

essentials of the situation, though the visitors had come together without previous consultation. First and foremost there was the strong conviction that from a Christian standpoint it is impossible for any of the Locarno Powers merely to lecture Germany on a dereliction of duty. It is deplorable that a treaty has been violently broken. "Yet," as the archbishop says, "we feel bound in fairness to admit that other Powers have not always fully observed the spirit of their obligations: both under the Locarno Treaty and under the Covenant of the League of Nations." The significant words are "admit" and "spirit," because they indicate that the Christian leaders were emphatic that it was not enough to confess other people's sins.

The second conviction which is said to have been strongly expressed was that the opportunity should be seized for a world conference on a fair and equal basis for the reconstruction of European peace, with all the facts economic as well as political in view. Thirdly, there was the desire to give an emphatic warning that huge and vague schemes of armament do nothing to promote real security. As the archbishop says: "The growth of armaments only increases that sense of suspicion and fear which is the ultimate cause of insecurity." In short, it may be said that the archbishop has succeeded with singular skill in disentangling just those moral aspects of the problem which Christian people throughout England are longing to see emphasized.

Liverpool Politics

If the Archbishop of Canterbury has handled the critical question of the hour in the right way we are bound regretfully to say that the Dean and Chapter of Liverpool Cathedral have done it in exactly the wrong way. Canon Davey expressed in the pulpit of the cathedral last Sunday night opinions about the particular proposals of the White Paper which he and his fellow members are perfectly entitled to hold. Those opinions, in whole or in part, are shared by a good many of their countrymen. But, even granted that the chapter's view of the Government's proposals is correct, what conceivable justification can there be for refusing to pray for the Government? Canon Davey said: "We will not lead you to pray blessings upon proposals which require Britain to pledge itself to link arms with the armies of a country which is committing barbarous outrages upon the defenceless people of Abyssinia." To which the answer is that no one had asked them to do so. The clergy are called on not to pray for a blessing on particular proposals but to pray for our own and all other Governments that they may act so as to promote justice, security and peace. If our Government be in the wrong, all the more need to pray for it. In fact, of course, the proposals made so far represent only one stage in the negotiations.

International Socialists

A conference of the International Federation of Trade Unions and the Labour and Socialist International (commonly called the Second or Amsterdam International to keep it respectfully distinct from the sinister Third International) met in London last week with Sir Walter Citrine in the chair. The speeches breathed fire and hatred against Fascism and Nazism and called for the strengthening of the League of Nations and collective security. It passed a resolution condemning the Italian attack on Abyssinia and urging the League to act strongly and quickly there. It also agreed to a long manifesto against Germany's violation of treaties. The German delegate, an exile, was against any negotiations with Herr Hitler, because by recognizing him the Powers were increasing his prestige and establishing the power of the Nazis. This seems a little behind the times. The conference showed

that we drew attention on January 10 to a moving appeal by Dr. Barth to English Churchpeople to recognize that the struggle in which the Confessional Church is engaged is a fight for the substance of Christianity. The memorandum is a statement by certain professors who are anxious, on the other hand, to promote the settlement for which Herr Kerrl is working and thus come to terms with the State. Among the signatories Professor Otto of Marburg and Professors Seeberg, Titius and Wobbermin are well known here.

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We should be unwilling to say or do anything that would hinder a really satisfactory settlement. Undoubtedly there is a considerable amount of opinion that is weary of the struggle and is anxious to bring it to an end at almost any reasonable price. Nor should it be overlooked that the ancient controversy between Calvinism and Lutheranism has complicated the conflict. But Dr. Karl Barth's appeal cannot be put on one side as a mere Calvinization of Lutheranism. Many of the younger Lutherans who by no means accept the Barthian theology wholesale have allied themselves to the Confessional forces. As Dr. Barth pointed out, the words that he insisted upon when the Synod of Barmen drew up its critical pronouncement in 1934 are: "Christ, as Holy Writ bears witness, is the one Word of God, whom we hear, in whom we trust and confide in life and in death." He would be the first to agree that the living Christ, i.e., the Christ who died and rose again, is the Confession. And he and the other Confessional leaders would maintain that because this is so the lordship of Christ cannot be subordinated to any doctrine of race or people, however this may be disguised under appeals to history.

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The situation in the German Evangelical Church is rather obscure. It is announced that the Evangelical Lutheran Churches of Bavaria, Württemberg, Hanover, Saxony and Mecklenburg have united to form a new German Lutheran Church. This is capable of more than one interpretation. At the Confessional synod at Bad Oeynhausen last month there was a definite division of opinion about the advisability of working with Herr Kerrl; and Dr. Marahrens, the Bishop of Hanover, resigned because he was in a minority that favoured co-operation. It is probable that the new Church represents an attempt to deprive Herr Kerrl of any excuse for imposing a committee of his own on the Churches in question and also an attempt to keep in touch with the Confessional pastors of the Church of the Old Prussian Union. The united Churches are for the most part Churches that have been able to preserve considerable independence through the struggle. They are certainly in sympathy with the resolution passed at Bad Oeynhausen which urged union against a policy of foisting on the children of Germany a religion hostile to the gospel and based on the "Germanic" faith.

The Baltic Visitors

We learn that the conference between representatives of the Anglican Church and ecclesiastics of the Lutheran Churches of Latvia and Estonia was a friendly and successful affair. The Latvians were represented by Archbishop Grünbergs, the Rev. Adolfs Kundzins, Provost of Riga, and the Rev. Edgars Rumba; the Estonian delegates were Dr. Rahamägi, the Bishop of Estonia, and Dr. Jaak Taul. Before the War, when these two countries were under Russian rule, the heads of the Lutheran Churches in the Baltic were General-Superintendents, as in Germany, and were in fact usually members of the dominant German minority. After the War, when the native Letts and Esths, by superhuman courage, had got rid of both their German and Russian overlords, they provided

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German Theology

We print this week a memorandum drawn up by certain German theologians. We are anxious that our readers should be as fully informed as possible about the theological conflict in Germany which must have far-reaching consequences for Christendom. It will be remembered

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