

PHARISAISM AND WAR

we shall share His mind sufficiently to know that it is absurd for us to stand before God as prosecutors, while Germany is the prisoner in the dock. If there is any dock at all, we are both in it. The charges are different, that is all. It is certain that no true love to God will ever allow us to forget our own failure to reach the standard He sets for His children. But love means more than sharing the *mind* of God. If we really love God, we become spiritually identified with Him who endures and redeems all our sins. Love always involves self-identification, and though our capacity for union is small and our desire smaller, through Christ we do become identified with God and share His mind. Now the historical sufferings of our Lord show, as by a momentary flash, what generation by generation the age-long iniquities of the world must mean to God. For instance, He endures this war. His heart is filled with pain that men He loves can guide their corporate life by principles so evil, and that in the best of our politics the Spirit has so scanty a dominion. Throughout this crisis and through all the unnoticed iniquities which our dull minds ignore, He says to men: 'Why will ye die?' Now exactly in so far as we are identified with God in our thought and imagination, the sin of another will produce in us the same pain, the same poignant sympathy, and the same longing to redeem at all costs, that we see in the Cross. Where we see wrong, then, in enemy or in ally, we shall find no satisfaction till condemnation is superseded and we suffer to put the sin away. There is no place for Pharisaism here.

Second comes love to man. If we love men, the same effect follows in another way. Here, too, love means identification; we and they are one and their heroisms and their sins belong to us.¹ Unless we are to refuse to

¹ If any one thinks that this is too visionary for actual humanity, let him notice how any mother of real goodness identifies herself with the sin of her child. Also see Moberly, *Atonement and Personality*, pp. 116-26.