

could urge other minds to produce theirs. (See the famous passage *Theaetetus*, 150 B-D.)

A fascinating section of the *Meno* tells how Socrates one day calls a slave boy, and drawing a square on the ground asks him to draw one twice as big. The boy draws a side twice as long as that of the original square and then finds that this square is four times as big. Socrates keeps on questioning him and making adroit remarks until finally the boy discovers that a square on the diagonal has twice the area. Socrates turns triumphantly to his friends and points out that he has told the boy nothing; he found it out himself and must have known all along; the truth was already buried in his soul and only needed liberating, for the process of learning is really recollection (*ἀναμνησις*). May we not say that Jesus too held that the truth was buried in every man's soul? a part of His message was already written on the human heart, encrusted over with human traditions, obscured by bad habits, but if only men would turn and become as little children, stripping off all the encrustation, then they would see! And so He was not concerned with giving men masses of information to swallow, but with adjusting their life and vision in such a way that they would find the truth for themselves.

It is surely significant that Jesus never gave men carefully tabulated articles of belief. Instead of creeds He offered parables, and instead of a code of morals, paradoxes. Those who came with their questions expecting a lucid and cogent answer were disappointed when all they got was another question. In the same way, many are offended to-day because Jesus had nothing definite to say about slavery,

economics, government, etc. But He had such profound respect for human personality that He refused to give ready-made conclusions; with Him there were no short cuts to the truth.

Some one has suggested, for a coat of arms of the present age, a question mark rampant and three bishops dormant! And it is true that the question marks are rampant enough. We demand pronouncements and encyclicals; we want other people to do our thinking for us. But Jesus wants the free development of the personality and a fresh personal discovery of the truth. He took tremendous risks in following this method; but He was determined that His followers should not be a lot of parasites, sheltering among infallible authorities, but that they should fight their own battles and do their own wrestling with reality.

In this way He combined authority and private judgment; He avoided the dilemma by teaching men in a way that preserved and developed personal initiative and inquiry. With us an age of oppressive authority is followed by one of irresponsible individualism. But in a wonderful way Jesus avoided the perils of two extremes and conserved what was good in each.

In conclusion, it may be pointed out that the presence of the same feature in all the Gospels confirms our confidence in them as historical documents. If the separate paragraphs had been manufactured by the Early Church in the manner suggested by some of the more extreme of the Form Critics, it would have been impossible for this definite personal trait in the character of Jesus to have emerged.

Entre Nous.

Problem of the Jews.

In his new book, *The Church and the New Order* (S.C.M.; 6s. net), Dr. William Paton naturally has something to say about the problems of the Jews. He finds that these are six in number. (1) There is the fact that the Nazi domination of Europe is producing a destitute proletariat out of the Jews. How can they be restored to a worthy place in the social order? (2) Anti-semitic legislation is now incorporated into legal codes, and anti-semitism is a big vested interest. Any immediate reversal here will be difficult. (3) Where there

are economic problems in countries such as Poland this tends to become a 'Jewish' problem because the Jews being different inevitably become the scapegoat. (4) As there are about sixteen millions of Jews there is little likelihood that emigration can solve the Jewish problem although it can do much. (5) The Jew is made partly by his tradition and partly by his experience, which has been supplied to him by the Gentiles. And so the problem is, as Mr. Louis Golding observes, at least as much a Gentile problem as a Jewish. (6) There is the question of Zionism.

'Christians need to be greatly concerned about these problems of the Jews, for two reasons. One is that the Jew believes, and with some justice, that his sufferings through the centuries have been caused by Christians who hold him guilty of the crucifixion of Jesus Christ. I have met educated and cultivated Jews who believe that this is still so, and that the way in which the story of our Lord is taught to the young must have the effect of creating anti-semitism. I can only repeat, with hearty agreement, a remark made to me by Dr. William Adams Brown of New York. "I was never taught when I was a child that it was the Jews who killed Jesus. I was taught that it was my sins and the sins of other people like me that brought Him to the cross."'

'The other reason for the importance of the lot of Jewry to the Christian Church is that that same particularity which is an offence in the Jew arises from something which in its completed form is vital to the Christian revelation. The Jew is always a nuisance to every community which wishes to be wholly homogeneous, and where the rulers suspect and fear all variety and individuality. A community that is bound by a divine law, the Torah, is inevitably suspect to Nazi rulers. But the Christian religion, while it has removed all limitations of race and nation from its promises, holds as its inmost *arcanium* of faith that the very God became incarnate at a point in space and time, and offers as its central philosophical problem the revelation of the infinite in the particular. For this reason Christians should be on guard when anti-semitism raises its ugly head. As Professor Macmurray once remarked to me: "When you find anti-semitism you may be sure that the real fight is about Christianity"—a paradox, but one that contains a vital truth.'

