

spreading concerning Himself and the Messiahship (cf. Lk 4⁴¹).

After this, when the disciples were on their way northwards to Cæsarea Philippi, the Lord put to them the crucial question, 'Who say ye that I am?' Peter, with a flash of inspiration, and in spite of what his preconceptions as a Jew concerning the Messiah must have been, replied, 'Thou art the Christ.' And then the Lord turned to him and told him that this was indeed a foundation truth on which to build. Even if the Lord did not use the words 'my church' or their equivalent, it does not follow that the whole of the saying recorded in Mt 16¹⁸ is therefore unauthentic. It is on the face of it probable that Peter's confession of faith should receive a word of approbation from the Lord, although neither *Mark* nor *Luke* records any, and the form in which *Matthew* records it suggests that it has been modified in the community in which that Gospel first saw the light.

The confession of Peter was, therefore, not simply in Jesus as Messiah, but also in the kind of Messiah that Jesus revealed. If Peter, living constantly in the company of Jesus, and cognizant of the

way in which He won allegiance to Himself, and of the methods which He refused as a means of winning that allegiance, could see in Him the Christ of God, then indeed Peter had to some extent entered into the mind of God. But further than this confession Peter could not go. When confronted, immediately afterwards, with the prediction of the Lord's suffering and death, he was unable to accept it; and his failure to do so, and his attempt to dissuade the Lord from such a course, renewed for Jesus the old temptation to seek some other means of accomplishing His mission, and drew upon the Apostle the same rebuke as that which the Tempter in the wilderness had received. Thus, in this critical hour of the Lord's self-revelation, there is a disclosure of the principles which had guided the whole of His ministry from its inception. Those principles were early enunciated in public teaching in the Sermon on the Mount, and they form the 'foundation' truths which must be perceived and obeyed if the kingdom or sovereignty of God is to be established in the hearts of men.

J. E. L. OULTON.

Trinity College, Dublin.

Entre Nous.

Love instead of Hate.

Winifred Holtby, probably the most eminent of modern women novelists, whose early death last year was so much deplored, left two books which have since been published. The first was *The West Riding*, without doubt her finest piece of work. The second is *Letters to a Friend*, a collection of a number of her letters, some of them youthful, but the later ones full of strength and thought. The following two quotations are from these later letters:

'I know only such broad and simple things that everybody knows, and few can understand—that positive action *towards* people and things is better than the negative repulsion of hate—that the human will is stronger than human frailty. . . . For if God is Love, then Love is God. Do you know Johannes Boyerin—"I went and sowed corn in mine enemy's field that God might exist"? Come small, fretful, bitter men and women, Japanese and Americans, Poles and Lithuanians,

Dutch and Hottentot—let us sow corn in our enemies' fields and God shall exist. Here is a sacrament, a eucharist—bread and wine of earthly need transformed to the body and blood of God Himself.'¹

Social Questions.

'There is the housing question. . . . And the question of rescue work, and of nationalisation—and so on. Now one may hate "questions," but how can a person like myself—young, free, rich, fortunate, go about the streets of a town, or the lanes of a country, loving shop windows, and theatres, and flowers, and long walks, and parties, while every minute in my heart and in my head rings the cry of my friends, my kinsmen—those widows, those mothers, those children, living in ghastly slums? And the only way really to find a remedy is by tackling the "question." . . . One does very little good as an individual; but the seeds

¹ P. 279.

are sown; sometimes they take root, sometimes they shoot buds and blossoms . . . one must work both ends—at one end with the individuals, at the other with the “questions”—and those who are themselves suffering or poor or overburdened are so bowed down that they often cannot see the “question”—or its answer—by reason of that grievous burden. But we who have been gifted by fortune, who are rich and healthy and unbound, were we not given this freedom in order that we might be of the company of those who seek an answer for the question?’¹

The Urge to win Souls.

A most striking example of the urge to win souls triumphing over even imminent death is that of John Harper, a Baptist minister of London, who was lost with the *Titanic*. At a Conference held in the city of Hamilton, Ontario, Canada, a man rose and gave the following testimony: ‘Four years ago, when I left England on board the *Titanic*, I was a careless, godless sinner. I was in this condition on the night when the terrible catastrophe took place. Very soon, with hundreds more, I found myself struggling in the cold, dark waters of the Atlantic. I caught hold of something and clung to it for dear life. The wail of awful distress from the perishing all around was ringing in my ears, when there floated near by me a man who, too, seemed to be clinging to something. He called to me, “Is your soul saved?” I replied, “No, it is not.” “Then,” said he, “Believe on the Lord Jesus Christ, and thou shalt be saved.” We drifted apart for a few minutes, then we seemed to be driven together once more. “Is your soul saved?” again he cried out. “I fear it is not,” I replied. “Then if you will but believe on the Lord Jesus Christ your soul shall be saved,” was his further message of appeal to me. I heard him call out this message to others as they sank beneath the waters. There and then, with two miles of water under me, in my desperation I cried to Christ to save me. I believed upon Him and I was saved. In a few minutes I heard this man of God say, “I’m going down, I’m going down,” then, “No, no, I’m going up.” That man was John Harper.’²

Christ and the Use of Money.

