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"THE AFTER-LIFE."

ONE feature of the idea of an after-life is the stubbornness with which men hold to it. Whatever the difficulties, men and women persist in hoping "that somehow good will be the final goal of ill," and that death is *mors janua vitae*. I doubt whether there ever was that "happy" period of which Mr. Phelps writes when men and women believed in a literal hell below and a localised heaven above. The crudest mind has something of poetry in it after all.

What impresses me as happening in this generation is a real strain on the stubbornness. Hope feeds that stubbornness, a hope which simply refuses to accept the doctrine that life, as we know it now, can reveal all the significance and purpose of life. Hope goes on hoping and manages to do so by turning its face away from the difficulties. The supreme difficulty is to conceive of the possibility of an after-life, and it seems to me, before we can hope to persuade people to share our conviction of immortality we must show them how that difficulty can be met.

Here, as I conceive it, is the knot of the problem for the average man: How can he go on living, i.e. being conscious, thinking, feeling, striving, enjoying, etc., without some bodily medium of life? The only life any one of us knows is an

embodied life. It is in and through these bodies of ours that we know the worlds both physical and spiritual; it is in and through these bodies that we can even discuss the question whether we can live without a body. How we define the "we" is of course an important, though another, matter.

This then, it seems to me, is one of those hard facts which we call stubborn things.

It is interesting to remember that if the question presses home its insistence, yet it does so on a generation which is learning certain other truths about life and the universe in which that life exists. No explanation of life which limits itself to materialistic terms and mechanistic concepts seems possible. Mr. C. E. M. Joad asks in an article in the "Spectator" for January 1st: "Is it after all a machine?", and answers that it may be "that some dynamic principle of life directs the activities of insects and animals for the fulfilment of some purpose not their own." It is that mood of uncertainty there expressed which is dominant to-day, not only in the sphere of biology but in the spheres of all the sciences and of philosophy. It is worth while noting that the uncertainty has come, not to the religiously minded so much, as to those who a few decades ago were growingly confident that they were on the threshold of a mechanistic explanation. In the obituary notice to the Russian scientist, Pavloff, "The Times" pointed out that the deceased had never ceased from protesting against the materialistic atheism of the regime under which he lived. He had insisted on a Christian burial for his wife and had been regular in his attendance at worship. That picture of a scientist insisting on religion in an irreligious age seems to me a portent.

The significance of this for our question lies in a certain inevitable inference. Mr. Joad would be reluctant to give to that dynamic principle, of which he speaks, the name of God, but it seems inevitable, if he is right, what we mean by God includes what he is seeking.

Is God embodied? He lives, for this wonderful world about us needs such a concept for its understanding. It may be suggested that God is embodied in the world, but that is a return to the crassest pantheism, with all its difficulties for the understanding. If God lives unembodied, or unembodied in any way that we can comprehend, then at least one fact comes

to our assistance, life is possible without the medium of a physical body as we understand that term.

This brings us only so far.

The next stage is a definitely Christian one and it is well we remember how specifically Christian it is. Professor Haldane used to preach an immortality which meant living in the totality of life, which is God. He was frank enough to confess that this involved the cessation, or rather the sacrifice, of our particular individuality, but he asserted that such a sacrifice was of the very texture of the Christian ethic. There was for us a fullness of life, but in the fullness of life which our individuality inhibited. That was certainly an advance on Maeterlinck's doctrine that we live on in the memory of those who love us. Such would be a very thin hope to offer men and women.

It is necessary, therefore, that we recognise the specificity of the Christian hope. Actually our hope of another life is based on our central doctrine of the Resurrection of Christ, and if that doctrine is true, then in the light of it we can see our way a little further to answering the question with which we set out.

There can be no question that thus was it with the first disciples. They shared, no doubt, the growing intuition of immortality in Judaism, with its faith of a bodily resurrection, they came into contact with the Hellenic-Roman idea of the immortal spirit and endeavoured to come to terms with it, but the message which they proclaimed was the distinctive Christian message of the Crucified and Risen Lord. I suggest in all seriousness the message we deliver is the same, and our hope rests where theirs did.

It is a matter of some concern to me to discover how there has found favour with many of our men an explanation of the Resurrection Appearances which would class them with the psychic phenomena. If that be the explanation, then I confess that my world will have suffered a serious earthquake. We are then in company with the Spiritualists who seek evidence of a quasi-materialistic nature.

In any case this would be a fundamentally changed Christian Gospel and I do not see the reason for the change,

since in no way would it make more credible the Resurrection story.

There is a common experience of devotion to which I would call attention, an experience, the validity of which none of us would question. Through the centuries, reaching to our own, devout men and women have claimed the consciousness of communion with that Risen Christ. We are in the Christian ministry because we believe we have shared that experience. In this article of our faith then (which has for us the validity of fact) we are competent to take the second step. In those glorious and significant words of the Apostle Paul, the Risen Christ is for us "the first fruits of them that sleep," the manifestation, that is, of the nature of the after-life.

I would add a note on the suggestiveness of a study of the story of the Appearances. The latest vogue of "form criticism" does not, I think, affect the suggestiveness. The Risen Jesus is recorded as appearing suddenly behind closed doors, the body with which He came, was of such a nature that He could put it on or off at His will. He could suddenly meet travellers on the road and as suddenly vanish out of their sight. One day He led His disciples out and then disappeared. We call that disappearance His Ascension, but it was in fact only the last of His disappearances, unless we include His encounter with Paul on the Damascus Road as another. Indeed, we cannot help feeling as we read the early chapters of the Acts, that the disciples lived and spoke as if there was constantly in their mind the expectation that their Lord might again materialise before their eyes. I say again "Form Criticism" does not affect this, since this is the tradition, and though we ought to evaluate the tradition, yet there is a suggestiveness about these stories.