A question which Dr. Paton asks is, Will the religion of the Jews outlast a prolonged period of assimilation should the Gentile world decide to treat him just as a human being and not as a Jew? There is some evidence that Judaism as a religion, is at a low-ebb—there is, for example, no doubt about the emptiness of its synagogues. But this is Judaism as seen by the outsider. As seen through the eyes of a Jew the picture is very different. There is an interesting and curious article in *The International Review of Missions* for July by Hans Kosmala which gives the Jewish orthodox point of view on the question of religious assimilation.

How can Judaism and Christianity come together. Mr. Kosmala states what he believes

to be the traditional view. He believes that the Jews have a missionary task towards the Gentiles—not to make Jewish proselytes amongst Christians, but to make them true sons of Noah. What is open to Christians is not Judaism but Noachism. They are not and cannot be the people of the Covenant—the Covenant made with Abraham—but there was an earlier Covenant, the one which God made with Noah, and there were commandments which the sons of Noah were to observe.

'The sons of Noah were given seven commandments: in respect of idolatry, incest (unchastity), shedding of blood; profanation of the name of God, justice, robbery, cutting off of flesh or limb from a living animal (GenR Noah 34, 8).

'Whosoever receives the seven commandments, and is careful to observe them, he is one of the pious of the nations of the world, and has a share in the world to come (Maimonides, HMeI 8, 10).

'Thus Moses, our master, has commanded us, by Divine tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death' (Maimonides, l.c.).

But Christianity must first be radically modified as it transgresses the commandments in respect of idolatry and profanation of the name of God. 'Jesus was condemned to death because he regarded himself as "the Son of God."' This was profanation. Christianity worships Jesus as God, not to mention the Trinity. This is profanation and idolatry.'

What is left of Christianity? There is left, Mr. Kosmala says, 'the manhood of Jesus and his sublime moral teaching.' 'Liberal Christianity,' he says, 'already serves as the forerunner and pioneer of Noachism.' To this *The Modern Churchman* replies. 'Had Mr. Hans Kosmala told his readers that the regeneration of Judaism was to be effected on the lines of Liberal Judaism as expounded by Dr. Claude Montefiore and its other able leaders in Great Britain and America, and that through this movement in conjunction with Liberal Christianity the religious forces of Judaism and Christianity would be finally united, we should not only have welcomed his prognostications but have regarded them as credible. As Liberal Christians we are convinced that it is only along these lines that the middle wall of partition between Judaism and Christianity can be broken down. But when Mr. Hans Kosmala propounds the view

that this union is to be secured by means of Noachism we regard his forecast as due to a vision of the night inspired by reading, before retiring to bed, Mr. H. G. Wells' latest *jeu d'esprit*, *All Aboard for Ararat*.'

Pat McCormick.

No life could have been more crowded than that of the Rev. Pat McCormick from the time when he was ordained. He gave up a chaplaincy in the Army because he saw the need of men to minister to the gold-miners. He took a job at Jumpers Deep near Jo'burg. 'The men were a tough, hard-drinking, hard-swearing lot, and the arrival of a preacher was not welcome. They ragged him mercilessly. They deliberately swore in his presence and told every kind of story they thought would shock him, and referred to him always as "the Preacher." But Pat "took it" in his own quiet way, although inwardly he often despaired. He joined the famous Wanderers' Rugby Football Club in Johannesburg, where the men congregated on Saturday afternoons. Pat was a fine, hefty forward, and a magnificent tackler, and the men watched and cheered as many a giant hurtling down the field was brought to earth. Pat used to tell a story of a pastoral visit he paid in his early days at Jumpers Deep. He knocked at the door of a hut and was told to come in. When they saw it was the Preacher he was met with scowls. Suddenly one of the men said, "Are you the parson bloke wot plays for the Wanderers?" Pat said he was. "Come in then, sir," was the hearty welcome, "and have a glass of beer." So he went in and they had a long yarn.'

When war broke out in 1914 he joined up. 'Within a month of joining the Army he saw active service, within a year he was chaplain to a Brigade, within two years he was chaplain to a Division, within three years he was chaplain to a Corps, and before the end of the war he was Acting Chaplain General at Boulogne. He was awarded the D.S.O. and mentioned in despatches on four occasions.'

After the war there came his time at Croydon. 'To make Croydon a better place to live in,' he said, 'does not merely mean that people should have a good time; but that Croydon should be made a place where every citizen may have the fullest possible life. Where men will live together in goodwill, where the strong will help the weak and the rich assist the poor; where every one will try to deal with others as they would like others to deal with them. That is our objective. It is the

objective for which many men in the war gave their all.'

But it is with St. Martin's that Pat McCormick's name will be associated most closely. The work that he did there was tremendous, and this in addition to broadcasting and much public speaking elsewhere. In the present war the life in the Crypt of St. Martin's has been an outstanding feature of London. 'Every night, nowadays, underground, in the bowels of St. Martin-in-the-Fields, a new teeming life, possibly the embryo of a new order of society, can be witnessed. About dusk the first shelterers begin to arrive with their baggage, blankets, and bedding, and choose out their favourite corners in the Crypt. By eight o'clock the place is fairly full, and queues of people outside the dormitories awaiting admission.

