

plish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. . . . Ye search the scriptures, because ye think that in them ye have eternal life ; and these are they which bear witness of me ' (R.V.). In the controversy of ch. 8 (in vv. 18-19), the Pharisees say to Jesus, ' Thou bearest witness of thyself ; thy witness is not true.' ¹ Jesus answers, ' Even if I bear witness of myself, my witness is true ; for I know whence I come and whither I go. . . . Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore to him, Where is thy Father ? ' (R.V.). Many readers will get the impression that in these passages the Evangelist has a greater message to deliver than he has succeeded in expressing. And the defect lies in his rather forced employment of

¹ Cf. *Kethuboth*, 2^o. *Rosh ha-Shanah*, 3^a.

the terms of fact-testimony for the expression of religious truth. This very artificiality, however, is of value for our present study. If the Fourth Evangelist, who has transcended the objective realism of the Synoptic tradition and has penetrated so deeply into the spiritual realities of the inner life, still freely employs the terms of fact-testimony, even where they are far from adequate for his purpose, is it not a remarkable tribute both to the Evangelist's respect for historical truth and to the historical standards of his original readers ? There is here an indirect proof of the demand among Christians and their opponents for an objective and verifiable presentation of the historical foundation of Christian beliefs. Can we not assume that demand to have been a general one in the Christian communities, and if the Fourth Gospel itself does not fully satisfy it, can we not point to the Synoptic Gospels as exactly corresponding to what the answer to that need must have been ?

The Fight for Christianity in Germany.

Nor even in the concentration camps do the opponents of the Christian Church in Germany have it all their own way. An imprisoned pastor was sitting quietly in his cell. Five S.S. men entered to ' beat him up.' ' But,' said the pastor, who told me the story, with a twinkle in his eye at this point, ' God had given our brother a gift for boxing, and he out-boxed all five ! ' The Church is sometimes militant and triumphant even in present-day Germany !

But to what extent may we expect the German Protestant Church to be really victorious, or even to hold its own in the existing struggle ? That is a question which our German brethren themselves are answering differently. Sometimes I found confidence that the Christian faith, as surely as ever, had sufficient vitality to come through the present conflict with glory. At other times, my query about the future brought the reply, ' We do not know,' and the gravity with which it was given, and the noticeable tone of doubt, made one feel deeply unhappy.

At this stage of the fight, one fact is emerging with disconcerting clarity : the effort to win the Third Reich—especially its youth—for the doctrine

of ' Blood and Soil ' is proceeding with deliberation, so that Alfred Rosenberg receives increasing support from the National Socialist régime at the expense of the Christian teaching of the churches. Bookshops display his writings prominently ; in Hitler Youth groups, work camps, S.A., S.S., and through Baldur von Shirach's bureau liberal doses of Rosenberg are administered. Rosenberg and the Minister for Church Affairs, Herr Kerrl, appear to be on terms of developing intimacy, and this association is sometimes reflected in Herr Kerrl's decisions on ecclesiastical matters. How, then, is the Church standing up to this onward march of politically backed paganism ?

Apparently the Church is not the only centre of opposition. In the armed forces, for instance, there appear to be high officers who object to Rosenberg's ' Weltanschauung ' from a military standpoint. The question is raised whether an army is ready for action unless inculcated with the more general truths of the Christian faith ! Suppose the Nordic man in battle suffered reverses ; suppose the conflict were prolonged and brought desperate strain—would the gospel of the superiority of German blood, and the inevitability of the German

mission in history hold, and continue to buttress nerve and hope? It is feared that *The Myth of the Twentieth Century* is inadequate to maintain the morale of the soldier and of the civilian population through the agony of warfare.

But naturally the vanguard of the fight for Christianity must be taken by the Christian churches, and is being taken by them, but how are they faring?

Undoubtedly the brunt of the battle is being borne by the Confessional Church. In the eyes of the Government this is the crowd which stands athwart the policy of the 'Nazification' of the Church, and which must therefore be crushed. I saw a pamphlet, emanating from Nazi circles, which put the situation precisely in that light. It discussed measures for the liquidation of the Church problem, and certain proposals were followed by the words: 'There can be no doubt that in this . . . way the influence of the Confessional Synods on the church people will be broken, and room made for free, spiritual speculation, which will stand under the imprint of advancing National Socialism.' But in spite of its perilous position (or because of it?) the Confessional Church seems to be growing in numbers and unity. Reliable figures are difficult to obtain, and are constantly changing anyhow, but it appears that of the 18,000 German clergy some 6,000 are Confessional Church supporters. Of the laity who still actively support the churches and attend them, inquiry in many different areas suggested that 80 per cent. are with the Confessional Church. Of the remainder of the clergy about 10,000 appear to rank as 'neutrals,' but the majority of these would sympathize with the Confessional wing in differing degrees. The 'German Christians' are said to claim about 2,000 of the clergy for their camp, but this is perhaps an exaggeration. In any case, this last group seems to be a diminishing force. They still receive Government favour, and have a majority in one or two of the smaller Regional churches (e.g. Thuringia); but they are essentially compromise people, endeavouring to combine Christianity and National Socialism, and as the issue becomes more explicitly a choice between Christ and Rosenberg they will probably disappear. Rosenberg himself has little use for them. A circular letter of his repudiates them as definitely as it does the Confessional Church. They attempt a fusion of Christianity and the National Socialist 'philosophy' which Rosenberg regards as unwanted by the Party.