Our doctrine of the after-life then is specifically Christian.

There is a third stage and this is the stage of our faith, our leap of assurance in the light of these, for us, facts.

That leap of faith involves (a) Our escape from the materialistic necessity. I mean by that our escape from the problem which faces the average man, the problem with which we started. It may very well be, we would go farther and say in all probability it is, necessary that there should be some

medium of life in the after-life. We gladly grant that, but we assert that such a medium need not be only, or even partially, physical. I do not know what Paul meant when he wrote of the spiritual body, but we can make our assertion in the twentieth century in his terms. There are categories of living which transcend the categories we know in this physical world. We know that from the fact of God and the fact of the Risen Christ. With what body He appeared we might appear. If we are pressed to define that body we can, with justification, plead ignorance, and we may further claim that such ignorance is fittingly reverent and in keeping with the ignorance with which we face all ultimate problems of reality. We feel certain of the fact, but uncertain of the explanation.

It involves (b) our acceptance of the Realm of Ends, which we call in more familiar terms the Kingdom of God. Life on this plane of existence is essentially purposeful. We are here to realise values, and only intrinsic values are eternal. Mr. Phelps is quite right, the eternal values are personal and they are seen most clearly in Jesus Christ. The transient values *are* transient and effort concentrated on them is "spending money for that which is not bread."

It involves (c) our vital relationship with the Lord of Life. It is in Jesus Christ that God has brought life and immortality to light. It is in Him we know Life Eternal and have passed from death to life, and it is in Him that the Eternal World breaks in upon us. We are enabled to see as the servant of Elijah, only with a different significance, the "hosts of God encamped about us," and to share with Moses the sight of the bush ablaze with the Holy Presence. Eternal Life is the Eternal Now and "it doth not yet appear what we shall be." But all this is dependent upon our vital relationship with Christ.

What then of general immortality, that quest of the average man? All we can say about that is that ours is a positive message of immortality in and through the Lord Jesus Christ. We can say nothing more with definiteness, and probably our silence in that regard is the most portentous thing about the Christian message.

J. O. HAGGER,
(Cardiff).

JOHN CALVIN.

"THE MASTER MIND OF THE REFORMATION."

FOUR centuries ago a movement sprang into activity which had been developing in the womb of time for two hundred years. What historians call the Reformation occurred in the first half of the sixteenth century, but its roots are easily traced through the two centuries preceding. Widespread discontent with the political, intellectual, and religious conditions of Europe had been increasing from the fourteenth century onwards, and the smouldering resentments burst into flame when the Bishop of Rome, who claimed by divine right absolute authority over the whole Christian Church, pressed this authority into the temporal sphere. The Roman Church taught that the Pope, as Vicar of Christ, had power to give and to take away kingdoms. The condition of the Church itself had long grieved the hearts of the faithful. To avoid any charge of prejudice or bitterness let me quote from a Roman Catholic historian:—

"With the ecclesiastical organisation fully developed, it came to pass that the activities of the governing ecclesiastical bodies were no longer confined to the ecclesiastical domain, but affected almost every sphere of popular life. Gradually a regrettable worldliness manifested itself in many high ecclesiastics. Their chief object, viz. to guide man to his eternal goal, claimed too seldom their attention, and worldly activities became in too many cases the chief interest In the Papal Curia political interests and a worldly life were often prominent. Many bishops and abbots (especially in countries where they were also territorial princes) bore themselves as secular rulers rather than as princes of the Church."

Little is to be gained by stirring up controversy and bitterness over the unworthy lives of worldly minded clergy and prelates. Every intelligent student of history knows that morally and spiritually the Church had fallen very low and reform was long overdue. The majority of her leaders were voluptuous and selfish. The Reformers made no attempt to introduce new doctrine. They endeavoured to secure a return to the faith of early believers in Christ and the Bible. Luther and Calvin are probably the best known names of the Reforma-

tion period. Luther was the heavy artilleryman while Calvin was the constructive engineer of the Reformation. It is of Calvin and his message I wish to say something, for I believe John Calvin is mighty yet; his spirit walks abroad; and if men inside the Church and outside of it can be persuaded to study Calvin himself, he will become incarnate again—a veritable architect for a world that threatens to fall in ruin upon the unholy systems of our day that belittle the value of human personality. If Calvin were studied more, Calvinism would not be so widely travestied. Few great men have been interpreted so falsely and so faultily as this master spirit. Soundly interpreted, Calvin's doctrine would sublimate what is best in Communism and Fascism, while eliminating all that is detrimental to a Christian valuation of human relationships. One need only compare life in North America with life in South America to see in a general way the results of Reformed and Romanist philosophies of life. A swift verdict would be given by any woman who has had experience of life in Canada and in Chili or Argentine.

Calvin saw that the Church through its hierarchy had placed itself between the soul of man and his Maker. It had usurped the place of God. Believers themselves were the Church for the high and holy One had deigned to enter into immediate fellowship with man through Christ and the Holy Spirit. Luther saw the abuses of which the Church had been guilty, but he did not see, as Calvin did, the necessity of completing the destruction of errors that had crept into the Church's teaching. Calvin sought to restore religion to supremacy in all life. He taught the scriptural message that the whole of man's life ought to be lived in the Divine Presence. "Whatsoever ye do, do all to the glory of God."

By placing the entire life before God, Calvin's teaching abolishes all purely human distinctions between individuals and also between races. The only distinctions to be recognised are those imposed by God Himself. The man to whom has been entrusted ten talents should serve his brothers in the family of God who have been less richly endowed. The only aristocracy is aristocracy of ability, and such ability is the gift of God to be used in His kingdom.

