power of seduction and corruption: Niemoeller is not so much a hero of faith and a martyr as a unique example in present-day Christendom of one who is temptation-proof.

That is why the Church struggle began as a struggle of the minister. The pastor fought with the might of his conscience, but not so much for conscience's sake as for the sake of the fold in his keeping. He could not tell whether the community would ever back him—he scarcely dared even hope for it—nevertheless he embarked on the struggle and in so doing proved indeed that it was a venture of faith.

Thus the rebirth of the Church arose out of the *ministerium Divinum.* The command to fight came to the pastor, not from the community on earth, but from the exalted Christ, the Lord of the Church, the Head of His Body. The thrust into the struggle was a simple act of obedience. The pastor did not fight in order to be taken seriously by the community—how dangerous would it have been thus to play with the "reputation of the ministry" in his community, and, moreover, how many members of the community would simply have declined the pastor's care!—but he fought because the Lord of the Church has commissioned him, he fought in order

that he might not lose the souls entrusted to him by the Lord, he fought because in his ordination he had vowed to obey the Lord, and the Lord alone, he fought because he was bound to the true doctrine of the Church. I do not maintain that all Confessional Pastors have thought on all these lines, but there can be no doubt that in general the stand of the Confessional Pastors was, and still is, solely a matter of obedience, and that the spirit uniting them was stamped by their common Ministry, laid upon them in their Ordination. Never would any other motives have led to the formation of the Pastors' Emergency League, which proved its obedience by the unequivocal attitude it immediately took up even in connection with the non-Aryan problem within the Church (although this matter went decidedly against the grain of the average German pastor after the times of the Weimar State). However, by thus pointing to the Office as the point of re-awakening within the German Church, we only want to indicate the place where the Lord of the Church has begun His unexpected new work.

What the German Church Struggle is not.

It is not a new idea, not a new movement of faith or awakening; it does not arise out of new knowledge, hardly out of rediscovery of former knowledge. At any rate, in its initial phase, it is not all this; nothing of this sort lies behind the rallying of the pastors and their entry on the struggle. Even though the struggle has caused the wealth of the Bible to become more evident, the dogmas of the ancient Church to acquire greater value, though it has done away with timidity in teaching, and brought home the Confession of the Reformation—no new conception of teaching can be said to have taken place, nor any rediscovery of the Bible, as both took place at the time of the Reformation.

What has the German Church Struggle actually been?

The Church struggle is a direct and radical sign of life on the part of the Church, carried on by the appointed servants of the Church who are ordained and have received the authority. It is no demonstration of "strength of character," and it is deeply deplored that the world both within and without Germany has continually tried to interpret it as such. On the contrary, the very atmosphere of the struggle, the pas-

tors' resistance as well as their offensive, is a matter of Grace, and nothing else but Grace.

Thus the effort to which the Confessional pastor is called does not find its Scriptural basis in any teaching as to moral responsibility, but rather in the story of the Good Shepherd of St. John x. This message, the one most frequently cited in the Church struggle, supplies the basis of the " Theology of the Confessional Pastor " ;—the sayings about the good shepherd, the wolf, the hireling, and the flock, are the Biblical key to the Church struggle. In this struggle, the constant reference to St. John x. justified the assertion that in the first instance the battleground is to be found in the *ministerium divinum*, its call and its power.

Next to St. John x. the second most cited word, and one to which hardly any attention was paid before the Church struggle, is given in Acts xx, 28: " Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

In addition to these words dealing with the call to office, and affecting those called to leadership by the help of the Confessions of the fathers, and by prompting of the Holy Spirit, a third word is given as the personal word of comfort by which St. Paul (2 Cor. vi,) announces and glorifies the struggle as the focus of the full revelation of grace. *Militia Christi* pass " through honour and dishonour, through evil report and good report," giving proof of themselves " as unknown and yet well known, as dying, and, behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things," as the servants of God " in the word of truth, in the power of God, by the armour of righteousness on the right hand and on the left."

A new fraternity among the bearers of the office, a new confidence born of faith, between ministry and community, and a new proximity between the Lord of the Church and all His disciples prove the Church struggle to be ordained by God.

III.—The Militant Heretic (The German Christian)

The National Socialist revolution was to create a new type of heretic, though not a new heresy.

How are these to be distinguished ?

The heretics of old offered the occasion for the Church to avail herself of the State against the heretic. The new heretic avails himself of the State—against the Church. One feels tempted to say that he is fighting against " Church-parsons " on behalf of " State-parsons,"—a grotesque situation unparalleled in Church history.

There never was a more sorry heretic in the Church than the German Christian. The old heretic glorified the self-sanctification of the Christian man, the new derides all sanctification, thus abandoning the attractive quality of all the heretics of old, notably their enthusiasm and ardour. The heretic of old severed himself from the Church because she seemed to him too worldly, too slack, too un-Churchlike. The new heretic pursues his individual path because, for him, the Church is too much in earnest, too Christian, too Churchlike, because it is not worldly enough. He declares that the Church, being placed as it is, within the world, the only possible Churchdom at present time must consist in a compromise with the world, a mixture of Church and world.

We, of course, fully admit that Christ's Church is never without " the tares among the wheat," but this does not mean that the Church herself should sow tares as well. The " German Christians " set the Church also that task which in fact is nothing else than the devil's own business.

This point is helpful in the fundamental discussion between Confessional Church and German Christians. Even though the true Church in her theological outlook pays no regard to the condition of the world (spirit of the age, psychological conditions of present-day man—so-called " Anknuepfungs-punkt "—world-historical tasks), she by no means neglects it in a practical sense. It is a totally different matter whether the Church in pastoral function keeps her eyes open to the condition of the world and takes it continually into account, or whether she raises it into a standard among other standards for the teaching and preaching, the life, and the order of the Church. The Confessional Church when resisting with all her might the German Christian theology of the " Anknuepfungspunkt "—well known under other names in all churches—resists with the same might all the other theologies of the " Anknuepfungspunkt." But she is never so foolish as to deny the need of the Christian preacher's

tact and considerateness (which none disputes) in all his teaching. Yet, through her struggle with the German Christians, she is called upon to attack in all churches and to defeat that legion of pelagian preachers who attempt to cover with ridicule the belief in " Justification by faith alone" with the help of that platitude—the need of the preacher's tact and considerateness.

Thus, in that attempted substitution of standards for facts we recognize the hand of the Tempter. The German Christian—feeble in faith, who seeks to escape from the distress of his intellectualism—succumbs to the temptation of spinning enchanting ideals out of external facts such as present secular conditions, nationalism, language, and so on. From this position the new heretic, the deceiver, himself deceived, assails the Church. There is hardly any point at which it becomes more evident than here to how great a degree the Church fight represents a struggle against the temptation to deliver the Church to the world.

If it shows great perversity of spirit to stage a Church struggle—as did the German Christians—with Church malcontents, with religiously unawakened persons, and with children of this world, it is indeed small wonder that heretics of this kind should suffer defeat upon defeat, although they have not to fight the powers that be but, on the contrary, are supported by them. It is true that these powers cannot save them from defeat ; but they constantly save them from pursuit by their victorious opponents of the Confessional Church. The new heretic has at his disposal an entirely " new weapon " in the history of the Church ; he takes advantage in his heretical struggle of the division of power between State and Church. The heretic of old knew no breathing spaces during the struggle, the modern one continually changes his front whenever an interval of rest occurs. With the close of an unsuccessful round, his front is occupied by his ally, the State, the Party, the political power ; and the constantly defeated, rapidly exhausted heretic can recover himself once more. Doubtless his ally despises him for these reasons, but as he nevertheless stands in need of the heretic in order to keep up a semblance of standing for " throne and altar," the German Christian with a " truly National Socialist sense of honour " puts up with the contempt of the National Socialist, while the latter is not

ashamed to make use of a parasite for his window-dressing purposes.

Such methods and modes of fighting, however, on the part of her adversary, make it impossible for the Church to benefit from her victories. Having no "intelligence service" at her command, the Church never knows whom she is encountering in any particular section of the battlefield, whether heretics, or political powers. And while the Church attacks the heretic without being directly hindered from this by the State ("religious discussion is free") she can, according to the will of God, wage only a defensive war against the State, even when the State in its deeds appears as the beast from the abyss—a fact which many dreamers in other countries, who turned their own political wishes into plans for the German Church struggle, did not care to recognize.

How could the Confessional Church be preserved altogether from weariness and resignation in this continuous repetition of fight, victory and loss of the victory? The struggle of the new heretic, in the long run, tends much less to a revolutionary destruction of the Church than to a process of complete wearing down through continual temptation.

The Church people, however, who cannot all at once forget what had been the experience of whole centuries past, i.e., that a heretic stood always in opposition to the State, cannot possibly see through the imposture of the struggle waged by the new heretic with the aid of National Socialism. This imposture is realised only by the innermost nucleus of the community, and it is this realization which welds it together.

At this point again a comparison with the heretic of old is illuminating. He was, and is, more or less pro-Jewish; the more so as the Prophets, and often also the Mosaic Law, were of great importance for most of those old heretics; if the Church often enough was anti-Jewish, up to the time of the German Christians the heretic, so far as I know, never has been so.

But the war of the Nazis against Jewry is an act of rebellion against God, against God's history in the relations with man, i.e., against the Scriptures, and, consequently, against "the Jew Jesus." In this way we can explain the strange fact that "Christian" practice in concentration camps is made more difficult than the practice of the "Jewish religion";

thus Friday evenings and hours of memorial prayer for the deceased, as well as minor celebrations on Festivals, are often tolerated. In its hatred of a Judaism visible to the world, the Third Reich has destroyed the synagogues. But it has no serious objections against the practice of its religion and concern with God and the Bible on the part of a Judaism pushed back into the Ghetto, and made altogether proletarian. Rather it regards such a thing with cynical satisfaction. For the real antagonism of National Socialism for the Jew is not economic antagonism, nor cultural, nor racial —though all these play their part—but lies outside and beyond all intellectual conceptions, theories, standards, and practical objectives. The Jew and the Holy Bible, the two arch-enemies of Nazi religion, the two bearers of " mysteries " which cannot be got rid of from this world, in the Nazis' view belong together. The total war against Judaism is the act of total rebellion against God and His Saviour. When the last heretic of old, the liberal man, has given up the Godhead of Christ, the new heretic gives up even His Manhood. In the new heretic's still professed faith Christ has become an empty name, and a lifeless shade. He, " God and Man " for His believer and follower, is, for the German Christian, " neither God nor Man." The new heretic is the grave-digger of the Christian Faith.

Nazis with Christ—as the German Christians or such a man as Julius Streicher—and pagan Nazis without Christ—as the so-called German believers (" Deutsch-Gläubige "), to-day the large multitude of party members—are together one indistinguishable mass of apostates.

IV.—The Militant Congregation

The second miracle in the Confessional struggle, unexpected even to the Confessional pastors in that bleak winter of 1933-34, was the action of the congregations. No one would have credited them with it, not any more than anyone, and least of all the congregations, would have expected the pastors to take up the gauntlet. Made over-confident by these beginnings, some Christians of the Œcumenical Church now think they may expect such miracles from the German Church " off the conveyer belt."

The fact is, however, that the events taking place in the *ecclesia militans* are never the work of those individuals or

communities from whom they might have been anticipated. Again and again the first will be the last, and the last the first.

The German Church was almost unknown abroad. What was known was German theology—or at least certain schools of it. The German Church, as Church, had in fact become " non-visible " within the Universal Church, because throughout several generations of German Christianity theology had taken its stand in the forefront of the life of the German church, hiding it and reducing its position to one either of dependence or of impotent opposition. All this has been changed at one blow through the Church struggle. Since then, the precise opposite has taken place; theological science in Germany is now hidden from view by the Church.

The Œcumenical Church was entirely taken by surprise at this new development. She has in the meantime indeed taken note of it, but without actually quite grasping its significance. She continues to regard the Confessional Church as a kind of theological school within the Church. It has not yet dawned upon her that in the question of the Confessional Church, her essential issue of Church and congregation is at stake. She asks indeed whether, or in what degree, the Congregation is backing the Confessional pastors; but such queries are in themselves proof that she has failed to recognize the fact of the Confessing Congregation as that for which it actually stands: *Church, and Church alone.*

It is thus that the need arises clearly to interpret the issues of the Confessional struggle for the benefit of the Universal Church. For this latter, the outstanding figure of the struggle was and still is, the Confessional pastor, who owing to the very fact that he stands out alone has become the unauthorized Œcumenical symbol of the Church Militant. To a certain extent the adversary—the heretic—is also perceived, although those very persons who in other churches have gained this sort of discernment, know how little such discernment so far prevails. Up till now, however, the Militant Congregation, the very Church, has been hardly recognized at all, at least not from a proper Church standpoint.

With the outbreak of the struggle a great change occurred in the German church and its congregations. Responsibility

was now placed no longer on the Christian individual, but on the ecclesiastical office, and no longer on separate societies of individuals within the congregation. To the congregation *as a body* importance was now given.

Neither the " individual," nor the " Church of Societies " raised any opposition; on the contrary, both have failed totally, and would fail in any other church in exactly the same way. It is to those two, however, to the Office and to the Congregation, that the Lord is mightier than their mutual lack of confidence in each other.

Between the Office and the congregation there exists, however, only one single spiritual point of contact in connection with the call issued by our Lord Christ; and that is the *ordination* of the office-holder within the congregation. The ordination of the servant of Christ makes clear the mutual responsibility and mission of congregation and ministry. It is true that the ordination does not bind the congregation but only the servant of the congregation, but the congregation learns that their shepherd is not his own master, and that together with him those likewise who have been entrusted to his care, are subject to Him who alone is Lord. The call to preach the Gospel in the right manner, is also the call to hear the Gospel in the right manner. Both preacher and congregation, the administrator of the Sacrament and the communicants, are subject to one Word, one call, and one Spirit. In this consists the experience which the congregation has shared with its shepherd, during the Church struggle. In this experience the shepherd has his share as a member of the congregation, although he is the member who feeds the flock. And it is *this* experience which calls the congregation into the field and awakens the sleeping fold; through *this* experience comes the realization that the congregation is gathered and called by the Holy Spirit. It is only together with the bearer of the Office, the true servant and priest of the Lord, that the congregation becomes really " Church." But this in no wise means that it becomes through him what it never becomes without him; for " the Lord has chosen his congregation of old." One of the false theories about ministry and congregation, disproved in the Church struggle, is to be seen in the ever-recurring attempts to interpret the congregation as built up solely by means of

the ministry, or the ministry as arising out of the congregation. If the call is equally to the ministry and to the congregation, the call is to both simultaneously, so that the Office is called upon to feed the congregation, and the congregation, including the minister as its member, to follow the Lord. He, the living Word, is placed over both of them.

The best times of the Church know no conflict between ministry and community; by the best times, we mean her times of crisis in which she is being visibly ruled by the Holy Spirit. And the fact that such a unanimity between ministry and congregation was granted in the Church struggle affords the proof of the working of the Holy Spirit in this struggle.

But such a gift is by no means an inalienable one. Both ministry and congregation have the same guardian, the Confession,[1] and Ordination makes manifest the function of this guardian in the life of the Church.

As an outcome of the Church struggle we can therefore state the following: Neither St. Matthew xvi. nor xviii., neither St. John xxi. nor xx., neither St. Matthew x. nor xx. 28, neither St. Matthew xx. 23 nor xxv, 40, neither St. John xx. 28 nor 10, neither 1 Corinthians xii. and Ephesians iv. nor 1 Timothy v, or at last 1 Peter ii., nor any other single word of the New Testament may be quoted by itself to define the conception: *Ministry, Congregation, Church.*

Thus the right order is no simple result of study; but the right usage of the Scriptures is bestowed upon us in the struggle of the Church wherever this struggle is more than mere strife of doctrine. Hireling and good shepherd do not wrestle for the sake of doctrines, even though they fight with the aid of doctrines as their weapons; they wrestle for the right existence of congregation and of Church.

The Church struggle is effecting a spiritual purge of the Church. The Body of the Church Militant is shrinking, but, at the same time, it is being strengthened, revived, united, and sanctified.

[1] The word "Confession" always means in the German Church the Creed of the Church plus what the Church of England calls "articles of religion." The Confession of the German Church therefore consists of the "three Creeds" of the Ancient Church reiterated in the Confession of the Reformation, the "Confessio Augustana," and this Confession itself together with the subsequent supplements.

V.—And What About the Church Government?

But there is one boundary which has not been crossed in the Confessional struggle. If it is enough for the Church of Christ not to suffer defeat under the greatest might of this world, then the German Church has indeed been victorious against Nazism. But this Church has failed as regards Church government, for not even within herself has she found a convincing solution for the problem of Church authority. The Confessional movement experienced a certain standstill over this question at the last Confessional Reich Synod, held in 1936 at Oeynhausen.

