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THE THEOLOGY  
OF  
THE SOCIAL MESSAGE  
OF  
WILLIAM TEMPLE

By

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A Thesis

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**CHAPTER I**

**INTRODUCTION**

CHAPTER I  
INTRODUCTION

A. The Subject

1. The Subject Stated and Explained.

The subject of this study is, The Theology of the Social Message of William Temple. Explicit in Dr. Temple's advocacy of measures and programs designed to "give social and economic justice to the common man"<sup>1</sup> are certain basic presuppositions about God, about man, about the relation of God to man, and of man to his fellows. These are properly designated as the concerns of theology. The quotation above does not stand as a summary of the social message of Christianity as conceived by Dr. Temple, but is intended to show the direction his conviction takes. It is a conviction with regard to the principles that must govern the social order, and a critique of institutions and attitudes in modern society which inhibit the development of Christian personality.

2. The Subject Justified.

The particular purpose of this study, as stated in the title, is to ascertain the relationship of presupposition, or underlying philosophy to its expression in

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1. Editorial, Christian Century, November 8, 1944, p. 1280

the mind of one thinker, William Temple. Dr. Temple especially lends himself to such a study because he is very clear on both points, both as to the message that the Church must give to its time, and as to the conviction about God and man that underlies that message. As the editor of the Christian Century said at the time of his coronation as Archbishop of Canterbury,

"No one kept more clearly and simultaneously in view these two correlative aspects of the Christian religion. Read almost any of his books or any of his addresses and note how constantly he passes back and forth between these two things. He could not speak long about faith or worship without carrying the discourse on to its practical application in specific demands for social justice. And he could not develop the particulars of these demands without keeping constantly before the minds of his hearers or readers the fact that the truths of the Christian religion are basic to any program of social reorganization that holds promise of meeting the needs of men...He always saw the religious quality of great political issues."<sup>1</sup>

Here we have the "two dimensions" of Archbishop Temple, as Reinhold Niebuhr expressed it, not only as they are relevant to the purpose of this study, but as they express the significance of this man for the world--"social radical and a religious"--socialist and Christian theologian.<sup>2</sup>

Dr. Niebuhr, who penned the preceding quotation, gives another good reason for the use of Dr. Temple for this study: he is highly respected for his accomplishment in

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1. Christian Century, November 8, 1944, p. 1280
2. Niebuhr, Reinhold. Dr. William Temple and His Britain, Article in the Nation, November 11, 1944, p. 584



both these fields. Niebuhr says, "He was Britain's ablest and most courageous Churchman; his mind is the most perfect precision instrument I have ever encountered; one of the most influential theologians of our time...whose primary significance is in carrying the radical social implications of Christian faith into higher ecclesiastical office than any other Churchman." The real fact is that Dr. Temple was able to relate the ultimate insights of religion about the human situation and the proximate possibilities of a just social order more vitally and more creatively than any other modern Christian leader."<sup>1</sup>

If ever there has been need for clear thinking upon the part of the Church in the area of social relations, it is now. The end of the war in Europe, and the approach of a denouement in the Pacific, has increased the tempo of public planning, and of government legislation, and of private preparation for the post-war period. Men look with doubt not untinged with fear as they think of the adjustments that will have to be made at home and abroad. They realize too that much that has been gained may be lost, if reactionary elements seize control and deny the past advances in politics and economics.

. . . . .

1. Niebuhr, op. cit., p. 585.

Aside from the complexities added by the war, it is long past time for the Church as a whole to take cognizance of the conditions of the world in which men are living--a world of strikes, slums, undernourishment, insecurity and fear. It must be prepared to make intelligent criticisms and judgments, or else men will pass the Church by, and judge the Christian gospel irrelevant. The process is already begun, as Andrew Osborn observes, that "somehow the world has grown away from the Churches and the conviction is widespread that they have been left behind by the advancing tide of life, or at best that they follow rather than lead."<sup>1</sup> This is not to be construed as a criticism of the truth of the gospel, but rather, the danger of failing to give the clear prophetic message of the gospel and its application to our time. We know how easy it is to "cling to the thought patterns and credal statements of the past .. and fail.. to reset the essential doctrines of the faith in such a way as to carry understanding and conviction."<sup>2</sup>

Dr. Temple has been supplying this need for Britain's churches by providing a statement of program and of principles. It is hoped that this study will bring into focus the value and need of just such practical

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1. Osborn, Andrew R.: Christian Ethics, ;p.2
2. Osborn, loc. cit;

pronouncements.

### 3. The Subject Delimited

This study will deal with the theology of Dr. Temple as it relates to his social message. It does not purport to discuss the whole of Dr. Temple's interpretation of Christian truth; nor is this study an analysis and discussion of the program that Dr. Temple endorses as a Christian solution to society's problems. The intention is to show the relation between Dr. Temple's religious beliefs and the principles he lays down as basic to a Christian society, and to understand the Biblical justification for these principles.

#### B. The Sources for the Study

The productivity of Dr. Temple's pen is revealed by the number of books he has written listed in the bibliography. The most adequate and comprehensive presentation of his theology is to be found in Christ the Truth (1924). His social message which grows from his theology is concisely and convincingly stated in Christianity and the Social Order (1942). These two books form the basis for the chapters on the theology and the social principles.

#### C. Method of Proceedure

In the belief that a study of Temple's thought would be less fruitful without a knowledge of the man, the

following chapter (II) deals with the life and contribution of William Temple. His life has meant much to modern England and to the World Church; every Christian should be informed about it. This Chapter might be entitled, the proof of a fruit-bearing life.

Chapter III will deal with the theology of Dr. Temple. His thought is a unified whole, in which his belief in God, and his conception of God's purpose is basic. Therefore Temple's approach to the knowledge of God will be presented, and then the tenets of his belief about God and man.

Chapter IV will discuss the principles of society derived from the theology, showing how they are derived, and how they are the basis of Temple's criticism of society.

Chapter V will compare these principles with the social principles to be found in the Old and New Testament.

CHAPTER II  
LIFE AND WORK

CHAPTER II  
LIFE AND WORK OF WILLIAM TEMPLE

A. Introduction

Archbishop Temple has been judged "one of the most influential theologians of our time, Britain's ablest and most courageous churchman,<sup>1</sup> a brilliant statesman, the foremost leader of the ecumenical church movement,<sup>2</sup> most loved of the leaders of the English Church,<sup>3</sup> qualified to speak for the English conscience in defining the moral, social and political goals of post-war England.<sup>4</sup> Dr. Niebuhr, in a peak of panegyric at the time of his death, tells us that Temple was even considered as a possibility for prime minister, because he so successfully represented the concern of the British to retain all the precious wealth of their history and heritage and expressed also "the country's radical temper".<sup>5</sup> When finally Dr. Temple reached the position of Archbishop of Canterbury, the highest office in the English Church, second only to the King of England in the leadership of 40,000,000 Anglicans, Christendom paused again to take

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1. Niebuhr, loc. cit.
2. Editorial, Christian Century, November 8, 1944, p. 1280
3. Current Biography, p. 823
4. Niebuhr, loc. cit.
5. Niebuhr, loc. cit.

stock of this modern churchman, now seated in the place of Augustine and Anselm. He had made a name for himself because he was outspoken as a social liberal. He could be a power for social advance in this influential office, if he chose to be so. The question was--would the cold winds of high office freeze this liberal into a Tory?<sup>1</sup> The stature of the man was measured as men heard him continue to speak for human rights in very specific terms. He became not less, but more popular; not less, but more explicit; not less, but more distinctly Christian, and ecumenical in his thinking. This is what England, but even more, the world lost when in October, the 26th, 1944, Archbishop Temple was suddenly taken to his reward above.

#### B. Early Life and Training

What was the happy combination of heredity and circumstance that gave the world this remarkable Church leader?

William Temple's father, Frederick, was bishop of Exeter in 1881 when the son was born in the episcopal palace. The father was an outstanding leader of the Anglican Church, bold and vigorous. He was characterized as a man of intellectual power, liberal and unbound

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1. Current Biography, 1942: p. 823

in his thought, and active in public affairs. He became Archbishop of Canterbury, into which office his brilliant son was later to succeed.

Father and son were very close. The youth was precocious, interested in philosophy, and there grew up an intellectual companionship between them which was continued by correspondence during the youth's years in school. The father encouraged him to be very thorough in his thinking. No ill-considered assertions or facile attractive sentimentalities were allowed.<sup>1</sup> So it is that in 1922 Begbie, writing anonymously as the "man with the feather-duster" in *Painted Windows* remarks:

"There are but few men in the Church of England who have a stronger grip on knowledge and very few if any at all who can more clearly and vividly express in simple language the profoundest truths of religion and philosophy."<sup>2</sup>

The bishop's young son was given the best of English private education: Rugby, and then Balliol College in Oxford. This training left its mark, for in 1942 he is described as "Oxford to his fingertips".<sup>3</sup> By the age of twenty-three he had his master's degree.

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1. Dark, Sidney: *The People's Archbishop*, p. 10
2. Begbie, Harold: *Painted Windows*, p. 152
3. *Current Biography*, op. cit.



Dr. Temple's skill as an orator can be traced in part to the training he received on the debating team in college. In his public life he manifested the gift of rapid statement and pellucid exposition and peerless technique in argument and debate.<sup>1</sup>

It was at Oxford that his interest in social and educational problems developed.<sup>2</sup> He was dubbed "socialist" by his colleagues, and at no time did he deny the appellation. One of his friends was ribbing him about his "socialism" and asked whether he was not acting inconsistent with that political faith when he traveled first class, as he did, on the trains of England. His retort was the he was not inconsistent; when socialization takes place, he said, "we will all ride first class."<sup>3</sup>

### C. Career in the Church of England

For several years Temple was a professor of philosophy. In 1908 he was ordained deacon, and a year later took the next order of priesthood. From 1910 to 1921 he held the honorary post of Chaplain to the Arch-

. . . . .

1. Current Biography, p. 823

2. Ibid.

3. Cf. Repton School Sermons: Studies in the Religion of the Incarnation  
The Kingdom of God

bishop of Canterbury. The Archbishop at this time was the successor to his father.

In 1910 Temple was headmaster of Repton School, the youngest headmaster of an English "public school". Several of his early books were written in this period.<sup>1</sup>

For the duration of the war he was pastor of St. James Church in Piccadilly. During the war he was appointed chaplain to the King, and from 1919 held the coveted office of canon of Westminster, one of the most desirable posts in the Church of England. He came into national prominence because of his activity in the Life and Liberty Movement, which will be discussed in greater detail in the following section. In 1921 he was recognized by being made bishop of Manchester. In this important city of industry in the Midlands, Temple took his place in the vanguard of social service and reform. He took the lead in a Conference of Politics, Economics, and Citizenship. Even here, with a strong emphasis on the melioration of human need, we find Dr. Temple faithful to the fundamentals of Christian faith.

So Begbie, in 1922, quotes Dr. Temple as saying:

. . . . .

1. Cf. Repton School Sermons: Studies in the Religion of the Incarnation  
The Kingdom of God and others in Bibliography.

"Rarer than Christian charity is Christian faith. The supreme realism...is namely the realization of Christ as a living Person, the reality that He truly meant what He said, and that what He said is of paramount importance in all the affairs of human life."<sup>1</sup>

This author, writing in 1922, compares Temple to Winston Churchill, just as in the crisis of this war, men have said, that as Churchill led the state, so there was none more admirably suited to guide the Church through these trying times than Dr. Temple. At this time there were many doubts as to his actual greatness. He was thought to be a churchman through and through, unenterprising and unwilling to go beyond the limits set by a conservative Church. His brilliance was considered short-lived; he was intellectual, but not warmly human, nor loved by many. He had not remained long in one piece of work, and this was considered against him. The years since have confounded all these prophecies.

In 1929 Temple was elevated to the see of York, prelude to Canterbury, and in 1942, in the midst of the war, he was elected to take the place of the then Primate who resigned in favor of the younger man. Temple was no doubt the man for the position. As the editor of the *Christian Century* explains,

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1. Begbie, op. cit. p. 170

"The result would have been the same if the selection of an Archbishop of Canterbury had been entrusted to the lay members of the Church of England, or to the House of Bishops, or to a plebiscite of the non-conformists, or the non-church members, or to the dock workers, or the university dons. Any or all of them would have chosen Dr. Temple. Aside from his scholarship and his experience in church administration gained by twenty years in the episcopacy, first at Manchester, and then at York, and the tradition which he inherits from his father who was Archbishop of Canterbury before him, his significant characteristics are an advanced view of the social changes which must be made to secure a just and stable order after the war and his commitment to the enterprise of unifying all Christians even at the sacrifice of the privileges and peculiarities of Anglicanism."<sup>1</sup>

#### D. Connection with the Life and Liberty Movement

Reference has already been made to the Life and Liberty Movement<sup>2</sup> to which Dr. Temple gave himself unstintingly in the years between 1917 and 1920. He resigned his work at the Saint James Church in London so as to be able to devote all his energies to the Movement, and he spent the time writing, and stumping the countryside, to expound its aims and enlist support.

The Life and Liberty Movement grew out of the first World War, and was a result of the feeling men had that the Church of England was not meeting the spiritual

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1. Editorial, the Christian Century, quoting editorial of March 1942, November 8, 1944, p. 1280.
2. Ante, p. 11

needs of modern men. In a word, the Church was felt to be out of date, and along with the ecclesiastical reforms that were recommended it was hoped that there would come a religious revival that would once more give the Church a place of respected leadership in the affairs of men. The goal of the leaders of the movement was "to revive the effective witness of the Church to the sovereignty of God in every department of life."<sup>1</sup> Evangelize England, reunite the bodies of the Christian Church, and make the social message of Christianity clear: these were the watchwords of the Movement. The leaders spoke in favor of the League of Nations, and favored far-reaching social reconstruction at home. They stood up for decent living conditions, assured leisure for the wage-earning class, the limitation of competition and other abuses of the profit system, and a frank facing of the race problem with the Christian conviction of equality. Such was the campaign that was spread across England by Dr. Temple and his colleagues.

The ideological purposes of the movement have been stated first because of their greater relevance to the theme of this study. There was also particular ecclesiastical reform in view, which was attained in 1920

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1. Dark, op. cit., p. 22.

and this achievement was accepted as the signal for the dissolution of the movement as an organized effort. The social and ethical and evangelistic emphases of the Movement were carried on by other groups already organized in the English Church. Up until 1920, all constitutional changes in the Church, all ecclesiastical legislation had to pass through the regular legislative channels of the Parliament, and this was both tedious and unnecessary. The leaders of the Life and Liberty Movement wanted freedom from the Parliament and self-government through a legislative group. This group, known as the National Assembly of the Church of England, was to prepare a docket of enactments for the Parliament, which would automatically pass it, without debate, and it would become legal for the Established Church upon receipt of the royal signature. It is significant that this National Assembly was to be democratic, in that it would include representation of the laity.

It is a tribute to the progressive elements in the English Church that these specific goals were achieved, and that the Church was stirred to pay attention to the social message which was preached. Even the "cautious" Archbishop of Canterbury was won over, partly by the astuteness of Dr. Temple.

Sidney Dark, in appraising the Life and Liberty Movement, feels that though the ecclesiastical change that was desired was achieved, there was no far-reaching spiritual revival, and that even the National Assembly is not truly democratic.<sup>1</sup> This is the judgment of a secular newspaperman, whose main interest as revealed by his writing is in social reform, and he is one who does not speak from the standpoint of a man of faith, but rather of a socialist, concerned with economic justice. Nevertheless we can accept the fact that the Movement did not do all that its authors had hoped.

