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into wine, and say that, 'in view of recent events, any such miracle as that of Cana is *religiously* incredible.'

The Resurrection? It is just as incredible to Professor MACINTOSH as the spirit-rappings and table-turnings of the modern Spiritualist. They stand or fall together. 'The appearances and messages ascribed in the New Testament to the "risen Christ" are, psychologically speaking, essentially similar to those of modern spiritism and psychical research. Ecclesiastical tradition of long standing, and especially the great worth of the personality of Jesus and of the spiritual outlook associated with the "Resurrection," impart to this instance a dignity and impressiveness which even the most convincing modern instances of the phenomenon largely lack; but in the end both may be expected to stand or fall together.'

And, no doubt, if Jesus is the 'divine man' of the Dwight Professor, the difference is only one of degree—though even that, the degree being on his own showing so considerable, might have led him to leave the comparison alone. But if the Christ is not a degree better than a modern medium, but the only-begotten Son of God, come to dwell among us in order to bear the sin of the world and reconcile us to God, then we can understand that the miracles which He did were the natural acts of His Divine Person, and that even the Resurrection from the dead, with the subsequent appearances and messages, have nothing to do with the actions of 'discarnate spirits.'

Have we given up everything at last? No. We must give up God. For now it seems that in asking the man of Science to believe in God, we do not ask him to believe in the God made known to us by Jesus Christ. 'God is a spirit,' said Jesus. The man of Science has no intercourse with spirits. So Professor MACINTOSH provides God with a body.

He does not say that God is *not* a Spirit. He does not contradict one single fact upon which the Church of Christ is founded. He merely takes away the value of it. God is a spirit still, but the scientific observer is out with his telescope. He sweeps the heavens. He finds no trace of spirits. But he finds the heavens themselves? That is the body of God, says the accommodating theologian. That is the God you are invited to believe in.

Let us hear his words. 'Must we think of God as incorporeal? It would be absolutely unsatisfactory, of course—fatal, even, to the best type of experimental religion—to think of God in merely corporeal terms. But might not God be spiritual and also in a sense corporeal, somewhat as man, who is spiritual, is also in a sense corporeal? In other words, may not God *be* Spirit, and yet *have* a body? What this is meant to suggest is not the crude anthropomorphism of primitive forms of religious thought (or of present-day Mormonism), but rather the idea that the physical universe may perhaps be related to the divine Spirit somewhat as the human body is related to the human spirit.'

## Ⓐ Labour View of Christianity.

BY F. HERBERT STEAD, M.A., WARDEN OF THE ROBERT BROWNING SETTLEMENT,  
WALWORTH.

I AM asked to give a Labour view of Christianity. I shall best meet the wishes of my readers if I endeavour to put together what those who have the best right to speak in the name of the working

classes of Great Britain have actually said on the subject.

The chief reservoir from which I draw is the series of volumes containing the proceedings at six

successive Labour Weeks, 1910 to 1915, held in Browning Hall, and the report of a Conference held in the same place in September 1919 on the Religion in the Labour Movement.

The speakers reported in these books are, it is true, none of them representative of the negative or unbelieving section of British Labour. But the fact that they comprise the most representative, the most trusted, and the most dynamic of British Labour leaders suggests that it is not to the purveyors of doubt to whom the working classes in this country most readily turn for leadership.

I. Of organized Christianity the general view is far from eulogistic. The author of *In Darkest Christendom* has endorsed, from his middle-class and purely religious standpoint, the criticisms long current in Labour circles of the Church as unfaithful to its divinely appointed duties. He finds the Church vocal concerning the lesser sins, but suspiciously silent concerning the root sin of the age, as he regards it—the exploitation of the weak by the strong, of the poor by the rich. He joins with Labour in lamenting the worship of wealth which prevails in the Church, and the sad extent to which it kowtows to the prevailing standards of mammonism, respectability, and snobbery. With the Labour men disappointment finds expression in terms less indignant but none the less severe. Alderman Banton of Leicester declares that the Churches have failed to interpret Christianity to the people, and holds that it is for the workers themselves to take up the duty which the Churches have failed to perform. Mr. John Hodge finds that the Churches have been blind in one eye. They could see the life beyond, but they ignored the life that now is. Christianity was a double-barrelled gun. The Churches had used only one barrel, caring for the individual soul but neglectful of social obligations. A humble taxi-driver declares that he 'could not see religion for the Church.' There is a general complaint of the unreality and insincerity of organized religion, of the respect paid to riches, and the scant respect paid to poverty. The tone of the Conference last September tended to suggest that the Churches as a whole were so bound up with middle-class limitations, prejudices, and mammon-worship as to show the need for Labour itself expressing in its own way its own deep religious life. The censure passed on the Churches was not, however, indiscriminate. Mr. Ramsay MacDonald says: 'The men and the