It is, however, questionable whether a battling and suffering Church can further be called upon to solve the problem of Church government without the aid of the entire Church. To me it seems that as regards Church government the problem of the German church struggle is becoming one which is directly Œcumenical. It was the business of the Universal Church to recognize in this connection that the call to battle, which had come to German Christendom since 1933, has been extended to the whole of Christianity, and that since 1939, the German church struggle has developed both in men's consciousness and also outwardly, and spread to all countries of the Christian Œcumenical Movement.

We now hand over the task which we had set ourselves in this essay to others, better qualified for it. We abstain from citing names but we know who are the few in the Œcumenical sphere who have been and are testifying both to the Œcumenical aspect of the Confessional Pastor's struggle, and also to the new fact of the Œcumenical war in which all Christian churches are involved.

The Jesuits

THE REV. A. W. PARSONS

I—THEIR FOUNDER

" Prim friend with the black serge gown, with the rosary, scapulary, and I know not what other spiritual block-and-tackle —scowl not on me . . . for I swear thou art my brother, in spite of rosaries and scapularies ; and I recognize thee, though thou canst not me ; and with love and pity know thee for a brother, though enchanted into the condition of a spiritual mummy. Hapless creature, curse me not ; listen to me, and consider—perhaps even thou wilt escape from mummyhood, and become once more a living soul." (*Jesuitism*, in Carlyle's *Latter-Day Pamphlets*.)

PRIOR to the establishment of the Jesuit order the Papacy had fallen on evil days. The celebrated German historian Griesinger wrote (*History of the Jesuits*, 1892, p. 55), " It could not be denied that even in Rome itself more heathenism than Christianity prevailed and so little awe was there for the Almighty among men, that, as a proof thereof, in lonely churches a dog might even be seen chained to the high altar to protect the deeply venerated property and prevent the Pyx being stolen out of the Tabernacle. . . . Spain and Italy were smothered in ignorance and sloth, Germany through Luther, France through Calvin, Switzerland through Zwingle and England through its own King showed a great falling away from the Catholic faith ; every day added to the number of heretics as well as heresies." John Bunyan's quaint description of Giant Pope was never more true than at this crisis in the history of the Papacy. " Though he be yet alive, he is, by reason of age and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can do little more than sit in his cave's mouth, grinning at the pilgrims as they go by and biting his nails because he cannot come at them."

The Reformation

The Reformation had entered into the life and worship of the Church. A new light was breaking on the eyes of men. A new life was stirring in their souls. It was clear that, if left alone, Protestantism would achieve a victory so complete that it would be vain for any opposing power to think of renewing the contest. It was further clear that armies would never effect its overthrow. Other weapons must be forged and other warriors mustered than those which Charles V of Spain and Francis I of France had been accustomed to lead into the field. These two monarchs had united all their forces against the Reformation, but in 1521, Francis I, on the pretence of restoring the King of Navarre's children to their patrimony, made war against Charles V and had sent into Navarre an army whose rapid conquests were only stopped before the fortress of Pampeluna. Within its strong walls was one, Don Iñigo Lopez de Recalde, who was destined to kindle an enthusiasm which would breathe into the Papacy a new spirit of energy, devotion and control.

The Leader

Ignatius Loyola, as he is usually called, was a Spaniard by race and a soldier by profession. Brought up at the magnificent and voluptuous court of Ferdinand of Spain he was imbued with the chivalrous and martial spirit which characterized his time and with the dissipation and folly which were the distinguishing marks of the Spanish Courtier of that period. Born in 1491, the future founder of the Jesuits became a soldier in 1517, the very year in which Luther began his battle against Papal abuses by nailing his theses to the door of the Church at Wittemberg. The Governor of Navarre had gone into Spain to procure assistance. He had entrusted the defence of Pampeluna to Loyola and a few nobles. Some of these nobles, seeing the superiority of the French troops, resolved to withdraw, but Loyola was determined to hold the citadel at the peril of his life even though he did it single-handed. He was soon joined by others, and while fighting with great bravery, rage and fury he was severely wounded in the right leg by a cannon ball and the garrison immediately surrendered. The French, in admiration of their youthful opponent, carried him in a litter to his parents in the castle

of Loyola where he had been born and from whence he afterwards derived his name. It is interesting to notice another coincidence. Luther also had been obliged to leave public warfare after his brave stand at the Diet of Worms and had retired to the castle at Wartburg. He was occupied in the glorious task of translating the Bible into German ; whilst Loyola, while recovering from his sickness was reading a Spanish Romance called *Flos Sanctorum*. This book produced an extraordinary effect upon the sick man. The noisy life of tournaments and battles which hitherto had occupied his thoughts now seemed less important than the humble actions of God's saints. Their heroic sufferings appeared to him to be far more worthy of praise than all the high feats of arms and chivalry. He no longer wished to be a great soldier—he desired to be a saint and the founder of a new religious order in the Church modelled on military lines. "Gradually," says the *Catholic Dictionary*, "the thought of founding an order which would support the Chair of Peter, menaced by German heretics, sustain by example, preaching and education, the cause of the Gospel and Catholic Truth, and carry the light of Christ to the heathen, rose into his mind." Fülop-Miller, in *The Power and Secret of the Jesuits* (1930), p. 41, adds: "One night he raised himself from his couch and knelt down before the picture of the Virgin in the corner of the room and solemnly promised from then on to serve as a faithful soldier under the banner of Christ. It was, however, a long time before the vain courtier succeeded in attaining real sincerity ; and even in the most subtle forms of the expression of Loyola's later piety there was some trace of that superficiality which had completely governed the conduct of the erstwhile frivolous knight."

As a Knight he had dedicated the valour of his arms to some lady. He now determined that he would become the "Knight of the Virgin Mary." No sooner were his wounds healed than he went to some lonely cells excavated by Benedictine monks of the Monastery of Montserrat. There he associated himself with the poor and the sick, and tried to make himself like them in his clothing, speech and appearance. He neglected his body and allowed his hair and beard to grow ; he never washed, and he covered himself with the dirtiest of rags. He did not, however, succeed in making

the beggars regard him as one of themselves; on the contrary, they ridiculed him when he came amongst them in his shabby cowl, a bread-sack over his shoulder and a great rosary round his neck. In the streets the boys pointed at him and shouted after him the jeering words, "Father Sack."

He scourged himself three times a day, using a chain spiked with iron. He passed seven hours daily on his knees. He rose to pray at midnight. He became seriously ill and had to be taken unconscious to the house of Dona Angelica de Amigant, his patroness, who lived in Manresa. The doctors who were called in despaired of his life, and some pious ladies asked that they might be given pieces of his clothing as relics. Dona Angelica, wishing to gratify their desire, opened Inigo's cupboard in order to take out the clothes of him they believed dead; soon afterwards she returned terrified, for in the wardrobe hung the most terrible weapons of mortification: a girdle into which wire had been worked, heavy chains, nails strung together in the form of a cross, and an undergarment interwoven with small iron thorns. All these he wore next his skin!

When he recovered he once more resumed his beggar's garb and his appearance is described as "perfectly horrible." When he appeared in the streets he was followed by a crowd of boys who bespattered him with rotten eggs and mud. Day and night gloomy terrors haunted him. He wandered about dejected and miserable. His bed was drenched with tears and his bitter groans and sighs resounded along the monastic cloisters.

Luther and Loyola

Was there at this time any difference between the state of the souls of the monk of Manresa and the monk of Erfurt? Each was under deep conviction of sin. Each longed for reconciliation with God. If a Staupitz, with the Bible in his hand, had appeared in the convent of Manresa, possibly Ignatius might have lived to become the Luther of Spain. There was no faithful guide, however, to point him to the "Lamb of God" Whose blood "cleanseth from all sin." He could not, like Luther, read Latin, and therefore, the Bible was a closed book to him. Instead of looking upon his penitent feelings as mercifully sent by God to lead him to Himself, he persuaded himself that they were delusions of

the devil. He felt that all his mortifications, tears, sighs and penances were meritorious and good—in fact, that he was already a great saint. Luther, in similar soul struggles in the cell at Erfurt, had turned to the " light that shineth in a dark place." Loyola, alas ! surrendered himself to visions and revelations. For instance, on the steps of the Church of Manresa, he states, he became aware of " a higher light " which showed him " how God had created the universe." Then he saw " the Catholic dogma so clearly that he was prepared to die for the doctrine which he had seen in such a manner." Another day there appeared to him " something white like three keys of a clavichord or an organ," and immediately he was convinced that this was the Holy Trinity! In the apparition of a white body " not very large and not very small," be believed he could see " the Person of Christ "; in another similar vision he saw the Virgin Mary. Indeed, he believed that she revealed herself to him about thirty times. " Even had there been no Bible," say his apologists, " even had these mysteries never been revealed in Scripture he would have believed them, for God had appeared to him."

In 1523 he visited Rome, but only stayed long enough to get the Pope's permission to travel as a pilgrim to Jerusalem. He arrived there, only to be driven from the city by the Franciscans. Thus withstood he returned to Barcelona where for two years he studied the Latin language, and incidentally reformed a Dominican convent, called the " Convent of Angels." The Jesuit Bonhours says these nuns were " perfect courtesans " and their scandalous conduct is also mentioned by two other well-known Jesuits. (*Bonhours' Life of St. Ignatius*, p. 70 (1686) ; *Father Gennelli's Life*, p. 55 ; *Rose, Life of Loyola*, p. 101). There are good reasons for believing that Loyola, like his followers at the present day, exerted a powerful moral influence upon women, but it is to be feared that it was often only transitory. In 1526 he went to Alcala. Butler, in the *Lives of the Saints*, July, 1845, p. 379, says : " Here he attended at the same time, lectures in logic, physics and divinity, by which multiplicity he only confounded his own ideas and learned nothing at all though he studied night and day." He was next tried by the Inquisition on the charge of being a Lutheran ! He was " confined to close prison for two and forty days, but declared innocent of any fault by a public sentence " on the

1st day of June, 1527. In spite of this, to quote Butler again : " he and his companions were forbidden to wear any singular habit, or to give any instruction in religious matters, being illiterate persons."

He then removed to Salamanca, but twelve days after his arrival there was again thrown into the dungeons of the Inquisition, where he remained for three weeks before he was released. In 1528 he arrived in Paris, where he incurred the suspicion of the Chief Inquisitor, and was obliged to explain his position to him. This time he escaped imprisonment. It was in Paris that he gained his first real converts. These were Peter Faber, Francis Xavier, Lainez, Salmeron, Bobadilla and Rodriguez. These he first of all won to him by certain disinterested services ; then he excited their admiration by the loftiness of his own asceticism ; and finally he fired them with the ambition of sharing with him in the accomplishment of his purpose to found a new religious order which should save the Catholic Church from its enemies. He trained his little " Company of Jesus " by careful discipline. He compelled them to fast for three days and nights. He exacted of them frequent confession. He enjoined on them severe bodily mortifications. By such means he sought to make them dead to every passion save that of the " Holy War " in which they were to bear arms as Soldiers of Jesus and Knights of Mary. In our next article we hope to give some account of the actual founding of the Jesuit order and of its early history.

The Life and Works of John Newton, 1725-1807

A Study in Five Parts

The Rev. F. H. DURNFORD, M.C., M.A.
(*Rector of Howick and Vicar of Longhoughton.*)

" One of the purest and most unselfish of saints."
" He acquired by indomitable perseverance the attainments requisite for a clergyman—and continued for the space of 44 years one of the most devoted and singlehearted of Christian ministers."

Quoted from W. E. H. LECKY,
" History of England in the Eighteenth Century,"
vol. III, page 134.

INTRODUCTION

IN the list of well-known evangelical clergy in the Church of England during the latter half of the eighteenth century—not the least influential was John Newton, " sailor, preacher, pastor, poet "—to utilize the title of a volume issued as a memorial to him in 1908—one hundred years after his death.

For many reasons it is worth while studying in detail this remarkable man's life and character.

(1) There is, to begin with, the unique romance of his life. Ellerton, the hymnologist, wrote of him " John Newton's early life might form the ground work of a story by Defoe—but that it transcends all fiction."

This is literally true. Elliot Binns has written " A perusal of the life of John Newton must leave any reader possessed of either sympathy or imagination, with a feeling of wonder and bewilderment that is little short of awe. Well might Newton paint up over the mantelpiece of his study at Olney, where it still remains amongst other texts, the words from Deuteronomy, " But thou shalt remember

that thou wast a bondman in the land of Egypt and the Lord thy God redeemed thee" (Deut. xv. 15).

(2) Newton was a writer of real power on religious subjects. He was a diligent scribe of sermons, hymns, essays and above all, letters.

No one can read these without paying a tribute to his literary abilities. It is significant that when "Cardiphonia" was republished in the year 1911 (one hundred and twenty years after it was originally issued) Dr. Alexander Whyte, in his preface and appreciation, could call this collection of letters on religion, "An English classic of rare excellence and of very high value."

(3) Newton exercised a most real influence over his contemporaries—and among them many famous eighteenth and early nineteenth century characters in the literary and religious world of those days. He persuaded William Cowper to write sixty of "The Olney Hymns." He helped to change the course of the lives of Thomas Scott, the commentator, and Claudius Buchanan, the Indian chaplain and missionary.

It was partly through Newton's attempt to write "The Review of Ecclesiastical History," that Joseph Milner published his "Church History." Above all, he was in his latter years the spiritual adviser of William Wilberforce. Dr. Coupland, in his well-known life of Wilberforce, draws attention most clearly to the way in which the great liberator was influenced by his conversations with Newton. It is quite a fascinating literary pursuit to tabulate the different references to Newton in the numerous biographies of Newton's contemporaries. Among the most interesting of these are the "conversations" of Newton referred to in Josiah Pratt's "Eclectic Notes."

(4) But the most important fact about John Newton is the plain fact of his conversion. In a particularly convincing sketch of his character by Lacey May, the author writes, "John Newton's conversion is one of the great romances of religion standing side by side in interest, though not in importance, with such dramatic events in religious history as the conversions of St. Paul, St. Augustine, and John Bunyan. If truth is really stranger than fiction—it has rarely been stranger than in the life story of this man who

could truthfully describe himself as " a brand plucked from the burning."

John Newton's life story is an outstanding instance of the working of the grace of God. It is precisely because of this that a detailed study of his life is so worth while.

The real interest of a character like that of Newton is from the theological and religious point of view.

" The Doctrine of Grace" is frequently discussed and written about, academically and in text-books for Christian students. It was discussed, with most harmonious and happy results, at the Edinburgh Conference of 1937. In preparation for that Conference, a volume of 400 pages written by sixteen eminent theologians of many different nationalities, was issued beforehand by the S.C.M. entitled " The Doctrine of Grace." No theological student can peruse that illuminating volume without being edified. But the best way to understand " The Doctrine of Grace " is to reflect on the concrete examples of the working of the Grace of God on men like John Newton.

Canon Smyth—in his recent Birbeck lectures on Charles Simeon—claims that the Church historians who have been parish priests contribute best to an understanding of Church History. In a somewhat similar way—it is true to say that the doctrine of the Grace of God should be approached and studied—not only in abstract doctrinal treatises (though such are obviously necessary), but through the actual concrete examples of changed characters like the subject of these studies. The following study of Newton's life, character, writings, and achievements is an elaboration of these four points.

PART I

Early Life and Adventures at Sea

John Newton was born in London on July 24th, 1725. His father was for many years master of a ship in the Mediterranean trade—and for two years was governor of York fort in Hudson Bay, where he died in 1750. He had been educated at a Jesuit College in Spain which accounted a good deal for his somewhat severe, though kind, attitude towards his son.

His mother was a devout Dissenter who attended a certain Dr. Jenning's Chapel—and made it the chief business of her

life to bring up her only son in the nurture and admonition of the Lord. She had devoted him from birth to the ministry.

One is naturally reminded of Monica and St. Augustine, and when she died, before her son was seven years old, who will doubt that her prayers still made the difference?

His father married again, and though the son was treated kindly, his further religious training was little cared for.

His stepmother was the daughter of a grazier at Aveley, in Essex, and later on had a son of her own who engrossed his father's notice—hence John was left much to himself. He went to a boarding school for two years at Stratford—and when he was eleven joined his father's ship at Longreach and made five voyages with him. He spent some time at Alicante, and visited Venice where he experienced a remarkable dream.