William Temple was one of the most active leaders of the Movement and by his whole-hearted commitment to it he took his place with the forces of ecclesiastical reform spiritual revival and social justice, to the advance of which he bent his every effort then, and in the public career that followed.

#### E. Temple as a Servant of Society

##### 1. The Worker's Educational Association

For sixteen years, from 1908 to 1924, Dr. Temple was President of the Worker's Educational Associa-

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1. Dark, op. cit., p. 26

tion and he continued to be active in that group until his death. Labor in England was having its growing pains in the beginning of the Century. In America it is recently, within the last fifteen years that there have been significant advances made by organized labor. In England the process has gone on about a generation earlier. In the years following 1895 there were struggles for the right for bargaining collectively. The Labor party was just beginning to feel its potential strength in Parliament. The menace of Syndicalism had raised its head, a movement for the dispossession of the owners of industry by revolutionary syndicates of workers.

In such a situation Dr. Temple was willing to express himself on the side of Labor, and to take his place with them in their efforts to improve their conditions. He became a member of the Labor Party. An anonymous author described him as having the enthusiasm of a social reformer playing pool with settlement moppets.<sup>1</sup>

2. The Conference on Christian Politics, Economics and  
Citizenship.

While Temple was Bishop of Manchester he and several other prominent churchmen in the Midland area

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1. Current Biography, loc. cit.



called this Conference, to survey the problems of the industrial world, and to meet them with Christian solutions. It was a time of ominous portents. Sidney Dark calls it the Era of the Great Fear.<sup>1</sup> It was 1924, when the war boom had given way to a depression, and recovery had been slow. The army of unemployed was about one and a half million. The systems for unemployment insurance and old age pensions were taxed beyond their capacity, and State provided doles had begun. Labor was very restless, with many conflicts breaking out. Housing conditions were particularly bad, being insufficient and inferior. Dark, a socialist, calls this the "era of the great fear" and he supposes that this Conference and all similar moves for melioration were prompted by the uneasiness of the capitalists. It is equally just to say that Temple and his colleagues were motivated by a Christian conscience to deal with the needs of the time. Mr. Dark's evaluation of the conference is that "it dealt with particular problems and social evils rather than with analysis of the basic disorder of society, or the basic intrinsically right relation of the various functions of society--finance, production,

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1. Dark, op. cit., p. 27

distribution, culture, spirit, to one another."<sup>1</sup> Dark calls it an example of Church "ambulance work" since it does not go after the problem root and branch. Nevertheless it was a move in the right direction, and gave the Bishop a reputation throughout England for "liberal and progressive ecclesiastical and social ideas."<sup>2</sup>

### 3. Negotiations in the Coal Strike

In 1926 the unrest and tension between labor and its employers came to a head. Ever since the World War I when the mines and railroads were returned to private ownership, the miners and railroad employees were vociferous in their demands for improved conditions, for collective bargaining, and, as a long-range goal, for nationalization of their industries. Finally the coal miners and the railroad workers combined to persuade the Trade Union Movement to call a general strike. Every effort was put forth for conciliation. The House of Commons itself became an arbitrating board, before which the operators and workers were invited to speak their case.

Dr. Temple and several other bishops also took a hand in the matter and attempted to smooth negotiations.

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1. Dark, op. cit., p. 27
2. Current Biography, 823.

They justified their action thus:

"We had every right to exercise our influence to bring two groups to reason, who were bringing injury to themselves and society by continued conflict. We had a responsibility to try to secure a decision economically sound, with a minimum of bitterness and a maximum of good will."<sup>1</sup>

The bishops were no more successful than the others, and the General Strike was called.

The significance of this interposition on the part of the bishops is this, that they thereby asserted the right of the members of the clergy to use their efforts and prestige to bring to bear the Christian view point in matters of concern to the whole society.

#### 4. The Malvern Conference, 1941

In the midst of the "blitz" in January, 1941 William Temple, Bishop of York, and Rev. P. T. R. Kirk, Director of Industrial Christian Fellowship, called the Malvern Conference, the report of which bids fair to be one of the classic expressions of the present-day Church.<sup>2</sup> Twenty English bishops were present; the Archbishop of Canterbury was conspicuously absent.

Several questions had been proposed for discussion before the conference convened. They were assigned to individual experts in each field, and reports had

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1. Dark, op. cit.,

2. See appendix for full statement of the Malvern propositions.

been prepared.

1. Are the ends of capitalistic democracy false? What is the cause of our confusion and failure in social organization?

2. Why has international peace failed?

3. Is the Church preaching a message and a doctrine effective to reach modern man? <sup>1</sup>

The conclusions that the Malvern Conference offered to Christendom were definitely radical. Yet, Mr. Dark remarks that there "was more thinking about God" at Malvern than at many a church conclave.<sup>1</sup> These men were primarily concerned with principles, rather than program. Church inertia was condemned; Christian living in today's world was redefined; Christian "communism" was discussed, which implies different motives and a different organization for society. At Malvern Christianity was seen to have a message for society as well as for the individual.

In fearless forward-looking steps Malvern has shown the new direction taken by leaders in the English Church. It reaffirms the doctrine of God redeeming man, but it also asserts that the Church has a function to perform in judging society--condemning all in it that robs the human personality of its worth and of its opportunities for development. It pointed to the fundamental truth that Man is a child of God, and that those things

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1. Dark, op. cit., p.74

that detract from his dignity and worth--unemployment, bad housing, insecurity--must be dealt with by intelligent planning. The proceedings at Malvern were skillfully guided by Dr. Temple, and bear the impress of his thinking.

#### F. World War II

As he shouldered the responsibility of the leadership of the Anglican Church, in the midst of the war with Germany, Dr. Temple became more and more the popular religious leader of the people. As Churchill was to the nation politically, Archbishop Temple was in religious leadership. He did not shirk the demand that was put upon him to make the cataclysm of war understandable to Christians. He brought all of his vigorous powers of intellect and understanding to bear on the problem of this terrible evil. In his statements in magazines, and over the radio, Temple insists that this war, as any war, must be recognized as a judgment on all society. It shows us man's failure to order his life, individual, national and international, according to God's will. When the situation arises, due to our common sin, that one nation jeopardizes the peace and freedom of the world, it is the painful duty of a Christian nation to assume the "police-man's" function and discipline the offender. In any event, the Christian must see this effort of his nation as ultimately

one that is defending justice, and is prompted by love as it seeks the good of mankind.<sup>1</sup>

#### G. The Contribution of William Temple

Although it would be presumptuous to attempt to describe all that Archbishop Temple has meant to the English people, or what he means to the world Church, some of his salient contributions will be summarized under the headings, A sincere Christian, leader in the Anglican Church, leader in the Ecumenical Church, a Theologian, and a Social Thinker.

##### 1. A Sincere Christian.

Let it be said, first, that Archbishop Temple was primarily a Christian. This may seem to be a redundancy as applied to a Churchman. Not every man, however who holds place of high office or prestige in the Church today can be marked as "determined to know nothing among men save Christ Jesus, and Him crucified." Temple is not primarily a socialist, nor a reformer, nor a statesman fighting for justice and decency. He is a Christian, a slave of Jesus Christ. He feels the compulsion of the

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1. Cf. Temple, William: Thoughts in War Time, 1940  
The Hope of a New World, 1942  
A Conditional Justification of  
War, Pamphlet. 1939

love that God has shown to men in Christ, and this compels him to seek the welfare of his fellowmen. His first desire was to win men to his Lord, and his every effort was bent toward making that acceptance as real and meaningful as possible.

One of his colleagues, A. E. Baker, Canon of York confirms this picture of Dr. Temple in these words:

"The most fundamental thing to him is his faith in God as Christ reveals Him, dominating his mind, deeply coloring all his feeling, ruling his will... All his activities in the church, outside, in social service, teaching, all are part of his adoration of the great Lover of men."<sup>1</sup>

## 2. A Leader in the Anglican Church

The career of Archbishop Temple has been spent wholly within the framework of the Anglican Church. He was born in the bishop's house at Exeter. All his work has been in the schools and parishes of the Church of England. He is not blind to her faults, however, for he campaigned vigorously for reform and revival in the Life and Liberty Movement. He has consistently opposed the perpetuation of the feudal system in certain rents and financial grants which were awarded to the Church. He struggled continuously to make the Church more truly the minister of the people in spiritual things and their

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1. Baker, A. E., An Appreciation of William Temple, in The People's Archbishop, p. 118

leader in moral affairs. He opposed any lapse into the passive concepts of a sacramental clergy and in their place he worked for a Church in continual service to the total needs of the community. Although he was not out of sympathy with the "high church" leaders, the people consider Temple to be "low church."<sup>1</sup> The non-conformists were very favorable to the Archbishop.<sup>2</sup>

It is important for anyone studying Temple especially in dealing with the relation of the Church and society to remember that the Archbishop was speaking for an Established, or State Church. In the United States a church leader is more likely to be considered beyond his precinct when he preaches on social conditions because of our inherited idea of strict separation of Church and State. In England there is no such tradition. The Archbishop is a national personage, elected by Parliament and chosen by the King. The Church is a national institution and its leaders have the right to exert their prestige in the realm of political and economic problems. So for instance, Temple as a member of the House of Lords could advocate the retention of unemployment benefits.

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1. Current Biography, 1942, loc. cit.
2. Niebuhr, loc. cit.



### 3. A Leader of the Ecumenical Church

Archbishop Temple can by no means be reckoned a narrow denominationalist. He has always seen the world as the field, in which the Church universal in all its parts carries on the work of evangelization. He frequently mentions in his writings the obligations of the Church to be missionary-minded.

The story of how Dr. Temple became concerned about the world mission of the Church is told in the following paragraph from a letter by Henry Smith Leiper, Dr. Temple's colleague in the World Council of Churches:

"In 1910 when the World Missionary Conference at Edinburgh was planned, Dr. Mott sought to bring into it a number of influential younger men who were not delegates. He hit upon the plan of having them as ushers. One of these was William Temple. He was then, I think, about 29 years old. He told me himself that the impression made upon him there was so profound that it altered his life purposes."<sup>1</sup>

In 1928 Dr. Temple was chairman of the Jerusalem International Missionary Conference.

In 1937 he was prominent in the Oxford Conference on Life and Work, and in the same year he was Chairman of the Edinburgh Conference on Faith and Order.

It came as a natural consequence of his in-

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1. Leiper, Henry Smith: Personal Letter. The same letter bears this eloquent testimony from this one who was intimately associated with Dr. Temple, and whom he affectionately calls his "boss".

"Dr. Temple was a many-sided person of great penetration and mental power. But at the center of everything he thought and did was his simple loyalty to Christ Jesus and his determination to advance the ministry of the total Church in accord with the will of its Lord."

terest and activity that he was made the first President of the World Council of Churches, in 1942. "No one," says the editor of the Christian Century, "since Archbishop Söderbloom of Sweden has so completely symbolized and so effectively headed the organized effort to bring about understanding and cooperation among the divided forces of Christendom."<sup>1</sup>

#### 4. A Theologian

The writings of Dr. Temple have been an outstanding contribution to contemporary Christian thought. As Sidney Dark says, somewhat exuberantly, "he is intellectually unrivaled among contemporary Christian apologists."<sup>2</sup> In somewhat more restrained praise, the editor of the Christian Century refers to him as "a devout believer in the Christian faith and a profound competent theologian."<sup>3</sup> From his own contact with the philosophical works this writer concurs that for depth of thought, for clarity of expression, for faithfulness to the Bible and rigor of interpretation, Dr. Temple is a worthy successor to Anselm's chair at Canterbury.

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1. Christian Century, November 8, 1944, p. 1208
2. Dark, op. cit., p. 54.
3. Christian Century, loc. cit.

His most outstanding single work is "Nature, Man and God," the Gifford Lectures for 1932 -33. The seven hundred pages of this book, by the ablest arguments from science, metaphysics and logic, and psychology lead the reader to recognize the validity of natural religion, the possibility of revealed religion, and the utter reasonableness of Christ's Redemption. Temple in no way gives ground to the rationalist, or to the scientific positivist. What he does is to view the whole of human experience, and use logical argument to establish the validity of the Christian theistic world-view. With this point gained, it is shown, on pragmatic grounds, to be quite acceptable that there should be personal salvation through the Incarnation, and through the Cross. Though this proof seems to imply that God is inherent in the universe, Temple is far from being a monist. God is the transcendent, beyond history, and the pre-existent Creator of matter.

It is important to note that Temple never is content to leave his philosophy in the realm of the purely ideal or abstract. His illustrations, applications, and the steps of his logic are gathered from, and brought back to, human situations

Besides being a theologian and apologist, Dr. Temple was a Bible student and interpreter. Though his works are relatively few in this field, what he has written stands high in the estimation of scholars<sup>1</sup> because it is clear, and justly reflects apostolic Christianity.<sup>2</sup>

The fundamental emphases of Temple's theology are these:

1. The primacy of God, who reveals Himself in nature, in man, and above all, in the Incarnation.
2. The necessity of redemption, effected by the death of Christ, a moral redemption which we apply to ourselves as it works righteous desires in our hearts.
3. The reality of sin, which binds, limits and perverts human nature.
4. The fact of the Kingdom, the expression of God's character in human society, a potential ideal order which must ever be becoming, and which will never be realized in its fulness until that future time when God intervenes again in history.
5. The body of believers, who are citizens of the Kingdom, united by the Spirit of God in the Church.
6. The sacraments, a means of instruction and of grace.

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1. Niebuhr, Article in Nation, loc. cit.
2. Dr. Temple has written one expositional work, Readings in St. John's Gospel, in two volumes. Two chapters of great interpretive value are The Kingdom of God, Chapter I  
Christ the Truth, Chapter VII

## 5. Social Thinker

Although Dr. Temple's prominence could have been won by the brilliance of his intellectual accomplishments, the primary reason for his popularity and influence is his application of Christian principles to social problems.

As a critic he fearlessly denounced those motives and practices of modern industrial society that bring insecurity and misery to men. He asserted that because Christian principles have not had first place in the organization and motivation of society, there are the evils of chronic unemployment, bad housing, undernourishment, and inadequate educational opportunities. He exposed the fundamental dislocation of his society that had abundant resources and facilities yet allowed to go unmet great areas of human need. He was the spokesman for the Christian conscience of England.

Temple has done a great constructive work in leading the English Church to realize its own responsibility to meet social need. The Conferences at Birmingham and Malvern which he organized have clarified the social message of the Church. He himself took the lead in the statement of principles of the just social order. The little Penguin book, Christianity and the Social Order summarizes clearly and in remarkably brief form the law of God for human relations. It is not a doctrinaire

presentation, but has a human warmth and concreteness that makes it a veritable handbook of practical Christianity.

#### H. Summary

The life of Dr. Temple is an inspiring example of dedication, faith and service. He defended the gospel of Christ with brilliance unparalleled in our time; he was filled with the humility and earnestness and love that comes from fellowship with Christ. With unceasing vigor he demonstrated the relevance of the Christianity to the lives of men and to the life of society.

Belief and action were not separated in Dr. Temple. Because the love of God was real to him, he was driven to manifest that love in concrete service of the welfare of men. The purpose of this thesis is to show the vital connection of this faith with the social message of Dr. Temple. The following chapter will describe the content of that belief.

