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are members of the Church of England with Prayer Book and Articles which are loyal to our Reformed faith. Let us not fail—through lack of vision about education—to serve those whom we want to grow up as loyal members of our Protestant and Reformed Church.

The Challenge in Regard to Europe after the War.

BY THE REV. J. PAUL S. R. GIBSON, M.A., F.I.A.

IN this paper we deal with the largely problematical. It may, however, be possible to find some solid ground both as regards Europe as a whole and also as concerns its constituent parts in all their variety of background and immediate political, economic and religious circumstances. Speaking first of Europe as a whole it is well to remember one of the main causes of the present conflict. When aristocratic feudalism gave way to middle class capitalism and industrialism, the pendulum in Europe swung mightily. In England, restrained by various religious forces, it only oscillated. The importance of the Methodist Movement, of the Oxford Movement, of the Christian Socialists, is tremendous. These and other forces together have prevented the full play of *laissez-faire* individualism and have helped to keep the masses, through the parish clergy and ministers, in at least some contact with religion for far longer than across the water. Socialism in England arose from Christian sources and has never become divorced from religion. The gulf between capital and labour, great though it is, has never been impassable, and even to this day labour wishes to work for reform by constitutional means.

In Europe generally the position has been very different. Individualism has run riot and become licence. I shall never forget the utter bewilderment of a Frenchman as we stood by some Cambridge traffic lights and saw the cars all stop when the road was obviously clear. "But why do the cars stop," he said, "There is no policeman." To him self-disciplined obedience for the common good was incomprehensible. He could not appreciate the effect of our public school system for the upper classes, nor the influence in moulding character and inculcating the right use of responsibility, of our various Friendly Societies, for the middle classes, nor the emphasis on personal religion permeating all classes. The gulf between rich and poor is far greater in certain continental countries. Before the war there were 8 suicides a night in Vienna alone, I am told. Religion, though the peoples of Europe are better churchgoers than we are, has tended to be otherworldly. It has not felt the call to social expression of Christianity as we have. This almost became a divisive issue at the Jerusalem World Conference in 1928. Hitler's call to the German Church to keep to its own business and prepare people for heaven was a demand less preposterous to many in that country than it would be to us.

Continental religion is very much a religion of transcendence and law, far less, except in Orthodox countries, of immanence and love. The European mind works in watertight compartments. It shuts off one part of life from the other. Hence the constant insistence on the rigid and logical "either, or," contrasted with our apparent compromise of "both, and." We in England have somehow intuited that rigid logic, the working out of so-called axiomatic principles to their bitter end, leads to nonsense and injustice. Hence our whole legal system is controlled by case law, and equity has its place by common law. The English tolerance, our capacity to muddle through, our constant adaptability to circumstances, our blending of religion with the secular duties of every day life and above all the success in business and Empire which have resulted, have made us suspect throughout the mainland where we are called "perfidious Albion" because we so frequently allow circumstances to govern our principles and in word at least ascribe to God the glory we have won through our apparently irresponsible illogicity. Long residence and travel in many European countries with close contact with continentals has convinced one of the fallacy, so common among us, of thinking that we are liked and respected. In our prosperity we were jealously admired, but the cause of the refusal of many countries to rally to the side of the Allies is not really a matter of surprise.

Here then was Europe, individualism run riot, working in watertight compartments, logical to the extreme, religion not touching the working life of the masses even where they still attended the ceremonies. The point of particular danger was irresponsible individualism. It was here the spark caused the explosion. Man has not only a strong urge to individual expression but an equally strong one to corporate activity. Where the evils of individualism were most blatant, the urge to collectivism was most intense. The gulf between rich and poor was greatest in Russia. It was there that Godless communism first came to power. The pendulum as we know swung violently. The proletariat came into control fired by the goal of an earthly utopia to be achieved by a class war and a war against the dope of religion. This menace was first met by Italy. Here another form of collectivism was established. The middle classes consolidated to meet the onslaught of the workers. Shortly afterwards, in Germany, the rank and file rallied as one man to meet the same foe but with the added urge of world dominion. To class war and religious war was added race war. And everywhere in Italy, in Russia and in Germany the masses, overcome by propaganda, wearied by the iniquities of unrestrained individualism, tired of a religion irrelevant to life, love to have it so, and are ready to endure sacrifice even unto death in order to attain to their desired haven.