Calvin made no break with the past. Like his true fore-runners, the Christians of the first century, Calvin saw the

abolition of slavery, caste and exploitation coming through the acceptance of the truth that makes man free. This ought to be contrasted with the fantastic claim of various "revolutionists" whose raucous shrieks announce that man can only be free through denying God. Calvin brings all men, wise or simple, rich or poor, humbly before God in Whom freedom is saved from confusion, and man himself delivered from the chaos of crowds in a cul-de-sac.

Calvin does not regard the world as evil. Even as man is made in the Divine image, so this world, and all worlds are a Divine creation. Noblest life is not lived in flight to monastic seclusion, but through serving God in some worthy performance of duty in this world. Whatever is alien to the will of God in Christ we ought to destroy. It is part of our task so to labour that our effort will hasten the day when the kingdoms of this world shall become the kingdoms of the Lord Christ.

In the study of comparative religions, one meets frequently the suggestion that other and more ancient religions in China and India have attained high devotion and produced rare fruits. But have these not been beautiful as lakes are beautiful in serene isolation? They have not been purifying and fertilizing as rivers that flow in ever blessed ministry. The springs of Calvin's teaching reach back to mighty sources. We can trace them through Augustine to Paul and the prophets of Israel who spoke not for themselves but for the God Who tells the number of stars and Who healeth the broken in heart. The Pharaohs of Egypt could boast a cultured civilisation that makes Abraham and his caravan look plebeian, but mankind has found more help in following the footsteps of the man who goes forward seeking a city that hath foundations whose architect and builder is God, than by settling down to the soft luxury of Egypt and the Nile.

The teaching of John Calvin is essentially the teaching of the Bible. Man exists for God even as the world exists for its Maker, therefore no human tyranny is to be tolerated. "The earth is the Lord's and the fullness thereof." "Let My people go that they may worship Me." "What is man that Thou art mindful of him?" The history of Great Britain and America, and present events on the Continent of Europe, yield undeniable evidence that despotism has no more unbending antagonists, no

braver nor more resolute champions of liberty of conscience than those who have accepted the teaching of Calvin. This is not an accident. It is the result of an inward religion unfettered and unhampered by sacerdotal forms

Religion in the Roman Church always tends to be an affair of certain persons and certain periods of time. The Church, the cloister, the cell, saints' days and holy days help to keep the mind of the devout worshipper on things spiritual; but Calvin, with the Psalmist, would call upon all peoples and nations to give glory to God at all times. Since God is present in all life, His demands cannot be evaded in any sphere of human activity. Religion concerns the whole of man, of every man and of the entire human race. Calvin sought to deliver men from a return to errors that had crept into the Roman Church, and to safeguard the future from the dangers of humanism. His thought is always clear and masculine. It is never vague and cloudy. He would scorn the suggestion that religion is "the unconscious feeling for the Unknown Infinite." Any attempt to suggest that sin was a stage on the way to perfection, Calvin regarded as an insult to the majesty of God. This is certainly a stronger and wiser line than the anæmic amorphous attitude of many in the Church to-day. A better man than most of us, lived over thirty centuries ago and from the depths of conscious failure cried, "Against Thee, Thee only have I sinned and done that which is evil in Thy sight." He had wronged a brother, he had outraged a sister, but graver still David saw his sin was not only against man, it was against God. Mankind needs to be saved. To-day the need is urgent. It may try the Psychology of Humanism, but at last it will come to the Saviour Whose reasoning is that sins which are crimson may be as wool, and though scarlet they may be white as snow.

There are passages in Calvinism that would seem to suggest that the state has the right and duty to rule over all within its geographical domain, but very clearly does he protest against state-omnipotence. The state derives its authority from God and the Church is God's, therefore over the Church the state must not rule tyrannically. She may co-operate beneficially. Calvin would not allow the individual conscience to become subservient to the state. Torture, exile, even death were preferable to the betrayal of conscience, for "a nation consisting of citizens whose consciences are bruised is itself broken in its national strength."

His logical consistency enabled Calvin to open the way for scientific investigation. His much misunderstood doctrine of Predestination is God's law at work in man's personal life. The capacious mind of the Reformer recovered for believers an intelligent grasp of the cosmic significance of Jesus without sacrificing belief in His redemptive work for the individual. Had this been grasped more clearly, there would have been no conflict between science and religion. Each would have helped the other to reap harvests on ever enlarging fields of service, for the earth is the Lord's and the fullness thereof. Let these companion pictures illustrate the essential difference between the "other-worldliness" of the religion Calvin sought to reform and the "all-worldliness" of religion as he accepted it from God. A desolating plague once swept Milan. It claimed victims by hundreds. Through all the tragic agony and wretchedness of the epidemic, the love and heroism of Cardinal Barromeo radiated courage, as he carried the consolation of faith to the dying. To the splendour of this heroism we pay tribute. Let it be noted, however, that during the plague which broke out in Geneva in the sixteenth century, Calvin was not less heroic in ministering to the spiritual needs of the stricken ones, but in addition, by hitherto untried hygienic measures he arrested the plague itself and stayed its cruel ravages.

Calvin saw things "*sub specie æternitatis*," therefore his message like that of the prophets of Israel is eternally modern. Karl Barth is, in my opinion, recovering for this generation what Calvin gave to the Church four centuries ago. In the preface of his fifth edition of "*The Epistle to the Romans*," Barth quotes:—

" God needs men, not creatures
 Full of noisy, catchy phrases.
 Dogs he asks for, who their noses
 Deeply thrust into To-day,
 And there scent Eternity.
 Should it lie too deeply buried,
 Then go on, and fiercely burrow,
 Excavate until To-morrow.