CHAPTER III  
THEOLOGICAL PRESUPPOSITIONS

## CHAPTER III

### THEOLOGICAL PRESUPPOSITIONS

#### A. Introduction

Any discussion of theology does well to remember the words attributed to Martin Luther, "True theology is practical. Speculative theology is of the devil." He meant that theology must deal altogether with human experience and be interpretive of life. It must have ethical implications as well.

The theology of Archbishop Temple stands approved in such a test. It deals directly with what we humans know of God, how we know it, and the difference this knowledge should make in our living. All of Dr. Temple's efforts for a social order that is just and humanitarian are due, finally, to his theological beliefs. His philosophy of life is theistic; the motivation of his conduct is love--a love for men inspired by God's love.

The following chapter will present the theology of Dr. Temple with some preliminary discussion of his approach. It will be shown how his anthropology--his view of man--is a consequence of his belief about God. Temple's general conclusions about the function and destiny of man are germane to an understanding of his social principles and will be discussed in this chapter.



The final section will contain an evaluation of Temple's theology on the basis of his use of the Bible and Biblical truth.

## B. Theology

### 1. Introductory

The life and work of William Temple might well be compared with that of Joshua, Moses' successor as leader of the Israelite people. Joshua was a military general, which Temple was not, but both were the spiritual guides of a great people during the struggle of a great warfare. Both came to the end of life, with the warfare nearly done, but the real establishment of the people in obedience to God just beginning. Joshua's charge to the people at the end of his life was, "Choose ye this day whom ye will serve--but as for me and my house, we will serve the Lord."

Such a charge implies that the leader who gives it has served God throughout life and found Him faithful. This was certainly true of Dr. Temple. The key to his life of thought and service is the fact that God was the governing factor of his life. He believed, and his belief was so vital, his love for God so sure, that God could dominate his surrendered self.

Dr. Temple would say that belief in God is the only basis of an altogether adequate philosophy

of life. All else that he writes or says is conditioned by this conviction: by the fact of God's existence, and of course, by the nature of that God. Before launching into a discussion of his theology, we must first find out how Dr. Temple arrives at this dogmatic conclusion, how he justifies it, and how he presents it to his readers.

## 2. Epistemology

The answer to the first question is one of epistemology, and may be stated under the two words, experience of faith, and reason.

The primacy of the experience of faith as man's way to know God is expressed in these words of Dr. Temple:

"That any particular event or series of events is truly the self-disclosure of God can never be proved; but it can be put to the test by whole-hearted experiment. If, as the experiment continues, the claim that in this event or that God is revealed finds vindication, then, though proof is out of the question, assurance becomes more intense and grounded in a wider range of experience."<sup>1</sup>

Dr. Temple is eager that religious experience be not considered as something spectacular, as ecstatic raptures, or visions. Most people do not have such things happen to them. God is real to them

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1. Temple, William: Nature, Man and God, p. 245

nonetheless, and makes His impact on them. Men are impelled by what they believe to be God's will; men are driven to prayer, and find it a communing of their own spirits with a greater Spirit; men live in what they believe to be God's presence. This is the proof of experience, to which Temple himself attests, and which has been the testimony of countless saints, known and unknown, throughout the history of the Church. Religious experience is universal, found in every culture and clime, and, though the content thereof may vary widely, men do recognize reality in spiritual things.

Dr. Temple relies, in the second place, on the reason of man as an avenue of the knowledge of God. Though reason cannot prove the tenets of theism, it can construct a philosophy in which the Christian theistic hypothesis can be shown to be the most likely explanation of reality. To this end Dr. Temple bends his efforts. His philosophy aims to take into account man, and his experience, and the material world and give an explanation for their existence. The explanation is in the existence of God.

This rationalistic approach is well-illustrated in Temple's book Christ the Truth. Although it claims to be a theological, not a philosophical volume, the first chapter, entitled "The Structure of Reality" presents a rational argument for God's existence. In the succeeding chapters the argument is corroborated by

the testimony of religious experience, without which it would remain a merely academic proposition. Nevertheless it is significant that the approach of reason should be presented first, before that of psychology, for Temple is rationalistic incurably. The universe can be understood, he says, and best understood in terms of God. The very fact of its existence argues a First Cause, and a purpose for creation. The fact that there are men, created beings with spiritual capacities argues the spiritual nature of the Creator, and argues against pure materialism. The fact that men recognize ideals, and that the values Truth, Beauty and Goodness are perceived by men argues that the Creator also perceives them and embodies them perfectly.

This is the key to Temple's thinking. All his conclusions proceed deductively from this hypothesis about ultimate Reality. From God's character we deduce the reason for man's existence. Man's destiny, and the laws that govern its achievement are also implied, and thus it is that Temple establishes his social principles on the ground of his theology.

### 3. The Nature of God.

The ultimate fact, for Temple, and that with which he begins, is the Creatorship of God.<sup>1</sup> All things exist as the result of His will, and for the effecting of His purpose. He once created the universe, and all material things because He willed to do so.<sup>2</sup> He continues in the relationship of Creator, because without Him to sustain it, there would be no Reality. God is the will that began it, the will that continues it; His principles underlie it and His purpose is to be ultimately fulfilled in it.<sup>3</sup> Moreover God is not merely an abstraction about the real material world; He is the pre-existent Cause of matter's existing.<sup>4</sup> Thus God is seen to be Spirit and a Person. God is shown to be a Person because personality is involved in the exercise of choice and in the expression of will. Both of these are seen in God's act of Creation. These are the premises on which Temple's system rests as he proceeds deductively from them.

God is not indifferent to the career of the world, or to the course of human history in the world. Rather He is still creating, working out His purposes in it.

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1. Temple, Christianity and the Social Order, p. 40
2. Temple, Christ the Truth, p. 16
3. Temple, Nature, Man and God, p. 301
4. Ibid., loc. cit.

As its Creator, God has given a law basic to the universe. His judgments are continually proving to men that to live out of harmony with the principles He has ordained cannot have any other result than disaster. The prophets of the Hebrew people were men of religious insight who were able to see that God's righteousness was immutable and that the character of life and of human relationships must conform to the nature He has prescribed, or be broken on the rocks of His judgment.<sup>1</sup>

The character of God is above all seen in the end product of His creation, man. God had a purpose in creating, as has been said, and man is the object of that purpose. Though he is of the created world, he has also a spirit and is a person. God has made man in His own image, for fellowship in the spirit with Himself.

Dr. Temple describes this metaphysics as a sacramental view of the universe.<sup>2</sup> It is diametrically opposed to scientific mechanism or to dialectical materialism, which deny theism and are Christianity's strongest competitors today. In contrast this view centers in God ---the Creator, the Spirit, constant, holy, almighty, and eternal,<sup>3</sup> Who rules according to His righteous will and

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1. Temple; Christ the Truth, p. 116
2. Ibid., p. 19
3. Ibid., p. 210

power, without Whom nothing exists, and for Whose purpose all exists. To call the universe "sacramental" is to place God at its center and His purpose as its goal. "Except the Creative will, everything exists to be the expression of God's will, the actualization of His values."<sup>1</sup> Man's relation to the sacramental universe is as its crown, because he alone appreciates the divine drama, and he alone can respond to God in fellowship.

"It is man who first rises to the question why is there a world at all. It is in man's appreciation of its value that the answer begins to appear: for the solution of the problem of existence is found in the experience of what is good. Thus the whole universe is created to reflect the manifold goodness of the Creator and to produce within itself beings who may share with the Creator His joys in the goodness of the created thing...The universe exists to reveal the goodness of God so far as it evolves intelligences capable of receiving the revelation."<sup>2</sup>

#### 4. Man and his Predicament

Man is the end purpose of Creation, the crowning work in God's universe. God made man because He, by what He is, is loving and actively seeking to express that love. He is Spirit and seeks fellowship with like spirits, which love and seek to express that love even as He does Himself.

Thus man is put at the center of God's

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1. Temple: Christ the Truth, p. 19
2. Ibid., p. 22, 23

purpose in the world. As Temple says,

"He made the world for value; this comes to actualization in man, and for what man can give Him--loyalty and obedience and even love--He cares more than for the splendor of the starry heavens or the delicacy of insects' wings."<sup>1</sup>

The highest function in the universe is the spiritual. Temple recognizes that man has a body as well as a soul, but he believes that in the case of man, as for all creation, the lesser exists for the greater. The material exists that the spiritual may exist. This view of the relationships in the universe very definitely presupposes God, and is absolutely incompatible with any sort of materialism, either theoretical or practical. Though the spirit depends on the material, it is prior to it; this is ultimately justified because it is in the will of God. So man was made in God's image. God most desires that man should fellowship with Him and give back to Him the love He has displayed in Creation.

The prerequisite of real fellowship and love is that that love be free and not forced. That is the kind of relationship that God seeks to establish with men. But freedom involves choice, and God made man free to choose whether he would love Him or not. The way was open to man for both--to love and fellowship and respond,

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1. Temple: Christ the Truth, p. 121



and, on the other hand, to repudiate God and the highest in his own nature. God never forces this decision on a human being.<sup>1</sup>

The simple observable fact about man is that he does not walk in humble dependence on God. His call to fellowship is rejected. His claim upon life as Creator and Friend is ignored. As Dr. Temple says,

"Man..has chosen a way that is not God's to pursue his own good. The evil or sin of the world culminates in the self-will of man, in whom most of all hitherto at least, the joy of creation was to be sought."<sup>2</sup>

In other words, men choose to be self-centered instead of God-centered. They seek their own advantage apart from God, with very little regard for the welfare of others. Temple uses as an illustration of this point the everyday experience of every man, of being the centre of the universe as he sees it with his eyes. Lines to the horizon radiate from him. Everything has meaning as it relates to him; he is god in his world. Education does not solve the problem. In terms of the illustration, education raises the individual onto a tower and extends the scope of his vision and his understanding but the fact remains that he considers himself the center of things and his own ultimate authority.

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1. Temple; Christ the Truth, p. 141.
2. Ibid., p. 121

This organization of life, however, runs counter to the best nature of man, and against his best interests as a person and in his relations with other people. The first result is lack of integration. As a person a man needs to be integrated and all his capacities and interest caught up in one comprehensive and ennobling purpose. Until such a resolution takes place there will be a continual conflict of interests within himself. What must happen is that a man must recognize God, not himself is the Ultimate, and that to recognize Him and seek His ways and submit to His will is the beginning of true integration.<sup>1</sup>

The second result of a self-centered existence is that men seek their own gratification often at the cost of the rights and the happiness of others. They do not consider what the effect of their conduct may have on other people. If they do consider, they may not care. Just as men have ignored God in their personal orientation, and lived for themselves, so in social relations, they have ignored their obligation to the welfare of the group and to those individuals with whom they meet. So men are willing to lie and cheat and even kill in order to achieve their goal. Most of our social ills

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1. Temple: Christianity and the Social Order, p. 46

are traceable to man's living for himself.

This is one reason why we have governments and law. There must be restraints imposed by the group that ungoverned selfishness on the part of some may be kept from harming others, that peace may be preserved, and that all the people may have the freedom within the law to pursue happiness. <sup>1</sup>

Dr. Temple insists that this is the realistic view of man, and any discussion of social systems must take this into account. Yet in the very saying of it he adds the one note of hope.

"Man is self-centered: but he always carries with him abundant proof that this is not the real truth of his nature. He has to his credit both capacities and achievements that could never be derived from self-interest. The image of God--the image of holiness and love--is still there, though defaced; it is the source of his aspirations; it is even through its defacement--the occasion of his perversity. It is capable of response to the Divine Image in its perfection if ever this can be presented to it. This is the glory of the Gospel. It enable man to see "the light of the knowledge of the glory of God in the face of Jesus Christ."<sup>2</sup>

##### 5. Jesus Christ, the Remedy

God's love for man was not to be frustrated by man's selfishness. He yearned yet for reconciliation

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1. Temple: Christianity and the Social Order, p. 46

2. Ibid., p. 44

and fellowship with His creature. God desired that His creation should yet fulfill the purpose of His will. To this end "he that was in the form of God counted not the being on equality with God a thing to be clung to, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross." Jesus Christ, and the fact of the Incarnation is pivotal in Dr. Temple's philosophy, theology and sociology. Christ is the final proof that God's will and God's love are the ultimate facts of the universe. Christ defines God's character authoritatively. Christ gives man his only true worth; because of Him man is shown to be the object of God's love, and the centre of His purpose, and not a sidereal sideshow on a blind alley in space.

The Jesus of history who walked the paths of Judaea and Galilee was truly God, the second Person of the Trinity. According to Dr. Temple, that God should reveal Himself in this way follows from His character. Being all-powerful, He is able to make Himself known; He desires to make Himself known, and man's rebellion is an occasion drastic enough to call for such Self-Revelation. He has come in Jesus Christ; the eternal has interposed itself in time; the infinite has taken on the bonds of mortality.

Temple establishes his belief in the God-head of Jesus on the testimony of the early Church. Those that knew Jesus and those who wrote about Him, as they interpreted their experience with Him came to believe that God had walked among them. So Paul in his Colossian letter and the author of the epistle to the Hebrews hold forth Christ as Him "in Whom dwelleth the fullness of the Godhead bodily." Such an utterance did not come at first, however. Christ did not announce Himself to be God to his disciples. That would have bewildered the monotheistic Jews who were his disciples and would have violated Jesus' own purpose, which was to win men into His Kingdom by the free choice of their hearts. The disciples had to be led through many experiences with Christ and gradually they saw that He was more than a man, but Teacher, Prophet, Messiah, Son of God. These were the confessions of the devotion of their hearts, though they were not fully aware of the significance of their words. Even Thomas' confession after the Resurrection, "My Lord and my God"--which Temple calls the substance of Christian theology--was a cry of devotion, and uttered without a full intellectual realization of its implications. In summary Temple says,

"Our faith in the Godhead of Jesus Christ does not rest chiefly on any single text or group of texts; it is a faith to which men found themselves irresistibly impelled by their growing spiritual experience as in the fellowship of the Holy Ghost they more and more deeply apprehended the grace of our Lord Jesus Christ and the love of God."<sup>1</sup>

The mission of Jesus in his teaching and life was to express the love of God and to win men to that love. His words showed us the God who is Father, Whose supreme characteristic is love, and whose justice is qualified by mercy to those who respond to Him. His life showed what the life of full trust and harmony with God could be. But, though Christ had represented the way of love before men in everything that he had taught and did, they rejected Him, and in rejecting Him they were rejecting God. Yet God's love did not end with the Revelation of Himself. It extended even to Redemption. Men because of sin were and are blind to God; Christ, perfect God and perfect Man made the sacrifice on the Cross to show men that God's love has no limit.

6. Redemption through the Cross of Love.

How then is man saved from his predicament? Is there any way that man can be shaken from his biased view of life and of reality? Dr. Temple believes that

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1. Temple: Christ the Truth, 133.

if a man is faced with the revelation of God in Christ, and accepts it with whole-hearted faith, and recognizes the full implications of the death of Christ on the Cross, he will be redeemed, rescued from his self-centeredness. He will be won to a life of companionship with the Lord. For it shows a man how much he is worth to God, that He should come to dwell among men, and more, should submit to the death of the Cross. It shows a man how God hates, and is hated by, the sin of the world, and yet how eager God is to bridge the gap caused by sin. When a man accepts that, life is changed. He lives no longer in terms of self, but in terms of God. Temple himself expresses it thus:

"Christ acts with the manifest authority of God. He is the creative word of God. In Him we are to see what is the purpose of God in making the world, and in making us.

