

close of the year by Dr. Thirtle, who submits the following statement, examined and found correct by Mr. Harold Knott, our auditor :—

RECEIPTS DURING 1921.

	£	s.	d.
Balance forward from 1920	11	14	0
Subscriptions for 1921	48	8	0
Vote from Winchmore Hill Church ...	8	8	0
Proceeds of Sales	4	7	6
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	£72	17	6

PAYMENTS DURING 1921.

	£	s.	d.
Balance due for Printing in 1920	14	17	6
Printing on Account for 1921	40	0	0
Stationery, Printing, and Postage, ...	2	9	2
Balance in hand	15	10	10
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	£72	17	6

LIABILITIES AGAINST £15 10 10.

	£	s.	d.
Balance of Printing for 1921	23	4	7
<i>Bibliography</i> , Vol. II., say 44 copies ...	38	10	0

The Mind for Peace.

THE Christians duty "to seek peace and pursue it" has never been seriously in question, and is certainly not likely to be after the bitter experience of the last few years. Indeed, many to-day, who would scarcely call themselves Christian, are convinced that peace is the ultimate destiny of our race, and are willing to give consideration to any plan which seems to offer it. But there comes the difficulty. Is there any plan? To some the League of Nations gives hope, and they toil for it bravely; but on the other hand there are others, equally ardent, who echo the words of Phillip Gibbs: "The spirit has gone out of it. It was born without a soul." Phillip Gibbs himself talks about "an International League of Goodwill," comprised of individuals of all nations who will work for good and give a call to humanity independently of statesmen or schemes. He pins his faith in what he calls "a union of democracy across the frontiers of hate." At the same time, even those who have faith in the present League, are equally insistent in their declaration that it depends entirely on the earnestness of the peoples,

and the volume of public opinion that can be ranged behind it. Here, then, is a point on which there is a measure of agreement. The cause of international peace depends ultimately on individual goodwill. Its guarantee is found in the hearts of men. It can never be realised unless men, here, there, and everywhere, so will and desire it, and having willed it, adjust their outlook, attitude, and actions to the ideal which the mind has embraced. In other words, the cause of peace must wait on the mind for peace, and not until the world has the mind for peace can there be final deliverance from the curse of war.

Obviously, that means a complete change from the outlook of pre-war days. No nation would accept the impeachment that before 1914 it had the mind for war. Even Germany repudiates the suggestion as strongly as ourselves. But whatever justification there may be for any or all the nations refusing to admit so grave an indictment, the very fact that the war came is evidence that the prevailing outlook and temper in Europe was such as the nations cannot again afford to indulge. Whether they had the mind for war or not, they certainly were not possessed of such mind for peace as is essential if ever humanity is to be delivered from its scourge. The point is that a radical change of mind in the whole world is necessary even as the preliminary of abiding goodwill.

It is hardly necessary here to spend time in characterizing the mind we have to leave behind. It has been described often enough, and every man has had his opportunity of noting its fears and suspicions, its spirit of aggressiveness and competition, its narrow jealousy. There is no need to deny that it had its good points, and developed in men certain acceptable and even fine qualities. Be that as it may, its ultimate effect on the world is its condemnation, and by its fruits it must be judged. But what is needed for the new day is that men should seek to make clearer and clearer the main features of that new outlook which is to be the basis of our salvation. If what we may call the national mind has received frequent exposition and elucidation, the new need is that the international way of thinking should be equally expanded and its chief features clearly visualised. What is it to think internationally? Which among our prejudices does it condemn? What national aims does it allow, and which does it discourage? What revisions of our ideas does it entail, and what new conceptions does it demand? Such are the questions which wait now to be faced and answered. The *will* to peace is important, but the will alone will not carry us far unless it leads to that way of thinking, speaking, and acting which is in accordance with it. A universal change in the common thoughts and sentiments of common men is essential; a turn over from the old mind to the new, and to

facilitate that one of the first requisites is a careful and systematic exposition leading to a new orientation, and a complete revision of national and international ideals. That is to say, the cause has to be won first of all in the realm of thought before the good can ever be achieved in the world of action.

Then are we to give up our support of the League of Nations in order to address ourselves to this more fundamental task? Not necessarily. The two are not mutually exclusive. On the contrary, at the present juncture the League itself is one of the great factors making for a change in public opinion. It stands at least before the common man as an embodiment of the idea, and so long as he is interested in it the idea is being lodged in his mind. It is, so to speak, a fixed light, encouraging more spacious thoughts, and at this stage the organisation can be a real help in fostering the spirit. Certainly the work of the League needs supplementing, as its most earnest supporters constantly insist; but probably the wisest course for the idealist would be to use the League to the full for the purpose of facilitating this change of mind which world-peace demands. In this connection the educational activities of the League are of great value.

But where does this reading of the situation lead one who stands with Jesus Christ, and whose heart is set on the Kingdom of God?