In 1743 he was taken on board a naval ship, H.M.S. Harwich, by the press-gang. It was at this time, that influenced by "The Characteristics of Shaftesbury" (which he had picked up at a shop in Middleburgh in Holland) to use the phrase of Newton's first biographer, Richard Cecil, "he plunged into infidelity with all his spirit." This book—though it produced no immediate effect—operated like slow poison, and prepared the way for all that followed. He sank into deeper degradation, and threw over all goodness and discipline. When *The Harwich* put in at Plymouth on her way to the East Indies, he tried to desert, was recaptured, marched through the streets like a felon, kept in irons, publicly flogged and degraded from the rank of midshipman to that of a common sailor. Should the recitation of all these details of the early life of Newton seem unnecessary, let it be realized that this is the man who in his latter years became the spiritual counsellor of William Wilberforce.

At Madeira, by a combination of chance and providence, he was transferred to another ship bound for Sierra Leone.

On *The Harwich* he was under some restraint, now among strangers as he said, "he could sin without disguise."

"From this time I was exceedingly vile—little indeed if anything short of that animated description of an almost irrecoverable state described in 2 Peter 2. 14: "Having eyes full of adultery, and that cannot cease from sin, beguiling

unstable souls." I not only sinned with a high hand myself, but made it my study to tempt and seduce others on every occasion. Among other affronts he composed a song in ridicule of the captain of the ship and taught it to the whole ship's company. The next two years (1745-1747) present an almost incredible story. Instead of sailing home again he persuaded the captain to let him land on the island of Benanoes near Sierra Leone—and entered into the service of a trader in slaves. This man was under the influence of his negro mistress, who bullied Newton, and treated him as a slave. The description which Newton gives of these years does indeed suggest a romance of Defoe. At times he had to go out by night, and pull up roots in the plantation and eat them raw on the spot for fear of being discovered. The slaves were encouraged to mimic him.

On another occasion he was chained to a boat, locked on deck, and saved himself from starving by catching fish with the entrails of a fowl left by his master. And besides this there was the West African fever to endure. Yet the intellectual strain in this man's nature never deserted him.

He had with him on shore one book, Barrow's Euclid, which he had picked up at Plymouth. He would take this to a remote corner of the island, and draw diagrams with a stick on the sand.

"I often beguiled my sorrows, and almost forgot my feelings; and thus without any other assistance I made myself in a good measure master of the first six books of Euclid."

Then came a change for the better, he went to work with another trader and was given a share in the management of a factory.

In 1747 came a greater change still. His father had sent a vessel to enquire of his whereabouts, and if possible to bring him home. And in February—again through a combination of chance and Providence—he was enabled to leave the African coast.

After a year's trading this ship reached Ireland in April, and later, Liverpool at the end of May. Almost on the same day he arrived, his father sailed to take up his new post as governor in Hudson Bay. These facts help to explain the change that came over his mind. This change did not come in a flash—but by degrees and stages—from about March, 1748, and the days following—and the process throws

much light on the psychology of conversion. The change began when Newton took up Thomas à Kempis, " to pass away the time, and read the book indifferently." As he read the thought occurred, " What if these things should be true ? " The next day, March 21st, an unusual storm was encountered and Newton took his turn at the pumps. Then occurred what must be termed an instance of genuine psychological disclosure.

Spent with cold and labour he remarked to the captain, " If this will not do, the Lord have mercy on us." This thought (expressed without reflection) was the first desire Newton had breathed for mercy for many years. And then another thought came into his mind, " What mercy can there be for me ? " Newton always regarded March 21st, 1748 as a day to be remembered, and never suffered the day to pass unnoticed.

From now he started to study the New Testament—and found—as millions have found—that the scriptures were " able to make men wise unto salvation."

Here should be emphasized a point of importance ; the sense that Newton possessed of the great gap between belief and unbelief.

What Newton thanked God for, was that he had been delivered from unbelief and its twin sin, blasphemy. He showed this plainly in one of his hymns, Hymn 37 in the Third book of the Olney Hymns, " Begone unbelief, my Saviour is near."

One cannot help reflecting here " Is unbelief in our day considered a sin at all ? " Besides Thomas à Kempis, Newton read a volume of Beveridge's sermons of which he wrote, " One on the Lord's Passion affected me much." The change then was gradual—by stages—as Newton himself said, " I consider this as the beginning of my return to God—*or rather of His return to me*—but I cannot consider myself to have been a believer, in the full sense of the word, until a considerable time afterwards."

But the change was a permanent one. Newton never went back—and he lived till the year 1807.

After another storm, the ship arrived at length at Lough Swilly for refitting, and in the interval Newton went to Londonderry where he soon recruited his strength. Here he went twice a day to " the prayers at church," and determined

to receive the sacrament. When the day came he rose early, and prepared himself with much earnestness.

Almost at once he underwent another experience which seemed to him an intervention of Providence. He went on a shooting party with the mayor of the city. As he was climbing a bank his fowling-piece went off so near his face as to destroy his hat. His own remark was, "When we think ourselves in the greatest safety, we are no less exposed to danger than when all the elements seem conspiring to destroy us; the Divine Providence which is sufficient to deliver us in our utmost extremity is equally necessary to our preservation in the most peaceful situation." Would you subscribe to that statement? It raises a profound theological problem—as most of the statements about Providence do.

Newton wrote elsewhere, "We must not make the experience of others in all respects a rule to ourselves nor our own a rule to others."

It is useful to think of parallel cases.

The late Archbishop Davidson was, needless to say, a very different kind of personage from John Newton, and it would be ludicrous to suggest any comparison between the two, in their positions and talents.

But the shooting accident which did actually occur to the famous Primate of all England raises the same question of Providence. Newton was probably wrong in laying too much stress on a fowling-piece going off near his head at the wrong time. The same thing has occurred surely to many people. But Newton was entirely right in believing in the Doctrine of a Particular Providence however that doctrine is interpreted. We may take the saying "The very hairs of your head are all numbered" quite literally. Or we may think of the sentence more as a kind of proverb. But whichever way we think of these most precious words of Christ, the truth remains the same, there is such a thing as a particular Providence of God.

Meanwhile, the vessel in which he sailed had not been heard of for eighteen months and had been given up for lost. His father did not expect ever to see his son again—and as we have seen, just missed his son's arrival before going to York Fort in Hudson Bay. He died two years later from drowning. Newton's material fortunes now improved.

Between August, 1748 and August, 1754, in which year he quitted the sea, he undertook further voyages to Africa, this time he sailed first as a mate, and then as captain of a slave trader. In view of the fact that thirty-four years later we find him preaching at St. Mary, Woolnoth, about the slave trade, and that he was to become the spiritual adviser of Wilberforce, the story of these further voyages is full of interest.

After only a few months in England, he returned to Sierra Leone to purchase slaves—and visited his former haunts under very different circumstances.

And again we find the intellectual side of this unique man coming to the forefront.

On this voyage he taught himself to be a Latin scholar. Horace is not an easy Latin poet to learn, and the only Latin dictionary he had was an English translation of Castalios' Latin Bible. By comparing " the odes " with the interpretation, and tracing words he could understand—he acquired what William Law called " a spice of classical enthusiasm." By this means he learnt Horace more than some who are masters of the Latin tongue. Again if these details seem to occupy unnecessary proportion in a study of this kind—they have real bearing on the story.

Newton's heart unconsciously was not in his work—he undertook it, in order to make a living. At heart he was a student, and lover of literature, and a letter writer, and a composer of hymns and a minister of Christ. Unconsciously he was being prepared for his real vocation. In days when children at school acquire their knowledge of the Latin tongue at great expense on the part of their parents, we may well wonder at the manner in which this young slave trader of 23 learnt Latin in the middle years of the eighteenth century. Surely never has Latin been learnt in such a strange way. During this voyage he gained knowledge also of Antigua, and South Carolina, and finally arrived home in December, 1749.

Before starting off again on his next voyage—this time as commander of *The Duke of Argyle*, a ship of 150 tons—Newton was married to Miss Catlett at St. Margaret's Church, Chatham, February 12th, 1750.

This fact demands more than a passing mention.

Newton's life story is a romance in the realm of religion—an outstanding example of the power of the Grace of Jesus Christ, but interwoven with it, is a romance of another kind.

The love of Newton for Mary Catlett constitutes a very real eighteenth-century love story. He first met her when she was thirteen years old—and even during all the long years of his sojourn in the far country the influence of this affection never left him.

Later in his career, in 1793, three years after the death of Mrs. Newton, he published his " letters to a wife " written on these voyages forty years earlier. Apart from the question of taste displayed in publishing the letters at all—they do reveal the almost incredible influence an unseen human person can exercise in times of separation.

The letters are long and numerous, and take up 170 pages in the fifth volume of Cecil's original edition of Newton's works. They are worth reading not only for the sake of the human interest, but also for the facts revealed in them about slave trading and slave-carrying ships in the mid eighteenth century. This point will be considered when Newton's relationship with Wilberforce is discussed. During these voyages he continued his self-imposed course of classical education and this time took a dictionary with him; he added Juvenal to Horace, as well as Livy, Sallust and Cæsar. There was plenty of time for this—the first of these voyages lasted fourteen months. But more important than this classical, was his theological education, as he puts it in his own eighteenth-century phraseology: " He was given a fuller view of the Pearl of Great Price, the Treasure hid in the field of Holy Scripture," and for the sake of this he was willing to part with all his newly acquired riches. "As neither poet nor historian could tell me a word of Jesus I applied myself to those who could; so the classics were restrained to one morning in the week, and at length laid aside."

The crew he commanded was not large—less than that in a large sized modern trawler—he had the control and care of thirty persons whom he treated with humanity.

He established public worship and read the liturgy of " the Established Church " twice on the Lord's Day. The number of slaves on board would be about 200. The incongruity of a service held on the upper deck, and a cargo of

slaves packed like animals beneath the planks never seemed to have troubled him, but the question of Newton's share in—and conscience concerning—the slave trade will be discussed in a later chapter.

The second and third voyages, both in a ship called *The African*, are fully described in *The Narrative* and in "*Letters to a wife.*" Quite unexpectedly in November, 1754, his career on the sea came to an end. He had started to fit out another vessel called "*The Bee*" when one day he was suddenly attacked with a fit. He recovered, but the effects of the seizure did not pass so soon—and two days before the vessel sailed, he decided to sever his connection with the sea for good.

GREAT PRAYERS OF THE BIBLE (Old Testament)
By the Rev. Alfred Thomas (Allenson.) **6s.**

This book contains careful studies of twelve great prayers of the Old Testament. They were originally prepared, during this present war, for the congregation of St. Barnabas, Jesmond, Newcastle-on Tyne, and consequently they are far from being armchair studies out of touch with the real needs of people who want to pray. At the same time they avoid the opposite extreme of being merely "popular," and will repay reading and re-reading. The author writes with reverence, as one who loves his Bible, and he has a clear style which is made even more easy to follow by the use of heavy and italicized type to mark the sections of his thoughts.

One quotation must suffice to show the way in which the Old Testament lessons are applied to present-day needs. The sustained prayer of Moses, while Israel fought with Amalek, was stimulated by his knowledge of how the battle was going. "Were praying men and women more concerned in keeping themselves fully informed of the advance and hindrance to the continued progress of God's work at home, and specially that carried on in the regions beyond, striving ever to adapt their intercessions to the fluctuations of the war against evil, what powerful service could thus be rendered."

One can thoroughly recommend this book as a help to deeper prayer, and clergy who are thinking of giving a course of sermons on prayer will find it most stimulating.

J. STAFFORD WRIGHT.

On "Putting Our House in Order"

OR "LOVE THY NEIGHBOUR AS THYSELF"

THE REV. A. B. JOHNSTON, M.A.

THE Church's house is not to be pictured as a one-storied bungalow, but rather—inadequately, of course—as a four-storied mansion; the first storey, or ground-floor, the Laity; the second storey, or first floor, the Clergy, the parochial clergy; the third storey, Dignitaries, deans, canons, archdeacons, etc.; the fourth storey, the Bishops and Archbishops.

"Putting Our House in Order" concentrates almost entirely upon the Parochial Clergy, of whom there are some 17,000, incumbents and curates. In "Men, Money and the Ministry" there was a chapter, chapter four, on Cathedrals and Diocesan Bishops, but instead of being enlarged and restated that has been eliminated. Thus there are no chapters dealing with the first, third, or fourth storey. The whole book concentrates on the first floor, or second storey, the parochial clergy. That is complimentary to them, as the heart of the position; but it does mean that the title is not an accurate description of the contents.

If I were planning a book with that title, with the idea of financial reform, I should get written by competent people at least two chapters on each storey; one as we see ourselves, or our own ideals, and the other as others see us or their ideals for us, e.g., chapter I, a layman on lay finance, and chapter II, a clergyman on lay finance. Chapter III, a parish clergyman on incumbents' incomes, rectories and vicarages, and how to reform them. Chapter IV, a layman on the same topic. Chapter V, a Dignitary on the financial reform of Dignitaries' emoluments and responsibilities. Chapter VI, a layman on the same topic. Chapter VII, a bishop on Episcopal finances and responsibilities and how to reform them. Chapter VIII, an official of the Ecclesias-

tical Commissioners on the same subject. Chapter IX, a summing up by Dean Inge, or some one—if possible—equally impartial and stimulating. Then we might have some idea of what was involved in putting our whole house in order.

Now let us consider the main theme of the book, P.O.H.I.O. for short, putting the parochial clergy in order.

In one of his novels, the American Winston Churchill says that Christianity is pure nitro-glycerine, high explosive. In the nineteenth century that simple but devastating principle, "Thou shalt love thy neighbour as thyself," exploded slavery. To-day we clergy are realizing the splendid—or horrid—explosive power of that same principle. It is not just or loving that one group of clergy in one deanery should get £1,000 a year while another group doing the same kind and quality of work in another deanery get only £350. Or that the average income of one diocese should be £223, of another £350, of another £455.

It happened historically that parochial endowments were mainly individual gifts of individual people for individual incumbents. No one visualized how unequally things would work out over the whole nation. But it has worked out terribly unequally, and how shall we clergy love our neighbour as ourselves? Individualism works unequally. Can we achieve some salutary communism?

The postmen, the teachers, and the civil servants have nation-wide uniform schemes for salaries, increments, allowances, pensions, etc. These are modern organizations. Ought the clergy to modernize their hoary, antique finance and become an equal, uniform, ecclesiastical service? It would be a revolutionary change from local and infinitely variable endowments. Conscience, the conservative clerical and ecclesiastical conscience, is waking up: "Thou shalt love thy neighbour as thyself."

But what does that great principle imply? Does it mean (1) that all clergy should have the same salary for the same work, variable salaries for variable work? Who is to measure parish visiting or prayer or study, and how? Or (2) that they should have the same standard and style of living whatever the size or location of their parish? Or (3) that they should be paid according to academic qualifications? Should there be grades for M.A., B.D., D.D.; or for pass and honours degrees? Or (4) that they should be paid according

to the population of their parishes, and proportionate amount of work they may be supposed to do ? Or (5) that they should be paid according to needs, to give them all an even standard of living ? e.g., a basic stipend for a bachelor plus allowances for wife and children ; for travelling expenses ; for special needs and responsibilities in the Church's work (or personally) ? Or (6) that their standard of living should vary with their parish, and the general parish standard of entertaining ? Or (7) that their stipends should be based partly on needs, and partly on academic or practical merit or qualifications ? Or (8) that there should be town allowances and country allowances ? Which should be larger ? Would anyone undertake to settle the question offhand and be confident that everyone else would agree with him ?

(My sympathetic and faithful wife said, " There is something in that paper for every one to quarrel with.")

Again, how does the principle of loving your neighbour as yourself apply to the clergy and laity ? Should the clergy have the same standard of living and income as the British workman, or as professional men (doctors, teachers), the civil services, army and navy officers ? If we assume that it should be the standard of a professional man, what should that standard be ? Several people have prudently declined to answer the question. In secondary schools under Government a non-graduate in the provinces begins at £186, and the maximum for a graduate in London is £528.

The clergy have exceptionally large houses and grounds to keep up. Their wives are expected to do work in the parish. They require, therefore, more domestic help. What should the clergy standard be ? It has to be thought out to make concrete proposals for a goal to aim at. But it will be easier to start from what is arithmetically possible.

In P.O.H.I.O. many reforms are suggested as necessary or desirable. I propose to glance at the general schemes and then concentrate on finance.

What are the reforms desired ? The book mentions :

(1) *Financial :* (*a*) More even stipends or allowances for incumbents, pensions, widows' annuities, the same allowances for non-beneficed clergy ; (*b*) the reconditioning of vicarages and rectories ; the handing over of them to the Diocese and Q.A.B. and the Ecclesiastical Commissioners ; (*c*) glebe reforms ; (*d*) reform of Bishops'

and Capitular Bodies' Stipends; (*e*) wider latitude in using Church trust funds.