What is now the theological position in the Con-

fessional Church? Is it somewhat rigid and reactionary dogmatically? Such questions are partly answered by the observation that the Confessional Church is not a compact body under one central authority, subscribing to a common creed. It is a federation of many different groups to defend Christianity in the face of the common danger. It falls first into two main sections: (1) The 'Provisional Church Administration' ('Vorläufige Kirchenleitung'), which constitutes the leadership of the Dahlem body of which Pastor Niemöller was a centre man; (2) the 'Lutheran Council' ('Lutherischer Rat'), which is the rallying authority for those Regional Lutheran churches which are Confessional Church supporters. Within these two principal sections other groupings and alignments are found, sometimes indeed cutting across them. There are Barthians and Liberals, Lutherans and Reformed, and the allegiances represented by membership of the 'intact' Regional churches such as Hanover, Bavaria, and Wurtemberg (all three Lutheran). These facts obviously mean a variety of theological thinking, but, speaking in a general way, the theological position is conservative, and occupied with dogmatic affirmation. What we may call the 'Faith and Order' side of the presentation of Christianity holds the field, and less attention is momentarily paid to 'Life and Work.' The Government attitude to Christianity is, of course, largely responsible for this. Any attempt to present the 'social gospel,' to work out the implications of the Christian faith in terms of the economic order, State and individual, community life and so on, is repressed as 'political' Christianity. And whatever the future may bring for the German Church, my impression is that the interpretation of the faith will be narrowed for years to an individual, soul-comforting, soul-saving gospel. If that results in a deeper personal experience of the grace and will of God amongst Christians in Germany, the ultimate issue may be something for which to thank God. It may eventually bring a clearer vision of the full, ethical implications of the revelation in Jesus, plus greater power and will to implement them. Would English Christianity have gone so far with the 'social gospel' without the Evangelical Revival?

It is in the Dahlem section of the Confessional Church that one finds the most conservative and rigid dogmatism, and Biblical fundamentalism. Here the influence of Karl Barth is predominant; although in the German Church as a whole, Barth's influence seems to be declining since his departure from the country. And it is Barthian Biblicalism which supplies Rosenberg with the main target

for his attack on the Christian faith. He has replied to the Church criticism of *The Myth of the Twentieth Century* in a little book, recently published, called *Protestant Pilgrims to Rome* and bearing the sub-title *The Betrayal of Luther and The Myth of the Twentieth Century*. It accuses the Confessional Church of unfaithfulness to all that was truly eternal and German (synonymous terms for Rosenberg) in Luther's Reformation, and, under the leadership of that Swiss 'Calvinistic pseudo-pope,' Karl Barth, of taking the German Protestants Rome-wards by a 'Romish' stress on creed, revelation, Church, and Church authority. The Confessionals are said to set Bible texts across the onward march of the German people to self-emancipation and fullness of life. Our German fellow-Christians are, of course, better able to judge than we are where, in their situation, the main emphases must fall for the upholding of the truth of the gospel, but it does seem unfortunate that Rosenberg has so much opportunity of representing the defenders of the Christian position as theological re-actionaries, setting dogma before life.

What is happening in the Protestant faculties of the universities in the midst of all this conflict? What kind of future is before them as centres of Christian scholarship and sources of the succession for the Christian ministry?

Here, as amongst the churches, there is both fear and hope, despair and confidence. A professor whose name is well known amongst English theologians assured me that we could count on the continuance of the high standards of German theological teaching, and send over our students with every confidence that they would get able scholarship free of political bias. In fact, the hope was earnestly expressed by several professors that we should continue to send students, since their presence was a help in the situation. But though several of the theological faculties seem still to be doing good work with an able staff, it must be admitted that some things are not re-assuring. The position of professors is more secure than it was, since at the beginning of this year the law (previously in abeyance) that a professor may not be transferred or dismissed, except through the regular procedure of the proper disciplinary courts, was re-introduced. This means that the older men now holding Chairs will probably remain, provided they exercise discretion in matters political. Odd things, however, may occur in new appointments through political sympathies counting for more than academic qualification. In one of the smaller theo-

logical faculties, an astronomer has been appointed to the Chair of New Testament; and for a recent work he published on Mark he is said to have required his wife's assistance with the Greek! But maybe he will hitch New Testament study to a star! He should at least be an able interpreter of the story of the Magi!