To-day fear is everywhere in the saddle and panic reigns in the heart of all nations. All are piling up fireworks for the display that no one wishes to see. Yet there is an organisation that could provide the antidote were her leaders clear-sighted

and courageous enough to proclaim and practise the programme of Christ. Israel lost her place through unwillingness to serve the revealed purpose of Jehovah. Is the Christian Church repeating the same tragic blunder?

“Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim
unknown,
Standeth God within the shadow, keeping watch above His
own.”

Calvin, like Paul the Apostle, and like every discerning Christian, sees that the future is Christ's, however long delayed may be His victory through human dejection and disloyalty. Calvinism if stated intelligently and practised boldly would overcome all competitors for world dominion. Without questioning the beauty of other faiths, or discussing political or social panaceas Calvin proclaimed the Truth which had not been evolved through the ages, but which was demonstrated once for all by Christ on Calvary. That Calvinism is a truer interpretation of Christianity than Romanism is seen in the freedom of thought and scientific development, together with the higher ethical life, of nations that at the Reformation escaped from Papal tyranny. Romanism should be judged by its results in countries where it is not facing the challenge of the higher moral standards of Protestantism. A fair comparison would be South America with Canada. Romanism in Canada is bearable, but to men of intelligent faith in South America, Romanism is simply intolerable. Is this because in Romanism men say they believe to be true what they know to be false? Dr. Kuyper declares with conviction that from Calvin's teaching proceeds “the mighty word that can make the times reverse their current, and cause a revolution in the spirit of the world.” Calvin offers us principles that secure for Church and State the autonomy each must have to function satisfactorily with a view to harmonious co-operation. A general inoculation of intelligent Calvinism would not only make this country immune from attacks of moral parasites that seek to sap the strength of our national life, but would also bring vision and courage to our people in a home and foreign policy of high moral conduct and social responsibility.

W. ERSKINE BLACKBURN,
(Edinburgh).

REVIVAL.

(Reprinted from "Thou Conqueror Renowned," by kind permission of the publishers, The Religious Tract Society.)

OUR greatest mission, said Coleridge, is to rescue admitted truths from the neglect caused by their universal admission. It was the part of Old Mortality, chisel in hand, to clear the mould of neglect from the gravestones of the Covenanters.

We admit the truths of Christianity. We know them. But over-familiarity with the most beautiful landscape may cause it to lose its charm. This seems to be our case. If it were more difficult to pray, we should agonise. If Christian truth had to fight for its existence, it would compel. If the Bible were chained, the demand for it would be greater. Thus we "neglect so great salvation."

And there is a tendency to debase religious terminology. Take the word "revival." Surely, here is another mission, to rescue words from a pernicious environment and to give them a chance to fulfil their proper destiny. Revivalism has developed into a "profession," with spasmodic efforts to galvanise churches into life. Such emotional religion has the defect of artificiality, and such evanescence really does more harm than good. A semblance of life is *not* life. But as long as the Church of God fails to maintain a uniform level of enthusiasm, so long shall we have "special missions" and the constant alternation between declension and revival.

"How," asks Carlyle, "did Christianity rise and spread among men? Was it by institutions and establishments and well-organised systems of mechanism? No! It arose in the mystic deeps of man's soul and was spread 'by the preaching of the Word,' by simple, altogether natural, and individual efforts, and flew like hallowed fire from heart to heart. Man's highest attainments were accomplished dynamically, not mechanically."

Gravity, electricity, magnetism—our greatest natural forces—are inexplicable, subtle and silent. They obey laws exact, uniform and inexorable, and the results are wonderful and miraculous.

So it is in the spiritual world. The growth of a seed is God's abiding miracle. The birth of spring cometh without observation. The science of the "new birth" has been likened to the movements of the mysterious wind. Conversions and

spiritual revival are the results not of mechanics but dynamics; not of pageantry but of passion; not of an elaborate engineering feat but of simple obedience to elemental and fundamental spiritual laws.

I.

REVIVAL THE WORK OF THE HOLY SPIRIT.

Charles G. Finney clearly states that a revival is not above the powers of Nature. It is not a miracle, i.e. we need not expect the suspension of, or interference with, law. Revival really means the right use of laws, and the *essence* of revival can be traced to "the mystic deeps of man's soul," for the very essence is *the Holy Spirit seeking to flow through our spirits—Out.*

Man's supreme glory is that he is capable of being the shrine, the conscious organism, of the Spirit of God: capable of being a facile and joyful instrument, a consecrated medium. God seeks human embodiment. He uses means. He organises and mobilises means.

"Music is organised sound. Literature is organised language. Art is organised imagination. Mind is organised thought. Light is organised colour. Electricity is organised lightning. Love is organised emotion."

In the New Testament individuals were organised into the Apostleship, and Christians into a Church, and through the Church there were "seasons of revival." That early Church obeyed laws and results followed. The Church became vital, and by mystic gravitation the crowds were impressed. Not only was there a mesmeric influence in the streets, but "the place was shaken where they were assembled"; even dead matter was moved by the Spirit.

To-day we are reproached, not chiefly because of our dogma or creeds, but because of our sheer insignificance and incapacity. As Dr. Jowett puts it: "We are regarded as straws in some side-bay of a mighty river, riding serenely round and round, and we do not even show the drift of the stream, the dominant movement of our age."

To that God-filled early Church "the multitude came together" just as they had been drawn by the Master, "not that they might see Jesus only, but Lazarus, whom He had raised from the dead."

Is the Spirit of the Lord straitened? God's resources are infinite. The field for His operations is wider than ever. His

love, power and adaptability are exhaustless. The great spaces in the world created for Him He can fill without diminishing His fullness. Our present situation is not God's fault. The fault is within the human sphere. What barrier in the Divine region can prevent the downflow of the mighty tides of life? What can hinder the outgoings of those tremendous energies? Nothing but our apathy, our unbelief, our hindering, our opposing, our circumscribing His operations. For years we have given much attention to ecclesiastical machinery, funds, conferences, resolutions and methods. Many suggestions for reconstruction "are concerned with the fashion of the firegrates when the great necessity is fire. There are feverish hints about new electrical fittings when the tragical lack is dynamic."