(2) *Patronage:* The reduction or abolition of private patronage; the substitution of Diocesan and Centralized Boards of Patronage.

(3) *Larger Units:* especially in towns; and more specialized posts.

(4) Provision for new housing areas; adjustment of parochial boundaries; disposing of redundant churches and their endowments.

(5) Changes in conditions of tenure of livings; no parson's freehold; increased voluntary mobility of the clergy; compulsory mobility of the clergy under Diocesan committees: e.g., possibly an average term of seven years; voluntary mobility after four years; compulsory change after ten years.

An Important Question

Are all these problems and proposals to be taken up together, simultaneously, and embodied in one comprehensive bill? Or should they be arranged in some order of succession, and taken up in a series of smaller and simpler measures, one by one; say one every three or five years? Perhaps a number of separate bills might be more practicable, e.g.:

(*i*) A scheme for the revision of all clerical stipends; and for the reconditioning, etc., of vicarages, rectories, etc.; gardens and glebe to be dealt with also.

(*ii*) A revision of patronage; accompanied by a revision of the parson's freehold.

(*iii*) A scheme for the disposing of redundant churches and their endowments; and for the provision of churches in new populous areas. [This might perhaps come first of all in connection with war damage to churches.]

(*iv*) A scheme for larger units in towns; and any other changes in organisation in town or country.

(*v*) A scheme for reorganizing the emoluments and responsibilities of dignitaries and bishops of the Church.

It is perhaps well to note that financial reforms need not necessarily be associated with changes in the parson's tenure or changes of patronage. Too many issues simultaneously may prevent straight and sincere voting.

It would, of course, have a tremendous psychological effect if some fifty bishops set an example to the Church by putting the top storey in order. It may be remembered that "Told in Figures" (p. 20) says that (in 1926) the average income of bishops was £4,547, but "the expenses are so great that only men with good private means can hold them." That "should dispel for ever the nonsense talked about the wealth of bishops." It does; but it does more than that; it seems also a reflection on their intelligence and practical wisdom that they allow such a deplorable state of affairs to continue. There seem a few loose bolts and nuts in the fourth storey of our house, which need to be put in order. Those problems, too, are rooted in centuries of history and an infinite variety of endowments and responsibilities.

It would also be inspiring if some three hundred canons, deans and dignitaries put the third storey in order. That seems an easier problem than putting 17,000 clergy and 13,000 benefices in order.

But let us concentrate now on the first floor, the parochial clergy, on whom P.O.H.I.O. spends nearly all its space, time and energy.

Chapters five and six of P.O.H.I.O. deal with the argument of Men, Money and the Ministry, and restate it. The chief point made in chapter five is that the life of the Church should express the Gospel it preaches, but it does not because of four great hindrances:

(1) The resources of the Church both in men and money are inadequate. (The book makes no real attempt to plan for any serious increase in either. It only proposes the redistribution of existing resources.)
(2) The use of the existing economic resources is wasteful, inefficient and corrupting. (Is that true only of the second storey?)
(3) This leads to a wastage of man power, and possibly affects the quality and quantity of man power.
(4) The units of work need revision; much larger units than the present parishes are needed.

Chapter six says that the Commission on Parochial Endowments appointed by the Church Assembly in 1936 quickly found—as the 1924 Commission had found—that existing inequalities are indefensible and injurious: e.g.

(p. 55) the average income per benefice varies from £223 in Sodor and Man and £350 in Gloucester to £455 in Norwich diocese.

The yardsticks of population and size proved quite unsatisfactory for attaining equality between benefice and benefice. So the right approach is from the individual priest. All priests have one ordained ministry and commission. Let there be a minimum stipend, and small increments rising to a maximum after fifteen years. Let there be also family allowances to married men according to the number and age of their children; and pensions and widows' annuities. There should be special allowances for special duties and expenses. Such a scale would cover beneficed and unbeneficed clergy. Beneficed clergy (p. 70) should also get a free parsonage house and other allowances on a generous scale if necessary.

The basic minimum might be £200, the same as the maximum pension allowance. Allowances would vary between certain limits. The scale would have to be applied by local committees, archdeaconry or diocesan. (Would there be no room for grievances then?)

Now let us look at the kind of scale that is possible on the present income of the Church: e.g., the total net income (M.M.M., p. 51) from parochial endowments in 1934, £5,865,938. Allow for 12,600 incumbents, and 2,500 bachelors:

	£
2,500 bachelors at £325 a year	812,500
3,500 married, no children, at £450	1,575,000
6,000 married, average of 2 children, at £500	3,000,000
600 special posts, at £600	360,000
4,000 allowances, averaging £25	100,000
1,000 allowances, at £15	15,000
Total	£5,862,500
Balance	£3,438
Total	£5,865,938

Bachelors would say, almost certainly, that they could not keep up the present vicarages or rectories on less than £350 a year. In that case only 1,500 allowances of £25 would be available instead of 4,000. If increments are desired, the figures

for married men must be reduced to give money for them.

Anyhow, that is the kind of thing possible on the present income from endowments. It allows for 12,000 children at an average allowance of £25, or 10,000 at an average allowance of £30 each. P.O.H.I.O., p. 73, estimated the cost of allowances at £20 for children up to 13, and £40 for children over 13, at £285,000 altogether. With children's allowances a slight increase in the number of children could be expected.

If that is what can be done, ought it to be done? Is it worth doing? Purely arithmetically such a scheme is immediately possible. But legally, and morally and practically it is quite impossible. For it would be unjust to reduce incumbents with large outgoings on big rectories and big gardens to that figure. It would just mean bankruptcy.

Drastic action on outgoings on big rectories and vicarages with big gardens and outbuildings would be needed to reduce them to a workable proposition on the small help that could be afforded on a basic married allowance of £450.

Of course, a national scheme might be initiated to improve the figures from a common church fund. Then, after the basic figures were agreed on for clergy, dignitaries and bishops a sliding scale might be initiated for the whole church according to the size of the common fund. Such a scheme might well become a model for the nation. All would have an interest in increasing the common fund.

It may be noted that (P.O.H.I.O., p. 55) the average income per incumbent in 1936 was £424 (some had two benefices). It is estimated that when the Tithe and Coal Acts come into full operation the Ecclesiastical Commissioners will suffer a net loss of £50,000 a year.

What can be done on £450 a year with a rectory or vicarage and garden to keep up, such as a layman would probably not have without an income of one or two thousand a year? It allows probably for one maid; perhaps a gardener one day a week; perhaps a small car, if the house is fairly convenient, and the garden not large. Is that about the right standard? Most parsons would have to see to the garden and perhaps also help a bit in the house. Three fires, kitchen, dining or drawing room, and study might be possible.

Is that a fair standard of living for the clergy? Does it allow for parish work by the parson's wife as well as looking after the house and family?

Anyhow, who can say what the value of money will be after the war? I for one refuse to dogmatize. But legislation requires a detailed scheme; we must see what we are doing. Money lost about a third of its value in the last war, and may do the same in this. Then endowments will be worth about half what they were before A.D. 1914.

In 1907 a deacon received £140 a year, and £150 when priested. In 1937 a deacon received £200 a year, and £250 when priested. That shows a 50 per cent. or 60 per cent. increase in stipend in thirty years, with about a corresponding drop in the value of money. But the incomes of livings have not changed. A £400 living before 1914 should be about £600 now to have the same value as then. The beneficed clergy are definitely one-third poorer than a generation ago, if they have the same income in money.

What would be a decent scale for incumbents, if rectories and vicarages and gardens, etc., were drastically dealt with to reduce the cost and labour of upkeep? Assuming that the property has been dealt with, by the Diocese or Q.A.B. or the Ecclesiastical Commissioners, I make bold to suggest £400 for bachelor incumbents, and £500 to £600 for married men, plus children's and special allowances. I should certainly like to see Hon. B.D. and D.D. receive some increase in allowance, as a recognition of the value of scholarship to the church. The Church benefices budget might then be:

	£
2,500 bachelors, at £400 a year	1,000,000
3,500 married, at £500 a year	1,750,000
6,000 married, with average of two children, at £560 a year	3,360,000
700 special posts, at £700	490,000
1,000 new specialist clergy at £500	500,000
4,000 special allowances, at £40	160,000
Cost of increments, say	500,000
Total	£7,760,000

That is about £2,000,000 more than the present income. I give these figures to provide a concrete basis for thought and discussion.

Let me add a little note on the pruning of the plum trees. It must be remembered that in the course of centuries the

holders of richer livings have developed a style of living and liabilities commensurate with their incomes, large houses, two or three maids, a gardener and a chauffeur. A sudden drop from, say, £1,000 to £500 would be just bankrupting. Much could be done if capital was available for housing changes. Without housing changes any considerable financial reduction is almost impossible.

To sum up, *Putting Our House in Order* does not live up to its comprehensive title. It almost ignores the Laity, who seem to give at present to the Church about a farthing in the pound; or more probably nine-tenths give practically nothing, and one-tenth about 2½d. or 3d. in the £1.

It has no practical figures for putting the two top stories in order. It simply concentrates on putting the parochial clergy in order. It proposes an ecclesiastical service with family allowances and special allowances for large vicarages and special work.

It probably overloads these financial proposals by proposing also to abolish the parson's freehold and private patronage; and to change many vicars into curates by a great enlargement of parishes. It proposes to make unwieldy vicarages into convenient modern houses with labour-saving amenities, without making any estimate of the cost or any proposals for raising the large amount of capital required. It is impossible to see the House steadily and see it whole, when isolated proposals are made to deal with only one storey. Note p. 119, the airiness of the scheme; allowances will be paid "as and when money becomes available in the common fund." In that case I suggest a sliding scale for the whole church from deacons to bishops.

"Thou shalt love thy neighbour as thyself." The challenge is there, and must be met practically. We cannot dismiss the subject of money as S. Theresa does when she says "Oh! if human beings might only agree together to regard it as so much useless mud, what harmony would then reign in the world!"

One thing, quite uncontroversial, could be done at once. Every Diocese might open a fund for making grants to the poorer livings, and especially to married men with families. Contributions might be invited from the richer livings. If richer livings all gave £5 for each £100 over £500, and £10 for each hundred over £700 or £800, that would be a token

of desire to love our clerical brethren as ourselves. It would also encourage more comprehensive schemes.

The explosive leaven of "Thou shalt love thy neighbour as thyself" has begun to work again in the twentieth century as it did with slavery in the nineteenth century. It is but just that the clergy should first apply it to themselves. Then it will broaden out gradually over the world. Coleridge said that if you want truth to shine with new lustre put it into practice, into action. Let the clergy begin it. The sacrifice will be dissolved in joy.

APPENDIX

A Halfway Stage

A complete change in the parochial system of finances would not be quick and easy to achieve, so I suggest a simple halfway stage of reform.

(1) Let there be a brief bill or measure (*a*) to take from livings of over £600 ten per cent, of the excess up to £900 progressively for five years (50 per cent. of the excess in all) and use that money as a general pool for augmenting poor livings, on a plan which starts from a basic bachelor stipend plus various allowances for wife, children, travelling, special work, etc.; (*b*) above £900 a year make the percentage 12 per cent. on the excess above £900 (60 per cent. after five years).

(2) Let this financial pruning of the plum trees be accompanied by a thorough overhauling (by Dioceses and Q.A.B. together) of rectories, gardens and necessary expenses of upkeep. Let them all be vested in the Dioceses with Queen Anne's Bounty and the Ecclesiastical Commissioners.

After five years of this plan the gulf between the poorer and the richer livings would be greatly reduced; and the way to a more comprehensive measure would be much clearer. Also the value of money after the war would be better known, and a juster estimate possible of what the stipends and allowances of the parochial clergy ought to be.

The Epistle of Truth

THE REV. EDWIN HIRST, M.A., A.R.C.M.

(This is the concluding instalment of the Rev. Edwin Hirst's Studies in the Second Epistle of St. John.)

TRUE HOSPITALITY

(2 St. John, verses 10-11)

(Continued from last issue, p. 285.)

The Apostle viewed the matter from a pastoral standpoint. St. Paul's words to the Elders of the Ephesian Church are most illustrative in this connection. The pastor's charge is not to be borne lightly, for in some large measure the safety of the flock depends upon him. " Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made you bishops (R.V. margin " overseers "), to feed the church of God, which He purchased with His own blood."[1] St. John well knew that if his converts were to extend an official welcome to these men who were not truly Christian brethren, but impostors, harm rather than good would be the net result. Just as indiscriminate charity has in it the possibility of confirming men and women in evil ways, so also a warm hearing given to these false teachers would have confirmed them in their course. Charity must of necessity have its limits. " St. John is at once earnestly dogmatic and earnestly philanthropic ; for the Incarnation had taught him both the preciousness of man and the preciousness of truth."[2] Truth is indeed of great price, but when half the truth is passed off as its entire sum and substance, it constitutes a grave danger. Tennyson has emphasized this for us :

" A lie which is half a truth is ever the blackest of lies."[3]

The injunction given in the letter extends even to the matter of withholding salutation : " Give him no greeting." The Apostle here speaks of a familiar and fraternal Christian

[1] Acts xx. 28.
[2] Liddon, quoted Plummer, *Epistle of St. John*, p. 139.
[3] *The Grandmother*, St. 8.

salutation. A salutation is a serious matter in the East. Such greetings are strictly regulated on terms of rank and age. They appear to have been exchanged between friends, but rather rarely amongst the unacquainted and strangers. A good deal is expressed in mutual greetings. They frequently betray national characteristics. Our "Good morning," or "Good day," really means "God bless you to-day," and is a brief but effective confirmation of faith in God. The characteristic Hebrew salutation was "Peace be unto you." Thus the Hebrew longing for peace found expression. Living as they did in an area which had been the cock-pit of the near East, and with their own history chequered as it had been by war, there is no wonder that they wished for peace. "Peace be unto you," with its customary response "And unto you," was a mutual wish between two persons that the full blessings and peace of the Jehovah-covenant might be assured. Peace was the very condition under which they wished to live and to ply their trades. The usual Grecian greeting was a wish for the happiness of the person thus addressed—"Chaire" ("Welcome"). The word is derived from the verb meaning to rejoice, to be happy, glad or pleased. This shows how the Greeks highly valued light-heartedness, joy, beauty, and sweetness in life. The salutation appears in its Christian form in the Epistle to the Philippians—"Rejoice (chairete) in the Lord."[1] The robust Roman greeted his friend with a wish for his personal health —"Salve"—"A health to you." Health and strength seemed all in all to the Roman, for he believed implicitly in the gospel of physical fitness. Perhaps the best rendering of St. John's phrase is: "Give him no God-speed." In his New Testament in Modern Speech, Dr. Weymouth gives "farewell" and "welcome" as suitable rendering of "chairein," the Greek word here used. This word frequently occurs in the usual salutation with which Greek correspondence began. In this form it occurs twice in our New Testament. "The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting."[2] "James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are of the Dispersion,

[1] Philippians iii 1; iv. 4.

[2] Acts xv. 23.

greeting."[1] The similarity of these salutations leads us to presume that St. James penned the draft of the apostolic communication of the findings of the Jerusalem Council. One illustration of the likeness of these two greetings to contemporary letters will suffice. A letter bearing a date in the year A.D.54 begins: "Ammonios to his father Ammonios, greeting."[2] Other forms of salutation occur in the correspondence of the period, as for instance "heartiest greetings," and "good cheer"; but Christians seemed to use the form "chairein" to convey wishes for Christian graces to the recipients of their letters. It is more than possible that this greeting is the original source from which comes the mutual salutation of minister and people in our Book of Common Prayer. The minister says: "The Lord be with you;" the reply is "And with thy spirit." Probably the casual observer would presume that "spirit" should be spelt with a capital letter, meaning the Holy Spirit. Such is by no means the case. The minister prays that the Lord may be with His people, and in turn the people pray that the Lord might be with the minister as he conducts the service. The doctrine of the Priesthood of the Laity finds expression in these few words. They occur at a point in the service where confession of faith is followed by humble prayer. At the beginning of this petitionary section the tone is set by minister and people praying for each other that Christ may be in their hearts, guiding their worship. This mutual salutation is sometimes used before the sermon. At such a moment it is charged with deep significance; and were its spirit more fully realized, preaching would be characterized by much more power, and listening would be marked with much more attention.

By means of a stern warning, the Apostle emphasizes the injunction neither to receive nor greet false teachers. He says: "He that giveth him greeting partaketh in his evil works." This also seems strangely severe, but, viewed in the light of attendant circumstances, it could scarcely be otherwise. Life in the pagan world was tinged with religious significance at almost every point. It comes before us in a pointed manner in the matter of meals offered to idols. St. Paul had to deal with the problem, for it had arisen in the

[1] James i. 1.
[2] Deissmann, *Bible Studies*, p. 23.