The position of lecturers seems the most unsatisfactory, and it looks as though the maintenance of an efficient succession is to be a problem. Recently, a regulation was introduced requiring all lecturers to do three weeks in a special 'Akademie' to ensure acquaintance with the Nazi view of life. Plainly this can become a means of weeding out the 'politically unreliable'; although the extent to which it so acts seems at the moment to depend largely on the individual at the head of such an 'Akademie.' But after he is through this school, a lecturer may find his appointment is made only from semester (about three months) to semester; and the notification that he is to resume his teaching in a given semester may not arrive until just before, or even after, its commencement! Lecturers showing enthusiasm for the régime would not, I imagine, be subject to this kind of disability.

On the whole situation in the universities I think we can only reserve judgment, and hope for the best. Some faculties are unsound from a Christian and academic standpoint. Jena, for instance, has gone 'German Christian' to the extreme, and moved from its specifically Christian basis, renaming itself 'Fakultät für religiöse Erziehung.' But elsewhere, much good work is done, and the best traditions of German theological scholarship are upheld by men whom we have learnt to respect, but what the future will bring can only be expressed by the words so often spoken to me in reference to the future of the Christian Church throughout Germany—'We do not know.' The number of theological students in the universities has decreased by 50 per cent., although that is only slightly more than the decrease of the whole German student population. Five years ago, of course, there were too many theological students, but now there are not enough. In some faculties the numbers are very low. Bonn, which previously had from three to four hundred, had only twenty-seven in a recent semester.

I would like to close with a word which was spoken to me about our attitude on this side to the German Church situation, and the sufferings which some of our fellow-Christians there have to accept. One who has himself been in difficulties

said: 'We do not approve when the troubles of Christians in Germany are used as an instrument for the stimulation of feeling against Germany. We love our Fatherland, and want to serve our Fatherland, and to co-operate where we can with its government. We are not helped, therefore, when the sufferings of the Church are turned into anti-German, political propaganda, and the ears of the world thereby deafened to Germany's national rights and needs.' That seems to me to point to something vitally important, if there is going to be a solution of the German problem in Europe to-day. We shall make a big mistake if we allow all of which we disapprove in Nazi policy and methods to blind us to what justice there may be in many of Germany's claims. That the German Government is doing wrong in its treatment of minorities within

Germany does not excuse us from doing right; and surely we do not need the exaggerations of Hitler's speeches to tell us that since Versailles Germany has good cause for grievance.

Perhaps the day is not far distant when the rank and file of intelligent people in this country will see clearly that political appeasement and security can be established, not by re-armament, but only by a more radical transformation of foreign policy in the direction of justice with generosity. Perhaps not until such appeasement has come about will the lot of our fellow Christians in Germany improve.

This article appears anonymously to avoid any possible embarrassment to our fellow Christians in Germany. It is the record by a person in a responsible position of a visit just paid.—[EDITOR].

In the Study.

Virginibus Puerisque.

Do you Carry, or Lean?

BY THE REVEREND STUART ROBERTSON, M.A.,
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'Bear ye one another's burdens, and so fulfil the law of Christ.'—Gal. 6^a.

'Every man shall bear his own burden.'—Gal. 6^b.

In cities and towns we are used to seeing hearses and motors at funerals. But in remote country places in Scotland they often have walking funerals. The coffin is carried on long staves or 'spokes' as they are commonly called. There may be six or eight bearers, two abreast, on each side; and when, as often happens, there is a long distance to go, the bearers have no light task, even if the mourners take turns and relieve the bearers.

On one such occasion, when the procession had at last reached the graveyard one of the bearers said to another, 'I'm awfu' tired wi' carryin'.' 'Do you carry?' said the other. 'Ay! whit do you dae?' 'Oh! me?' was the reply, 'I aye lean.' Then the other knew why he was so tired.

There are always these two sorts of people: the people who carry, and the people who lean on those who carry; and because there are so many who lean, things are what they are and not what they might and could be.

At home, for instance, there is the girl who takes everything for granted and lets everything be done for her by somebody else. She never offers to do anything. She knows that if she sits still somebody else will do it—servants, sisters, mother—she doesn't care who, so long as she hasn't to do it. Has a message to be run? She is too busy, even her lessons absorb her then! The smaller things to be done in the house, many of which she might at least offer to do, she dodges. She just won't see them. If a volunteer is called, it is not she who answers; and if she is bidden to do something she does it with the air of a martyr. She doesn't carry, she leans. That is one reason why mother is so often tired, and why servants give notice so often in that house. And she doesn't know how much pleasure she is missing; for to carry one's own burdens is a Christian's duty, and to carry other people's burdens is a Christian's pleasure.

At every school there are those who carry and those who lean. There are the boys who are proud of their school and have a right to be proud of it, because they are doing their best for it in work and in games and in its social life, pulling their weight, carrying their share of its burdens, helping others, even helping their teachers!

There are the others who are very loud-voiced in shouting the praises of their school, but who do nothing to make it praiseworthy. Shirkers at