The great revival of the eighteenth century witnessed not simply the salvation of the masses *but the enrichment of the Church*. Revival is intensive before it becomes extensive. But have we not failed? Have we not compromised with un-Christian ideals? Have we not been involved in the very sins against which we protest? "Thank God, I am in the current of God's will!" cried General Gordon. That is the very essence of revival, to get into that current, or rather to allow that current to flow through us—out, so that it may slake the thirst of the teeming population of the world.

II.

WHAT ARE THE LAWS OF REVIVAL?

Revival presupposes declension. Declension means back-sliding, i.e. going back from a point. When the psalmist or the prophet breathed a prayer for revival he looked out upon a nation filled with idolatry, luxury, impiety and sin; a nation suffering from corrupt morals, turbulence, confusion, anarchy; a nation upon which a cruel blight seemed to rest. "Wilt Thou not revive us again?" "O Lord, revive Thy work in the midst of the years . . . in wrath remember mercy."

"Search," says Dean Farrar, "into the history of any of the fallen nations—Judah, Rome, Carthage, Babylon, Assyria—and you will find that every one of them went down into the dust of death—self-slain."

The first law of revival is

Repentance.

The principle upon which God ruled His people was: the recognition of His law *spelt* success, but its violation *judgment*. His servants summoned them to repentance upon such promises

as "I will heal their backsliding I will be as the dew unto Israel."

Have we not as a nation enervated our strength, debased our purposes, worshipped at the shrines of greed, idleness and Mammon? Are we not, like France was after the great Revolution, "wallowing in the mud of our industrialism, our pauperism, our revolts, our woes, with prostitution and alcohol for our joys, the Press and politics for our activities, and with money and appearance for our ideal?"

The Great War developed a great moral apathy, and even the nerves of the Church seemed benumbed. The whole tendency is the cultivation of a mentality indisposed towards spiritual realities in both Church and nation. It is all the result of fifty years at least of spiritual declension.

Revival means the preservation of the thought of God and His laws in a national sense. But first—repentance. Running through the life of the Jews and the history of the Church of God is this invariable law. In *real* spiritual movements that law is initial. It is the augury of "seasons of revival." "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the House of the Lord your God, and cry unto the Lord."

Prayer is Another Law.

In the track of post-apostolic years, and even in the most corrupt ages, we meet with revival. In pre-Reformation days God had His witnesses. The Reformation itself was a spiritual movement, but it is not until the early part of the eighteenth century that we find on a great scale a repetition of the wonders of Pentecost.

The opening years of that century witnessed spiritual blight, barrenness, dead churches and conversions almost unknown. The glory of the great Puritan age was waning, but the re-emergence of Pentecostal wonders was not long to be delayed. In 1737, Isaac Watts wrote: "There has been a great and just complaint for many years among the ministers and churches that the work of conversion goes on very slowly and that the Spirit of God in His saving influences is much withdrawn."

Radiations cover a wide field, and just as two electrical batteries acting in unison are more powerful than one, so the larger a praying unit the greater influence will be exerted. This experiment became an experience in that great revival of the

eighteenth century. Some ministers in Scotland drew up a document advocating a prayer union. That document reached Jonathan Edwards in America. He wrote a treatise incorporating the Scottish document, urging God's people all over the world to *extraordinary* prayer for the revival of Religion. Christians in many countries entered into the compact, and the result was a reproduction of the miracles of the first age of Christianity under the condition of the eighteenth century.

Prayer has a wider function than petitioning God. Every Christian, every church, can become a spiritual power station, radiating spiritual energy. The Upper Room was really a high-power wireless station, and we have vital lineage with that fellowship.

With this repentant attitude declension was soon to end. The frosts of the dark night were breaking up. God's south winds began to blow. A few years before Watts wrote his confession the Wesleys instituted meetings for prayer at Oxford. The prayer spirit was in evidence in Scotland and America. Over continent's stretch and ocean's storm that holy contagion swept. The Wesleys and Whitefield at this period did more for England than all her legislators and warriors. They revived decaying religion, evangelised the neglected masses, created a new civilisation and communicated impulses which have not yet spent themselves. It all came about through obedience to spiritual laws.

Forty years after this awakening, Andrew Fuller in Kettering was established in the Midlands, and in 1792, as a direct result, the Baptist Missionary Society was formed.

Has not the time arrived for another great prayer union? This age is somewhat analogous to those years that preceded the great revival. Worship is formal, the Church dead, conversions rare, and the very dew of God, meeting with such an atmosphere, is turning to rime. If some modern Jonathan Edwards could be moved to call this lukewarm generation to its knees I believe it would be the augury of great blessing. To-day we have better facilities, greater advantages, more perfect machinery, but we have not the power.

In 1892, Dean Howell of St. David's, an Anglican dignitary, looked out sadly upon his native land. He was then seventy-three years of age. He sent an appeal throughout the Principality for "a circle of implorers." Thus began a prayer union, and people met on lone mountain heights, by the banks

of rivers, and in cottages, to plead that a revival might "sweep over the whole world." The great Welsh revival was a natural result. As at Pentecost, so in Wales, humble souls ceased to be ordinary; they felt summoned to a grand enterprise. It taxed human thought and effort, but they were filled with the Holy Spirit, and the Spirit simply flowed through the human agent as water passed into opened channels. All obstacles were removed from the outlet, and there was "free course," and "God was glorified."

Napoleon at St. Helena said, "When I am dead my spirit will return to France, to throb with ceaseless life in new revolutions."