Dr. Howard Somerville of Everest fame has written a small book with the title *Let's Get Things Right* (S.C.M.; 2s. 6d. net.). In it he sets himself

¹ P. 308.

² J. O. Sanders, *The Divine Art of Soul-Winning*, 18.

to answer the question, ‘What difference does Jesus Christ make?’—looking at it from the standpoint of a young person who sees that Jesus Christ has never meant much to him. He discusses in a simple direct way, and with great sincerity, such topics as the choice of a career; sin; social life; politics; home life; the use of money. In this last chapter he tells the story of his late father who always held that his income was a trust from God, ‘This income being drawn from a manufacturing concern of which he was a partner, was always apt to be variable. From his first thousand a year he gave a full tenth away; of the second thousand a considerably higher proportion; of any excess there might be over two thousand, the *greater part* was given away.’ He doubts if a Christian ought to put his money into speculative investments. ‘Investments in sound and well-run commercial firms, especially in businesses where the workers are well cared for and treated decently, should appeal naturally to Christian people.’ This book is excellent as a basis for group discussion. Suggested questions are indeed given with this end in view.

Mass Movements.

Among the interesting articles in *The International Review of Missions* (July) is one by Dr. A. L. Warnshuis, who discusses the difficult question of Group Conversion. He takes the view that the wrong way to try to build up the Church in a non-Christian land is by the conversion of individuals extracted from dozens of different families, clans, villages and social groups. ‘Such converts are promptly ostracized, separated from their own people. Such a church is only a conglomeration of individuals. That kind of church has no community interest, nor any influence in the community, and continues indefinitely dependent upon missionary aid.

‘The better way is by recognition of the principle that the Church grows along racial lines in social strata. The right and natural growth of the Church is by the conversion of groups, where Christian forces help some group reconstruct its life, individual and corporate, around Jesus Christ.’

Another contribution which should not be missed in this number is an address given by Chiang Kai-shek at a conference at Wesley Church, Nanking. The General spoke first of his captivity in Sian.

‘I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this sacred

book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness. . . .

'The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, His love and His benevolence, shine through it all. No more valuable lesson has yet come to me out of my Christian experience.'

Ephesians iv. 15.

The first article in the July number of *St. Martin's Review*, a study of Eph 4¹⁵, has a particularly apt message for to-day. It is unsigned, and we take it that it is by the editor, Rev. W. P. G. McCormick. "Speaking the truth," he says, 'is the rendering with which we are most familiar. But when St. Paul used the word (*ἀληθεύειν*), he meant more than that. He called upon the Ephesians to be in all things "truthful, sincere, real in the spirit of love." . . . It is a counsel hard to translate, and it is harder still to obey. But there is no counsel more necessary for us to remember and to follow. . . . In time of war truth is the first casualty. . . . But in time of peace there is no less need of this truth-dealing. The ways of arousing mass-emotions, discovered and mastered in time of war, are there to be used in time when the nations are at peace. It is hard for us to deal truly with Russians, or Germans, or Italians. We have our facts about them coloured, or at least selected with a view to our adopting this or that policy.

'Nothing is more needed to provide the conditions for a reconciliation of the world than a return to plain everyday honesty in our dealing with other peoples. It is not love only that is needed, but truth in speech and in action.

'There are many helps for which we can be grateful. Our Press still provides, for those who will take the trouble to choose with some principle their daily paper, excellent material. The B.B.C., which is often attacked from the Left and the Right, has done admirable service through its objective and unemotional selection of news. A certain wise schoolmaster in these days, when he gives his final counsel to his boys who are leaving,

does not deal with the counsels which were once his theme, important as they are: he tells them to be careful what daily paper they take; he is of the same mind as the famous head of a college, who advised men when they went down "to verify their quotations."'

Mr. McCormick reminds his readers that summer holidays are at hand, giving people the opportunity of readjusting their minds to reality, of using once more the wisdom of St. Paul, of resisting 'the instability of children, the gambling reckless scheming and tampering with truth on the part of men' (Dr. Lock's rendering).

Luke xv. 10.

In the same number of this excellent magazine there is an address by the Dean of St. Paul's.

After speaking of popular pictures of heaven which show the redeemed as having either a very tedious existence, or else as so satisfied with their own blissful states that they can think of nothing else, Dr. Matthews says: 'There are two sources of joy in heaven the New Testament tells us and neither of them is boring and neither selfish. The first is the Vision of God: to know more of and to know more directly the infinite being of the Eternal Creator, the supreme Wisdom and Beauty, who includes within Himself all truth and all that has worth or value—that is an inexhaustible activity and supreme happiness. The second great source of joy in heaven is stated in the text, "There is joy in the presence of the angels over one sinner that repents." I think that this is the specially Christian contribution to the idea of the perfect life. Others, great philosophers and teachers who were not Christians, have attained to the perception that vision of the Eternal or of God is the purest joy which can be conceived. It is Jesus who teaches us that these blessed ones are not aloof from the struggling, sinning and labouring mortals of this present world. Their joy is enhanced by the turning to God of a single human being.'

Erratum.

Please note that in the July number, p. 457, col. 1, line 22, the name of Brunner's work should be *The Divine Imperative*.

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