"Remember, that Christianity is not, first and foremost, a religion; it is first and foremost a revelation. It comes before us chiefly not with a declaration of feelings we are to cultivate or thoughts we are to develop. It comes before us, first and foremost, with the announcement of what God is, as He is proved in what He has done.

"He comes before us, commanding us still, but not only commanding, pleading. He asks not only for our obedience, but for our sympathy; what He wants above all things else is our affection--that our desire may be to do what will please Him. We are to reach the point when we desire to do what pleases God for no reason beyond. We can do it in His fellowship, not without."<sup>1</sup>

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1. Temple: Christian Faith and Life, p. 34

Man's predicament, after all, is a question of motives and desires. Therefore God does not appeal to self-interest by a method of rewards and punishments, for that would not lift a man from his selfishness. "It must be by the stimulation of his generosity; it must be by self-sacrifice calling for self-sacrifice in answer."<sup>1</sup>

This is something of how Christ saves us, for,

"We are not left to conceive the all-embracing love of God as a general idea; we can call to mind the Agony of the Cross. There we see what selfishness means to God; and if evil means that to God, then God is not indifferent to evil. He displays His utter alienation from evil by showing us the pain it inflicts on Him. By His refusal to discriminate in His love, and by His surrender of Himself for men's evil passions to torment, He wins us to deserve His love and kills the evil passions in us."<sup>2</sup>

### C. The Ethical Implication of Redemption

#### 1. Personal

There are implications of the "drama of salvation" for the life of those that believe. This revelation in redemption calls for a life lived totally for God, through faith in Him, and in loving obedience to His commands. Faith is no pious hope, but a whole-hearted commitment of the whole of life to God. He

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1. Temple: Christ the Truth, §1216

2. Ibid., p. 220



becomes its dominant factor. His character of self-giving love becomes the ideal against which the believer must ever check his life. Every motive and desire is to be brought under God's control. He is indeed Lord of all, and His righteousness and love must be governing norms for our purposes and behavior.

For our God is a Person, Whom we know through Jesus Christ, and it is for love of Him, and because of what He has done for us, that we seek to bring the whole of life under His control. The fact is that,

"our worship of Jesus Christ is incomplete. The Church is firm, rightly firm, as I think, in upholding the full deity of Jesus Christ. But we do not go on to uphold what is inseparably bound up with this: His absolute authority over all parts of life. We don't turn to him, as we should as we read our news, or vote, so as to perceive what is his mind concerning the matter in hand...above all, even at the central core of our religious life we do not so entirely submit our natures to His influence that He may win us from self-centeredness--the source of war and all other human evil."<sup>1</sup>

Reverent companionship with Jesus Christ is the heart of personal ethics; no code, nor legal restrictions, nor appeal to the motives of fear and hope for reward, but the control that Jesus Christ exercises over a man willing to obey Him. This is the source of Christian ethical judgments. A man cannot harbor treacherous thoughts if he brings all his thinking into line with

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1. Temple: The Christian and the World Situation, Pamphlet

Jesus' Spirit. A man cannot disregard the welfare of other men if he realizes that they are also men precious in the sight of his Lord, and of equal value with himself.

As Dr. Temple says, we are indifferent to the crying need for social reform, and then we have the impertinence and audacity to claim our redemption by the blood of Christ. We cannot say that Christ is the Redeemer of the world and the Revealer of a new way of life and then show by our actions we believe Him to be no remedy for social evils of the day.<sup>1</sup>

## 2. Worship and Ethics

There is no wonder in the fact that Dr. Temple considers worship the primary duty of man. A man must continually take time to come into attunement with God, to meditate on His character, to seek His will for his personal life, and to understand His program for the world. Ideally a man should have God constantly in his thought, but since that cannot be, for a man cannot help concentrate his energies and attention on the business of life, he must preserve times for the public and private worship of God. Thus the relation of love and trust and obedience will be kept alive.<sup>1</sup>

Worship should include all of life, every-

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1. Temple: Church and Nation, p. 86

where.<sup>1</sup> It provides the "focussing points of sustaining and directing energy for the worshippers whole life."<sup>2</sup>

"Churchmen, before they are citizens, recognize that their highest duty and privilege is to worship God, made known in Jesus Christ, to quicken their consciences by His holiness, to feed their minds on His truth, to purify their imaginations by His beauty, to open their hearts to His love, to submit their wills, to His purpose. Worship includes all these elements. Worship so understood is the activity whereby and wherein men become more fully incorporated into the Body of Christ."<sup>3</sup>

Worship is also the most practical thing in life. In the pages that follow the last quotation, Dr. Temple goes on to say that the cure for unemployment is to be found in worship, for the true worshipper will make his Christian devotion tell in his business, his politics, and his social interests. He will recognize how prone he is to selfishness, how far short he comes of what God rightly expects. He will commit himself to God's way of life, which places human values above profits, cooperation for the service of men above rivalry and exploitation.

### 3. Vocation and Ethics.

The one aspect of the Christian's life is worship. The other is vocation. It is the natural conclusion about a God-dominated life, that the choice of a life

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1. Temple: Christ the Truth, p. 44
2. Temple: Citizen and Churchman, p. 100
3. Ibid., loc. cit.

work must be made in the light of what God would have us do, as well as in the light of our inclinations and talents. His Kingdom is served by men and women in every walk of life but only in so far as they have chosen their work and continue to consider it as the place where they can be servants of God and servants of the common good. To choose a profession primarily because it is more lucrative or more enjoyable is to withhold part of life from God and is as much as sin against Him as to break one of His commandments.<sup>1</sup>

#### D. Evaluation of Method and of Use of Bible

Little has been said in this paper as to Temple's approach to these the basic doctrines of the Christian faith, which Temple believes must be the foundation of any satisfactory philosophy of life. His approach is through the Bible, and by philosophy and psychology. The conception he has of God is harmonious with that found in the Old and New Testaments. The question to be answered is, to what extent does Dr. Temple derive this theology from the Bible. A man may take a position that is rightly judged Biblical, yet not arrive at it on the basis of Bible study.

Temple makes relatively sparing use of the

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1. Temple: Christian Faith and Life, p. 36

Old Testament in his writings. He holds that the Hebrew poets and prophets had a particularly clear sense of God and His demands on the human race. God for them was holy, righteous, and King of the universe. Jesus, however, profoundly modified the content of these terms.<sup>1</sup> Those concepts that may be called basic in the Old Testament are included in his theology. As Dr. Albert Wyckoff presents them in his lectures on the Old Testament and Modern Psychology, these concepts are God as Creator, Covenant Maker, Deliverer, Law Giver, Sin Forgiver, Messiah Sender. Temple's emphasis on God as Creator has been demonstrated. That he recognizes God as Covenanter and Deliverer is seen in this quotation in his chapter on "The Godhead of Jesus;" we read in the record how by special experiences, both spiritual and external, a people had been prepared to witness the divine act of the Incarnation."<sup>2</sup> Here too we note the concept of Messiah Sender, and implied in it, of Sin Forgiver. Temple has great respect for the Old Testament legislation, for it embodied in a practical code those principles of society which are derived from a religious view of man.<sup>3</sup>

Temple's use of the New Testament is even

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1. Temple: Christ the Truth, p. 210

2. Ibid., 126

3. Cf. Temple: Christianity and the Social Order pp. 26, 32

more important to his theology. His definition of God and God's purpose requires revelation and that Divine act of Revelation is the Incarnation. "The record of that divine act is the story of the Birth, Life, Death, Resurrection, and Ascension of Jesus of Nazareth, and the consequent coming of the Holy Spirit."<sup>1</sup>

Dr. Temple's use of the New Testament may be called devoutly intelligent. Especially is this so in his exposition of the experiences of the disciples, and the picture drawn for us of Christ. By the application of psychological principles Temple establishes the validity of these narratives, in a day when "debunking the supernatural" had become so popular. Temple maintains that the only way we can account for the reactions recorded is to admit the uniqueness of Christ.

The heart of New Testament theology for Temple is this: "the flint of experience striking against the Rock of the historic Christ."<sup>2</sup> This gives authority to the New Testament concepts, and it is such a contact that alone can give the spark of authority to religion to day. Thus Temple shows himself to be a faithful interpreter of New Testament experience.

Although the concepts of the New Testament

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1. Temple; Christ the Truth, p. 125
2. Harnack, quoted by Dr. Paul Warren in address at the Biblical Seminary in New York

are basic to Temple's thought, his approach is rather philosophical than Biblical. He uses the experience disclosed in the Bible--and the Incarnate Word, Jesus, as revealed in the pages of the New Testament as his authority. It is the truth in the Bible rather than the Bible as truth that Temple emphasizes.

In his presentation and approach Temple is inclined to be rationalistic. He believes that God, and His work in the universe and His purpose for man are to be rationally conceived and understood. There is an explanation for existence and for the necessity of faith, which can be plainly set forth and grasped by men's minds. That does not take away from the wonder of religious devotion. It increases it as we see God far beyond our full comprehension, yet able to be understood in His workings. The blind faith of one like Kierkegaard would seem to Temple an abdication of part of the function of man. Reason gives the great doctrines of the faith and the vital elements of Christian experience even more validity than before. Man can see that such things are part of a reasonable explanation of life.

So Temple's literary efforts have been bent in this direction. For instance, in "Mens Creatrix" he tries to set out a philosophical view of man without any deliberate reference to Christian revelation or experience and then to show that the Incarnation is in fact that which

supplies the one great need of philosophy. In Christ the Truth the same method is pursued. Although he claims not to be presenting a "philosophical approach to belief in God"<sup>1</sup> he explains theistic belief by means of an analysis of an human interpretation of the universe and its cause for being.

With regard to the ethical aspect of devotion, Temple says that love and service to men comes as a natural fruit of fellowship with the all-loving God. Not fear of punishment, nor striving after perfection according to a legal standard can produce Christian behavior; it comes as the spontaneous overflow to others of Christian character, from desires and attitudes controlled by the Spirit of Christ within as the Master of our hearts.

That this is truly Biblical may be seen in these parallel thoughts from Paul, in the letter to the Colossians:

"If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth...Put on therefore, as God's elect, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another and forgiving each other; if any man have a complaint against any, even as the Lord forgave you, so also do ye; and above all these things put on love which is the bond of perfectness..And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

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1. Temple: Christ the Truth, Preface, vii.



For the truth of the experience of companionship with Jesus we have the testimony of every believer that, though not having seen Him, we love Him. For the practical manifestation of the ethic of Jesus one might cite Archbishop Temple himself, for his unquenchable zeal to see injustice righted and all men given the opportunity for happy growth in a Christian society.

#### E. Summary

The aim of this chapter has been to show the theological beliefs of Dr. Temple and to mention briefly their relevance to social philosophy.

First it was shown how Temple begins with his view of God as Creator and Sustainer of the universe. Philosophically this is the foundation of all that follows because it underlies whatever else may be said about God. It gives authority to God's law, as men perceive it speaking to their consciences, and as it is revealed in the Bible. It shows that God has a purpose for the universe and man's duty and advantage is to discover and pursue it.

Following from the Creatorship of God is man the creature. He is the climax of Creation, because he is made in the image of God. He is made for fellowship with God. But man has fallen from his high station, by repudiating God and choosing to live for himself.

God's great love is shown in His answer to the human situation. He came into history to win men back to Himself, and accepted mortal flesh and gave his life that the Reign of God might begin in human hearts. Sin conspired against Him, and God, to show His enmity for sin made His greatest appeal to men, by submitting to the Cross. This is Redemption; men's wills are won by Christ, and they are turned from sin and enabled to love Him.

The real function of man is fulfilled when he recognizes God as supreme, and by the fellowship of love which is called worship, he draws the inspiration and purpose to live in service and friendship to his fellowman.

The chapter was concluded with a statement of Dr. Temple's use of the Bible which was described as faithful to the experience and truth there taught. It was also noted that Dr. Temple has made use of the rationalistic approach in presenting truth.

CHAPTER IV

THE SOCIAL PRINCIPLES OF WILLIAM TEMPLE

## CHAPTER IV

### THE SOCIAL PRINCIPLES OF WILLIAM TEMPLE

#### A. Introduction

One of the tests that may legitimately be applied to any teaching is that applied by Christ, "By their fruits ye shall know them." All too often men have mouthed fine thoughts yet have been blind to the implications of their philosophy, or they have been unwilling to make the application of it. Unfortunately Christians have been among the offenders, and Christ, though professed by their lips, has been denied in their lives.

In the previous chapter Dr. Temple has been seen to affirm the creeds of the Church wholeheartedly, and brought to their defense an apologetic of monumental scope and great logical force.

What imperatives does he draw from this theology for the social relations of men? These are what Dr. Temple calls derivative social principles,<sup>1</sup> and in each case, as the principle is presented in the following chapter, it will be shown how he derives them from the fundamental tenets set forth in the previous chapter. Dr. Temple

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1. Temple: Christianity and the Social Order, p. 44

believes that it is the violation of these principles that gives rise to the abuses in modern society, which are contrary to the Christian ideal of human brotherhood.

For Dr. Temple maintains that all of life is involved in the term "religious." The power of God extends to the social relations of man as well as to his individual self, and, for a full religious life, the society in which he lives must be converted also from selfishness to the way of love.

The concluding portion of this chapter will be a statement as to the relation of the State and the Church in a Christian social order.

#### B. The Question of Absolutes in Social Philosophy

Before launching into a discussion of the principles that must govern a Christian social order, it is necessary to point out that they are derived principles; they take their force and validity from the tenets of a Christian philosophy of life; they depend, in the final analysis, on the Christian conception of God.

Not all social philosophers admit that there is an absolute to rule in human affairs. The social

philosophy that has been in vogue in America for the last generations, pragmatism, has as its goal the welfare of the group as the group itself may decide the definition of the "best" for itself. It admits no absolute beyond the community and its decrees. In the hands of enlightened individuals, such an anchorless society might be beneficent enough, but inherent in it are three serious deficiencies. It lacks an external standard against which its laws may be measured; it has no inspiration for ideals beyond itself; it does not recognize the full stature of man as a spiritual being, as a child of God.

For Dr. Temple there is an absolute, in individual life and corporate life, and that absolute is God. There will be countless other ways in which Dr. Temple's theology is basic to his social message, but in this statement the connection has been directly and simply expressed. Man truly finds himself when he finds God; he fulfills the highest function when he responds in love and obedience to Him. A society of men will come the closest to being what it should be when those who make it up are doing God's will, and when the ideals of the whole group inspire devotion and service to Him. Dr. Temple's philosophy puts worship at the center of life. What a man

his worships determines what he will become and how he will act among men. If a man gives himself to God as we see Him in Jesus Christ, he will be devoted to the loving and self-giving God, and he will seek that same spirit for his own life. The love that is devoted to God, of a man's heart, mind, soul and strength, becomes in human affairs, love of one's neighbor as of oneself.<sup>1</sup>

Temple is as realistic in his thinking about society as he is in his concept of individual man. He does not suppose that any ideal situation can ever develop among men. Nor does he suppose that certain acts of legislation will be able to enforce brotherhood. Men are for the most part selfish and given to seeking their own ends. It is in social relationships that such motives have especially tragic consequences. Most of the evils of our society are the direct result of man's deliberate effort to acquire much gain for himself without regard for the happiness of others.