'About nine, Pat would walk slowly through the crowds. He would stop and chat to the people as he passed from one to another. For one thing he must go and see Baby Martin, so named because he was practically born in the Crypt. His mother was rushed to the Charing Cross Hospital just in time for the happy event; and returned to the Crypt nine days afterwards and has lived there ever since.

'A party of Jews congregate around the altar. Deny the Saviour they may or may not, but they do not hesitate to come to His church, in a very real sense "to be saved." Then there is the picturesque old man with a mass of snow-white hair and flowing beard, looking like a Rip Van Winkle from another world.

'At nine o'clock, standing in front of the altar, Pat would call for silence, give out any notices which he thought necessary, with a joke thrown in to cheer the many heavy-laden hearts, and then, "We will say a prayer." It was always the same prayer: "Grant to us, Lord, the royalty of inward happiness and the serenity which comes from living close to Thee. Daily renew in us a sense of joy and let Thy Spirit dwell in our hearts that we may bear about the infection of a good courage, and may meet all life's ills and accidents, yea, even death itself, with gallant and high-hearted happiness, giving Thee thanks always for all things."

The short 'Life' of Dick Sheppard by the Rev. R. J. Northcott will be remembered. He has now written on somewhat similar lines that of *Pat McCormick* (Longmans; 3s. 6d. net), and it is from this that we have taken the above extracts. We have only one criticism to make—it is too short.

The Interpretation of God's Will in the Present Crisis.

Professor John Baillie speaking at the General Assembly of the Church of Scotland in May said: 'There is no more hopeful feature of the present situation than the fact that reason, humanity, freedom, and brotherhood are beginning to wonder whether they are not to find, after all, their stoutest ally in the Christian Church, whether those ideals of theirs can continue to exist and be a power in the world unless they find themselves back to the shelter of a full Christian conviction.'

'The present muddle cannot be set right by the mere fact of victory in war. It will only give to our Western nations a chance of so mending their ways that the same disaster will not soon again occur.'

'The Church must not think of herself as merely defending an order of society which is now being threatened by our foes. The Church must think of herself as pointing the way, by God's help, to a better order—an order which will no longer bear the seeds of its own dissolution.'

'If Christian thought and initiative can give a lead in that direction I believe signs are not wanting that men may be ready to follow. I believe there is a subconsciousness in the mind of our nation, especially since the collapse of France, that our enemies, being possessed of a devil, have a kind of strength that we can never oppose with sufficient power on the basis of merely secular national philosophy.'

'The Church's great duty and opportunity in our time is to raise that subconscious feeling to full consciousness, fortify it and instruct it to the ends of the Christian gospel.'

James Chalmers.

A hundred years ago James Chalmers, missionary and saint, was born. Robert Louis Stevenson felt for him 'a kind of hero-worship, a greater admiration than for any man of modern times except Charles Gordon.' He describes him as 'a big, stout, wildish looking man, iron-grey, with big bold black eyes and a deep straight furrow down each cheek.' 'Ilico,' writing in *The British Weekly*, says: 'One of my very early recollections is of being taken to a missionary meeting with a tea attached to it. At tea, by luck or courtesy or guile, I sat immediately in front of him across the long table. I ventured to speak to him. He spoke to me. What we said to one another, he and I, is no business of yours; besides, I cannot remember,

'Afterwards I listened to his address. His words, so the psychologists assure me, lie to this day in my unconscious regions. But whatever he said, he was real; he had actually preached to the heathen, and he was splendid. A very short time afterwards news was brought to us that James Chalmers of New Guinea had died a martyr's death. He had been done to death like that in preaching the Gospel to the heathen; he was a martyr like the martyrs of old, and I had seen and spoken with a martyr.'

'James Chalmers, missionary and martyr, is not only an heroic figure; he is also a symbol. In the last resort there are only two ways of dealing with "primitive" peoples—the way of missions and the way of violence and exploitation. There are many blots upon our imperial history, but we have tried, and are ever more deliberately and consciously trying, to exercise our suzerainty as a trust. The martyrdom of James Chalmers was followed in due time by the governorship of the famous brother of Dr. Gilbert Murray; the one was the glory of the Church, the other of the Christian State.'

Walk and Pray.

In 1896 James Chalmers was in England. When speaking at a crowded meeting at Plymouth, one of the stories he told has been remembered by the Rev. W. J. Hatch, who was in charge of the meeting: 'It stands out vividly in my memory. His party had visited a new district in Papua, and a real gang of cannibals followed them as they walked back to their boat some distance along the shore. The Papuans saw their visitors would soon be gone, and, if action were not taken quickly, they would miss a high-class feast, so one section of the crowd proposed to catch, hold and kill the company. They were not unanimous, as sharing might be difficult afterwards. The Samoan teachers with him became nervous and suggested that they should kneel down and pray to God for protection. "No," said Chalmers, "let us walk along and pray," and, throwing handfuls of beads among the savages, the party made off to the boat in double-quick time. Most of them got safely away.'