women who are the sturdy warriors and magnificently reliable commissioned officers in our army are the men who go to church and chapel, the men who have got faith.' Most of the Labour leaders have been nurtured and developed in the Primitive, Wesleyan, Baptist, or other Nonconformist Churches. But at the same time one hears of a great Yorkshire city in which all the leaders in the Labour Movement were originally members of Nonconformist Churches, but had been fired out or frozen out because of their sympathies with Labour. It is a remarkable fact that since 1906, when the new democracy began to assert itself in the British Parliament, the statistics of the Wesleyan Church, which has been very largely a Church of the working classes, have steadily declined. It is true, Mr. Arthur Henderson grants, that a new social conscience is appearing among all the Churches. The religious bodies to-day are, he says, 'all beginning to feel that the great purpose of the Incarnation can never be fulfilled so long as we allow to remain unchallenged the sweater's den, the slum dwelling, the terrible extremes that we find in social life.' Mr. George Lansbury, as a devout Anglo-Catholic, is naturally less critical of the Church, does, in fact, appeal to the witness of the millions of men who have derived from the Unseen power to overcome the world, thus in effect invoking the testimony of the Church throughout the world to the dynamic effectiveness of religion. Pretty well all Labour critics of the Church grant that the Church has at any rate brought to their knowledge the ideal by which they condemn the Church.

II. The contrast is great when we turn from the Church to its Founder. One of the healthiest signs of the British Labour Movement, if not of the World Labour Movement, is the distinction that is drawn between Jesus and the organizations that bear His Name. Among the British working classes reverence for the Christ is even more widely spread than censure of His Church. More than twenty-five years ago, when I went round the commons and parks of London to hear the working men thinking aloud, I found that often a bitter hatred of the Church was combined with a touching devotion to Jesus Christ. 'I believe in the Lord Jesus Christ, and I don't believe in none o' your sects and denominations!' was the stentorian cry that evoked prolonged applause from a Victoria Park audience. In the same park a Jewish

denouncer of the God of the Bible was shouted down by an indignant crowd. An old friend of mine who had gone on a similar tour to my own a generation previous told me that then the speakers, with the huge applause of their audiences, indulged in the most ribald denunciations of the Christ and of all things sacred. The change may have many other causes. Perhaps the fact that the children of the people have in the public elementary schools been taught the facts of the life and character of Jesus has had something to do with the change. To-day, Mr. Jarman, of the Agricultural Labourers' Union, states that the labourers cheered his allusions to Jesus with more enthusiasm than they did the announcement of a 5s. a week rise in wages. Bishop Gore states that he understood that the Name of Jesus was never mentioned in a meeting of working men without evoking applause, and this statement was endorsed by the applause of his working-class hearers. The attitude of the British working men, whether Labour leader or of the rank and file, towards Jesus of Nazareth is essentially ethical and religious. He represents the character which ought to prevail. He embodies the purpose which all ought to pursue. It is a significant fact that twenty-five past and present members of the House of Commons have put their hands to this confession: 'Jesus said, If any man would come after Me, let him deny himself, and take up his cross, and follow Me. Meaning so to follow Him, we desire to be enrolled in the Fellowship of Followers.' Several of the signatories may stand by the great creeds of Christendom, but it is more than questionable whether any creed would have been subscribed to by so wide and varied a group of Labour leaders.

Of what may be termed metaphysical Christology there is very little in the utterances of Labour. The Incarnation may be mentioned once or twice. It may be tacitly assumed. But working men generally are more interested in the fact that here in Jesus is the authoritative ideal of life, without exercising their minds too much about whence or how it came to be in Him. The working man seeks and finds in Jesus a working faith. The conative is more to him than the contemplative.

Of the Atonement, again, one finds very little attempt at an explicit statement. Keir Hardie forms the one conspicuous exception to this rule. He said: 'When once the human mind grasps the conception underlying the spiritual side of Christ's

teaching, there is nothing in any religion anywhere which holds out the same appeal or exercises the same power over the mind and over the heart: for the idea is that man has been redeemed from sin, and that we have but to trust in the work done for us by Christ to attain that peace without which life is scarce worth having.' With other speakers there is frequent allusion to the fact that Christ died for us, that His apparent failure was the salvation of the world, that His sacrifice demands answering sacrifice from us. But only in the son of the Evangelical Union does the distinctively evangelic idea emerge into explicit statement.