Corinthian Church. It was certainly true that meat which had been offered to idols was not changed in substance, for idols had no reality. Yet there was a definite difference in the ideas of the idol worshipper, and sharing in a meal where the meat had been thus offered was considered as tantamount to idol worship. The gravity of the situation was sometimes aggravated, in that acceptance of an invitation to a feast might actually imply fellowship with an idol. Christians who had met around the Lord's Table could not partake of any other feast. Whilst the idol might be nothing more than the stock of a tree or a graven image, and the thing sacrificed to it be but a piece of flesh, the cup and the bread of the Lord's Feast were neither a mere cup nor yet mere bread but the means of a communicated life, a fellowship with the Lord of the most sacred kind. No wonder St. Paul warned the Corinthians: "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the table of the Lord, and of the table of devils."[1] Many heathen feasts had that characteristic. Amongst the Oxyrhynchus Papyri is an invitation which reads like an invitation to a ceremonial rather than to a private feast: "Antonius, son of Ptolemaeus, invites you to dine with him at the table of the Lord Serapis in the house of Claudius Serapion on the 16th, at 9 o'clock." It was a difficult situation for the Christian, and, had he consented to partake in such a feast, it might have been understood as acquiescence in the polytheism of the heathen world. Against any such acknowledgment, St. Paul protested: "Though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him."[2] Yet the position created by these itinerant false teachers was more subtle than this. Dr. Deissmann tells us that "the roads on which Paul the missionary travelled were also trodden by the emissaries of Isis and Serapis, of the God of the Jews and of the Great Mother of

[1] 1 Cor. x. 20, 21.

[2] 1 Cor. viii. 5, 6.

Phrygia."[1] These came into the open, and their teaching was understood as representative of a definite system. Not so the "deceivers," for they posed as Christians whilst their teaching belied the name of Christ. St. John saw that safety was not to be found but in rejection of both the teachers and their teaching. Toleration might be understood as acceptance. One fears that, even in these enlightened days, the plea for toleration is at times but an attempt to escape from the responsibility of careful thinking on matters of great moment. Broadmindedness may be used as a cloak to cover either indolence or ignorance. It is sometimes said in excuse that correct conduct is of more importance than a correct creed—"It doesn't matter what a man believes so long as he leads a good life."[2] Such an attitude is a betrayal of both reason and conscience. Creed and conduct are inevitably connected, the one conditioning the other. We act upon our beliefs, and in the long run conduct will square itself with creed. What we believe is of supreme importance. Were it true that belief is secondary to conduct, few would profess any belief at all, and the result would be chaos. Here is one of the difficulties of the present age, as Mr. C. E. M. Joad has somewhere pointed out: "Not having anything particular to believe in, we find nothing very particular to do. A man's real difficulties only begin when he is free to do as he likes; and the present generation to whom nothing that is desired is forbidden, finds nothing or very little, to desire."

It is not surprising that St. John saw danger in extending hospitality to these false teachers. To receive them might be to give countenance to their teaching and even to become tainted with it themselves. The test his people were to apply was the Eternal Sonship of the Master; and whosoever denied or questioned that doctrine was not a true Christian but a deceiver.

Truth and untruth can never be effectively mingled. Nor yet can they stand side by side. Christ's words about no man being able to serve two masters are still true. The Christian is sometimes accused of intolerance, but he knows

[1] *Paul*, p. 227.

[2] See Pope's lines, *Essay on Man*, Epistle 3, line 303.

"For modes of faith let graceless zealots fight;
He can't be wrong whose life is in the right."

that he has a priceless possession to preserve. However, the honest doubter should at least be respected, for he may ultimately be won for Christ. Tennyson saw something of this:

> "There lives more faith in honest doubt,
> Believe me, than in half the Creeds."[1]

Yet the Christian must never go beyond Christ. Loyalty to the truth and to Him must be the guide. Perhaps the best maxim will be: "In things essential, unity; in things doubtful, liberty; in all things, charity."

TRUTH AS A RULE OF LIFE

The characteristics of a true pastor stand out in this Epistle. St. John is no hireling who careth not for the sheep, for "he that is an hireling, and not the shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them."[2] On the contrary, it is clear that there is in him much of the character of the Good Shepherd who layeth down his life for the sheep. The Apostle's personal concern for the welfare of these Christians is plainly apparent. In warning them of their danger, he set positive precepts before them for the right guidance of their lives. Against the specious theories of the "deceivers," he urged the truth of the Incarnation as the very heart of Christianity. Without that, there could be no salvation. The Christian scheme depends upon the fact that the Saviour is the Son of God, the Word made flesh. If that could be truly denied, Christ would have been a mere man. Under such terms, He could be regarded as a great teacher, but even then He would be merely a man. Consequently, the world would be without a Redeemer, for the truth still stands, that:

> "They that trust in their wealth,
> And boast themselves in the multitude of their riches;
> None of them can by any means redeem his brother,
> Nor give to God a ransom for him:
> (For the redemption of their soul is costly,
> And must be let alone for ever)."[3]

[1] *In Memoriam*, xcvi. St. 3.

[2] St. John x. 12.

[3] Psalm xlix. 6-8.

Dr. Moffatt has translated the passage into modern English as follows, but it will be noted that he begins the section at verse five, and omits verse eight, which both the Authorized and Revised Versions place in parenthesis:

> " Why should I be afraid when times are bad,
> and all around I see my treacherous foes,
> men who rely upon their riches,
> and boast of their abounding wealth ?
> Why, none can buy himself off ;
> not one can purchase for a price from God
> life that shall never end."

Man can redeem neither himself nor his brother. He needs a Saviour, and a Saviour who is less than God can never satisfy the needs of sinful souls.

The Apostle is ever practical, so he gives his people plain principles upon which to plan their lives. They were to " love in truth " and to act " for the truth's sake," even as he did. Theirs was also to be a life of " walking in truth." Christians had been named the people of " the Way," and theirs was the way of truth.[1] The truth was to abide in them because he who had the truth had both the Father and the Son. For them, truth was ever to be the principal rule of life.

Men still accept standards which serve as ideals and rules for living. These rules often find spontaneous expression. Quite unconsciously, and at times indirectly, they betray themselves in the use of maxims, in sayings, in habits, in business methods, and in countless other ways. Occasionally, however, such principles of conduct are unsuspected by a man's closest friends, and only come to light after death. One such instance is revealed in Dr. Stalker's book, *Imago Christi*, where the author tells of how it fell to his lot to examine the papers of a deceased friend. This friend had lived his life amid men of the world and was thus exposed to all the temptations of business life. It was his well-worn and well-marked Bible which revealed the guiding principles of his life. On the fly leaf were words which indicated the source and spring of his consistency: " Oh, to come nearer to Christ, nearer to God, nearer to holiness ! Every day to live more completely in Him, by Him, for and with Him.

[1] Acts ix. 2.

There is a Christ; shall I be Christless? A cleansing; shall I remain foul? A Father's love; shall I be an alien? A heaven; shall I be a cast-out?"[1]

Truth is the standard of Christian living, and nothing short of the truth will ultimately suffice. That truth is found in Him Who is the Way, the Truth, and the Life. Further, there is a promise for them that abide in Him: "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free."[2] To know and to do has been the aim of all true men, and these dominating desires have become the guiding impulses of their lives. Investigators have often arrived at their conclusions only after much sacrifice, and it would be impossible to estimate the energy expended in their efforts. Yet knowledge is useless unless one is free to experiment, and to put that knowledge into effective action. This desideratum is frequently dependent upon co-operative effort, whether it be in the development of thought, or science, or in the subjugation of the forces of nature for the service of men. The wealthiest man would be but poor if stranded upon an island where gold had no market value, and formed no basis of current exchange. In comparison, the humble labourer who could toil with his hands to supply his own needs and those of others would be far the richer. Yet "to know" and "to do" are ultimately one, for knowledge must express itself in the energy of free effort. In the same way, freedom must be conditioned by knowledge. Freedom is never mere licence. The man who claims unlimited freedom to exercise every whim and passion, is fit but to live in a world of one inhabitant, namely himself, and of all slaves he is the most bound, for he is bound by the chains of self's own forging.

"The truth shall make you free" is Christ's enduring promise. This is true of all life; but supremely is it so in the two greatest impulses of life, viz., religion and science. Both of these impulses are dedicated to the pursuit of truth, and being so dedicated, they must work in harmony. Truth is necessarily one, its source being one. The Christian believes that it takes its origin in the one ultimate Being whom he knows as God. Knowledge is the quest of humanity and,

[1] *Imago Christi*, p. 156.

[2] St. John viii. 31, 32.

being made in the image of God, man can strive to reach that unity of knowledge which abides in the Godhead. The so-called laws of nature are really the laws of God, and the unity which reigns in the realm of nature points not to chaos, but to order and rule, found in the ultimate Being of Truth, God Himself. When man strives to find the ultimate source of being, he is seeking to know God. The paths of religion and science both lead to the same destination which is the ultimate truth of God. The scientist who strives to understand the mysteries of matter and energy; the physician who aims at a point beyond symptoms in an effort to reach the cause of physical sickness, that he may assist in the healing work of nature; the philosopher who compares experience so as to arrive at a basis both of being and conduct; the religious thinker who seeks to know God and His will for man; all are engaged in one great co-operative task for the welfare of human souls. In this quest, no one can be truly satisfied by reaching a point short of the goal. Man may proceed far in his search for God, and he may reach a point where his belief in a Supreme Being is upheld both by reason and experience. But "a God whose existence can be supported by the traditional proofs has never been and never will be worshipped save by small coteries."[1] The Christian has something more than that, for he knows that God has met him in his quest. For God has revealed Himself in the Incarnate Son, Whom to know is life eternal. It is for this very reason that the Christian Faith offers a scheme in following which all sincere efforts to know God can meet in Christ. There is much in the highest of Pagan thought which reaches up to that which finds fulfilment in Christ. Hebrew thought and revelation foreshadow Him. Since His first advent, men of every age have looked back to Him. Because He is the Eternal Son, no contradiction of the truth is in Him. Hence, every aim to attain true knowledge and to apply it finds satisfaction in the Christian scheme. It is true that truth is like a jewel with many facets, but of these facets untruth can never be one. Knowing this, the Apostle would not tolerate teaching which denied Christ's eternal Sonship. He had the truth, who had both the Father and the Son. Christ had said: "I and the Father are one";[2]

[1] Lofthouse, *The Father and the Son*, p. 10.

[2] St. John x. 30.

and in the truth of that statement, which He vindicated in His life's mission, the necessity for the formation of a hierarchy of intermediate beings in the Gnostic emanations was unnecessary either for God's communications with man or for man's communications with God. In His Son—the Incarnate Word—the Father had spoken of His truth.

This rule of truth finds a sphere of activity in all departments of life. It may be recalled how the old teaching of the Book Deuteronomy was marked out for Christ's own sanction: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."[1] Heart, soul and mind—these collectively stand for the whole man. The *heart* typifies the moral side of human nature and includes the emotions, will and purpose. The *soul* is that spiritual part of man which marks him off from the brute creation and makes him one who can commune with his Creator. The *mind* is the thinking faculty in man—the organ of moral thought and knowledge. By the knowledge and application of that truth man is free to find full self-expression in life. He can thus obtain freedom from his lower instincts, and at the same time he is able to serve God and his fellows. These terms are inevitably connected for all the things of God. Knowledge is related both to the Author of truth and to those who share in that truth within the life of humanity which God created. Mankind obtained its origin from Him, so the individual must exercise his gift of knowledge in relation to that life of which he is a part, for no man liveth or dieth unto himself.[2] Thought is thus lifted from a secular matter into a holy pursuit dedicated to God's glory and also to man's understanding. Human toil is also ennobled by the attempt to dedicate its discharge to truth. Christ Himself was a man of toil, and He gave a new dignity both to the pursuit of the things of God and to honest effort in the common things of life—

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time."[3]

Labour bears the stamp of the mind, for all action is the

[1] St. Matt. xxii. 37.
[2] See Rom. xiv. 7.
[3] Longfellow, "A Psalm of Life."

outcome of thought; thought and toil are thus joined in true personality, and man bears the stamp of the Divine image upon himself in that he can both pursue knowledge and apply it. The Bible presents the Father as the Supreme Reason of the universe and the Eternal Word as the revealer of that Reason to man; so there is no wonder that Christ said: "My Father worketh even until now, and I work."[1] We ought to learn that man degrades himself and mars the Divine image upon him if he scamps his work. This dictum is applicable to all labour, whether it be that of the mind in the realm of science, art, literature or music, or in that sphere where manual labour alone is involved.

Life, however, is found in the exercise of the whole man. The spirit of man cries out for satisfaction.

> "As the hart panteth after the water brooks,
> So panteth my soul after thee, O God."[2]

This is still the insistent cry of the soul. Life is greater than everything else, and it is found in the soul's communion with God. Into its sphere is swept every other interest as being of service in its pursuit—science, art, and labour alike. From this it is clear that he who has gained the whole world but has lost his soul does not know true life. No wonder, then, that Christ's prayer was that his people might know the Father and Him whom He had sent; for that was life eternal.[3] Consequently, knowledge of God Who is the truth must ever issue in worship and adoration, in prayer and mystic musing; so that, when the soul has breathed the pure air of the Divine, toil might be assumed in His name for the betterment of humanity. This was Christ's way. He did not linger on the mount of Transfiguration, glorious as that celestial communing might be which there He enjoyed. On the contrary, He came from the mount to free a burdened soul on a parent's loving plea. Later, according to the theme of His discussion on the mount with His visitors from the spirit realm, He trod the road that led to Calvary. Christians must do the same, returning from their worship of God strengthened for the service of their fellows.

[1] St. John v. 17.

[2] Psalm xlii. 1.

[3] St. John xvii. 3.

By following this rule of life, Christians became, as St. John says in his Third Epistle, "fellow workers with the truth." He regards Truth as an active force in the world. The Truth is none other than Christ Himself; it is personified in Him, for as the Son, He shares in the nature of God Who is Truth. This goes beyond anybody of abstract theories or principles, for Truth is resident in Him Who, as a perfect personality, God as man, revealed the Father to His creatures. In Him is life which is life indeed. Yet beyond the dignity of participating in the task of telling the news of salvation (for the Father still works through humble human beings) there is that gracious gift of sonship for all who accept Him as the Truth, and follow Him. "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."[1]

[1] St. John i, 12. 13.

The Way and the Will to Believe

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IN the year 1934 the late Professor James Young Simpson delivered the Sprunt Lectures in the Richmond Theological Seminary, U.S.A. They were afterwards published by Hodder & Stoughton under the apt and luminous title of "The Garment of the Living God." The book's interest for us to-day consists not only in its masterly review of the eternal relationship between Religion and Science, but also for the skilful study of the then militant atheistic Communism in Russia and for the prophecy that it would eventually miscarry and be greatly modified in its scope and character. Dr. Simpson gave three reasons for this change which in the light of the present world situation demand the consideration of every thoughtful Christian.

"In the first place, it rests on a confusion of religion with ecclesiasticism, which is perfectly intelligible to anyone who knew something of the religious life of pre-war Russia. The Church was in reality a tool and prop of the Government. . . . Ecclesiasticism—and by that term may be understood any self-important assumption of authority and functioning in the name of Christ, individual or institutional, from whence the spirit of Christ has largely vanished—has ever been the arch-enemy of God and man. One can understand the attitude of the Bolsheviks to what they have believed to be religion, whereas what they were attacking has been ecclesiasticism and superstition, and the situation carries clear warnings for ourselves.

A second reason why the Bolshevik attitude on these questions cannot be permanent is that the scientific materialism upon which it is based, and of which they have been so sure and proud, is even now passing away before their eyes . . . certain of their ideas on Darwinism as illustrated in their museums, are simply out of date. And this indeed is

true of scientific materialism wherever it is professed . . .

A third reason why the Bolshevik attitude must ultimately fail is that it seems unable to realize the fundamental and determining part that religion—not ecclesiasticism—has played in the development of mankind. The history of man is the story of his religion. . . . In a peculiar way man is aware of his dependence on something other than himself. So constituted, he needs must worship something. When the bones and other musty relics of quondam saints disappear in Russia, the embalmed remains of Lenin take their place. When the ikon and all that it represents passes away, a new idol is substituted in the form of the idealized revolutionary proletariat. Whatever explanation of the need to worship may be given, the actuality is there."