God's Spirit is here to be to the Church all that Christ would have been had He remained, and that Spirit will throb with ceaseless life in new revivals, if we will only fulfil the conditions and receive a glorious baptism of Divine energy. How totally inadequate are our methods! Let us be emptied of self, to be filled with that Divine sufficiency which is the only guarantee of lasting victory. Outside many of our churches the Master still waits and says, "Behold, I stand at the door and knock."

Then there must be,

The Rediscovery of God.

We shall then move from all lesser securities to this larger trust. We shall then be concerned more with our character than our conduct, more with our capital than our prospectus, more with our power than our campaign.

To that young man whose sense of security sprang from his moral life and possessions the Master said, "Go, sell all," not so much to test his love, but to throw him right back on God.

The greatest words in the Old Testament probably are those containing God's controversy with His people in Micah vi: "O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me . . . What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

And let us not forget God's covenant with Solomon in II Chron. vii (R.V.), and the warning if the people ignored Him: "And this house, which I have hallowed for My name, will I cast out of My sight, and I will make it a proverb and a byword among all peoples. And every one that passeth

by it shall be astonished, and shall say, Why hath the Lord done this? And they shall answer, Because they forsook the Lord, the God of their fathers."

III.

THE RIGHT USE OF LAWS.

Revival means, then, the right use of laws.

Repentance is the foundational experience, faith the attitude, the Holy Spirit the equipment, and constant fellowship with God the disposition.

We do not need an altered or modified Gospel. God simply requires a Church unadulterated, unweakened, impregnated with His own throbbing life. The supreme object for which Christ came was not merely to give pardon and peace, but *life*, abundant life. Let us claim the blessing!

H. H. TURNER,
(Bristol).

"RECENT THEOLOGICAL TENDENCIES."

ONE of the most instructive books that has come my way for a considerable time is "Recent Theological Tendencies," by Professor Edwin Ewart Aubrey of the University of Chicago. Professor Aubrey is a younger brother of our esteemed General Secretary, and for one so young to be appointed to this high position in the academic life of America is a definite recognition of his scholarship and keen intellectual abilities. In his preface Professor Aubrey truly says that Theology, always sensitive to cultural values, is in ferment. New schools of theological thought have recently arisen, and laymen and theological students are wondering what they stand for. Since many of the works of the leaders of these schools are not available in English, and the books so available are very widely scattered, Professor Aubrey has written a summary of the main theological tendencies of our time in Europe, Great Britain and America. He has done his work in an admirable manner. No one can read the book without recognising the enormous amount of careful reading that had to be done before the book could have been written, and also the power of seizing the main points in the various theories that are discussed. It is true that the book does not contain a great deal of criticism, but that is not its purpose. Professor Aubrey will publish his own opinions on these various developments in a later volume. I am grateful

for this first instalment, for it gives in a most convenient form and with scholarly accuracy the main tenets of Modernism, the Dialectical Theology, Neo-Thomism, Naturalism *v.* Supernaturalism, with very illuminating first and last chapters on the cultural condition of the world to-day. The six chapters are packed with thought, and it is all expressed with the utmost economy in the use of words. Some readers may feel that the compression has been too severe, but if there is any difficulty on that point the reader can consult the footnotes, which direct him to the books that will provide the necessary elaboration. Professor Aubrey always gives chapter and page where such further information can be obtained. I hope the book will be adopted as a textbook in our colleges, and I can assure all ministers that they will not find a better "map" of the theological world of to-day.

The strength and weakness of Modernism are clearly indicated; the systems of Barth and Brunner receive careful analysis; the works of Neo-Thomists like Christopher Dawson and Jacques Maritain obtain considerable attention; and in addition we have brief, but instructive, summaries of the works of Reinhold Niebuhr, John Oman, A. N. Whitehead, Jan Smuts, C. Lloyd Morgan, Bergson, Alexander, Hocking, Temple, Dewey, and many others.

This list of names may suggest that the book is extremely academic, but it is far from being so. The author keeps very close to human life. From the beginning to the end we feel that the author is deeply conscious that nothing matters unless it helps to scatter the darkness which surrounds human life, and assists man to live with faith and courage created by a vision of the eternal God.

W. ROWLAND JONES,
(Cardiff).

EMIL BRUNNER'S "THE DIVINE IMPERATIVE."

THE name of Emil Brunner (who is Professor of Theology in the University of Zurich) is now as familiar in theological circles throughout Christendom as is the name of Karl Barth. They are the leaders of one of the most significant movements of thought in the religious world of to-day; and it is probably due to mere chronological accidents that this movement is known as "Barthianism" and not as "Brunnerism." Barth

and Brunner have much in common. They stand for a theology that is centred upon God. The keynote of their intellectual reconstruction of Christianity is that "Salvation is of the Lord." They offer the world a theology that is Theocentric and Christocentric, and protest most vigorously against the anthropocentric trends and tendencies which modern theology has inherited from Ritschl and Schleiermacher. They are strongly, even fanatically, opposed to the "psychological movement" in religion and to the "theory of development" as applied to Christianity, and seek to bring back the Christian Church to the right emphases and to the true primitive outlook in respect to the Gospel.

Barth is undoubtedly the "harsher" of the two; he is also the more difficult to understand. Brunner has a more pellucid style, is more characterised, by straightforward exposition, and is less given to paradox. He is a more speculative thinker and less of a pure dogmatist than his co-leader, and insists (against Barth) on the need for a polemical theology. He is, as Dr. John McConnachie says, "a speculative thinker who has been captured by the Word of God." He has "apologetic interests" which "make him less rigid and uncompromising. He does not humble men, as Barth does, and he takes a less tragic view of the human will." Hence, he is probably more acceptable to the majority of English students than his German colleague.

