

# LONDON'S BISHOP HAS CLARION CALL TO ALL CHURCHMEN

**This World War Can Be Made a Cause for Spiritual Mobilization. The War of Blood May Assure Peace. There is No Inconsistency Between Christianity and War if the War is Just.**

Should the Church be neutral in the time of war? "The Father brings us the cup," said the Bishop; "the cup which my Father has given me, shall I not drink it?"

Should it deal absolutely with the spiritual alone? "If it is the will of God that is being done one must fulfil it with 'fortitude—going on steadily, unswervingly, bearing everything, on, on, on, to the end. Fortitude, fortitude is a glorious cause.'"

Is it making a compromise in the support of this war? "Thou shalt not kill."

How can the Church compromise with the commandment?

These questions were put by a representative of the New York tribune to the Bishop of London on a recent visit to Lambeth Palace.

"One can," replied the Bishop, "be a good logician. 'Of course, war is wholly inconsistent with Christian principles, but meanwhile the Christian has to make the choice of the second best. Because our Lord said at a particular moment that his servants were not to fight. He could not mean that they were to see their women and children treated as the Belgian women and children have been and do nothing.'"

So it is not necessary for the Bishop to represent God alone. He can also represent the nation, and, fortunately for the Bishop, when that nation believes it has a "Christian" cause. There is no dualism, nor is there a contradiction in the support of

## AT THE NICKEL

that I could hardly get the sense, remarks the interviewer.

"That does for them," he said as he finished, looking up proudly.

**A Martyr to the Cause**

"Yet indeed," I answered, but in reality I had only a vague idea what it was all about except that he did not mean a Jihad, for the Bishop stopped at this point to explain what a Jihad was, and said: "Of course, I did not mean a holy war like a Mahometan. One boy, now dead, wrote home to his mother, 'I have come out that you and the sisters may not be treated as these women have been treated out here.' He was killed a few days afterward. I look upon him as a martyr to a holy cause."

Of course, the Bishop had more reasons than that for calling this a holy war. I could find his whole position in his book, "A Duty of God." It is his real message to the Church.

Soon the chimes rang out 12. He told me he was marrying at 12, "some young man going off to the front. They like to get married before they go, you know."

**Unity and Service**

There was a cloistered hush about the room we sat in. The Bishop's kindly face seemed incongruous with the picture I drew of him, dressed in khaki as he was last summer, speaking to the men in the camps from wagons. "For if the cause was holy then the duty of the Church is not only to mobilize the spiritual resources of the nation but to give the clear call to unity and service." The Bishop said: "No; not a bit of it—a gentle churchman turned logician."

"It is an utter mistake," he says "to suppose that the Old Testament virtues are to be laid aside because the New Testament supplements them by humility and self-suffering and personal weakness. No! Courage, flawless, undying courage, is Christian soldier as it was the special characteristic of Christ himself." And so he girded himself to rouse his fellow countrymen and to stimulate himself to play the men in this great "Day of God."

And so, this being a Day of the Lord, the good Bishop donned his khaki as a chaplain of the army and went to hearten the men in the field. There was a gentle hush of peace in the soft June morning as we sat together in the study, he on the lounge and I in the great armchair in front of him. How clothe him in khaki—sitting there like a boy with his papers scattered to the side of him? He went to recruit with his mind, not his heart.

**The Red, Red Rose**

He was leading me out through the great window into the ancient garden. "If you go down this lane and then turn to the right and then to the left you will come out upon the main highway of Fulham. In passing take a rose to remember that you had a rose from the garden of the Bishop of London." His hand was on my shoulder, kindly, paternal, and he sent me along with a smile.

I walked down the lane and turned to my right, and in passing took a deep red rose from the garden of the Bishop of London.

But I must have taken a wrong turning, for soon I lifted the latch of a low door in the garden wall and came not upon the highway of Fulham but upon an ancient churchyard, crowded with tombstones, chilly and dark. In the distance three small boys were leaping over the rounded graves.