As then, we face the European situation, we have to realise that for 25 years in Russia and for some 20 in Italy and 15 in Germany, a new type of man and woman has been bred. It is no longer a case of varying interpretations of similar fundamentals. The very axioms of life have been transformed. Let us not forget that Europe looks on us as the prime movers and the guilty party. They maintain that we have honoured God with our lips, and worshipped the devil in our acts. They feel they are truly logical. It is our worship of the devil that has

paid. The worship of God has been done for the masses and lip service for the leaders. Their logic demands that they throw over a useless God and come out clearly on the sheerly materialistic side of an impersonal collective brutality, ferocity, godless ruthlessness such as has never before defiled humanity. One wishes there were no foundation in their plea that they got the hint from us. But be it as it may, there are the facts and the youth of Europe up to 30 or 35 is not thinking in our terms and has been drilled into believing with a passionate faith that evil is their good. A charming German girl, before this war, after a week at the S.C.M. Swanwick Conference could not understand how love of the enemy, mercy, and the brotherhood of man were still proclaimed, when in her country the insincerity and fallacy of such ideas had been clearly demonstrated. Such traces of them as she still possessed she knew she must repress. Hate and ferocity are not lapses from a recognised ideal of love and mercy, but are the ideals themselves in relation to any not of their race. Would that these were but theories as in the times of Hobbes or Nietzsche. History declares how, with relentless logic, these ideas have been put into practice. This is no place for an attempted catalogue of atrocities. We have read of them in daily papers and in white books. Few of us have the imagination to realise a fraction of what they meant to those who suffered. Suffered did I say, still suffer. Millions have been placed in concentration camps or transported to Poland or brought as slaves to work in Germany. Millions more, particularly of Jews, have been murdered or placed in such situations that life was impossible. The attack has been fiercest against the Czechs, the Norwegians, the Poles, the Greeks and the Jews. These are peoples who, like ourselves, prize liberty and justice above life. This is no mere destruction of individuals, but the deliberate attempt to exterminate nations and their culture and to enslave whole peoples under the rule of German National Socialism, supreme only in its inhumanity. But particular instances speak louder and more clearly than astronomic figures. I have worked on Committee year after year with a Bishop done to death in Poland. I have housed a Professor whose brother has been deported to Poland. I have trained a German refugee student whose mother of 83 and also his sister have suffered the same fate. Perhaps what is even sadder, I have watched year by year the growing infatuation and degeneration of a good man under the spell of this tyranny. Do you wonder that the hate of the German Nazis for their neighbours is returned in full measure by many of their victims. But why do I dwell on all this, certainly not to encourage hate, for by hate never does hate cease, as even the Buddha knew, but that the situation after the war may be seen in its true light. We shall find part of Europe driven by urges that are sub-bestial and other parts where cultures have in large measure been destroyed, where for years Universities have been closed, where higher education of any kind has been impossible, and where all the intelligentsia have been deported. Were this the whole picture one might despair, but by the Grace of God there is another side. Within Germany itself, there has been resistance, openly by the brave Confessional Church, and secretly by many more. The attempt to bring the Church into line with the State, and to be the mouth-piece of the State has failed. The name of Pastor Niemöller will go down in history,