He therefore urges that it is of supreme importance that Christian theologians should both explain the true nature of religion and also give in simple language the reasons for the fundamental part it has played in human, racial and individual development in the past. It must inevitably continue as a vital factor in human life if a high level of civilization is to be maintained. He had no doubt that religion, which has many forms throughout the world, has developed at its best and intensest into that conscious mystical union with Jesus Christ, which is stressed in every Christian Church.

The Present Situation

It is, however, obvious that many people in every section of Christian society are asking (e.g., B.B.C. Any Questions ?) What does the future hold in store for us ? or still more pessimistically, Is there any future at all for Christianity ? It will help us to answer the questions if we look backward for a moment. Every past failure in Christendom has been due to the Church's failure to live on the spiritual plane given to it by her Lord and Master. This is true not only of Russia, but also of England and every other Christian country. In every church and in every age there have been some Christians who, as "living epistles," were read and known by all men, but actual militant progress has depended on the spiritual life of the Church as a whole. Moreover, the biographies of the saints reveal a constant testing of their faith and the need of a constant renewal of their will and purpose.

The spiritual need of the world to-day is greater than ever before in its long history and the time has come when a planned and determined " will to believe " must be emphasized throughout the whole Christian community. The world-wide failure of " ecclesiastical Christianity " is plain. False conceptions of worth and dignity have eaten like a canker into its ideals and weakened its spiritual power over men. What was to establish peace has kindled strife—what was to give men certainty and confidence has provoked doubt and planted mistrust in their minds. This can be plainly illustrated in the correspondence columns of the newspapers in regard to the urgent question of religious instruction in the day schools. In one letter a well-known magistrate after referring to the problem of delinquent youth asks, " Can religious education improve this ugly situation ? Not, I suggest, if by religious education is meant primarily the exposition of the difficult dogmas that worried the Christian Church many centuries ago. To-day the challenge, both from our national enemies and from our own youth, is not to the dogmas of theology, but to the ethical standards emphasized in the teaching of Jesus. Only if religious education places foremost the standards of conduct set up by Jesus is youth likely to be changed." Another correspondent pleads for " the teaching of religion as our Lord taught it, free from the trammels of ecclesiasticism." Of course the Christian religion cannot be taught and explained apart from its theology and the controversial issues which have had to be faced, but its simplest elements must come first. That is the reason why the Gospels, which were written after the doctrinal Epistles, are put in the first place in the New Testament.

The Average Man

Most of those with whom we come in contact every day have been brought up in a nominally Christian atmosphere, and that is the background of all our social and public life. The average man may not make any definite Christian profession, but he has never definitely repudiated the Christian religion. Its practical significance for him personally, however, does not count for much. He very rarely attends Divine Worship and his religion, such as it is, has little relation with his normal daily thought and conduct. Many

of our friends have some doubt whether it is still possible to believe in the Bible and they are reluctant to accept as truth anything which cannot be verified by reason. The horrors of the War have now made them realize the hopelessness of materialism as a working creed. They are inclined to admire and envy those who seem to find complete satisfaction in their religious belief and at times they wonder whether they, too, can acquire a simple but firm faith in the over-ruling Providence of God.

It is our task to make them realize that a merely passive willingness to believe is not sufficient. Faith in God can only be gained or regained by a definite act of the will. Those ready for the venture must be prepared to launch out into the unknown and to trust and obey—a real willingness to believe will be rewarded in due course by knowledge and understanding. Every preacher must keep these thoughts in mind particularly on the occasions when the nation is summoned by the king and those in authority to Prayer and Thanksgiving. It may be assumed that at such times many men and women are present in church who with a wistful longing are saying in their hearts and minds :

" O God, thou art my God ; earnestly will I seek Thee.
My soul thirsteth for Thee, my flesh longeth for Thee."

The Line of Approach

We have good grounds for believing that every man is conscious at times of an inward urge towards God. To quote again from Professor Simpson : " Just as mammals at one stage used their forepaws to feel out, with resultant mental development from the stimuli, tactile and visual, of that with which they came in contact, so man has satisfied an inherent responsiveness to a Power which he realizes is there, and is something beyond him. . . We are here in a particular kind of world, both in its physical and spiritual aspects, and we have got to come to terms with it. But we can also, in part, control and co-operate with it, and the more we learn of its character the more we come to see in it, to speak broadly, a sustained and directed process, in and through which God, under specific self-limitations, is even now revealing Himself to men."

The next step obviously is towards God in Christ. In every Christian country He is the ideal to Whom the awakened minds nearly always turn for hope and inspiration.

Christ came into a desolate world which had lost both faith in itself and faith in God. It was the crucial moment in human history and the attraction of His personality drew all men of goodwill to His feet in wondering adoration. Man had reached the stage when a response to the appeal of a Perfect Life was possible. All Christians believe that the whole world-process becomes meaningless apart from the Incarnation. The problem is to interpret the Living Christ in relation to the spiritual needs and burdens of the modern world. It is not so difficult as it was at the beginning of the Christian era for we now have behind us twenty centuries of human history in which the spiritual distress of mankind has remained constant and in which Christ has proved Himself to be all-sufficient. It has always been the distinctive characteristic of Jesus that in a unique way in daily companionship with Him, men feel more sure of God than in any other way or relationship. Christianity not only first gave a meaning to history, but alone, throughout the ages, has given objectivity to truth. In the words of Holy Scripture, "Jesus Christ, the same yesterday and to-day and for ever." This is the first common denominator of the living message which we must pass on. How it can be done on a national scale depends on circumstances and opportunities as they arise from time to time. At the present moment the question of religious instruction in the Day Schools throughout the country is generally recognized as a matter of urgent importance. We believe that the education of the young can and should be related to the Christian way of life, but this does not mean that children are to be instructed in the doctrines and dogmas which have split the Catholic Church into many sections. The main thing is that they should know at the very beginning of their education that the principles of Christianity are vitally important for the well-being of the world as a whole. As they grow older they will learn more about it at home and in the church of their parents and, contrary to what has been the case for many years past, they will begin their working days with a conviction that religion is really a matter of supreme importance.

That will be the time to build upon the foundation which has been laid and incorporate them into the building not made with hands which will endure for ever.

Some Basic Causes of Antisemitism

THE REV. H. L. ELLISON, B.D., B.A.

"LET us now work together with a view to putting an end to antisemitism, which I consider to be a monstrum left over from long-forgotten days."[1] This is a typical utterance by a great humanist early in the century, for antisemitism to the humanists was nothing more than a ghastly anachronism doomed to pass away with the ever-increasing enlightenment of the human spirit. Those that remained unblinded by the fallacies of humanistic idealism and warned the world of a coming wave of antisemitism were contemptuously dismissed as obscurantists. To-day, however, thinking men everywhere are being forced to recognize in antisemitism a deadly danger to our civilization and an implacable foe to all religion that has the Divine revelation to Israel at its root. Unfortunately very much of recent literature on the subject has remained on the old humanistic plane. The causes of antisemitism are sought in fairly superficial and obvious facts (though there is wide divergence of opinion as to what these facts may be), and it is suggested that a show of reason and goodwill on the part of all concerned together with certain practical measures (about which there is again wide divergence of opinion) would very soon relegate it to the realm of the past.

We are convinced that G. F. Abbott was right, when he wrote, "Viewed then in the light of two thousand years' recorded experience, modern antisemitism appears to be neither religious, nor racial, nor economical in its origin and character. It is all three and something more."[2] This article is concerned solely with this "something more," something to our mind essentially spiritual springing from the fallen nature of man. We shall try to point out three of the hidden springs from whence antisemitism flows, one particularly affecting the Jew, and two the nations.

We are doing little more than amplifying a statement of Maritain's, "And we must say that, if St. Paul be right,

[1] Coudenhove-Kalergi: *Antisemitism Throughout the Ages*, p. 222.
[2] G. F. Abbott: *Israel in Europe*, p. 407.

what is called the *Jewish problem* is an *insoluble* problem, that is, one without *definitive* solution until the great redintegration foretold by the apostle, which will resemble a resurrection from the dead."[1]

I

Louis Golding commences his well-written book, *The Jewish Problem*, with the words, "In entitling the first chapter of this book 'The Gentile Problem' let me state at once that in my view this would have been a more accurate title for the whole book than the one it bears. The Jewish Problem is in essence a Gentile Problem. . . . I mean that the Jewish Problem has been a Gentile Problem from the first decades in which it raised its baneful head, and will remain so till the Gentiles themselves have solved it. There is no contribution the Jews themselves can make towards a solution which is not sooner or later pronounced an aggravation."[2]

The overwhelming majority of writers against antisemitism would endorse Golding's statement. However much they may stress the unfortunate manner in which many Jews have helped to irritate their Gentile neighbours, they are agreed that the real blame lies with the latter.

One of the ablest and most interesting works to appear in recent years supporting this attitude is James Parke's standard work on the relations between the Early Church and the Jews, *The Conflict of the Church and Synagogue*. In it he attempts to show, not altogether convincingly, that the frequent accusations brought by the Early Fathers against the Jews of having persecuted the Christians or urged on their persecution, whenever they had the chance, had no real foundation in fact. He puts the blame for the Church's dislike of the Jews on the Church itself, attributing it largely to the latter's wrong use of the Scriptures; he finds its beginnings clearly foreshadowed in the New Testament itself.

We feel convinced that an unbiased student of the tragic history of the Jews since the destruction of Jerusalem and the Temple must feel that there is more behind it than this. He who accepts the Bible at its face value *knows* there is.

God chose Abraham, that in him and in his seed all the nations of the earth should be blessed.[3] Though the full

[1] Jacques Maritain: *Antisemitism*, p. 17.

[2] Louis Golding: *The Jewish Problem*, p. 11.

[3] Genesis xii. 3, xxii. 18, *et alia*.

revelation of God's grace came through Jesus Christ,[1] no one will doubt that the principle of grace was operative from the first. The election of Israel of necessity implied a work of God in its midst that made the people different from other nations. Chosen as it was of God, it could only find true satisfaction in the carrying out of God's purposes for it. In spite of much suffering and affliction through the centuries, the people as a whole were unable or unwilling to grasp what the object of their election was. Finally, by their rejection of the Messiah they showed once and for all that they were not fitted *as a people* for the carrying out of God's purpose for them.[2] But " the gifts and the calling of God are without repentance."[3] God may be forced *for a time* to lay aside His purpose with Israel, but it still remains the chosen people, and as such it cannot find true satisfaction away from the path that God had planned for it. Maritain says well, " Israel, like the Church, is in the world and not of the world. But since the day when it stumbled, because its leaders chose the world, it is bound to the world, prisoner and victim of that world which it loves, but *of which* it is not, shall not be, and never can be."[4]

By the very nature of things, not to carry out that for which one has been created means tragedy, not only in man but also in all living organisms. Israel having missed its way, having failed to carry out that for which it was called into being, has become a curse both to itself and to the nations among which it dwells. This is one reason why dislike of the Jew is so chronic, especially in those countries and districts where he forms a large proportion of the population.

To say this is not to justify antisemitism or dislike of the Jew in the slightest. When we say that the Jew is a curse to those in whose midst he lives, we mean that he acts as an irritant or foreign body. The pearl is the result of such an irritant in the oyster, and so it can be with the Jew. History

[1] John i. 17.

[2] There is a very strong modern tendency to whitewash the Jews for their share in the crucifixion of Christ, the blame being laid solely or mainly on the Sadducean priests. This may be true, though we doubt it. It does not alter the fact that Christ was almost from the first consistently rejected by the Pharisees, the acknowledged religious leaders of the people, and it was their descendants, who deliberately and consistently obliterated all traces of Christianity from Judaism.

[3] Romans xi. 29.

[4] *Op. cit.* p. 18,

shows plainly that the promise, " I will bless them that bless thee, and him that curseth thee will I curse "[1] is true. The nation or person that welcomes the Jew for " the fathers' sake " and because " of them is Christ as concerning the flesh " will be a blessing to the Jew and will bring a blessing on himself ; the nation or person that despises and hates the Jew brings a curse both on the Jew and on himself.

No treatment of antisemitism can be adequate unless one is willing to tell the Jew clearly but lovingly that he bears his share of the blame for antisemitism, that until the wrong attitude to God and His will that culminated in Golgotha is put right, dislike and hatred of the Jew will continue, and he will be called on to suffer more and yet more.

II

There are few things fallen human nature dislikes more than God's sovereignty and election in grace. Humanism in theology has always scoffed bitterly at the doctrine of the predestination of the true members of the Church of Christ. We still remember the dismay of a minister of the Church of England, who was proud to call himself an Evangelical, when we told him that to our certain knowledge there were still not a few Calvinists among the clergy of that church. To the world predestination is mere folly, for it will not accept His sovereignty. Need we be surprised then, if knowingly or unknowingly the world hates the Jew for his proud but justified claim to be the elect of God.

The extent of this hatred of God's sovereign will, of this rebellion against His choice, can best be gauged, if we consider first its prevalence in the Church itself. We have already referred to the very widespread denial of God's sovereign election and predestination of the members of the Church of Christ ; it need hardly be said that the same holds good with God's choice of Israel. Generally it is denied, but even when it is accepted, it is normally emptied of its full meaning. In any case " there is a general consensus of opinion " that there can be no question of the restoration of Israel to its lost privileges.

This denial is not confined to those that deny God's predestinating grace in the Church. There are many that rejoice in their own election who definitely teach in defiance of Scripture that God's purposes with Israel were terminated

[1] Genesis xii. 3.

at the Cross and that all the promises to Israel have found, or will find their fulfilment in the Church.[1] It is noticeable too how in circles where "prophetic and dispensational truth" receive their due, or even undue, share of attention the fact that Israel "in this present dispensation" is "put aside" in favour of the Church is often stressed with obvious, though probably unconscious, satisfaction. We suspect, too, that the great attraction of "British-Israel" teaching for most of its supporters is that it transfers or extends the election of Israel to the Anglo-Saxon nations.

If then the Church can hardly accept God's election of Israel, how much less the world? The very fact of God's sovereignty is abhorrent to most; that it is the Jew, whom He should have chosen, adds insult to injury. Our Lord said, "If the world hateth you, know ye that it hath hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you."[2] In spite of Israel's hardening and stumbling, the mark of God is yet sufficiently upon it to prevent it being "of the world." So Israel must suffer, even against its will and without profit to itself, just because man will not accept God's election.

It is here that the explanation of the peculiar virulence of antisemitism in Nazi Germany is to be sought. Antisemitism is not merely accidental in Hitler's system; it is fundamental, and by the nature of things must be so. For the Nazi, and for that matter for Hitler himself, the German is "God's" chosen race and Hitler is the new Messiah. Hatred and persecution of the Jew and of the Church alike was the natural and inevitable corollary of this belief. The persecution of the former was the bitterer, for a large section of the churches accepted the Nazi claims, or compromised with them. For the Jew there could be neither acceptance nor compromise.

Wherever that "mystic" nationalism that lies behind Nazi Germany rears its evil head, it is accompanied by antisemitism. The normal man dislikes the Jew for his claim to be the chosen of God. When, however, he looks upon

[1] The Dutch Reformed Church of South Africa recently adopted this position in an extreme form by an overwhelming majority in its Synod.

[2] John xv. 18-19.

himself and his nation as God's elect, he is bound to hate the Jew, or anyone else that would deny his claim.

III

Fallen man does not only object to the sovereignty of God, he dislikes the very need of God. The motive behind the Fall was to be "as God."[1] It is natural for man, both individually and collectively, to hide away, ignore, and even deny his weaknesses. The Tower of Babel[2] is but the first recorded attempt of man's efforts to build a system which would exclude all need of God. Every such attempt, whether individual or collective, is rendered vain either by man's inherent sin and weakness, or by the direct touch of God's power. When that happens, rather than admit his own sin and impotence, man looks around for some scapegoat on whom he may lay the blame. It is, however, rare that an individual can adequately fill the role, and so normally some type or personification is used. Some of the commoner scapegoats of to-day are the capitalist, the communist, the Fascist and Nazi, and above all the Jew.

The Jew is peculiarly suited for this role. The scapegoat must in some measure be different from those that use him to rid themselves of their sense of guilt, impotence and failure, otherwise he will be lacking in his psychological effect. Both heritage and environment have tended to create in the Jew other virtues and vices than those of his Gentile neighbours. When his faults are magnified, and his merits passed over in silence, he admirably fits the role he is called on to play. The effect is very often heightened by ascribing to the "Jew" the faults and crimes of a few of his number, and by reading evil motives into his very virtues.

Rauschning writes very well, "Antisemitism is the temptation to see evil not in oneself but in another. It is the flight from a moral and spiritual claim on oneself to a material claim on another, who may be made responsible for one's own weaknesses and misfortunes. Antisemitism is also an expression of the temptation of the present day to substitute for one's own spiritual transformation a general hitting out at others. The evil that one will not recognize in oneself is combated in a plausible personification."[3]

The antisemitic propagandist deals not only in crude exaggerations, but also in deliberate and obvious lies.