"Which is the way out?" I asked, troubled.

They look surprised at the sudden apparition of a normal healthy woman with a deep red rose in her hand and led me to the churchyard gate, plainly puzzled as to how I had made my way in.

The red rose of the Bishop stands in my glass and the book of the Bishop, "A Day of God," is before me. "Make your interview from that," he said, "word for word."

"Love of your country," said the Bishop, "is implanted in us by God, and if we look at our duty to our country as duty to God we put it on the very highest ground. If I strike at once the note of patriotism. I believe that I strike a divine note. I believe that God implanted the love of country in us, and, therefore it is the first note I strike. If this war goes against us, not only is there no British Empire at all, but our home of freedom becomes a German province. I would rather die than see

England a German province.

"If I forget thee, O Jerusalem, let my right hand forget her cunning." The Bishop has precedent for his feeling.

**Church and Country**

Now comes the duty of the Church to the country.

"The Church must not only try to mobilize the spiritual resources of the nation, but no one can base a clear call to patriotic effort and devotion upon religious grounds, as the Church of God can. The Church has saved the nation again and again in its national history. It is for the Cabinet to settle the methods employed—conscription or voluntary service, or what ever may be preferred—but it is for the Church to stir up the right spirit."

All which would be maligning the Bishop if his cause were not Christian—but fortunately for the Bishop he knows it. "God or Odin, that is the issue," he says. "In England, with many faults and many infirmities and occasional lapses on behalf of some of us, we have held in the main to the religion of the Incarnation. But in Germany Nietzsche cleared away the accumulated rubbish of 1,200 years under which Germany lay, having vanquished by the vanquished, having adopted Galle and Rome, which she conquered, and for thirty generations struggled and wrestled to see with eyes that were not her eyes, and to worship a god that was not her God, to live with a world-wide vision, and to strive for a heaven that was not her heaven. (All this the Bishop quotes from Professor Cramb)."

Then Nietzsche himself speaks: "Ye have heard how in old times it was said, Blessed are the meek for they shall inherit the earth; but I say unto you, blessed are the earth, for they shall make the earth their throne. Ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the war-makers for they shall be called, if not the children of Jehovah, the children of Odin, who is greater than Jehovah."

"This new gospel that might is right has shown itself in utterances which could not have been made by those who believe in the God revealed by Jesus Christ," replied the Bishop. "If it is a crime to trample Belgium under foot, when you have pledged yourself to protect her, then we are fighting God's battle for them; the lines of heaped up dead are the lines of martyrs in a righteous war; it is a fight not only for the freedom of the world but for the Christianity of the world; the God of the New Testament or the God of Battles is the choice. Christ or Odin."

**"War and Peace."**

Then strangely the Bishop asks himself the question: "But can a fierce and bloody war ever condone to the spreading of the Gospel of Peace in the world?"

And he answers himself: "Yes, but what if this war is a war for peace? What if the ideas which have made peace up to now impossible are finally and forever killed? What if the gospel that war is glorious for its own sake is shown to be a sham? What if war is stripped of its glamor for all time? What if the churches that believe in the Incarnation of the Son of God are drawn together in a way in which they have never been before and fused into a united missionary Church?"

"Will all this have no effect upon the missions of the world?"

"It is probably impossible to measure the harm that may be done to the tribes of Central Africa, until they understand it, by the spectacle of six Christian nations engaged in a deadly conflict after two thousand years of Christianity. But one thing we have to admit is that it is not a struggle between two Christian principles."

"But what if France shall permanently be stirred to see what she was casting away in her Church? What if the English and French churches should learn great truths from one another. What if the Russian Church should be touched with that missionary zeal which it only needs to make it one of the greatest churches in the world? What if the great German people shall gain through pain and suffering a new faith in an incarnate Christ? Then indeed the fierceness of it will turn to God's praise, and God's Kingdom be enlarged even through

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