but his is only a symbolic name for many others who by imprisonment and death have witnessed to the truth that the Church must speak the Word of God to the State. Ten per cent. have stood firm and the gates of hell have not prevailed. Should the call come to us to stand may we be able to muster such a body of faithful pastors and laymen. In country after country it is the Church that has withstood. The story of Norway's resistance is common property. There 90% stood firm both of pastors and teachers. They lost all means of support. Collections on their behalf were prohibited and yet they carry on undeterred. In Denmark there has been steady refusal to acquiesce though nothing so spectacular has happened as in Norway. The Dutch have been more outspoken and have openly protested against the inhumanities against the Jews. France, too, has raised her voice through the Church. And when I use the word Church, I mean every branch of the Church. The Roman Catholic Bishops have been fearless in their denunciations. In Germany and Austria, in France and Czechoslovakia it has been the same. As with the persecution so with the resistance, a few definite illustrations will be of use. Let us begin with Germany. In many cases I quote from "The Spiritual Issues of the War." "A penetrating and courageous attack on nationalistic teaching was made in the sermon by the Roman Catholic Bishop of Fulda, Mgr. J. B. Dietz . . . The sermon was broadcast to Germany by the Vatican Radio and was then described as one of those magnificent sermons to which we are accustomed from the German bishops." Listen to this account of persistent faith among the members of the Confessional Church. "Is it sufficiently well known that, since the day Niemöller was imprisoned, some five or six years ago, a prayer group with fifty to a hundred people always present has been held every night, in the Church of Dahlem, Berlin?" I now quote from *The Times* of June 12th, of this year: "All the nine Churches in Holland, namely the Dutch Reformed, the Roman Catholic, three Calvinist, two Lutheran Evangelical, the Remonstrants and the Mennonites, have signed collectively a vehement documentary protest in the German language, addressed to the Reich Commissar for occupied Holland." It deals with the sterilisation of Jewish citizens in mixed marriages and boldly states: "God who created heaven and earth, and to whom all men, your Excellency included, must one day give account, told men, 'be fruitful and multiply' . . . Sterilisation constitutes a physical and spiritual mutilation flagrantly in violation of the Divine Command. . . . You, just like all other men and most particularly you who occupy a position of such power, are also subject to the Commands of the Lord and Judge of all the earth." Jewish husbands have been given the option of sterilisation or of deportation to Poland. German doctors have sterilised a number, but "all Dutch doctors have refused to take part in this newest German infamy." In an utterance from Denmark occur the words: "We must bear with the foreigners in the right way, not in approval of what they have done, but so that love of what Denmark holds dear, rather than hatred of the foreigners, may be the result of our humiliation." Monsieur Closon, a leader among the Fighting French, spoke at a meeting in London of the strong opposition to the Vichy Regime among French Roman Catholics. "Christian France," he said, "will have to give

to the Revolution which is already taking place in France its spiritual and moral basis, to ensure that the economic and social changes . . . will be inspired by the Christian respect for human liberty and individuality. Monsieur André Philip, a prominent French Protestant, and member of the governing French Council in Algiers, stated at the same gathering, "that many had resisted at a time when there was no human hope, purely because they believed in certain universal principles which they could not surrender even if they had to die for them." "The Hand of God could be seen at work." The French leader, Pastor Marc Boegner has protested against the treatment of the Jews, as have the Roman Catholic Bishops. The French Protestant Churches have in a long memorandum, declared among other things, that "The Church affirms that it is impossible to describe the necessary submission to the conqueror as an act of free choice. While accepting the material consequences of defeat, the Church considers resistance to all totalitarian things as a spiritual necessity." In Hungary, the axis influence has been less felt and Church life has been comparatively normal. "The Churches are making no concessions in the Jewish question. No difficulties are made about the conversion of Jews. At a time when social legislation regarding the Jews was being discussed, both Catholic and Protestant leaders constantly emphasized the dignity of every human being as a creature of God." In a leader on June 12th, *The Times* summarised the revolt in Europe. Of gallant Norway it writes, "The clergy of Norway have suffered themselves to be imprisoned for doing their duty, as they conceived it, to their congregations, and have resigned their salaries rather than own allegiance to the government of Quisling." Bishop Berggrav, the Primate, in a Pastoral letter says, "The Church is the work of God and must fulfil her task frankly and fearlessly because the will of God, and the word of God is above everything else in this earth." Speaking of the Bishops and priests of the Greek Orthodox Church, *The Times* writes they "have offered themselves as hostages in place of the innocent persons who were destined to be shot for the deeds of others." This tremendous story of courage, faith and sacrifice could be continued almost without end and not least when the full truth is known from the Church driven utterly underground as in Poland and Czechoslovakia. Everywhere, be it against anti-semitism or the breakdown of common justice, a united voice is heard. The desolation of Europe is bringing about a growing fellowship of all the Churches as they together make a firm stand in defence of the Faith. As our Archbishop Temple has said, "The Archbishop of Munich uses almost the same words as the Protestant Bishops of Norway, the Polish priests as the Dutch pastors, the Catholic Bishop of Berlin as his Lutheran brothers, each and all united in defending the verities of Christianity and in giving a united lead to Christians in every branch of Christendom."