III. The teaching of Jesus is warmly appreciated and strongly emphasized. There is very little reference to the prophets of Israel; there is less to the writings of St. Paul. It is the teaching of Jesus which is for the workers generally the essence of Christianity. The greatest stress is laid on His declaration and practice of the Brotherhood of Man. The Brotherhood of Man is often joined with the Fatherhood of God, but the impression is left that it is the Brotherhood which bulks larger in the mind of the workers than the Fatherhood. A Danish visitor attending the Labour Weeks reported that the two notes in the message of the Labour leaders were, personal following of Jesus and the Kingdom of God ON EARTH. The late Keir Hardie said: 'To the Socialist and Labour man in particular Christ's teaching should appeal with irresistible power. The modern preacher, misled by theologians, is apt to speak of the Kingdom of God as though it referred to the heaven that is to be in the world beyond. But the Kingdom in Christ's mind did not refer to a heaven in the future. The Kingdom of God meant the establishment right here upon the earth of a condition of things in which human life would be beautiful and would be free to develop along godlike lines.' Mr. Adamson, now leader of the Party in Parliament, insists on the law of love, love to God and love to man, as the supreme aim. Care for the widow, for the fatherless, for the crippled, blind, poor, aged, the least of these, is frequently enforced as enjoined by Jesus Christ. The Parable of the Good Samaritan has always been a favourite with the British workers and their leaders. Brotherly conduct to all, tenderness to little children, swift sympathy for all suffering, are also selected as expressions of the Christ's spirit. His denunciation of the rich, His call to sell all

and follow Him, are dear to the heart of the working man. Again, it is the practical, the working element in Christianity that appeals to the working man.

The idea of forgiveness is rarely referred to. It is taken for granted. It has been absorbed into the very blood of the English people. The conviction that when once a man means to do right his evil past will not be regarded by God as any hindrance to his new life is an axiom of the popular religion. Agonized supplication for pardon would seem to the converted working man as based on a very serious misunderstanding of the Divine character.

Similarly, guidance, another great gift of grace, is rarely referred to. It is rather the power infused by faith working through a man that is dwelt upon, than the guidance that shapes the outward lines of life.

The character and teaching of Jesus, these form the fascination of the spell which the Nazarene exercises on the workers of to-day. This appears even among those leaders of Continental Labour who describe themselves as agnostics. M. Longuet advises us to 'get back to Christ, the greatest revolutionary that history has known.' M. Vandervelde declares that the true follower of Jesus continues the Christian tradition across the centuries: 'For what was the primitive Christian religion if not a doctrine of revolution which had saved the world by suppressing slavery, and later the defender of liberty of conscience?' M. Vinck said that he aimed at acting as a Christian, but he could no longer believe as a Christian. He thought it better to act as a Christian than to 'believe in the anthropomorphic divinity of Christ and to act to the contrary of His teaching.' 'Christ has given us the best formula' for uniting all the upward workers in the Labour Movement. As Mr. G. H. Roberts says: 'We have got to bring the personality of Christ clearly back into the presence of our people.' It is noteworthy that after the convulsions of the war, the continental agnostics join up with a movement at the head of which stands the phalanx of twenty-five British Labour Members in the Fellowship of Followers of Jesus.

IV. The power of the Spirit of Jesus is often dwelt upon. Mr. Arthur Henderson refers to the revolution in character wrought in individual lives. Similarly the late Mr. Albert Stanley insisted that one individual conversion was to him a greater

proof of the divinity of Christ's religion than all the historic arguments in the world. Mr. George Lansbury dwells on the inpouring of the divine strength which changes the lives of men like St. Augustine and Father Damien. Mr. Frank Goldstone finds in religion the driving force needed. Later, Mr. Lansbury insists that in religion alone is the staying power imparted to the social worker. Mr. G. H. Roberts says: 'We are standing on the threshold of stupendous development. Mental and spiritual power are going to exercise tremendous sway in the coming years. I believe that we are embarking on a Spiritual Age, which is certain to be as real as the Stone Age or the Iron Age of the past. Spiritual quality is the greatest need of modern development.' Here again we come on the instinct of the working man, with work to do, who finds his work cut out for him in the teaching of Jesus, and wants power laid on to the mechanism of his life, to enable him to do what is required of him,—still more to assist in shaping society anew in accordance with the same Divine requirements.

