

CHRIST AND CAESAR

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Christ and Caesar by Nathaniel Micklem & Herbert Morgan

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NATHANIEL MICKLEM & HERBERT MORGAN

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CHRIST AND CÆSAR

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Reddite, ait, quæ sunt Cæsaris Cæsari, et quæ sunt Dei Deo, id est imaginem Cæsaris Cæsari, quæ in nummo est, et imaginem Dei Deo, quæ in homine est, ut Cæsari quidem pecuniam reddas, Deo temetipsum.

Alioquin, quid erit Dei, si omnia Cæsaris?—TERTULLIAN.

(Render, says he, what is Cæsar's to Cæsar and what is God's to God, that is, the image of Cæsar which is on the coin to Cæsar and the image of God which is in man to God, so that thou render to Cæsar money, to God thyself. Else what shall be God's, if [all belong to Cæsar?])

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PREFACE

THIS book is an enquiry into social obligation and is addressed to all who look for a new world, especially to our fellow Christians.

“Public calamity,” said Burke, “is a mighty leveller, and there are occasions when any, even the slightest, chance of doing good must be laid hold on, even by the most inconsiderable person.” This may serve as our excuse for an else presumptuous attempt.

We cannot well exaggerate the sorrows of this time, for no human imagination can grasp them. After so great sacrifices gladly made and such high hopes formed of the new world “after the war” the result appears so little worth the price. How comes it that all the good will in the world should be so impotent, and that in spite of all efforts civilisation seems like a great locomotive that has jumped the rails and is now tearing its way down a steep place to destruction? The old lines seem to have been written for our day :

*Quippe ubi fas versum atque nefas, tot bella per orbem,
Tam multæ scelerum facies. Non ullus aratro
Dignus honos, squalent abductis arva colonis,
Hinc movet Euphrates, illinc Germania bellum ;
Vicinae ruptis inter se legibus urbes
Arma ferunt ; saevit toto Mars impius orbe.**

* For right and wrong are all confounded ; so many wars there are throughout the world, so many forms of crime. ON

That which has hitherto divided the progressive and constructive forces of the world seems to us on the whole to have been rather a difference of method than an antagonism of ideal. Christian reformers and idealists and the various schools of the Socialists all share, in so far as they are disinterested, very largely the same social ideal of equality and brotherhood ; but some look to " Evolution," some to political action, some to education and some to violent revolution as the means to their common end. Thus our book may be regarded as a contribution to the study of method. In other words, we are concerned with the old problem of " compromise," how far those who see a great ideal and are pledged to it may " compromise " with an order that conflicts with and largely negates that ideal. We have called our book " Christ *and* Cæsar " not " Christ *or* Cæsar," because, while we have maintained the position that the discipleship of Christ involves a following of His way without compromise and without tarrying for any, we have yet sought to appraise the real value, and even religious significance, of " Cæsar." We have inevitably been involved in a discussion of some of the most perplexing of human problems ; such discussions need no apology, for only by a clear grasp of first

worthy honour remains for the plough ; the fields are wasted, for the farmers have been called away. On the one side Mesopotamia, on the other Germany provokes war ; breaking their treaties city fights against city ; the whole world rages with impious war.

principles can we hope to find a solution and to avoid mere opportunism and expediency in our citizenship. We certainly have not succeeded in making politics easy, but we hope that we have introduced no difficulties but those that are inherent in the subject matter, and that we may not deserve the reproach levelled by Stevenson against the fog-horn, that, while it proclaims the existence of a fog, it does nothing to dispel it.

It is throughout with a *moral* problem that we are concerned; political problems are not questions of convenience but of principle and duty. We hope in the course of our book to show that the good of the individual and the good of society ultimately coincide, but that this is only true if we hold a sufficiently high idea of both.

It does not occur to us that we have solved all the problems we raise, but if, as we hope, in one particular, and that not unimportant, we have a little advanced our subject, at least on the theoretical side, we shall be very satisfied.

As the sea

Waits ages in its bed till some one wave,
One of the multitudinous mass, extends
The empire of the whole, some feet perhaps,
Over the strip of sand which could confine
Its fellows so long time: thenceforth the rest,
Even to the meanest, hurry in at once,
And so much is clear gained. I shall be glad
If all my labours, failing of aught else,
Suffice to make such inroad and procure
A wider range for thought.