[1] Genesis iii. 5.
[2] Genesis xi. 1-9.
[3] Hermann Rauschning: *The Beast from the Abyss*, p. 156.

"Decent" people are therefore prone to believe that antisemitism is only preached for political and demagogic reasons and that those that are sincere in their beliefs are merely dupes, who would see the error of their ways, if the truth were but presented to them. Nothing could be further from the truth.

The rank and file of the antisemitic parties are seldom dupes. They believe what they are told because they want to believe it; they are antisemites because they thereby give expression to the desires of their unregenerate hearts. Much the same is true of their leaders. There have been professional Jew-baiters who would have been willing to join the Synagogue, had they seen enough profit to be made by so doing, but the antisemitic leader is seldom of this type. Antisemitism is an essential part not only of the Nazi system but also of Hitler himself. It is not mere chance that Cordreanu, the founder of Roumania's ill-famed Iron Guard, placed his movement under the patronage of the Archangel Michael; he undoubtedly looked upon himself as a second Michael fighting God's battle against the Jew-Dragon. The fact that they try to spread their views by deliberate lies must not be taken to imply that they are not convinced of the essential rightness of their cause.

IV

Antisemitism then is not merely "a monstrum left over from long-forgotten days"; it is not true that "it is doomed, and its days are numbered."[1] It springs from the interaction of unregenerate Jew and unregenerate Gentile, and it must bear its bitter fruit until both bow their knee in the name of Jesus. Learning and reason may lessen it; peace and prosperity may cause it to die down; but the root of bitterness will remain, ready to spring up and bear fruit again in due season.

Maritain is right, when he calls the Jewish problem insoluble, insoluble that is to the wisdom of man. It finds a partial solution as Jew and Gentile turn in humility to Christ as their common Saviour and Lord, and become members of that body in which there is neither Jew nor Gentile.[2] Its final solution, when "all Israel shall be saved,"[3] awaits the coming of our Lord in glory.

[1] Coudenhove-Kalergi: *op. cit.*, p. 223.
[2] Galatians iii. 28; Colossians iii. 11.
[3] Romans xi. 26.

Book Reviews

THE LIFE AND TIMES OF ST. LEO THE FIRST

By Trevor Jalland, M.A., B.D. Published for the Church Historical Society. (S.P.C.K.) pp. viii + 542. 21s. net.

A work on this scale, the obvious fruit of much exact and painstaking research, is a great achievement under any circumstances, but particularly so in times like the present. The writer has produced a work of first-rate importance and of great value to any student of the Church of the fifth century, for there can be no question that the study of Church History is always of great importance in helping to preserve a balanced judgment on many ecclesiastical problems. And it can be said at once that this work will deservedly take its place alongside those ecclesiastical biographies which have already won their place as standard works on the subject about which they treat; and it augurs well for those Bampton Lectures which the Author will soon be delivering at Oxford.

The method of treatment adopted by the Author differs from that of many similar studies in being not strictly chronological. It deals with the various aspects of Leo's life and administration under distinct headings, but the treatment is extremely thorough, and the references and quotations from original authorities are generous in the extreme.

One of the first questions which a reader will ask himself on completing a perusal of this work will be Wherein lies Leo's reputed greatness? And the answer will most probably be that it was as a staunch upholder of the Papal position; not indeed in the form of its later claims, but as the natural arbiter of the ecclesiastical affairs of Christendom. Whether the maintenance of such claims is sufficient ground for ascribing the title "great" to Leo will depend upon the theological presuppositions of the reader. In no other direction, so far as the present work enables us to see, can Leo claim outstanding ability or capacity. He was a born administrator. Therein lies his claim to fame. But admitting the somewhat severe limitations to Leo's claims upon the admiration of posterity, one must not minimize the force of character, the resolute determination and administrative capacity that marked his Pontificate. He never voluntarily relinquished a solitary claim so far as the See of Rome was concerned, and watched with jealous eyes for even the semblance of the beginnings of possible rival claims on the part of any existing see. This was notably the case with the See of Constantinople whose activities caused him no little anxiety from time to time.

One of the outstanding characteristics of Leo was his great respect for Canon Law which emerges at all times when he has any special problems of ecclesiastical conduct to solve. Of one group of letters the Author writes in this connection: "This group of letters serves to enlighten us considerably as to Leo's main preoccupation, namely

the maintenance of the place and good order of the Church. Whether it was a question of the administration of sacraments, or the promotion of the clergy, or the reconciliation of sinners, or even so mundane a matter as the care of church property, his decision was conditioned by this one aim. In him there was one chief way by which it might be secured, namely by the due observance of canon law " (p. 95).

In describing this and other features of Leo's rule the Author of the work is no mere panegyrist even though he appears to take a rather more favourable view of Leo's character and achievement than others may be disposed to take. Thus he is well aware of some of Leo's limitations, for he writes with reference to Leo's conception of authority that " Its chief weakness lies in the absence of any real historical evidence for the exercise of powers such as Leo describes, whether by St. Peter or by any of the earlier bishops of the Roman See during the first three centuries. Nor can it be denied that, when history is silent, Leo is prone to give reign to his imagination or rather to replace real history with something little short of fantasy. For it can scarcely escape notice that in describing the divinely appointed work of St. Peter he makes little allowance for the better-known and better-attested work of St. Paul. Earlier Popes had not hesitated to emphasize the twin-apostolic origin of the Church of Rome. Leo's work, on the other hand, shows the development of a process of rewriting history in which the importance of St. Paul is gradually forgotten, while his fellow-Apostle becomes the central and unique figure on the Roman canvas." This is an illuminating comment and reveals Leo as one of those dominating personalities who did much to consolidate the claims of the Roman See. The work provides still further evidence of the way in which mundane and political forces contributed so powerfully to establish the ecclesiastical pre-eminence of Rome.

If there are some who will not endorse all the Author's judgments and verdicts, there will be few who will not be filled with gratitude for a work of such value, interest and importance.

C. J. O.

JAPAN IN THE WORLD CRISIS

By S. J. Stranks. (*Published by the Sheldon Press, Northumberland Avenue, London.*) 1s. 6d.

This is a most interesting book, and it shows how the Japanese nation, who were peaceful and industrious, have now become a peril in the world.

In the past, Japan learnt much from China. She learnt order, courtesy, and, above all, the arts. But Japan saw that the Western nations were succeeding in material things and, because of intercourse, trade and wealth, had become powerful. So she decided to follow the same course, and thus to become a powerful nation.

Japan had become a federation of provinces, each with its Daimyo, and its own army. These Daimyos kept up continual strife among themselves. The Emperor nominally was supreme, but really had little power. Then the wonderful thing took place. In 1868 the Emperor summoned all the Daimyos to Tokyo and told them that he

was going to assert his ancestry, as the son of the gods, and his position as father of the nation, and in his hands would be all authority, and ruling power. He demanded that they should give up their authority and their wealth, and their armies, and commit the whole rule to him. It shows how they did acknowledge him as the son of the gods, that they bowed their assent, and the bloodless revolution took place.

The result was, Japan prospered, and became rich and influential. They built up their Home Office with its postal and telegraph service, its police, the Army and Navy, hospitals and Foreign Office. And the land had peace.

The idea took root, and further ambitions were created. " Why not extend the Emperor's rule to other neighbouring nations ? " " As he is the son of the gods, he ought to rule not only Japan, but other nations. And as Japan has been prospered by his rule, so will other nations be."

These " benefits " were extended first to Korea, by its conquest. It certainly brought railways to that land, and police, and safety to life and property, and judges, such as had not been there before. It brought roads and stable government. It also brought other things which are usually concealed, assassinations, torture in prisons. And the Korean national flag was forbidden.

Then why should not Manchuria receive the same " benefits " ? Its turn came next. And certainly there were reciprocal benefits to Japan—living space for the overcrowded people, markets, and mines.

And so the idea grew. " Why not extend the Emperor's Rule to China and to the whole world ? Should not all have its ' benefits ' ? As son of the gods, and as Japan was the first creation of the gods, should not he be acknowledged all over the world ? "

Thus the war with China was begun. It is proclaimed as a " Holy War," to bring heavenly blessings to all, and glory to the son of the gods, who has the right to rule all.

A holy war ? ? With its massacres and murders, its cruelties, its ravished women and homes burnt, its destruction of Colleges and hospitals and churches ? its opium and drugs, ruining the bodies and killing the souls.

But many of the high-minded amongst the Japanese were and are against the war, though they were not allowed to know of the darker side. So the nation had to be educated in Nationalism. To the Japanese this was summed up in Shintoism. That was the cult of the worship of the Emperor as the son of the gods. So Shintoism had to be revived, and its shrines must again be frequented.

But there were many Japanese, both Christians and irreligious people, and others, who would object to going to the shrines to worship, so the Government made a distinction between " State Shintoism " and " Religious Shintoism." A large number of shrines were pronounced by the Government to belong to " State Shintoism," and they declared that such shrines had nothing to do with religion, but only with patriotism, and attendance at them only manifested love to their country and loyalty to their Emperor.

Many Japanese say that this is an untrue distinction, and that the ceremonies at all the shrines are religious. Certainly the Shinto

shrines have always been accepted as religious institutions, and the people have gone to them to satisfy their religious needs.

Thus a serious problem is faced by every Japanese Christian.

Thus the Government is seeking to establish the overlordship of Japan in China. And they are looking for further openings in the countless small islands of the Pacific, in Indo-China, the Dutch East Indies, Malaya, the Philippines, Australia. And so the nation has to be aroused by insistent propaganda, working the people up to the necessary frenzy of patriotism, and devotion to their Emperor.

All this is well worked out in this book of 70 pages. It certainly should be read by everyone who is interested in the progress of the Gospel in China and Japan and the Pacific.

And it clearly proves the necessity of preaching the Son of God, and His saving power, and His glorious Kingdom, in Japan. And of showing there the world-wide kingdom that God has planned, and will set up.

B. F. B.

THE ORIGIN AND SIGNIFICANCE OF THE NEW TESTAMENT BAPTISM

By H. G. Marsh, M.A., B.D. (*Manchester University Press.*) 7*s.* 6*d.*

It is well to admit that Evangelicals in the Church of England are rarely at ease about Baptismal doctrine. It is not hard to understand why this should be so. They fully recognize both the place of this Sacrament in the Christian tradition and its practical value. But not less are they conscious of the dangers that attend wrong thought and practice of Holy Baptism. Further, they have deep sympathies with all that otherwise is best in the experience and outlook of some who exaggerate the significance of this Sacrament and of others who belittle it. And all the time they are vaguely conscious that both for themselves and for others nothing is more necessary than a fresh, free, fearless approach to the whole question of Baptismal practice and doctrine.

If such an approach is to result in anything more valuable than a mere rearrangement of our doubts and prejudices it must be bold enough to go back to the recorded origins of the whole matter and submit them to patient investigation. Error and uncertainty on such an issue will vitiate all that follows. Yet this is one of the most difficult and perplexing aspects of our problem. New Testament baptism followed earlier practice and cannot have been entirely independent of it. Exactly what the nature and influence of that practice was few of us have any adequate notion. And, to add to our difficulties, the men who gave to us our New Testament Scriptures were neither equipped nor concerned with detailed technical knowledge of ecclesiastical procedure.

It is the chief merit of Mr. Marsh's work that he tackles these remote and basic problems with skill and dispassionate determination. He writes with modesty and caution, but it is clear that he has undertaken the most patient and thorough research, and makes available a mass of carefully investigated information. No chapter in the book is more important or valuable than that which he devotes to " The Johannine

Rite," and he reaches the probable conclusion that " both Johannine and early Christian baptisms were similar to, and derived from, the Jewish *tebilah*." The distinctive feature of Johannine baptism was its initiatory relationship to the new community of the new Kingdom, repentance being an indispensable preliminary condition. Christian Baptism is, in nature, in direct succession to that ordinance.

Mr. Marsh sufficiently proves that Pauline teaching was in this great tradition, that it is probably quite independent of mystery cults and their secondary influences, and that although he had a sacramental outlook which some Protestants find it convenient to overlook, he gives no authority or support for the idea that baptism possesses magical powers or, the rite, being properly performed, can be trusted to work automatically. That is the point that must always be safeguarded, and in this respect Evangelicals have a special responsibility in and through the Anglican Communion.

This book is not " easy reading " ; the thought is too concentrated, the problems too many, the facts too detailed, for that. But it is a scholarly treatment of an important issue, and to read it carefully is very well worth while. Incidentally the manner of its production is greatly to the credit of the Manchester University Press.

T. W. ISHERWOOD.

CHRISTIAN REUNION. A PLEA FOR ACTION
By Hugh Martin. (*S.C.M.*) 6*s*.

The author of this book is a well-known Baptist who is one of the Honorary Secretaries of Friends of Reunion and has been one of the Free Church representatives in the " Lambeth Conversations " since 1930. He has written a book which will clear the minds of many on the important and urgent question of Reunion. He sees that the Œcumenical Movement is a rope of three strands. The first is the Missionary Strand. " Edinburgh 1910 " is in some ways the starting-point of the modern unity movement. The latest World Conference, Tambaram, was held in 1938. The Second Strand is " Faith and Order." That, too, goes back to 1910 and has been followed by Lambeth and Lausanne Conferences. The Third Strand is " Life and Work " and this was evidenced in 1924 by the great conference called " Copec." These strands are now intertwining with stronger bonds of Christian fellowship, thought and action.

The author makes no secret of his denominational loyalty. He certainly does not compromise on the subject of believers' baptism. But he suggests to his Baptist brethren that they ought to face frankly the question whether in fact Baptist Churches possess a membership that is more consecrated to Christ's service than that of Churches where infant baptism is practised. He asks : " Does loyalty to conviction really demand that Baptists should continue to stand aloof from all unity schemes ? "

Evangelicals who read the book—and all of them ought to read it—will be most thankful for its careful study of Apostolic Succession. This is one of the difficulties in the way of reunion. It gives point to the remark that the Anglican Church is distinguished alike for initiating unity discussions and for providing the difficulties which prevent them from arriving at any conclusion.

The plea for action is, in our judgment, justified. The long succession of Conferences has resulted in no very obvious change in the policy of our leaders. Apart from a few invitations to Free Churchmen to preach in our Cathedrals little that is noteworthy has been advanced from the Anglican side. The demand so frequently made that those outside Anglicanism shall accept things on which two points of view are permitted in the Church of England is unreasonable. Differences that are permissible within a denomination ought not to be made barriers to a wider union. We like this book. It has been written by one who possesses the gift of clear statement. It will help forward the cause of Christian Unity, a cause " implicit in God's word." We wish all readers of THE CHURCHMAN would read it carefully and prayerfully.

A. W. PARSONS.

A LETTER TO GREAT BRITAIN FROM SWITZERLAND
By Karl Barth. (*The Sheldon Press.*) 1s. 6d. *net.*

The Sheldon Press is doing a real service to thoughtful people by issuing under the general Editorship of the Warden of St. Deiniol's Library the Christian News-Letter Books. Amongst them this (No. 11) containing not only a letter from Karl Barth to Great Britain, but, as an Appendix, two letters to French Protestants, one written before and the other after the French collapse, take an important place.

Whatever Karl Barth writes commands immediate and widespread attention. His own position, as living and working in a country at least nominally neutral, is a difficult one. He does not, however, disguise his convictions or his sympathies. He has no doubt that " this war is being fought for a cause which is worthy to be defended by all the means in our power—even by war." It is a war that " could not be avoided." " We Christians can only say ' Yes ' to this war." " Whoever to-day is for Hitler, or is not wholeheartedly against him, deserves to receive by the will of God through ' the Revolution of Nihilism ' his due reward."

Karl Barth is, however, concerned by doubt as to our agreement with him on fundamentals, and in particular, in regard to British Christians, by the apparent confusion between what he terms " Natural Law " (i.e., " Western civilization," " the liberty of the individual," " freedom of knowledge," " the brotherhood of man," etc.) and the peculiarly Christian truths on which the Church is founded, and especially by the " ultimate reason " for resisting Hitler—the Resurrection of Jesus Christ. With gentle courtesy, and real admiration for the endurance of our people, he points to the " pelagianism " that, he considers, still after so many centuries characterizes much British Christianity, he warns against painting fantastic pictures of the future, emphasizes the humility and sincerity of true faith, and reiterates his conviction that in the end Great Britain will conquer.

