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SCOTTISH LETTER

Karl Barth in Aberdeen

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Karl Barth has been in Aberdeen delivering the first course of his Gifford Lectures. It seems strange that such an uncompromising opponent of naturalism should be lecturing under the terms of a bequest intended for the continual exposition of what is termed natural theology. But Barth gets over this difficulty with the agility and sureness of foot characteristic of the chamois of his native Switzerland.

He has long felt the desire to lecture in Scotland on John Knox's Confession of Faith, the *Confessio Scotica* of 1560; and with amazing dexterity he is managing to do it. As a theologian of the Reformed faith, he realizes that he cannot follow out the terms of the will of the late Lord Gifford directly; but he can do it indirectly by reminding the supporters of natural theology of the other partner to the conversation; and so he proceeds to expound the theology of revelation. When the two sides of the controversy are fairly presented, he claims that it must be obvious that both cannot be true; though one notices that our native theologians strive to evade the difficulty caused by a clash of opposites, by a convenient use of the word *tension*. Barth considers that he is doing a real service to those who believe in natural theology by forcing them to face the issue.

The presence in Scotland of the distinguished exponent of the Theology of Crisis is an interesting and exciting event for all who are seriously interested in theology. Once again he presents his "either—or" to those who still feel that they can have "both."

They tell me that Barth has been forbidden to have anything more to do with the series of German publications which bear the general title of "Theological

the useful function which the inn served. There is a buffet, where refreshments can be obtained at a moderate cost, which is managed by relays of voluntary helpers. There is seating accommodation for men and there are the usual accompaniments of a club, including a greatly appreciated library.

Unfortunately, the consumption of alcohol is still associated in many minds with friendship and good fellowship, and the man who does not drink can yet be assailed with words like "spoil-sport," or "kill-joy." But times are changing and there is not now quite the same force in the excuse for indulgence which asserts that the man who does not drink is necessarily lonely. But though conditions have improved in this respect, much still remains to be done in the way of providing opportunities for men to meet in true fellowship where there is no temptation to drink. Fellowship is essential to civilized man, and the B.W.T.A. of Aberdeen is doing a splendid work in thus providing such a suitable and inviting place for it. In the "Shiprow Tavern," it is demonstrated that men can become convivial even on cocoa; and this saves their wives and families from much trouble and distress.

The many friends of Rev. H. A. Inglis, of Panmure-street Congregational Church, Dundee, will be sorry to learn that he is incapacitated through illness, and is at present in a nursing home awaiting an operation. Mr. Inglis is one of the most deeply respected Congregational ministers in Scotland.

SENTINEL

Poor John

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 man publications which bear the
 general title of "Theological
 Existence To-day." This is the
 series which he himself began in
 1933 with the famous pamphlet
 in which he asserted in such un-
 compromising terms the need for
 the independence of the Church
 against the claims of the Third
 Realm to absolute control over
 the whole of life and thought. The
 series is still being continued by
 his friend, Thurneysen, whose
 sermons are well known over here;
 but every effort is being made by
 the authorities to see that Barth
 himself shall no longer exert any
 influence over the thought of
 Germany.

Whilst we are in Aberdeen,
 mention should be made of a very
 interesting social experiment being
 carried out there. There is a
 tavern where you cannot get a
 drink, or even be treated to one;
 and that does seem out of char-
 acter with the Granite City. Yet
 such a tavern exists and is doing
 a great work. Naturally, the
 word "drink" is used here in its
 narrow application to alcohol, for
 you can get tea, coffee or cocoa
 easily enough; and, strange though
 it may seem to the Sassenach,
 there are quite a number of Aber-
 donians who indulge in these
 beverages. This strange inn is
 called the "Shiprow Tavern." It
 was founded in 1932 and is the
 central branch of the B.W.T.A.
 It has a hanging sign whereon you
 see three ships in full sail, and
 under them the words, "Faith,
 Hope, Charity." The building is
 a derelict church in a slum; and
 it is a pleasure indeed to those ac-
 customed to seeing so many aban-
 doned churches turned into ware-
 houses, cinemas, or dance halls, to
 find one that is devoted to such a
 Christian service. At the annual
 meeting of the Association, pre-
 sided over by the Lady Provost,
 Mrs. Watt, mention was made of

much trouble and distress.

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SENTINEL

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To have had three lots of "parents,"
 and to have been ill-treated by all
 three, at the age of 6½ seems incred-
 ible. Unwanted by his own parents,
 adopted by a foster-mother who
 was sentenced to six months' im-
 prisonment for neglecting him, and
 once again adopted by foster-
 parents who have ill-treated and
 starved him, little John is having
 his first taste of kindness and love
 in this Hospital.

For his sake and for that of many
 other sick and ailing little ones who
 need our care, please

HELP US TO RE-OPEN THE CHILDREN'S WARD

recently closed through lack of
 funds.

The need is urgent. Do send an
 Easter gift—if n'ly a small one—
 now to the Secretary.

NATIONAL TEMPERANCE HOSPITAL

HAMPSTEAD ROAD, LONDON, N.W.1

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