The ultimate solution, Dr. Temple suggests is the religious one. Men must have their center of "gravity" changed, and be dominated no longer by the desires of self, but rather by the love for God. It is only as individuals have their motivation changed by Christ's love to Christ-like living, that the world will draw any closer to a Christian social order. That is

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1. Temple: Christ the Truth, p. 53

why Dr. Temple believes the main task of the Church is evangelism, reaching individuals for Christ.<sup>1</sup>

It is very true also, that the ultimate solution will never be fully achieved. Evangelism is a job that is continually to be done.<sup>2</sup> So, in setting up Christian social principles Dr. Temple does not assume they are for perfect Christians living in exemplary unselfishness but for a society including them, along with a great number of Christians who are less obedient to the demand of God's love in their lives, along with a greater number who are yet living apart from Christ, and unto themselves, and of course, the actual rebels against God and society. Christian social principles, to be applicable to human life, must recognize the true nature of man; his sin, his instincts, drives, desires, failings and potentialities. Temple takes into account the truths about man that psychology and experience reveal, --his naturally social nature, his desire for security, the tendency to social irresponsibility as well as the altruistic motives.

Principles for the guidance of society, if they are to be Christian, must also be concerned with man's highest end--finding God and doing His will. We

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1. Temple: Christianity and the Social Order, p. 46  
2. Ibid., p. 47



are reminded of the analogy Aristotle uses: if a knife is kept from cutting, or the race-horse from running, wherein have we either knife or race-horse? Similarly if a man be kept from his highest function, either by the overt or unconscious pressure of society, that society falls short of being the best. At the very least a man must be safeguarded his opportunity to seek God as we will, and if by it ideals and institutions a social order points men to godly living it comes closest to serving them best.<sup>1</sup>

The assumption of these preceding paragraphs has been that a society ordered on Christian principles would be the most desirable. Dr. Temple defends this assumption by three proofs: that of theology, that of the Christian ethic, and that of the failure of social systems not based on Christian principles.

The proof from theology is a continuation of the deductive reasoning that plays such an important part in his conclusion about God and man. If we grant that God has made all things, and that man is the crown of creation, made for fellowship with his Maker, then all things are important relative to that end. All human life is, or

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1. Temple: Christianity and the Social Order, p. 70

should be, consecrate, and the institutions and ideals of society should serve man's highest good, his religious life. This does not mean that all the world is to become a Church, if that word has a sombre and lifeless connotation, but rather that all the activities of life including the very simplest, such as eating or digging, are seen to be hallowed, a service to God.<sup>1</sup>

Second, Christianity has ethical implications which far transcend any secular ethic, and on this pragmatic test, if you please, the Christian social principles embodying the ethic of Christ should be observed. The Christian motives are not self, but service; not greed but love, however incompletely they may be manifested by individual Christians.

Finally, Christian social principles recommend themselves because secular social principles have so miserably failed to produce a decent kind of world. The most obvious needs of many men go unsatisfied in an economy of abundance. Food, clothing and shelter are not available to all, and the blame rests on a system that has been based on principles other than Christian.<sup>2</sup>

Christian social principles are not, as we shall see, pious abstractions and hopes. They are an

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1. Temple; Christ the Truth, p. 44

2. : Christianity and the Social Order, p. 59

alternative way of ordering human life; a different basis for legislation and institutions. They are without begging the question, God's way for human affairs.

### **G. Derivative Social Principles**

#### **1. Freedom**

"The fundamental Christian social principle is that of liberty, the principle of respect for personality in all men."<sup>1</sup> So Dr. Temple writes in 1933 when the world was plunged into its worst economic depression and democracy was being challenged as ineffectual by the more "effectual" totalitarian states. The ten years of struggle that followed served only to strengthen his faith in the democratic principle because for him it is more deeply based on a theological truth about man. So in 1943 he re-states, "the primary principle of Christian ethics and Christian politics must be respect for every person simply as a person; each has a worth absolutely independent of all

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1. Temple: Essays on Christian Politics, pl 18

usefulness to society."<sup>1</sup>

Dr. Temple does not make these assertions on the basis of a humanistic view of man. They follow for him from the Fatherhood of God.<sup>3</sup> A man's value, whatever else it may be, is his value to God. As we have seen, Temple considers the creation of man as God's purpose in creation, and man's destiny to be fellowship with God. God places supreme value on man, But the greatest testimony to the worth of the individual is that God, in the Son, should have endured the Cross for man's salvation that he might be won back to God.

"Every degraded wretch of whom society despairs is a soul that God created as the object of His love and died to win to loving fellowship with Himself."<sup>2</sup>

The corollary of the belief in the prime worth of the individual is his right to freedom. For personality is developed by the making of choices and in the acceptance of responsibility and in the making and executing of plans. The Opportunity for

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1. Temple: Christianity and the Social Order, p. 45

2. Ibid., p. 47

3. Ibid., p. 45

deliberate choice---freedom, is the right of every child of God.

God Himself observes this principle. He does not violate personality, but awaits man's free choice, because the true development of man into his very best self is by free choice. God's Kingdom is established in men's hearts as they choose to respond to His love. In more than one of his volumes, Dr. Temple adduces in proof of this the example of Christ<sup>1</sup>. Though He was the Lord of All and could with great display and convincing show

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1. Temple: Christianity and the Social Order, p. 47. It is interesting to note that in this book on social order, the following should appear:

"Christ's respect for the freedom of personal choice was absolute. He would neither bribe nor coerce men to become his followers. Judas must be allowed to betray Him if he is so determined. Not even to save a man from that will the Lord override his freedom. For on freedom all spiritual life utterly depends."

have proven His power, yet he presented Himself to men to be accepted or rejected on the basis of unforced love.<sup>1</sup>

Until recently this principle had been granted by democratic countries, but its basis had not been recognized.<sup>2</sup> It is only since the totalitarian powers have arisen to challenge it that we have been driven to its theological basis. Apart from God the individual has no more right than he can force with his own might. In the case of the totalitarian states, the right of the individual is taken by the tyrant, though he may require it in the name of an ideal--such as the Fatherland, or the Communist Party. The individual becomes a means to the end of the leader of of the idealization.

Temple's insistence on this principle warns against the acceptance of political policies that are merely "expedient" for the achievement of legitimate ends. If they violate this principle they are wrong. Men should be free in the broadest sense, to meet the situations of life, and deal with them as intelligent beings, responsible unto God. Thus Dr. Temple, though publicized as a supporter of socialism, because of his progressive social ideas, maintains that socialism fails as a system at this point. Despite its humanitarian aims, it unduly limits human freedom. Its

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1. Temple: Christianity and the Social Order, p. 47

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purposes are praiseworthy--the satisfaction of human need, but it tends to frustrate man's highest spiritual function--the development of personality through choice. Material ends are made primary instead of secondary.

Dr. Temple does not suppose that the freedom granted by democracy will be un abused. When freedom is given to men, the risk is that men will use it for selfish ends that imperil the happiness and fulfillment of other personalities. In fact, this is seen to be true in many contemporary situations, where men, consciously or not, take advantage of their freedom to the hurt of others in the community. Especially is this true in the complex inter-relations of a modern industrial society where the indifference of a few individuals to human values may affect a whole community adversely and cause even nationwide repercussions.

## 2. Fellowship

The second principle of society that must govern our thinking about the social order if it is to be a Christian society is summed up in the word Fellowship.<sup>1</sup>

No man can hope to live in isolation. He begins life as part of a family. His development takes place as a result of the many influences, most of them people,

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1. Temple: Christianity and the Social Order, p. 47

that affect his early life. As an adult he is part of a society which is markedly interdependent. Man is by nature social; he neither wants to, nor could he live outside of society.<sup>1</sup>

Man's continued development as a person depends on his being a functioning part of social groups.<sup>2</sup> The most basic group is the family. It is in these most intimate relationships of parent and child, husband and wife, that life develops by decisions of mutual love and sacrifice, to a character that is stable and guided by high purpose. There are other groupings--Churches, Trade Unions, Athletic Clubs, professional associations, schools--that fulfill the natural desire for fellowship. Men become engaged in these social units, accepting responsibility and receiving benefits, and making choices that broaden and direct their lives.

The National State is one of these groupings, the largest, except as men think of themselves as citizens of the world. But the State must recognize these local groupings, and that especially the family must be safeguarded, as those units of intimate fellowship in which man develops, expresses himself, and makes an intelligent contribution to the well being of others.<sup>3</sup>

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1. Temple: Christianity and the Social Order, p. 47
2. : Christ the Truth, pp. 64,65
3. : Christianity and the Social Order, p. 49



This principle emphasizes man's place as a member of society, and is important because it balances that of freedom. It limits the excesses permitted by freedom, and gives it direction. For "no individual is entitled to use his liberty for his own advantage only, but should exercise it in the spirit of fellowship."<sup>1</sup> The principle of fellowship involves a personal and social philosophy of life. It establishes cooperation as a standard for behavior and policy. Cooperation as a motive is not an ideal toward which we move; it is a reality and only because it is not more fully recognized and obeyed is it that there is disruption, especially in the economic field. That cooperation is natural to society is shown in the interdependence of industrial life; the many needs of modern man are supplied by the cooperation of a thousand and one industries, made up of the owners of capital, managers and workmen, using in their work the products of many foreign countries. When any one of these factors cease to cooperate, industry breaks down. Competition has its place in industry, as in all of life. It is the natural desire to excel. But in Christian society cooperation is uppermost, exercising a check on competition, and making it a competition toward the end of better service for the community.<sup>2</sup>

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1. Temple: Christ the Truth, p. 243
2. Ibid., loc. cit.

### 3. Service

The third principle that must govern the institutions and life of a society is Service.<sup>1</sup> This has already been suggested in the preceding illustration. Serving the good of others provides the supreme motive of the Christian society. This is the challenging purpose toward which the whole society may be organized. Totalitarian societies are directed toward the glorification of the national ideal, or the aggrandisement of the State. Democracies, on the other hand, have prized the individual and his freedom above the State, with the unfortunate result, sometimes, that such freedom is undirected. Absence of restraint has meant boredom and futility. Freedom that is dynamic is freedom with direction.

The motive of service should qualify the thinking of the individual in relation to his life and work. A man in choosing a vocation should not think primarily of his own gain, but of the constructive part he will play in society.<sup>2</sup> A job must be a livelihood, but it must also be considered as an opportunity for making a useful contribution to the total good of the community. In doing his daily task a man should be able to feel and made to know, that his faithful performance of it is a service

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1. Temple: Christianity and the Social Order, p. 51

2. Ibid., p. 52

to the community. An individual can and should feel in his vocation that he is honoring God, which, according to Dr. Temple, is man's primary duty and privilege.

Only when the whole society and the individuals that constitute it make service the prime and honored motive of life, is it likely that a true Christian order will maintain. It is because other motives than these have reigned in men's minds, and have been held up for emulation, that our society shows such serious signs of disintegration.

#### 4. The Natural Order

Any society based on other principles than these is running counter to the intention of God for the world and for men in the world. Sooner or later it will be judged and will founder on the rocks of outraged human personalities and thwarted men.<sup>1</sup> If freedom be denied, there will result either a shriveled political and social life, as happened to Spain in the 17th Century, or a revolution, as in France. If fellowship in the family and other social groupings is thwarted, men will be that much less truly men. If another standard be raised beside that of service, economic dislocation results.<sup>2</sup>

This "intention of God" which must not be thwarted, Dr. Temple calls the Natural Order. The term

1. Temple: Christ the Truth , p. 243  
2. Ibid.,: loc. cit.

has nothing to do with the natural sciences, but is borrowed from medieval philosophers who used it to mean "The proper function of a human activity as apprehended by a consideration of its own nature."<sup>1</sup> To view society as a "natural order" in which each activity has a "proper" function presupposes certain objectives and standards. An activity is only proper in a society that has certain purposes, which in the case of the Christian view, is the establishment of the righteous Kingdom of God. In terms of this purpose a priority is established for human activities. Industrial production, or luxury trades, or housing have a relationship to each other as they fulfill their own function, and as together, they meet the needs of human life. They are limited to their function, beyond which they trespass to the detriment of the whole society.

##### 5. Sacrifice

The Christian brings a fourth principle of action to human relationships--that of Sacrifice?<sup>2</sup> This is the power that alone will win a new day in society. Men cannot be forced to be good, and to seek their neighbor's welfare or to respect his personality above all else. Those are motives that are not legislated; they grow out of the,

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1. Temple: Christianity and the Social Order, p. 54
2. : Christ the Truth, p. 245 -247

heart.

Thus sacrifice is at the heart of the effort to evangelize the world, and also the heart of true social harmony. So Christ wins men. Christians must be willing to carry their cross, for the Master's sake, and forego, and forgive as He did that His Kingdom may win its way into other human hearts.

Sacrifice goes beyond service. No doubt service as a dominant motive in the hearts of men and in the policy of corporations would solve a great number of problems in modern society. But service is not enough. Many of the problems of society will be solved only by the willingness to sacrifice. There are the problems of unmet need, which will be met only by those with the spirit of the "second mile" who do not look for reward by give wholeheartedly of energy and love for the sake of human happiness. Only such a spirit will reach the rebel in society. Only such self-giving will do the jobs that no one else wants to do, but which must be done if human need is to be met.

The willingness to sacrifice must also be part of a Christian's attitude toward life. There are many situations where the course of duty may run counter to that which most appeals. There are times too when the equally legitimate plans of two individuals or groups conflict, and one or the other, for the sake of harmony must be willing to give way. Until this world and the men in it are

perfect, it is only by the acceptance of such principles, God's way, that a society can become a Christian order and human life be safer and happier.

Applied to industry this means that labor would be willing at times to forego its rights, for the sake of the good of the community, and capital might be won by their willingness to sacrifice. It means that in the international arena nations must be willing to sacrifice gain and prestige and be ready to suffer loss rather than be an aggressor, that the world situation may be redeemed, and peace maintained.

"---But this puts off forever all hope of solution. You are impracticable. You are a dreamer--"

"---If so, then Christ was a deluded fanatic, and His religion a fraud."

"---But what you propose is impossible. You cannot alter human nature."

"---No, but God can, and Christ was born and died and rose again and sent the Holy Spirit to do that very thing."<sup>1</sup>

#### D. The Criticism of Modern Society

These three principles, respect for human personality as expressed in the safeguard of individual freedom, the principle of membership in the group, and the motive of

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1. Temple: Essays on Christian Politics, p. 18

service and sacrifice, are the bases of a Christian organization of society. These are derived from a belief that man stands in relation to God as child to father.

These principles also provide a basis of criticism for existing conditions in society, and suggest ways in which it, in its laws, economic organization and ideals can be more successful. For modern industrial society has failed in certain signal areas. It has produced the problems of unemployment, undernourishment, bad housing, insufficient education, despite the fact that the factors of production have capacity fully adequate to meet the need. The most basic material needs of men are not being met, and the spiritual life of men and the nation suffers. Dr. Temple believes this failure is due to the disregard of the principles of a Christian society.<sup>1</sup> Other principles than those of the sacredness of personality and service have been given priority. Thus God's intended order does not maintain and the breakdown that is inevitable has manifested itself.

1. The Profit Motive - A failure in philosophy

The fundamental philosophy of modern capitalism has put profits before personality and the goal of individual gain before the service of the community.