Several of Brunner's works have already appeared in English dress. The oldest of these are *The Theology of Crisis* and *The Word and the World*; the most recent are *Our Faith and God and Man* (reviewed in our last issue). His greatest work hitherto is *The Mediator*, which appeared in English about three years ago and which received an extended notice in THE FRATERNAL. Now the great Swiss theologian—with the splendid help of his English translator, Miss Olive Wyon, and of the publishers who gave us *The Mediator*, "The Lutterworth Press"—has given us another outstanding work. It is called *The Divine Imperative: A Study in Christian Ethics* and is published at 25s. In its German dress the book has already enjoyed a widespread popularity on the Continent for four years; in its English translation we prophesy for it an effective influence on theological thought in our own land.

Dr. Brunner is concerned with the central affirmations of the evangelical interpretation of Christianity, even when writing

upon the problems of Christian *conduct*. He realises that we live in a very complex world, and he seeks to discover and disclose the meaning of the evangelical faith for the believer in his everyday contacts and in the various practical relationships of life. This, it would seem, is simply going over once again and trying to reap in an already well-garnered field. But Dr. Brunner does not think so. He knows quite well that many treatises on the ethical problem from the standpoint of the Gospel have appeared since the Reformation—such books as those by Martensen, Luthardt and Dorner, on the Continent, and by Newman Smyth, Clark Murray, and G. F. Barbour in English—but he maintains that none of them has really attempted to deduce the canons of Christian conduct from the principles of the Christian faith. In fact, to those who ask, "Are there not enough works on Protestant Ethics?" Brunner replies with a counter-question, "Is there really such a work on *ethics*?" And he proceeds to say: "It may seem an audacious statement, though it would not be very difficult to prove its veracity, that since the time of the Reformation no single work on *ethics* has been produced which makes the evangelical faith its centre. It was only in the course of my work, as I began to seek for help and counsel from others, that this amazing fact became clear to me." It certainly is an audacious statement to make, and some scholars will probably refuse to accept it. But Dr. Brunner himself certainly believes that there is a serious gap in Christian literature here and *The Divine Imperative* is an attempt to fill it.

He holds that two tasks confront a Protestant theological ethic at the present time. The first is a fresh consideration of the bases and fundamental conceptions of an evangelical doctrine of right conduct; the second is the resolute thinking through of the concrete problems of the particular spheres of life. Both tasks he attempts to perform in his book, and in doing so he has much of utmost value to say about the problem of Natural Morality and of its relation to the Christian message, about the will of God as the basis and the form of the good life, and about the individual, the community, and the orders of society. His treatment of Church and State is of considerable interest, in view of the developments in Germany and Italy; but Brunner's book was written four years ago, and he admits that if he were writing to-day he would give a different emphases, even though he would not feel called to alter the substance of what he said.

It is obviously impossible to give more than a glimpse at the book in a short review. But it may be safely recommended to all ministers who take theological reading seriously. Of course, the man who says, "I never read theology nowadays," will not bother about Brunner or anyone else—to his own discredit and loss. But there are few of that kind amongst us. Most of us are keen on the theological problems that confront the Church to-day and are glad of any light we can get. We shall therefore turn to *The Divine Imperative* with great expectations. Nor will we be disappointed. Brunner is "a master in Israel" and we cannot afford to neglect him. Even where we cannot agree with him we shall find our thinking stimulated and our faith confirmed.

JOHN PITTS.

THE MINISTER'S BOOKSHELF.

I FEEL that I must give the first place to a really fine book by one of our own members. I refer to *The Transcendence of Jesus Christ*, by Dr. Frederick Cawley, B.A., B.D., published by T. and T. Clark at 9s. It is a study in Christology, setting forth the unique features of the Person of our Lord, with special reference to the presentation given by the Fourth Evangelist. That the book is an adequate and scholarly treatment of its great theme may be judged by the fact that for it the author was awarded the Doctorate in Philosophy by Edinburgh University. But it is more than scholarly—it is reverent and devout. Dr. Cawley is obviously a wide reader and a keen thinker. His considerable bibliography shows that he has delved deep into the relevant literature. But—as Dr. H. R. Macintosh says in his commendatory preface—behind Dr. Cawley's pages "there are years, not of research merely, but of contemplation." He has not simply critically studied the problems of Christology, he has also reverently gazed on the glory and grace of Christ's Person. "He puts before us a book written for the greater glory of the Redeemer, and his object will have been fully achieved if those who read are enabled to think more worthily of Christ or to set forth His fullness more effectively." It is impossible to indicate all the good points in a short space. I can only repeat that it is a really fine book, one that we should be proud of as having come from within our own brotherhood, and I would urge every student of theology to get it and study it.

Another fine book—though of a very different type from the former—is *Creative Morality*, by Dr. Louis Arnaud Reid, Professor of Philosophy in the University of Durham. It is published by George Allen and Unwin at 10s. 6d. Dr. Reid examines the common ethical conceptions of “duty,” “virtue,” “good,” “means versus ends,” etc., and sets forth the essence of the moral life as a creative act, as the outcome of adjustment of body, mind and spirit, not merely to social demands or to public opinion, but to the wider and much more significant context of the universe. The moral act, he argues, in addition to being “right,” is a creative factor which adds to the sum-total of moral good in the world. The fifteen chapters of which the book is made up are of great interest and real value to the student of philosophy and ethics, but there are chapters in the book which have especial significance for the student of theology. Dr. Reid is a son of the Scottish manse, and in his treatment of religion there is both an atmosphere and a note that irresistibly suggest a mind essentially religious. He holds that “the best moral actions are inspired by contact with an actually existent power which is not in man himself,” and that power is Divine Love. Moreover, he maintains that religious inspiration can transform and illumine moral action and is “a prime condition, perhaps the prime condition of creative morality”; in fact, such religious inspiration makes the moral life more fully creative and supplies it with dynamic power. *Creative Morality* can be warmly recommended to every studiously minded minister, who will find the book clarifying and stimulating.