One thing the letter makes clear—that Barthian teaching is not just concerned with the transcendental and the heavenly, as many have thought, but very deeply with this life and the present conflict. With almost prophetic insight he reminded the French Protestants

in his first letter that there are such things as " the miracles of the anti-Christ," and that Europe might have to live " a life of dishonour under the rule of an undisguised Lie," till God's *Il faut en finir* brought deliverance. In his later letter Karl Barth's concern is lest Hitler having conquered their country should also conquer their souls. Humility before God does not mean defeatism before man. The crucified Christ must also be preached as the risen Christ. There can be no armistice between the Church of France and Hitler.

These letters will well repay reading, thought and discussion. They raise many questions we do well to ponder, and point in clear terms to the central issue at stake to-day.

S. N-R.

THE PHILOSOPHY OF DAVID HUME. A CRITICAL STUDY OF ITS ORIGINS AND CENTRAL DOCTRINES
By Norman Kemp Smith. (*Macmillan & Co., Ltd.*) 25*s.*

The reader of philosophy, and we may add the philosophical theologian, is already heavily in the debt of the Professor of Logic and Metaphysics in the University of Edinburgh for, among other writings, his commentary to Kant's " Critique of Pure Reason " and his edition of David Hume's " Dialogues Concerning National Religion." Now there comes from his pen this new and authoritative interpretation of the philosophy of the great Scots thinker. Of late years there has been a revival of interest in David Hume and many important books have been published on various facets of his thought and influence but it is safe to say that for a long time to come this distinguished book will remain a standard authority.

If Hume's influence disturbed Kant from his " dogmatic slumber," it is interesting to reflect that it was the Ulsterman Francis Hutcheson who first awakened the young genius of Hume. This is the prime thesis of this book and at last does timely justice to this too much forgotten Irishman. Hutcheson's contention that moral judgments were based on feeling and not on rational insight led Hume to find here a solvent of philosophical problems in general and in particular of those to which Locke and Berkeley had drawn attention.

Unlike Hutcheson, Hume was " no Christian," and unlike Hutcheson he gave a naturalistic interpretation of morals independent of all theological implications. Though Hume spurned the epithet " atheism " as applied to his teaching, he has never been forgiven for his attack on " the argument from design " for the existence of God. This book, however, casts a new light on Hume as it presents him not in the role assigned to him by the polemical interpretation of Mill, Bain, Green, Leslie Stephen and others as a hardy sceptic, but as an exponent of " naturalism." If this no longer makes the theologian tremble for the ark of God as it did in the dark period of the sadly decadent Calvinism of Scotland, it is almost entirely due to the fact that theologians to-day know their Hume and no longer speak with the crudity he so trenchantly attacked.

It is because this book will enable the theological student to know his Hume better that we must regard it as a most valuable study. In this respect it is quite indispensable. Incidentally it casts an entirely

new light on why Hume, who was so primarily a political theorist, economist, historian and man of letters, was deflected for ten years into what was in his own life-time the unprofitable work of "A Treatise of Human Nature." We are grateful for this fresh interpretation of a great genius who is no less a genius though his part in the history of speculation was to appear to so many as an *advocatus diaboli*. Under God the whirligig of time has already brought in its revenge.

A. B. LAVELLE.

THE MASTERY OF EVIL

By Roger Lloyd, Canon of Winchester. (*London: The Centenary Press.* 1941.) 3*s.* 6*d.*

Experience of this war is leading many minds to face afresh the great problem of evil. It is a problem which dates back to man's primeval state. It might have been thought that nothing more can be said about it. The book before us, however, makes it plain that the problem may still be treated with freshness. We are, first of all, invited to look evil in the face, not seeking to make excuses for it, but rather with a view ultimately to its being overcome. We are glad that the writer lays stress upon the doctrine of Original Sin. He points out that, after all, it is only the recognition in formal theological language of the obvious reality that there is something wrong with the roots of the universe, and with our own roots as part of it. There may be a few thoughts in which we are not quite able to follow Canon Lloyd, but he undoubtedly "touches the spot" when he traces the source of evil to the malignity of the devil. We are glad to discover that he sees no justification for an abandonment of belief in the personality of the devil. The fact that the cause of Christ will ultimately triumph should not blind us to the fact that the anti-Christ stands to-day in an exceedingly strong position. We must not, however, allow ourselves to be overcome of evil, but must overcome evil with good. The Gospel is the only remedy for human sin, and the working-out of the Gospel is itself centred in a dire tragedy—the tragedy of Calvary. The problem of apparently defeated good in contrast with the boastful insolence of successful evil is an old problem which has tormented great souls in all ages. The author is on firm ground when he states that the true way to the possession of spiritual serenity of heart and mind is to hold fast the assurance that, in spite of everything which is happening, God reigns, and that His will is certain to be vindicated. The defeat of evil and the victory of good are certain.

We recommend this volume, which is one of the Christian Challenge Series, as likely to strengthen our hold upon God, and to provide us with much food for further profitable thought.

D. T. W.

FAITH IN DARK AGES

By F. R. Barry, Canon of Westminster. (*S.C.M.* 1940.) *pp.* 96 2*s.* 6*d.* net.

The fact that Canon F. R. Barry has just been elevated to the episcopate makes any book from his pen of additional interest. *Faith in Dark Ages* is written in a popular and attractive vein for the educated Christian reader. As the title indicates, Canon Barry en-

deavours to face the problems of our age from the Christian point of view. Various attempts have been made during the past few months to write a Christian theodicy, but this work will take its place as one of the ablest. It is refreshing to note Canon Barry's repudiation of liberalism : " We cannot encounter the challenge of Nazidom armed merely with kindness and humanity and a vague belief in liberal civilization. . . . The truth is not that Democracy is a mistake and that we in our turn must go authoritarian if we are to survive the crisis. It is that Democracy has lacked something without which it is like a shorn Samson—the note of authority at the heart of freedom, the secret strength of an ultimate conviction." The writer has many equally pungent and striking things to say, but it is unfortunate that he does not base his reasoning on a systematic doctrinal foundation, which would give some solid and secure anchor in the midst of the present maelstrom of conflicting views.

S. B. B.

THE EVANGELICAL DOCTRINES OF CHARLES WESLEY'S HYMNS

By J. Ernest Rattenbury, D.D. (*The Epworth Press.*) 12*s.* 6*d.*

The stature of the Wesleys grows with the passing generations. It is a striking fact that, after all these years, the full riches of their great message is being more and more revealed. The 7,300 hymns of Charles Wesley are " a rich and largely unworked field " and we cannot be too grateful to the author that he has so successfully broken the back of the difficult task of a systematic treatment of the theology embodied in their multitudinous variety. For our own part we cannot think of anyone with greater gifts for this purpose than the author of *The Conversion of the Wesleys.*

Charles Wesley was no formal theologian and the experimental quality of his religion makes it virtually impossible to say where experience begins and doctrine ends. " Other experimental theologians may have been greater thinkers than Charles, but since St. Paul none has learnt or taught more through sheer experience of religion ; none, not even St. Paul, has been able to use, with its wonderful advantages, the medium of verse." While we endorse this verdict we are sorry that Dr. Rattenbury has not elaborated this point at more length, and a comparison of Charles Wesley and, say, such a different person as Thomas Aquinas, or even Dr. Isaac Watts might have been most instructive and helpful.

It is quite impossible, then, to speak of the evangelical doctrines of Charles Wesley without taking into account the man. And the scheme of this present volume reveals very clearly the indissoluble nexus between his teaching and experience. " His poetical works are regarded in these pages not only as theological but as biographical material in some ways analogous to that of St. Augustine's Confessions. His hymns, at times, were so frequently written that they became a daily confessional box ; they are indeed, his true Journal." Part I of this book deals with such matters as biographical facts, literary characteristics of the hymns and John Wesley's use of his brother's hymns, and has an introductory chapter on " Charles Wesley, theologian."

Part II and III have respectively as their subject-matter the hymns which unfold the fundamental doctrines the Wesleys inherited and enriched by their evangelical experience and the hymns which teach the distinctive doctrines of the Methodist Revival.

Being ourselves firmly convinced that a renascence of Evangelicalism in our own day must come in part through a more considered giving of thought to those fundamental doctrines of God and of His Salvation which are its heritage, the hymns of Charles Wesley are a document of first rate importance. Not only do they safeguard that transcendent view of God which must lie behind any adequate view of the Atonement, they also give an evangelical interpretation of that Eucharistic approach to Christ which safeguards the vital truth of man's co-operation with the Grace of God. " I now found myself at peace with God and rejoiced in the hope of loving Christ," are the words of Charles Wesley on his conversion and without keeping them constantly in mind his hymns are a closed book.

Whatever doctrinal defects there were in the teaching of the Wesleys—and there were defects—we are on solid ground when we state that their lives speak to us to-day more than ever. We heartily commend this book. Its perusal has been to us a spiritual experience. In the dark days that are before us it may well prove to be the case that the thorn in the throat of Charles Wesley will give his voice a new relevance to our own condition. All this—and much else—makes Dr. Rattenbury's book well nigh indispensable not only to the specialist student but to all who truly care for " the freedom wherewith Christhas made us free."

A. B. LAVELLE.

CHRISTIAN DOCTRINE

By J. S. Whale, D.D. (*Camb. Univ. Press.*) *7s. 6d.*

This book contains eight lectures delivered in the University of Cambridge to undergraduates of all Faculties during the Michaelmas Term, 1940. The delivery and publication of such lectures are welcome as a sign of the increasing return of the thoughtful to the serious study of Christian doctrine. For, as Dr. Whale himself says, " An undogmatic Christianity is a contradiction in terms; the Church is now paying dearly for its latter-day contempt for dogma."

Dr. Whale's work has some excellent qualities. He treats his subject in a refreshing way, and knows how to hold the interest of the reader. His expositions are lucid and well-balanced. His writing includes not a few striking epigrammatic summaries of truth. He makes penetrating and illuminating distinctions, e.g. between the Greek and the Hebrew ways of thinking about God. But technical expressions and terms of foreign origin would have been better omitted. They tend to mystify the very people whom the lectures are intended to help.

In this book many evangelical truths are clearly and unmistakably enforced. There is a grand emphasis on the fundamental importance of Christ's Resurrection. The writer recognizes that theological understanding is incomplete without responsive faith and adoring worship. He magnifies the wonder of God's forgiveness of sins as

" the most amazing fact in the world." He asserts that any doctrine that salvation is impossible apart from the priestly hierarchy is " indubitably alien both to the letter and the spirit of the New Testament." The personal note, " the evangelical experience of the saved soul " is recognized as " the only authentic note of true religion." Eternal issues are, in the closing paragraphs, plainly summed up. " I need salvation. Nothing else will meet my case." " It is possible to neglect this great salvation and to lose it eternally."

But while many things chosen for mention and enforcement are extraordinarily good, some readers, who will most warmly appreciate their mention in such strong terms, will find themselves sometimes left wondering how far Dr. Whale accepts their full implications. For instance, there is a grand exposition of the Christian significance of history, and especially of the particular historical events of the Incarnation. " Christian faith lives on historical realities and refuses to disown them." " History matters." Yet Dr. Whale himself elsewhere disowns these realities, and writes as if the historicity of Biblical narratives did not matter, when he says, " Adam's fall fills no historical calendar." " The Fall refers not to some datable aboriginal calamity in the historic past of humanity——." " Paradise before the Fall—is not a period of history."

There are, too, places where Dr. Whale's presentation is not wholly satisfying. On the subject of Authority he speaks of " the threefold operation of the Holy Spirit in the Bible, in the Church, and in the soul of the individual believer " ; but he fails fully to recognize that as a witness to the Truth the Bible has an objective character, permanence and priority, and therefore a finality, not possessed by the other two.

When he deals with the Atonement he is much better in his appreciation of the character and benefit and New Testament interpretation of Christ's work than in his own explanation of its method. Sacrifice is explained as the surrender of the life to God. The main purpose of blood-shedding is therefore to release life—not as Scripture teaches to remit sin. There is no adequate recognition that the blood shed in death was a consequence of sin and an expression of Divine judgment upon sin. " Propitiation " is called a misleading word. Obviously Dr. Whale's motive is good. He desires to avoid language which often alienates the modern man, and to make plain that no man-made theories are sacrosanct. But it is a pity that in explanation he does not clearly take his stand where in faith he admits that the New Testament writers unreservedly do.

In his exposition of the Sacraments there is clear and welcome emphasis on the Word and the action as both of more importance than the element in conveying grace. " The heart of the Sacrament is divine Action not divine Substance." But it is dangerous to regard infant baptism as the best example of the significance of that sacrament. Such emphasis tends, however unintentionally, to encourage a magic rather than a moral view of the sacraments. For in their full and proper use the sacraments, like the Word, demand an interpreting mind and a responding will on the part of the recipient. Further, that part of the interpretation of the Lord's Supper in which

the Table becomes " the earthly image of the heavenly Altar " is a fanciful and unjustified addition, not in harmony with the excellent manward interpretation of the rest of the chapter.

One's last word about this book must be a word of grateful appreciation. The production of a book of this character and quality makes it plain that doctrinal preaching is no longer to be regarded as out of date or out of fashion. If we are to be sound and balanced in the way we face a changing world situation, we need as Christians, and particularly as preachers and teachers, to secure for ourselves, and to be able to pass on to others, a systematic appreciation of the whole field of revealed truth. Dr. Whale's book should help many to see these things and to make them known with greater clarity and conviction.

A. M. S.

SOME MORAL DIFFICULTIES OF THE BIBLE

By the Ven. H. E. Guillebaud, M.A. (*The Inter-Varsity Fellowship of Evangelical Union.*) 208 *pp.* 3*s.* 6*d.*

Those who are acquainted with the late Archdeacon Guillebaud's admirable book, *Why the Cross?* will especially welcome news of this further volume. It has been produced under difficulties, as the author left for Africa in August 1940 : the completed text of eight of the chapters is substantially as he left them, and his more or less extensive notes have been used by various friends to compile the remaining five. As the book was passing through the press, the news came of his lamented death—a circumstance which should lead to a desire on the part of many to seek possession of his latest thoughts on the numerous great subjects considered here.

Some idea of the wide scope of these subjects will be gained if we summarise the chapter-headings, though these are far from revealing the full number of detailed problems dealt with. After two opening chapters on the question why sin was permitted to enter the world, and on the problem of suffering (the latter including an impressive section on the power of Satan), Chapter III takes up the special favour shown to the Jews. Two others examine the doctrine of predestination—" What the Bible Says," and " Objections Considered." In the next one, we have Old Testament difficulties and our Lord's attitude to the Old Testament ; and then two with the titles, " Is God Jealous and Cruel ? " and " Jehovah is a Man of War." The titles of the five remaining ones are as follows : " Strange Saints," " Evil Spirits from God," " Vindictive and Imprecatory Psalms," " The Cursing of the Fig-tree, and other New Testament Problems," and " Difficulties in the Book of Revelation " (*viz.* difficulties of the kind dealt with in the volume before us.)

Here are a number of topics covering matters which are continually being raised by way of enquiry in Christian circles. The chapters constitute a valuable handbook for workers who have to meet such questions, either from perplexed believers or from sceptics and unbelievers. Certainly no difficulties are evaded : where no convincing answer is available, we are several times reminded, in one way or another, of the great fact that those who know how to trust in Christ

will not be unduly disturbed by the limits of human understanding. Thus, " the meaning of suffering to us is entirely different according to whether we belong to the world or to God." Another helpful point, stressed with reference to at least three of the subjects dealt with, is that the difficulties connected with them do not arise out of the Bible alone ; they are inwoven with the facts of experience or of history.

Different portions of the book will appeal to different readers according to their own needs or their special outlook. Perhaps two of the discussions will seem especially impressive to a number of readers, as they have done to the present reviewer—those relating to predestination, and to our Lord's attitude to the Old Testament. In connection with the former subject, difficult points in Romans ix. are examined, and we are reminded that " in the proclamation of the Gospel we are only concerned with the universal invitation. The fact of election concerns God alone." The latter discussion includes one of the most effective and convincing answers which could be found, in refutation of the frequently heard assertion that our Lord set aside and corrected the teaching of the Old Testament, in Matthew v. and elsewhere.

One very small apparent misprint may be mentioned for the benefit of the publishers, because it can be so easily overlooked. Should not the word " but " p. 193, line 14, be " not " ?

A most valuable feature of the volume is found in the two indexes, particularly the " Index to Scriptures Discussed." This covers just over two pages in double columns—a fact in itself suggestive of the variety and fulness of the discussions ; instant reference can thus be made to any passage in this very considerable list. The book is attractively produced, and the Inter-Varsity Fellowship deserves the thanks of the Christian public for the great care taken by so many friends in its production—and, let it be added, it deserves also the support of the public for a widespread circulation !

W. S. HOOTON.