V. The life after death is not frequently referred to in these religious addresses of British Labour Leaders. This may be a natural recoil from the other-worldliness of the Churches. It is a reaction against which Mr. Arthur Henderson warns the workers. At the same time the living hope which is irrepressible and which lights up almost every utterance of religious Labour is not that of a personal immortality, but the hope of the Kingdom of God on earth, a transformed human society, a social order that is organized love. Personal immortality is certainly not denied. It too is taken for granted. But it evidently does not form the chief motive power of the conduct of Labour. To lay great stress upon it would be to encounter the suspicion of desiring to divert attention from the needed changes in this life to a personal Elysium beyond.

In the whole range of these speeches, not excluding those of the Latin agnostics, there is very little that is 'sicklied o'er with the pale cast' of doubt. The intellectual difficulties that have so often beset the middle-class seeker after truth are almost entirely ignored. Mr. Arthur Henderson boldly declares that no manner of doubt can avail against his living experience of the truth of Christ. No amount of ecclesiastical failure shakes in M. Vandervelde his belief that religion has a greater

future than it had a past. The Swiss Hans Wirz, speaking the language in which German criticism and German speculation have puzzled the world, calmly declares, as though doubt were non-existent, that it was the absence of the Spirit of Jesus that disabled the Social Democracy and the Christian Church from preventing the great world-war. Speakers again and again show that they are not unfamiliar with the negative suggestions of modern thought. They are not afraid to appeal to the witness of history, and especially of religious history, most of all to their own inward experience, as laying these spectres of the mind. With the characteristic virility of men accustomed to work, to doing things, they grasp the dynamic realities, and let all else pass with scant notice. Carlyle has said, 'No doubt will yield, except to action.' Here are men, working men, pre-eminently men of action, who have no room for doubt.

With all the shortcomings, dogmatic and ecclesiastic, which may be charged against the Christianity of British Labour, one has to admit that it lies much nearer to the central nerve of the original faith as it throbs in Jesus of Nazareth, than to the scholastic or middle-class or individualistic religion of the traditional Churches. 'Not he that nameth the Name, but he that doeth the Will,' is the cry of British Labour. And over against the religious selfishness and the cloudy speculation and the idolatry of comfort which have so long pre-

vailed in our British Churches, one turns with joy to the open-air, breezy, healthy manliness of believing Labour. It has the old evangelic scorn of religious individualism. 'He that will save his own soul, the same shall lose it,' chimes exactly with the modern mood of Labour. Its very life lies in social solidarity.

British Labour has grasped the vital, practical essentials of the Kingdom of God. Just as the 'real historical school' of theological investigation has restored the Kingdom of God to its central place in the gospel of Jesus Christ, so have come to power the great masses of the workers of the world, thirsting with an insatiable craving for the social realization of the Kingdom of God, ripe and ready to acclaim, in the Central Figure of our faith, One who is pre-eminently their Jesus. It was this conviction that led to the late Keir Hardie's great utterance: 'If I were a thirty years younger man, I would methinks abandon house and home, and wife and child if need be, to go forth amongst the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. Brothers, preach anew the Kingdom of God upon earth, not something visionary away yonder in the clouds beyond the dawn, but something living here and now. Could we but inspire a sufficient number of men and women literally to give up the world that they might follow Christ, the world could yet be saved.'

## Literature.

### DAVID URQUHART.

ONE of the men whom Lord Lamington described in his book *In the Days of the Dandies* was David Urquhart. 'There were a great number of people,' he says, 'and those men of ability and consideration, who regarded Urquhart as a prophet—as the founder of a new dispensation. His was a strange career. He was Secretary at Constantinople during Lord Ponsonby's embassy; he then adopted quite the Oriental life, and his influence entirely superseded the ambassador's. This led to violent scenes, and Urquhart was recalled; this was in the reign of William IV., who became acquainted with Urquhart, and at once was subject to his influence.

Had the King lived, that influence would have affected any Government. At this time, the *Portfolio*, a collection of documents on foreign affairs, was edited and written by Urquhart. It produced a great sensation in the diplomatic world, not only by the new light it threw on many political and social questions, but from the keen observations and ability of the writer. It contained from time to time passages of singular beauty and remarkable foresight.

'I remember when he foretold our terrible Afghanistan disasters of 1841, he wrote (I quote from memory): "I warn you in this midnight of your intoxication, a day-dawn of sorrow is at hand; and, although my voice is now raised in vain, and