What it Means to Grow Up is the title of a psychological work of unusual value by a German medical psychologist, Dr. Fritz Künkel. It is published by Charles Scribner's Sons at 6s. The book is offered as a guide in the understanding of the development of character and in dealing with the personality problems. And an exceedingly good guide it is. In fact, it is the best thing in its way that I have ever come across, both for parents and for ministers in their responsible task of trying to resolve the mental, moral, and spiritual difficulties of the teen age. Dr. Künkel argues that to grow to maturity means to “change,” and that change is impossible without crisis. For many un instructed and unguided young people crisis leads to moral and spiritual disaster, but it need not do so. Knowledge means power to overcome, and the unavoidable crises of the

developing life can be successfully met with the kind of guidance and insight which Dr. Künkel offers. The book has thirty-six sections ranged under six headings, and deals with such important topics as "The Effects of Pampering," "Play Without Work," "Work Without Play," "The Craving to be Great," "The Spoil-sport and the Dreamer," "Fanatics," "Dictators," "Sexual Enlightenment," "Sex as Weapon," "Weaklings," "The Love Crisis," and others. No minister ought to miss it.

There are three other books which have come from within our own ranks and which should receive a cordial welcome from us. One is published by the Carey Press and is by S. Pearce Carey, M.A. Mr. Carey, who is an enthusiastic missionary (he could not be otherwise with his name and antecedents) and wields a graphic pen, tells the great story of the coming of the message of Christ to the wild peoples of the Kond Hills in India. It is a great story splendidly told, and its cost is 2s. 6d.

Another is *The Parables of the Gospels* (Student Christian Movement, 5s.), and is by Hugh Martin, M.A., who has already a number of useful books to his credit. Mr. Martin gives us a popular exposition of the matchless stories of the Master, and has in mind the use to which such stories may be put in the classroom and the pulpit. He has attempted (and with success) to get at the original meaning of each parable in the light of the best recent scholarship, and then to show how the parable tells upon the lives of men and women in "this present age." The arrangement, the exposition, the illustration of the various themes, are all admirable, and those who seek to preach a *new* series of sermons on "The Parabolic Teaching of Christ" could not do better than take Mr. Martin as their guide. His book will save an immense amount of labour that can justifiably be reduced by the busy minister.

Modern Saints and Heroes (S.C.M., 2s. 6d.) is by Ronald W. Thomson (another of our ministers), and consists of twenty-six talks to the young people, each talk being based on some great modern hero or heroine, such as Captain Scott, Dr. Aggrey, Edith Cavell, Helen Keller, and twenty-two others. Mr. Thomson is to be congratulated on his first literary venture. To most of us the problem of the Children's Address is a problem, and we are grateful for any help we can get. Mr.

Thomson's book will help us through six months, for all his chapters are useful and suggestive.

Three more books have come to hand from the Student Christian Movement Press. One deals with the rather "sticky" problem of the Christian's attitude to war. Can a Christian bear arms under some circumstances? Or ought he to refuse to fight under any conditions, even in a so-called "righteous" war? The absolute pacifist answers with an emphatic negative. But not all Christians are able to adopt so uncompromising an attitude. One of them is W. M. Watt in his *Can Christians be Pacifists?* (S.C.M., 2s.). He goes so far as to claim that when a Christian has examined the problem in all its complexity he cannot remain a pacifist. But he does more than argue that the use of armed force is, under certain circumstances, compatible with Christian principles; he pleads that Christian opinion should be concentrated on the task of removing the causes which lead to war and of building a stable "collective system" on Christian principles. Mr. Watt's book ought to be read, even by the absolute pacifist. It is a most useful and stimulating contribution to a very pressing and perplexing subject.

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Christian Freedom in the Modern World, by J. E. Lesslie Newbigin (S.C.M., 2s. 6d.), is reminiscent of Prof. John MacMurray's "Freedom in the Modern World," and, indeed, a great part of the book is devoted to an examination of Prof. MacMurray's views. The book, however, is more than that. It is a study of the fundamental principles of Christian Ethics that will be found very helpful to all who are concerned with the present controversies concerning the absoluteness of morality.

God Speaks To This Generation (S.C.M., 2s. 6d.) is a collection of some of the addresses given at the Birmingham Conference on International and Missionary Problems, together with "An Impression of the Conference," by Hugh Martin. It is a most readable, instructive, and inspiring little volume, and no one will regret spending 2s. on it.

JOHN PITTS.

SECRETARY'S NOTES.

WE are hoping for a time of happy and profitable fellowship at our Annual Meeting in Union Week at Manchester. It is unfortunate that we cannot meet until the Thursday afternoon, but we trust our members will be able to remain. For many it is the one opportunity of the year to emphasise our fraternal relationship, and we must keep our friendships in repair.

For some time past the question of a closer co-operation between the Pastoral Session and the B.M.F.U. has been discussed by the Executive. A sub-committee of the two bodies has been at work, and its findings will be brought forward at our business session. Hence it is very desirable that we should have a large and representative attendance.

Nominations for the Council should be sent to the Secretary not later than April 20th.

We note with deep regret the passing from our midst of the Revs. W. W. B. Emery, A. Graham-Barton, T. E. Grout, Joseph Hulme, H. V. Thomas and G. E. Towle, all valued members of our Fellowship. We proffer to those who mourn their loss our sincerest sympathy. We share, too, with many to whom his own sympathy has been precious, the sorrow of Mr. Aubrey in the loss of a beloved mother.

G. C. LEADER.