We have so far, considered Europe as a whole, but Europe is a continent and not a country. It is a platitude to acknowledge this. It needs a miracle to realise it. The challenge to us will be different from each country. The aggressor states will present one problem in their frustration, the oppressed another with their natural tendency towards revenge. Norway, Holland, Czechoslovakia, Jugoslavia, who have offered stout resistance, will be in a different state of mind from

Denmark, France and Hungary, who have more readily co-operated. What will be the attitude of Latvia, Lithuania, Estonia, Finland and Poland who have suffered from the onslaught of both Russia and Germany? Such countries will need spiritual and material recreation and not merely re-establishing. The reactions too will differ, according to historical confederations. Some will wish to express their individual nationality and be separated, others will lean more to international collectivism. Another differentiating factor is religion. In Austria, Roman Catholicism is almost supreme, only 3% being protestant, and that Lutheran. In Hungary, Calvinistic Protestantism is 30% of the whole, only 3% being Lutheran. Latvia and Estonia were preponderatingly Protestant, while Lithuania is Roman Catholic. In Russia and Greece and other Balkan countries, the Orthodox Church holds the field. Temperament is no small factor. Helping Norwegians will be very different from giving assistance to Italy. Europe certainly presents a problem as a whole, but every individual or agency will carefully have to study the particular situation in any given field of operations. We owe much to Dr. Alexander McLeish of the World Dominion Press for his great work in compiling the necessary information. All should read his series "Europe in Transition" which is appearing in parts.

Certain facts seem to emerge as we face the problem as a whole. We must remember that we have not yet suffered in any way comparable to them. We must approach as learners in this school of reconstruction. We are so used to dealing out bounty to needy strugglers that we forget how bitterly this will be resented by those who have lived for years in a hell of oppression. What they need first of all is sympathy and fellow suffering. It will mean being amongst them as one of them even while we give such help as we are able. Again, they have moved further than we have along the road of mutual religious trust. The cleavage between the Kingdom of God and that of the Devil has been seen to be the real issue, moral and spiritual, and not the lesser distinctions between one aspect of the Kingdom of God and another. They have seen Christianity itself, as a whole, challenged in a way to which we are still unhappily blind in this country, as is seen in the attack on the South Indian reunion scheme. A false and very thin veneer of religiosity deceives us into a fool's security. Hence those who would help must be trained in mutual respect and tolerance even amidst real Christian differences. To exploit the occasion for sectarian propaganda would be criminal. Another point often pressed by J. H. Oldham referred to in the American counterpart of the Christian News Letter, "Christianity and Crisis" is that the Church Leaders have been silenced or destroyed in many countries. The work is being carried on by the laymen of the congregations and in particular in Russia by the laywomen. Full use will have to be made of this and our hope must not rest primarily on clerical leadership. The future of Christianity, whether in this country or on the continent, would appear to lie with the godly layman or woman who becomes a cell of Christian activity within his or her own sphere of influence, inspired by the spiritual guidance of the ministry of the Church.

Various committees in America, Switzerland and England are work-

ing on the primary list of urgent needs to be met after the War. Seven main needs are emphasised, and these are so great that they will require the concerted action of all the Christian Churches and organisations. They begin with the need for material reconstruction of buildings. (2) The supply of funds to disorganised Churches, (3) The rehabilitation of Christian Youth movements, (4) Provision of pastors and lay workers for Churches and Christian movements, (5) Assistance for Christian relief organisations, such as Home mission bodies, orphanages, etc. (6) The production of Christian literature and (7) The re-establishment of the Foreign Missionary boards, and the continuance of the maintenance of their work abroad for some time after the close of hostilities. This is a vast programme. Who is to undertake the actual work in the various countries? The refugees from the countries will not be popular but they must do their share. We, as victors, will not be welcome in the countries of the axis! The brunt of the work must be undertaken by those in each country who have kept the flame burning. The whole of the financial support—or nearly the whole—must at first, come from the allies. A few picked young leaders from amongst us may be able to do much in the background in each place, acting as liaison officers and living in sympathetic fellowship with the people, ready to appreciate and encourage every effort in past or present. Where among the oppressed nations we are able to do more we shall have to beware of using our gifts as a means for imposing our will and our ideas. In the long run, each country must work out its own salvation through the Holy Spirit operating upon and within it. There is one contribution this country can give wherever it goes to help. Over most of Western Europe the ruling conception of God is of a distant Lawgiver ruling in majesty. This is true of Roman and Protestant. Here we feel we have in Christ learned more of God the loving, though also the strong, Father. Our living experience of the fellowship of each soul with God is an emphasis which it will be our privilege to convey.