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1. Temple: Christianity and the Social Order, p. 60

There is "nothing wrong with profits as such. It has always been recognized that both producer and trader are entitled to a profit as their own means of livelihood, which they have earned by their service to the community."<sup>1</sup> It is when the profit motive usurps first place, and production exists for gain, rather than existing for consumption, that human values are subverted.<sup>2</sup> Then the consumer becomes a means rather than the end, and in the scramble for profits the welfare of the consumer is ignored.

When the making of profits is foremost, service as a motive takes second place. Priority is given to things rather than to human personality. The priority God intended for a man's life--love of his neighbor--is replaced by love of himself. This is the fundamental atheism of Western society--an attitude which opposes the law of God for human relations.

## 2. Ideals of success - a failure in philosophy

This has been the philosophy of Western economic life, held out as the practical way to success and achievement. It has not been explicitly preached, for the Christian ethic still has the lipservice of men, but the judgment of men, in ways more pronounced than preaching, proclaims a business career far more practical than a

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1. Temple: Christianity and the Social Order, p. 60
2. : Christ the Truth, p. 244



career of service; success is measured in the money earned, the power gained, and only incidentally in the service rendered. This is the education in values that modern society tends to give its youth. In formal schooling, and in the far more influential arena of every-day life, the goals set up are material, rather than spiritual, and they center in individual gain rather than in vocations for service. <sup>1</sup>

It is plain that such ideals run contrary to those that Temple believes must govern Christian social relations. Such thinking is anti-social in its consequences. It is because these motives govern industrial society, and not motives of social welfare, that the serious dislocations of modern times have arisen: unemployment, the conflict of capital and labor, economic warfare between nations.

The emphasis of this discussion has been on economics because it is in this realm that the sin of selfishness has such serious consequences. In Britain and America a large measure of political freedom has been guaranteed to the people. There is the opportunity for all to vote and express themselves--men and women, rich and poor. But the bulk of a man's time is not spent in exercising his franchise, but in earning his living. The failure of men in their economic relations to obey the order God intended

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1. Temple: Christianity and the Social Order, p. 20

them to fulfill--the function of service--has had drastic consequences, which affect not only its victims, but the whole society.

### 3. Failure in practice: Unemployment

One of the most notable failures of Western capitalism has been Unemployment. The fact that men could be without work in a world of abundant resources, and in an economy that has the most efficient organization technically that the world has every known shows that the fault lies in the area of policy and purpose. These are manifestly out of harmony with the Christian principles Dr. Temple sets forth. Unemployment comes, he says, as a cumulative result of organizing production for profit rather than for the satisfaction of human need. Not only in its cause, but in its effects unemployment violates every principle that safeguards human personality.

The most obvious effect of unemployment is deprivation. A man's purchasing power is curtailed or cut off. He cannot have the things he needs for himself or his family. The result is undernourishment and disease. Although the government has shouldered the responsibility of supplying the bodily needs of those without work, in England and America, for instance, it can provide little more than subsistence, and often such aid is not immediately forthcoming. So men and their families go without the necessities

of life. Their bodies are weakened and their ability to live and act normally is impaired. "Unemployment produces enfeebled bodies, embittered minds, and irritable spirits."<sup>1</sup>

The most serious effect of unemployment is that "it creates in the unemployed a sense that they have fallen out of the common life."<sup>2</sup> They feel they are not wanted, that there is no place for them to serve in society. Especially is this true where the unemployment has continued over a long period of time. Even when the government provides him with food and shelter, the man who is unemployed is not contributing to society and has a feeling of futility. He becomes either "a contented loafer, or an embittered self-seeker."<sup>3</sup>

As has been said, the fact that chronic unemployment can prevail in modern society is a sign that it is not properly organized and integrated. The disastrous effects it has on human personality makes it imperative, Temple believes, that the Church make its voice heard in condemnation of anti-social motives, and conduct.<sup>4</sup> She must point out the principles of Freedom, Fellowship and Service which must be recognized and obeyed in society. Unemployment stands condemned because it means that a man

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1. Temple: Christianity and the Social Order, p. 11
2. Ibid., p. 12
3. Ibid., loc. cit.
4. Ibid., p. 10

does not have the opportunity to work, though he most desires it, and by its effect it enervates his will and spirit and makes him less able and willing to make his life one of service.

#### 4. Failure in Practice - Bad Housing

Equally deleterious to human personality is the effect of overcrowded housing conditions and slums.<sup>1</sup> Although the problem of inadequate housing is more acute in England than in the United States, Dr. Temple uses it to illustrate several important matters of principle.

Bad housing constitutes a sin against all three principles of a Christian social order. It creates an environment in which human personality is kept from full normal development. The areas are usually overcrowded, and there is a "ceaseless struggle against dirt and squalor"<sup>2</sup>, there is a lack of home comforts, an absence of space for children to play; conditions that suppress aspiration and self-respect, and limit normal family life.

#### 5. Failure in Practice - Attitude toward Labor

Western economics does not put human personality first in its treatment of labor. Labor is viewed

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1. Temple: Christianity and the Social Order, p. 10  
2. Ibid., loc. cit.

as one of the constituents of production, a commodity to be bargained for, and bought as cheaply as possible. Thus that which should be considered an end is considered a means. The end in view is profits and efficiency of operation and the laborer is a cog, not a person. He is a living tool, which are other words for, a slave.<sup>1</sup>

The laborer's right to freedom is sinned against. He is bound by economic necessity to depend on the fluctuations of the labor market. Supply and demand vary, and he can expect to be better or worse payed as the labor pool grows smaller or larger. His choice of work is greatly limited, and the conditions of his labor are for the most part beyond his choice.

Another failure of society is that it does not give the worker a sense that he has any part in the product of his labor.<sup>2</sup> For the most part he is a tool under contract, expected to perform his task as mechanically and as accurately as possible. A worker is not expected to feel that what he does on a product constitutes any real contribution to society. He is not encouraged to think creatively about his job. So work that could be considered as partnership in the service of society, and which is indeed that, is a mere means of livelihood, and ofttimes

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1. Temple; Christianity and the Social Order, p. 65

2. Ibid., loc. cit. also Cf. Ibid., p. 66

a drudgery.

E. Suggested Program of Action

On the basis of this criticism of modern society which lays bare the error that is fundamental to many of our social ills, Dr. Temple sets forth the following six objectives as suggested goals for England's society to be pursued by the government "as steadily and rapidly as opportunity permits."<sup>1</sup> In connection with each point there has been added the means Temple suggests might be used to help realize the objectives. It is important to note that Dr. Temple believes that every Christian ought to endorse the objectives<sup>2</sup> because of the principle involved, but the means are a matter of opinion, and Christians may differ as to the best way to bring these things to pass.

"1. Every child should find itself a member of a family, housed with decency and dignity, so that it may grow up as a member of that basic community in a happy fellowship unspoilt by underfeeding or over-crowding, by dirty and drab surroundings or by mechanical monotony of environment."<sup>3</sup>

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1. Temple: Christianity and the Social Order, p. 75
2. Ibid., the Appendix, p. 77
3. The six objectives are stated in Christianity and the Social Order, p. 75, and the program for their achievement in the Appendix, p. 77 - p. 85

As the great era of rebuilding commences for Britain's shattered cities, this objective calls for far-sighted city planning. Low cost housing, that will be adequate, planned to be both healthful and beautiful, must be provided. Speculation in land must be forestalled. Government subsidies will be necessary that these housing projects be priced within reach of those of the lower income brackets.

"2. Every child should have the opportunity of an education till years of maturity, so planned as to allow for his peculiar aptitudes and make possible their full development. This education should throughout be inspired by faith in God and find its focus in worship."

Temple feels very strongly that the English educational system, which provides for free education only up to the age of fourteen, does not adequately prepare the individual for life and even more serious, it sends him away from a supervised community at the time in his life when he most needs such relationships. Therefore Temple recommends the extension of the period of formal education, with added emphasis on training in a trade. He also believes that a schooling that does not inculcate the ideals of a Christian society fails in the most important point of education for life.

"3. Every citizen should be secure in possession of such income as will enable him to maintain a home

and bring up children in such conditions as are described in paragraph 1 above."

To enable men to care properly for their children, Temple suggest family allowances, "perhaps in the form of food and clothing coupons having the value of money--to be paid by the State to the mother for each child after the first two."<sup>1</sup>

"4. Every citizen should have a voice in the conduct of the business or industry which is carried on by means of his labor, and the satisfaction of knowing that his labor is directed to the well-being of the community."

Industry is in fact, a partnership. This should be acknowledge, and working men given a voice in the making of policy. This could be accomplished on a national scale by a Joint Industrial Council with representatives elected by the Trade Unions, to assist industrialists in carrying out economic planning, and in guiding the government in the achievement of these objectives.

"5. Every citizen should have sufficient daily leisure, with two days rest in seven, and if an employee, an annual holiday with pay, to enable him to enjoy a full personal life, with such interests and activities as his tasks and talents may direct."

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1. Temple: Christianity and the Social Order, Appendix, p. 79



Temple places great emphasis on the necessity of opportunity for happy normal family life. This becomes possible if there be leisure enough for the family to be together. Therefore vacations should be provided, with pay, since without it a vacation is a questionable privilege. The weekly free days should if at all possible, extend over Sunday, so that Sunday may be restored its character as a day of worship. <sup>1</sup>

"6. Every citizen should have assured liberty in the forms of freedom of worship, of speech, of assembly and of association for special purpose."

In this regard a word needs to be said about the place of the State in relation to Dr. Temple's social order. The implementation of the preceding six objectives for society has been, for the most part, through legislation, subsidies, government planning, and similar government interference. This may seem to be an undue amount of State control. Temple believes that the community speaks and acts through the government in a democracy, and if the true interests of the community and its people are served by the government in subsidizing low-cost housing projects, for instance, it has a right to do so. True freedom political and economic, will be safeguarded by the checks of fellowship and service, if they are retained as controlling

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1. Temple: Christianity and the Social Order, Appendix, p.82

principles of a society.

The Christian Church has an important part to play in the achievement of these social objectives. Its duty is not to adopt one or another social program and wield its influence in favor of it; the leaders of the Church have neither the right nor the sagacity in these fields to decide which methods should be adopted toward these ends. The Church must stand apart from particular programs, and proclaim the order for society as God intends it. It must be a critic of that in society which does not contribute to social welfare. Its main task is to prepare its members, as Christian men and women, to bring the spirit of Christ to bear in their everyday life and work; to challenge and inspire them to see what is basic to a Christian order of society and apply it in economic and political action.<sup>1</sup>

#### F. Summary

Christianity, in its belief about man and about God, has been shown to have very specific social principles. Because man is the child of God, and made for a spiritual destiny, his freedom to achieve that end is prized above the ends of race pride, or national totalitarianism. Because

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1. Temple: Christianity and the Social Order, p. 20

Because man has been made to dwell in families, and develops best in the contacts and relationships of small communal groups, he has a right to this membership.

Because men organize their life and their societies in terms of purpose, Christianity points men to the purpose that is written into the nature of men and societies-- Service--the cementing force that makes life and happiness possible.

To the extent that a social order embodies these principles in its institutions and ideals, it fulfills the order God intends for human life and relationships. Wherever it fails, there result conditions that oppose the good of man, unemployment, labor unrest, bad housing.

It is the duty of State and Church and citizenry to unite their efforts, for their own ultimate welfare, material and spiritual, in the effort to achieve those objectives suggested by Christian social principles.

CHAPTER V  
SOCIAL PRINCIPLES OF THE BIBLE

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A. Introduction

The authority to which Protestant Christians turn for the inspiration and control of their thought and conduct, is the Holy Bible. Dr. Temple's theology has been described in Chapter III as Biblical. The purpose of this chapter is to compare his derived social principles with the principles found in the Bible. Preliminary to the presentation of the conclusions of the Biblical study will be a review of Dr. Temple's social theory and program.

B. Review of Temple's Social Principles

Temple believes there is a natural order for human relations in which opportunity and security may be preserved for all. With the principles of Freedom, Fellowship and Service governing motives and practices, society has a standard with which to chart its course toward more successful organization.

The principle of Freedom is derived from the concept of the sacredness of personality. Subsumed under this principle are all things which safeguard personality. In the field of politics this means freedom of speech, press

and assemblage. In economics this means full employment, allowances for the care of large families, adequate nourishment, medical care. In industry this means the laborer receives a voice with management in the formation of policy. In education this requires that there be adequate preparation for life, along the lines of a Christian philosophy of life. These are all justified to the degree that they enable men and women to develop unhampered into integrated Christian personalities.

The second principle, that of Fellowship, is important because it emphasizes the social character of man's life. It safeguards the values that grow out of associational groups, especially important among them being the family. The concrete suggestions that grow out of this principle are : added liesure from work--at least two days in seven--for the family to be together; the planning of factory schedules so that the family unit will not be broken; the preservation of Sunday as a day of rest and worship; good housing so that wholesome environments may be provided for individual and family development.

The third principle, to Serve, deals with motives. It is a check--the check of the ideal, on the whole order of society. Institutions and industries fulfill their function and contribute to the permanent welfare of society when they are organized for service.

These are the "natural" laws that Dr. Temple cites as applying to the social relationships of men. They are binding upon men who sincerely desire the good of the whole society. They embody the ideals that lead to harmony; they suggest modes of action that serve all humanity.

Dr. Temple assumes a society in which there is a Christian Church, whose prophetic voice will proclaim these principles, and whose members will be in the community daily putting these principles into action.

In fine, these social principles are believed by Dr. Temple to be the outline of a social order that is in accord with the intention of God; an order that contributes to the achievement of man's highest end; and order motivated by love for men and inspired by the love which is in God.

### C. Comparison with Biblical Principles

Is Dr. Temple's contention correct, that these principles are in accord with the will of God? The answer is to be found in a comparison of his social message with the principles to be found in the Bible. First, it is necessary to justify the appeal to the Bible; second to show the method of establishing these principles; third to determine the principles that are to be found in the Bible. This latter will be done by reference to the Old Testament,

which will include a discussion of the Mosaic law, and the ethic of the prophets (Amos), and the New Testament, with special reference to the ethic of Jesus as found in the Sermon on the Mount, and the ethic of the early Church as found in Paul's Ephesian letter.

### 1. The Relevance of the Bible

There was a time when reference to the Biblical teaching on any matter settled the issue; the authority of the Bible was unquestioned. Men believed it was the word of God, and an "infallible rule for faith and practice." There are still many who believe that God speaks unmistakably through the Old and New Testaments, and that He intends it all for our instruction and benefit; but for many the Bible is simply considered not relevant. They neglect the Book that has the most relevant message for modern times.

How can a book written so long ago contain principles and truths for modern life?

The Bible contains the Revelation of God in the experience of men. It is the utterly frank story of the way men and women lived and acted, and reacted to the things that happened to them. They were religious people, and the record is significant for that reason: because it tells of lives of faith, and how men came to know God and see His hand in their lives and in history. Their careers were not



blind gropings, but, because of their faithfulness to the revelation of God, they walked trusting in their heavenly King. When they acted unjustly, they knew they had sinned against the God of the universe, and they sought His mercy to restore them to His favor. To such people special revelations could be made, and were made, at Shechem, at Sinai, and at Jericho. To such a people could come the greatest Revelation, Jesus Christ, who was God's word made flesh.