Obviously, the new mind, the mind for peace, will enthroned the conception of world good in place of the old idea of king and country. Thought must more and more embrace the whole, ceasing to be parochial and becoming truly catholic. The new patriotism will attach itself to the particular country's contribution to the life of the world rather than to its individual glory and aggrandisement, and the ideal of service and helpfulness to others will take the place of the old ideal of self-assertion and preservation. Nations will be thought of as limbs of one body rather than as separate and competing entities, and nationality itself will be valued chiefly for the diversity it brings into the one organisation thereby giving greater range and power of action. But is not all this New Testament teaching? Is it not the inevitable flower of the seed sown by Christ? Jesus said nothing about war, as He said nothing about slavery, but who else amongst mankind taught us to think in world terms—one world under one Father? Who else unfolded the idea of mutual helpfulness, teaching us to dissolve our suspicions and hatreds in the joy of service? Who else showed us how to claim diversities of gifts for the joy and wellbeing of the whole, rather than allowing them to become the grounds and occasions of division? There is no better teaching yet on the place and purpose of nationality than that which Paul elaborates

in his doctrine of the church with many members but one body. "Ye are members one of another." The words might have been addressed to the European nations in this year of grace. And Paul got it from Christ. Here, then, we have the interesting fact that the main features of the new mind, the mind which can save us, the mind which the world must get if ever it is to be delivered, are found to be the fundamental ideas of our Christian faith.

Further, it is very significant that in connection with the cause, publicists are compelled to fall back upon our language. What is required, says one, is a change of heart. Good; but that is a phrase straight out of our book. Again, there must be a new mind. But getting a new mind is only another way of naming conversion, and, moreover, not a new way. Paul has that also. He speaks of "the renewing of your mind," as though the mind could be taken to pieces and built up on a new plan. His idea of conversion is that it brings a different outlook, a new set of ideals, a wealth of essentially different thoughts and purposes and ambitions. He himself was so converted. And with what result? He became cosmopolitan, lost his Jewish prejudices, saw men as men, and not as members of this or that nation. Through Christ he came to think in terms of humanity instead of in terms of narrow nationalism. In a word, Paul's conversion made of him just such a man as all must become if ever there is to be abiding peace, so that we are constrained to say that if all thought as Paul did, if all came to share his outlook and convictions, the cause of peace would be secure.

The conclusion is obvious. It may be too much to say that the cause of world peace is bound up with the fortunes of Christianity, but it is certainly not too much to urge that at least Christianity does offer a way whereby the race can arrive at its goal. A widespread acceptance of Christ with a sincere allegiance to His fundamental teaching, would mean the overthrow of all national jealousies, rivalries, and animosities in an effective and abiding federation of the nations in mutual goodwill.

Some will find little comfort in that. To them it seems an impractical dream to hope that Christ will ever rule in every land. In any case the day seems remote. But those who have some idea of the triumphs which Christianity has already wrought, and who have discerned that in it and at back of it is the very power of God, will not be dismayed or daunted, and if they prefer to put their faith in what seems to be the round-about route, they will know that the short cut has often proved delusive, and that, in these things there is no endurance in the temple unless it be built on eternal foundations. The Christian will welcome every sincere effort of statesmen, rejoice in every

scheme which incorporates the idea and appeals to the imagination of men, welcome every step that encourages the new and better mind; but also he will know that the new and better mind is near to the mind of his Lord, and conversely that as men come to have the mind of Christ they will arrive inevitably at the will and mind for peace.

The logic of the situation, as we read it, leads to nothing less than vigorous evangelization on the part of the Christian Church. The peace propaganda demands exactly that which the Church can supply, and in the last analysis it is seen that the truest antidote to militarism and all its brood is the missionary activity of the servants of Jesus Christ.

The Revivalism of the New Testament.

IN these days, when revivalism is in the air, it will not be out of place to direct attention to the revivalism of the New Testament. The exponents of the Psychological Study of Religion have as yet paid very little attention to the relevant data contained in the New Testament writings. Doubtless, this is because these data are often disappointingly meagre. But such as are available have received less than justice. There are many notices in the Book of Acts and the Pauline Epistles the exact significance of which can be appreciated only by those who have had some experience of a religious revival. Such an experience is every bit as illuminating to the student as the travels of Ramsay and Deissmann in Asia Minor. There is in the Christianity of the New Testament a power of contagion, which is a marked feature of religious revivals. To the disciples at Pentecost there comes a deep religious experience, which fills them with a new and strange enthusiasm. The fire spreads. Many others catch the new enthusiasm and are converted on the Day of Pentecost. Philip takes it down to Samaria. A little later the revival breaks out in Caesarea, and the centurion, Cornelius, and his household break out into the glossolalia. The arch-persecutor, Saul of Tarsus, catches the divine fire and carries it through Asia Minor and into Greece, establishing in the great centres of trade and commerce little communities of men and women in whose hearts there glowed the same fire. He finds twelve lifeless Christians in Ephesus, and before long they are filled with the same holy enthusiasm that fills him. This feature of early Christianity is apt to receive less than justice at times from the