Let me conclude by being very practical. How can we here prepare ourselves for any help to be demanded of us? First by being learners of language, tradition and attitude from the refugees in our midst, learners too, through the press, of the meaning of all their sufferings in axis and subjugated countries, learners of tolerance, for which we have a great opportunity amongst ourselves without going abroad! We shall have to learn still further the privilege of giving, not only to foreign missions but for continental relief. Much is already being done to bring our Church into touch with the other Churches of Christendom. Ask the Ministry of Information to send you "The Spiritual Issues of the War." If you have already got it; then pass it on. Details can be obtained most readily through Edinburgh House and the Secretary of the Archbishop's Council on Foreign Relations or the Friends' House. Finally, for all of us, whether specially fitted for personal work in these ways or not, there is the daily opportunity given us at 9 p.m. to use the 2 minutes' Big Ben silence for a faithful committing, in expectant victorious creative hope, of all these apparently insoluble problems to the all love and all power of an all knowing God. Then shall the hand of the Lord be upon us and like Ezekiel in the valley of dry bones, we shall be able to prophesy unto the breath of

life "Thus saith the Lord God: Come from the four winds, O Spirit, and breathe upon these slain that they may live." And once again the breath shall come upon them and they shall live, "and ye shall know that I the Lord have spoken it and performed it, saith the Lord."

The Challenge in Regard to the World.

BY THE REV. P. J. HEATON, M.A.

TWO centuries ago John Wesley made his oft-quoted declaration "The world is my parish." The startled ecclesiastic to whom it was addressed little thought that this utterance was a seed that would germinate into missionary societies, blossom into such world-wide missionary enterprises as the past 150 years have witnessed, and bear fruit a hundredfold in flourishing native churches in practically every country in the world.

The World-vision has ever been a hall-mark of Evangelical Christianity. The exaltation of the Gospel, the Evangel, as the supreme thing in Christianity, by the remorseless logic of its Universalities, led inevitably to acceptance of the duty of World Evangelisation. The founders of the Missionary Movement, beginning with Carey 150 years ago, were men of world vision. Fifty years ago the young enthusiasts who founded the S.V.M.U. proclaimed their slogan "The Evangelisation of the World in this generation."

To-day, however, a World Outlook is no monopoly of missionary enthusiasts. Statesmen, journalists, and secular publicists all urge us—as they say in America—to "think globally." All planning for after the war—whether political or economic—must be on a world scale. Two world wars have knocked the bottom out of all mere narrow nationalism. So in the sphere of religion men must learn to think globally, Churches to plan globally, and strive to hasten the day when "the kingdoms of the world shall become the Kingdom of our Lord and of His Christ."

Our discussions so far have had an intentionally limited reference—our own country and Europe. But all the problems raised are also world problems, and often found in far acuter forms in other lands. Moreover, the study of such problems against the background of disintegrating non-Christian civilisations will certainly reveal more clearly their real nature as fundamentally spiritual problems, even than when they are considered against the background of shattered Western Christendom.

Now before painting in the world background I want to say two things. The *first* is that the Challenge of the World is not merely a challenge to Anglican Evangelicals but primarily a challenge to the whole Christian Church. We readily recognise the wonderful missionary achievements of the Free Churches, both here and in America, of European Missions, to say nothing of the Anglo and Roman Catholic Missions.* Not the least service rendered to us all

* Max Warren has recently reminded us that "*the Roman Church is by far the most successful missionary church of all.*"

(Idea of a Missionary Society—in *East and West Review*, July, 1943).