Each step of the race's history brought new insights into the character of God. Yet it was always the same God--Abraham's Friend, David's Shepherd, Isaiah's King, and the Father that Jesus told about. Nowhere else is there a record so true to life in every detail, that shows us so warm and vital a religious experience. God was real to the men of the Bible, and in the various experiences they had with Him they found God as their Creator and Deliverer, their Giver of law and Forgiver of Sin, their Covenant Maker and Sender of the Messiah.

The Bible has been given the hardest tests that man knows, the test of time and the test of application, and it survives today as authentic and authoritative for the life of the religious man. Through the centuries of the Church's history men have found the true God revealed in its pages, and often, like Tyndale and Wycliffe and Luther, have found truths that even the Church was neglecting. Today men are returning to the Bible because the search for God elsewhere

has left men bewildered and unsatisfied. They find that God still speaks through His Scriptures, and supremely in Jesus the central Person of the Scripture.

## 2. Method of Establishing Principles

The fact that much of this authoritative Word was written in times far different from the present gives reason for pause, to consider the way to determine what are God's laws in the Bible and how they are to command people today. It is quite obvious that the laws of the Bible were given to people living in an agrarian community, and none of the writers of scripture could have ever conceived the tensions and complexities of modern industrial society. Yet those ancient laws have their relevance. It is in the principles they set forth for human relations. Though men no longer reap grain with sickles, they stand in the same relation to each other, and to their possessions, and have the same obligation to be good neighbors and good stewards. The Biblical principles are discovered by considering the intention of the law in relation to the special situation in which they were given. The statement of that intention states the principle. An illustration of this is the principle of the primacy of social responsibility derived from one of the laws in Exodus 21<sup>1</sup>. The law requires the owner

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1. Exodus 21:28 - 36

of an ox which is known to gore keep the animal shut up. If it is allowed to run free, and should gore a man to death, both the ox and its owner must pay with their lives. That principle might be applied today in the industrial world, requiring that dangerous machinery have guards protecting those that work near it from danger

### 3. Principles in the Old Testament

The Decalogue--the ten words--given from Mount Sinai are especially worthy of consideration for its social principles for two reasons. They came from God Himself, and they were given as the foundation or constitution of the Hebrew nation.

There are two divisions in the Ten Commandments, the first five commandments dealing with man's relation to God, and the rest dealing with man's relation to his fellows. The second table assumes the first table, and is binding on men because of the God who commands allegiance in the first three commandments. The latter half of the decalogue are derived from the theology of the first part, even as Dr. Temple's social principles are derived from his belief about God.

The first commandment, "Thou shalt have no other gods before Me" puts Jehovah God at the center of life. The Israelites considered Jehovah the God of righteousness of of the moral order. Whether or not they believed in the

existence of other gods is not relevant to the principle involved. This word commands that no worship of heaven or earth is to displace that of the one true Spirit. God alone is to be honored and adored. "Absolute reverence for the moral order," says Andrew Osborn, "is the abiding truth of the first commandment." <sup>1</sup>

The second commandment forbids worship of the created thing in place of the Creator. Men of modern times do not bow down to stone or wooden images, but there are many more subtle gods that bid for their loyalty and obedience--mechanical power, scientific systems, humanistic culture, or sex.

The third word "Thou shalt not take the Name of the Lord thy God in vain," commands sincerity of worship. It not only forbids the defamation of God's Name in speech, but forbids any act which belies the worship we profess. Jehovah's Name stands for His character. Men are flouting Jehovah's character by every evil deed they do, and to claim to worship God, and not to be governed by His law, betrays the insincerity of that worship.

The fourth and fifth commandments are laws which help men to fulfill the religious intention of the first three. The law establishing the Sabbath set aside

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1. Osborn, Andrew R.: Christian Ethics, p. 43

in seven for the exercise of public and private worship--  
a reminder of God--an institution "unto the Lord thy God."  
The significance to society of a weekly day of rest is  
made vivid in these sentences from Dr. Osborn's chapter,

"The institution of the Hebrew Sabbath did something to lighten the burden of this universal servitude (of man for his daily bread)..There was one day in which man did not toil, but was free to be a man...It has taught men that they must take rest in order to know the meaning of his destiny through entering into communion with the supreme source of his being." 1

The law enjoining respect to parents was to provide for the perpetuation of the religious culture of Israel. The primary unit of religious education is the family, and the young must be instructed in the knowledge and fear of God.

The other table of the Decalogue deals with the Hebrew's obligation to his neighbor.

"Thou shalt not kill" states in negative form the principle of the sanctity of human life.

The seventh commandment safeguards the unity of the family and condemns the partner that breaks the marriage bond.

The eighth commandment forbids stealing--the unlawful seizing and carrying off of that which does not belong to one.<sup>2</sup>

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1. Osborn, op. cit., pp. 48, 49
2. It is interesting to note that the references to property and stealing that occur in subsequent verses all refer, with one exception, to food, or food-getting. This is a distinction in property that makes stealing serious as an offense not against property itself, but against life. Cf. Exodus 22:1,4,6,7,9; 23:4

The ninth and tenth commandments are directed to securing enforcement of the first three against murder, adultery and stealing. False witnessing is forbidden because the testimony of two false witnesses in the Hebrew courts could be used against a man to bring about his death or the loss of his goods.<sup>1</sup> The law against coveting deals with the motive of the heart, which is the beginning of unlawful actions.

The ten commandments and the legislation that follows in Exodus, Leviticus and Deuteronomy embodies six Biblical principles of society--six rights of man. Dr. Osborn has summarized them in Chapter Five of his book Christian Ethics giving along with each principle the particular laws of the Pentateuch that applied the principle to Hebrew society.

First: the right to live. The right to life has already been stated in the sixth commandment. The human personality was considered sacred, and anyone depriving another of life in the Hebrew society was to satisfy justice with his own life. The rigor of the punishment shows how important the principle was considered, so that the most extreme means of enforcement is used. This principle also has a positive aspect. Men, to pre-

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1. Cf. The legal murder of Naboth, I Kings, 21:13

serve life, must have the means to sustain life. Consequently several of the Hebrew laws are directed to providing that every man have food. One law commands that wages earned be paid on the same day, that the worker may be secure in his earnings.<sup>1</sup> Another law, made famous by the story of Ruth, requires a farmer to leave some of the grain for the poor to eat.<sup>2</sup>

Human life was to take priority in Hebrew society. Although there are stern laws enforced by the death penalty, the intent of these laws was to create an ordered society, that the most lives be safeguarded. Human personality was to take priority over property, as illustrated by the law freeing those of the Hebrew race who had become bond-slaves, in the year of Jubilee, that is, every fiftieth year.<sup>3</sup> They could be redeemed at any time if the money were available.<sup>4</sup> This law also illustrates the principle of Fellowship; the Hebrews were supposed to consider themselves all members of the same family, and obliged to act toward each other as brothers.

Second, the right to clothing and shelter. In Oriental lands, these two necessities of life are ~~one~~, and are met by the commodious flowing garment used by day as

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1. Leviticus 19:13
2. Leviticus 19:10
3. Leviticus 25
4. Leviticus 25:16

a coat and by night often as the only protection against the sudden drops of temperature. In Exodus 22:26,27 the right to shelter--this garment--is safeguarded as part of the law on mortgages. "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it into him by that the sun goeth down; for that is his covering only, it is his raiment for his skin; wherein shall he sleep?" Dr. Osborn applies this principle to modern times thus:

"More rigorous climate makes it necessary to have warmer clothes and better houses. There are also conditions of health and decency to be taken into account. Slums, while in part the product of degeneracy are also a cause of degeneracy."<sup>1</sup>

Third, the right to a home. Closely connected with the preceding, this principle includes the thought that a family should have a place to call its own. The family unit was of great importance to the Hebrews as the cell of social and religious life in the organism of society. Dr. Osborn comments that it is "one of the reasons for their vitality as a people."<sup>2</sup> The partition of the land at the conquest of Canaan illustrates this principle. Each family had its own section of property.<sup>3</sup> This principle was considered so important that in the law of the

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1. Osborn, op. cit., p. 61
2. Op. cit., p. 50
3. Cf. Joshua 18, 19



jubilee year, a family that had lost its heritage of land could win it back by redeeming it. This law was very beautifully put into effect in the story of Ruth.

Fourth, the right to work. There is a great deal of economic wisdom in the law, that he who will not work does not eat. The Mosaic legislation assumes that each man must work his best to win for himself a living from the earth. This is more than a provision of economic necessity, but of spiritual significance as well. The degeneracy that sets in among the idle shows the necessity for men to be gainfully employed.

Fifth. Along with the right to work is the right to leisure. This is provided for in the law of the Sabbath, preserving one day in seven for rest and the culture of the soul.

Sixth. The principle that is involved in all the Mosaic legislation is that of liberty. The laws were given to men who had just come out of bondage. The intent of the laws was to release men into an organized society, that, in the peace and security it gave they might be free to pursue their happiness under the best possible conditions. These laws assume a more than earthly end for human life. Man lives also in relation to the eternal God, and must be governed, within and in society, by the laws of God.

Amos has been chosen to represent the prophets because he most of all is aware of social sin and preaches against it. The prophets were not innovators, but sought to bring men back to the social principles set up in the social legislation of Moses. The life of the Hebrews had markedly changed by the time Amos spoke his message.

Commercial interests and cities had arisen. The prophets condemned social and religious sins in this new age on the criteria of the old laws, which had set up the sanctity of personality, the priority of human welfare over all material interests, the family unity of all Hebrews, the right to land, and impartial law courts. These were times of Jezebel and Ahab, of indulgence, immorality, and lack of scruples even in the kings' houses. Men, driven by inordinate greed were selling their Hebrew brethren for gain (Amos 2:6) taking away men's shelter as collateral (2:8) profaning the Sabbath with their desire for gain (8:5) dealing in false measures (8:6) violating justice and taking bribes (5:12). Wealth had become more important to men than human life and liberty.

These are the particular charges Amos brings against Israelite society. They are parts of a major burden, the charge that they had rejected God, and were living unrighteously. His appeal is eloquent--he reminds them of the deliverances out of Egypt, the warnings of the prophets in times past, the judgment God visited on them in natural

calamities, but their injustice, greed, dishonesty make them still rebellious against their God. God's judgment day would show them how He abhorred their lies. Their problem was religious--they refused to be ruled by God, and they were ruled instead by their selfish passions.

A new emphasis to be found in Amos is that of social responsibility. Amos graphically describes the luxury of the wealthy classes. They dwelt in ivory palaces with silken cushions--an idle and indolent group. Amos condemns them for the immorality of their self-indulgence and for their social irresponsibility. They neither worked, nor had they any desire to see justice done, or the hungry fed, or the poor aided.

#### 4. Comparison of Old Testament principles with social principles of Temple

The similarity of the principles of social ethics in the Old Testament to those set forth by William Temple is readily apparent. A modern Amos, he traces the disintegration of society to the motive of selfishness and immoral self-indulgence. The religious depravity implied in such motives is equally the concern of Dr. Temple.

The first three commandments of the Decalogue are the basic points of Dr. Temple's personal philosophy on which the imperatives for a social philosophy depend: the primacy of God's will, the primacy of God's worship, the primacy of an ethical life consistent with that worship.

The duties of man as found in the Decalogue --to preserve life, to preserve the family, to preserve property; and the rights of man: life, shelter, home, work, liesure and liberty, are subsumed by Dr. Temple under the headings Freedom, Fellowship and Service. Freedom has been shown to include life, shelter, work, liesure and liberty; Fellowship includes home and family; Service refers to the motive as does the ninth commandment. It indicates the end purpose of society. The Old Testament usually indicates the negative aspect: what should not be the motive in social behavior. It is in the New Testament, the Covenant of Jesus Christ, that the positive motives for life are set forth.

##### 5. The New Testament Social Ethic

The Christian world owes a great debt to the faithful recorder who retained the substance of that comprehensive Sermon on the Mount Jesus gave somewhere in Galilee. Because it was given early in Jesus' ministry, and immediately after the choosing of the twelve, Gravert calls it the "Manifesto of the Kingdom".<sup>1</sup> In it Jesus sets forth the characteristics of the citizen of God's Kingdom and the attitudes that citizen should seek to display. For

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1. Quoted by Votaw, "Sermon on the Mount" Article in Hastings Dictionary of the Bible, extra volume. p. 9

For Christ's Kingdom was no earthly one, of external display and formal institution and fixed regulations. It is set up in every heart that loves God and honors Him as King of life. There are social implications of being a citizen of God's Kingdom as shall be seen, but the primary fact about it is its religious character.

The key to entrance into the Kingdom is found in the first Beatitude, Blessed are the poor in spirit. The members of the Kingdom are those who humbly acknowledge that their greatest need is God, and are fully dependent on Him. The sermon then deals with the characteristics of the God-centered life, and the witness such a life bears-- of salt and light in the world. It conforms to the Mosaic law, and to a righteousness that goes far deeper than more external conformity but is an attitude of the heart. The religion of the Kingdom-citizen is above all, sincere, simple and unmixed with material motives. The attitudes of life that result from such a faith are trust, a primary loyalty to God, and a spirit of understanding and discretion in all things. Christ's purpose in the Sermon on the Mount, therefore, was not to legislate an ethic for his disciples but to lead men to a religious orientation of all of life.

As was stated earlier, the major contribution of the Sermon on the Mount to social philosophy is in the realm of motives. Jesus accepts the Old Testament legislation, as the embodiment of God's law for men, but he

insists that it must be observed in spirit and in truth, and not in letter only. He takes the example of the law against murder, and shows that the principle is one of respect for personality, which is broken if a man harbors unkind thoughts that lead to murder. It is relevant to note that in direct connection with this teaching Jesus shows that true worship of God leads to reconciliation of men.<sup>1</sup>

With regard to adultery Jesus shows again that the law is already broken if the intent of the heart is to break it. Jesus insisted on chastity, and the gravity of adultery, or even impure intent is shown by the words, "If they right hand offend thee, cut it off. It is better to enter into life maimed, than to be cast whole into Gehenna."<sup>2</sup>

In this same passage, Jesus condemns divorce, which had been made easy in His day, even as in modern times. The context indicates that divorce with the intention to marry is prompted by lust, and a violation of the seventh commandment. Jesus believed in the sanctity of the marriage bond.

The latter part of the fifth chapter in the Sermon on the Mount, contains the series of imperatives<sup>3</sup>

. . . . .

1. Matthew 5: 23 - 24
2. Matthew 5: 29
3. Matthew 5: 39 - 48

so perplexing for many Christians, "Resist not evil; turn the other cheek; go the second mile; love your enemies." They come at the end of the section on righteousness, which Jesus says must be more than outward obedience, but inward conformity to the spirit of God's law. They are not laws, therefore, but additional examples of the spirit and attitude that should characterize the member of the Kingdom. He does not desire retaliation and revenge, for that gains nothing, either for his enemy or for himself. He does not take account of the drudgery of duty, but seeks to serve joyously and beyond the amount required. He does not love those who will respond only, but has a heart large enough to take into it those who hate him. The climax of the chapter gives the supreme reason for such attitudes, which is in the character of the God that he worships. "Ye therefore shall be perfect as your heavenly Father is perfect."

The conception of God in the Sermon on the Mount has definite implications for men's social relations. God is called Father, and by implication, men are members of His family. Here is the principle of Fellowship. God is impartial, merciful, and the Forgiver of sins. He expects men to emulate His character, for only thus can they have the blessing of life lived with Him. Since God is righteous, men too must seek to be righteous.

The Kingdom itself is a social concept, which is to be the object of a believer's prayers and effort. Although it is primarily an individual matter, since it comes into being only as men one by one give their allegiance to God, it also has its social aspect. It is as the Kingdom is established that God's order for society will also come to be.

The proof of the power of the Christian gospel is the story of the early Church. If Christianity were a hoax, and the Resurrection a myth, there never could have been Pentecost, with the mighty descent of the Holy Spirit or the enthusiastic proclamation of the gospel by the apostles, nor the miraculous transformation of human life that continues to this day as the sign of God at work in the world through Christ.

Miraculous too is the experience revealed in the letters of Paul, both of the author and of the recipients. The letter to the Ephesians has been selected to illustrate the social message implicit and explicit in the teaching of Paul and in the life of the early Church.

Ephesians was written to a city in Asia Minor to a people noted for indulgence and luxury. The congregation was made up of all strata of society, with lower classes predominating. Whatever the constituency, they were all continually exposed to a pagan environment. Yet Paul is able to commend them for their love, their prayers, and



their faith, and to encourage them in conduct far above even that of the Jews, which was acknowledge to be the highest in the ancient world.

Once again, the bases of the ethic are theological, or more accurately, grounded in a vital transforming experience. "You did He make alive (Ephesians 2:1)... we are His workmanship created in Christ Jesus for good works, which God afore prepared that we should walk in them (2:19) ..and put on the new man that is after God, created in righteousness and holiness of truth. (4:24)" Because his readers have known God's call to a new life in Christ, and have appropriated it, Paul can exhort them to express in their daily living the divine Spirit that dwelt within them.

The particular social principles that are taught within this religious framework are as follows:

1. The sanctity of personality, illustrated in a very practical situation, that of master and slave. "Masters, forbear threatening your servants, knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him." (6:9)

2. The principle of fellowship, which is related in Paul's mind as is all of his ethical injunctions, with the religious experience of those whom he addresses. "I therefore beseech you to walk worthily of the calling wherewith you were called, with all lowliness and meekness, with long-

suffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace." (4:1-3)

3. the principle of service which pervades the whole epistle, is practically expressed, "Let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (4:28)

4. the motive of sacrifice is always drawn from the example of God and Christ, "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, and offering and a sacrifice to God, for an odor of a sweet smell." (5:1,2)

5. the sanctity of the family, ennobled also by the analogy of Christ and His Church is expressed thus: "Even so ought husbands to love their own wives as their own bodies...for this cause shall a man leave his father and mother and shall cleave to his wife." (5:28,31)

As can be seen from the quotations that precede New Testament ethics is not observing a code, but worshipping. It is not obedience to law, but obedience to a Person. The significance for the world of men is twofold: there is launched into their midst a special group-- an ekklesia who are committed to that Person and to the life that exemplifies His love. Second, there is set for men a standard by that group which expresses God's intention for human relations, a basis for social principles.

6. Comparison of the New Testament Social Principles with the Social Theory and Program of William Temple

The principles of the Pauline ethic have been put under headings familiar as those of Dr. Temple showing that they are parallel. Freedom in Christ, unity in the Spirit, service and sacrifice for Christ's sake, are the keynotes of the New Testament teaching, even as Freedom, Fellowship and Service are basic to Temple's thought. These have their source and mainspring in love, and companionship with Christ, both for St. Paul and for Dr. Temple. Christ is Lord of the believer's life.

The themes of the Sermon on the Mount are also reflected in Temple's Christian social principles. The Fatherhood of God and the brotherhood that exists among His children is basic to Temple's principle of Fellowship. The sanctity of the family is also stressed by Temple. The emphasis in the Sermon on the Mount is the religious orientation of life, and the primacy of God's righteousness over every other purpose and intention, is what Dr. Temple means when he says worship is the main business of the Christian, and that the motives of service and sacrifice should be prior to those of profit or pride.

D. Summary

This chapter has shown the social ethic of the Bible and its basis in the recognition of God, and faith-

fulness to his righteousness, Dr. Temple's principles accurately reflect the major emphases of the Biblical teaching. These have been presented as they are progressively revealed in the Pentateuch, the Prophets, the Ethic of Jesus and that of the early Church.

CHAPTER VI  
SUMMARY AND CONCLUSION

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A. Summary

The procedure of the preceding chapters, using Dr. Temple's method, has been deductive. The first premise was God, whose existence was shown to be confirmed by the experience of faith, corroborated by reason, and finally confirmed in the Revelation of God in Jesus Christ.

On the basis of this belief, by deductive process, Temple describes man, and his reason for being. Man is spiritual as well as animal, and he fulfills his highest function when he cultivates his spiritual nature; when he seeks the True, the Beautiful and the Good; when his mind is turned God-ward. To this end God created him and the whole of creation is to support and make possible this great spiritual purpose, fellowship with God. A man lives to the fullest when he is aware of God and is responding to God's love, and is expressing His character in the relations of life. Obedient fellowship is the keynote of the happy life. Temple expresses this in the word "worship" and says "worship is the business of life."

Dr. Temple is not bound to the chain of the deductive process, however. He is also aware of experimental truth. With regard to man, therefore, he admits that all

men do not worship. They are not devoted to the God who is good, nor are their lives good. They serve self rather than God; their standard of conduct is not God's love, but expediency; they disregard the rights and happiness of others, and even trample them if their own advantage is to be served.

God's solution is to win men back to obedience to Him, by the sacrifice of life, and by the appeal He Himself makes in the person of Christ on the Cross.

This purpose of God for man, made manifest, is the heart of Dr. Temple's message. Because it is the truth about man in the world, it is also the truth about man in society. These fundamental facts about man must be recognized in the ideals and the ends, the institutions and the laws of the social order if it is to be adequate for men. The purposes of God for men, and the moral order He imposes on the universe as its Sovereign must be observed and obeyed if the social order is to survive.

Dr. Temple corroborates this deductive conclusion with evidence from the present conditions of society. Because God's ways have not been sought and followed, because God has been bowed out of His universe, strife and economic dislocation have resulted. Selfish principles have prevailed and the result has been unemployment and war.

The true principles of human society are derived by Dr. Temple from his belief about God and man's relation to God. They are Freedom, Fellowship and Service. They

suggest man's rights in society and the ideals toward which he and the society are obligated to move.

The social principles set forth by Archbishop Temple have been seen to parallel those of the Bible. In the case of each, the source and authority of the principle is the moral order, which has been ordained by God. Each recognizes that truly ethical living is the result of wholehearted love and worship of God. Moral life is conformity to God's will and character in heart, mind, soul and strength, and loving one's neighbor as one's self. Social ethics are determined by individual ethics and ultimately depend on the individual for its ideals and direction. The principles that apply to the social situation are found in the Bible, and paralleled by Dr. Temple are: the sanctity of life and personality, the sanctity of the home, the right to work and have leisure, Man's relation to the society are to be governed by a sense of the privilege and obligation of membership in society, recognition of service as the chief motive for life, and of self-sacrifice as the means of redeeming the human situation.

#### B. Conclusion

These principles are basic for a Christian order of society. Until these motives control, and these rights are obtained, for all, men will be less able to



live as Christians, in full development of their powers and character.

In a world that is emerging from the strain of a great world war, into the misty unknown of the years of adjustment to follow the war, Christians will hear many voice crying out with one panacea and another for the problems of our society. There will be elections in which choice will have to be made between one and another of these policies. There will be opportunities for Christian men and women to direct the thinking of young people and adults with regard to the motives and incentives of social relationships. It will be the Christians duty individually and through the Church, to proclaim these principles as the safeguard of the welfare of the individual and the true framework for human life in society. On the basis of these principles, Christians will be able to judge their society, and bend their efforts against all those social movements and practices that violate personality and that cause the disintegration of the family, and that set up other motives of action than those of service and sacrifice. It will be their concern to rout all those foes of true human happiness: greed, reckless waste, immoral indulgence, calculated ruthlessness, and to build up in society that attitude toward human life and worth that will emerge in a new sense of social responsibility on the

part of capital and labor, rich and poor, negro and white, and that will be made concrete in movements and legislation of service for human welfare. To this Christians are called, because of the love of God shown for every man in the Cross. Because we are Christ's servants and children of God, we are summoned to compassion, to love, to sacrifice and to service, as intelligently as possible, to the end that "we may be a building fitly framed together, growing into a temple holy unto the Lord." It is in our intercourse with Christ, says William Temple, that we shall find the means of solving the horror of our social problem, if we are expecting to find it. But we have not believed in the fullness of Redemption. We have not looked for the redemption of society to Him who alone can redeem it.

APPENDIX

THE MALVERN CONFERENCE REPORT

THE MALVERN CONFERENCE, MALVERN, ENGLAND

January, 1941

A Church Conference, convened at Malvern College, January 7 - 10, 1941, and attended by outstanding leaders of the Church of England, adopted a set of recommendations respecting a post-war settlement. The membership of the Conference included 23 of the Church's 102 Bishops in active service, including the Bishops of London, Durham, Bristol, Chichester and Coventry; 14 Deans, including those of London, Durham, Exeter, Chichester and Coventry; 125 other clergymen; and about 70 lay people, including T.S. Eliot, J. Middleton Murry, Dorothy Sayres, Sir Richard Acland, and Kenneth Ingram. The Archbishop of York was the convener and chairman.

The Conference agreed to the following propositions:

"The war is not to be regarded as an isolated evil detached from the general condition of Western civilization during the last period. Rather it is to be seen as one symptom of a widespread disease and maladjustment resulting from loss of conviction concerning the reality and character of God, and the true nature and destiny of Man.

"Because the Church is not an association of men gathered together by the act of their own wills, but is a creation of God in Jesus Christ, through which as His Body Christ carries on His work for men, it has the duty and the right to speak not only to its members but to the world concerning the true principles of human life....

"The Christian doctrine of man as created and redeemed by God for eternal fellowship with Himself supplies on the one side the only sure foundation of freedom and of justice, and also on the other hand requires that men shall have an opportunity to become the best of which they are capable and shall find in the prosecution of their daily tasks fulfillment and not frustration of their human nature. Conversely the Christian doctrine of man as a child of God carries with it the sacredness of human personality, and a civilization or social order must be judged by the extent to which it recognizes this in practice.

"Because we have neglected the true end of man, we have lost the controlling principle which allots to human activities their proper sphere and due relations to one another. Consequently in the last period the economic activity of man, which is entirely concerned with means, has become predominant, as though to produce material wealth were man's true end. We have here an example of the pervasive influence of human sin which the Church must always keep before the minds and consciences of men. This is as relevant to schemes of

reform to be operated by sinful men as to our judgment of the situation in which we find ourselves.

"The proper purpose of work is the satisfaction of human needs; hence Christian doctrine has insisted that production exists for consumption--though it must always be remembered that the producer is also human and must find in production itself a sphere of truly human activity.

"The industrial world as we know it offends against these principles. To a large extent production is carried on not to supply the consumer with goods but to bring profits to the producer; and the producer in turn is often subordinated to the purely financial ends of those who own the capital plant or supply the credit to erect or work it.

"This method of ordering industry, which tends to treat human work and human satisfaction alike as means to a false end--namely monetary gain--becomes a source of unemployment at home and dangerous competition for markets abroad. We have seen the unemployment of Germany cured by an armament programme, whether adopted primarily for that purpose or not, and have cured our own, though (even so) not completely by the same means. The system under which we have lived has been a predisposing cause of war even though those who direct and profit by it have desired peace.

"This system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community, and is largely responsible for the problem of the 'mass man', who is conscious of no status spiritual or social, who is a mere item in the machinery of production, and who easily develops the herd psychology which is automatically responsive to skillful propaganda.

"Accordingly we believe that the most vital demands to be made by the Church with a view to social reconstruction are two: The restoration of man's economic activity to its proper place as the servant of his whole personal life, and the expression of his status in the natural world as a child of God for whom Christ died.

"To this end we urge:

"1. That the monetary system be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production.

"2. Inasmuch as human status ought not to depend on the changing demands of the economic process, no one should be deprived of the support necessary for the 'good life' by the fact that there is at some time no demand for his labor.

"3. This status of man as man, independently of the economic process, must find expression in the managerial framework of industry; the rights of labour must be recog-

nised as in principle equal to those of capital in control of industry whatever the means by which this transformation is effected.

"4. In international trade a genuine interchange of materially needed commodities must take the place of a struggle for a so-called favorable balance.

"5. The Church should strive to keep alive in all men and in all functional groups a sense of vocation by constantly calling upon them to consider what is the purpose of their various activities, and to keep this true to the purpose of God for His people.

"6. In all that is planned regard must be paid to the family as by God's appointment--the basic social unit on whose stability and welfare all other social welfare in large measure depends.

"7. In like manner we must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a store house of divine bounty on which we utterly depend. This will carry with it both a deliberate revival of agriculture by securing to the agricultural labourer good wages and to the farmer a secure and just price. We regard this as indispensable to the true balance of the national life.

"8. The question having been propounded upon moral grounds whether a just order of society can be established so long as ownership alone is a source of income or so long



as the resources necessary to our common life are privately owned, we urge that Christian people should face this question with open minds and alert consciences.

"9. Whatever may be the necessities of the period immediately following the war, our aim must be the unification of Europe as a cooperative commonwealth, first in common effort for the satisfaction of general need and secondly in such political institutions as express the common purpose and facilitate its development.

"10. We endorse the ten points put forward as Foundations of Peace by the two Anglican Archbishops, the Cardinal Archbishop of Westminster, and the Moderator of the Evangelical Free Church Council; we urge all Christian people to study these points and to support only such policies in the spheres concerned as tend to give effect to them.

"11. We urge that use be made of the opportunity provided by the presence of so many citizens of other countries in our own to make personal friendships with them and to learn more fully to understand the outlook of those nations.

"12. We regard as of primary importance the securing to all children and adolescents the educational opportunities best suited to develop their faculties and to enable them to take their full share as Christian citizens in the life of the community--economic, cultural and spiritual."

SIR RICHARD ACLAND'S AMENDMENT  
(Passed "by a very large majority.")

"God Himself is the Sovereign of all human life; all men are His children, and ought to be brothers of one another; through Christ the Redeemer, they can become what they ought to be.

"There can be no advance towards a more Christian way of life except through a wider and fuller acceptance of this faith, and through the adoption, by individuals, of the way of living it implies.

"There is no structural organization of society which can guarantee the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man. Therefore the Church as such can never commit itself to any proposed change in the structure of society as being in itself a sure means of salvation.

"But the Church can point to those features of our existing order which, while they do not prevent individual men and women from becoming Christians, do act as stumbling blocks making it harder for the generality of men to live Christian lives.

"In the present situation, we believe the Church should declare that the maintenance of that part of the structure of our society by which the ownership of the great resources of our community can be vested in the hands of private individuals, is such a stumbling block. As long as these resources can be so owned, men will strive for their ownership. Those who are most successful in this struggle, will have sought this ownership for themselves as individuals, and will be regarded as the leaders of our economic life. They will thereby set the tone of our whole society. As a consequence it will remain impossible to abandon a way of life founded on the supremacy of the economic motive, or to advance nearer to a form of society founded upon a belief in the authority of God's plan for mankind.

"The time has come therefore, for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. Those of us who support this resolution pledge ourselves to do so."

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