

# DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

## Chapter 1 : Project MUSE - Books Received

--George Bowen, *the Christian mystic and the ascetic ideal* John Lawrence, *the Christian statesman and the problem of religion and politics* Charles George Gordon, *the Christian knight errant and the power of pure devotion*.

The British - and, I daresay, the Australians - are less religious, less Christian and undoubtedly far less biblically literate today than at any time in centuries. Elected politicians cannot assume biblical knowledge of their electorates. More pointedly, such politicians are not really supposed - at least, according to the canons of liberal political philosophy - to make reference to comprehensive doctrines of this nature, particularly not religious ones. To do so would be to exclude and disrespect those citizens over whom they wield power. As the argument goes: Instead, political speech, such as we might hear in the parliament or in a manifesto, or in a prominent political speech or interview, should be public and reasonable, drawing on ideas and concepts that are accessible and comprehensible to all reasonable people. The Bible, being a confessionally and morally thick text is really not a legitimate tool for political reasoning. Yet, for all the declining biblical knowledge of public and politicians, and for all the orthodoxies of liberal political philosophy, the Bible is still used, on occasion, in political discourse, in a way that is clearly memorable and often provocative. I want here to highlight the use of one particular story one that, I imagine, can lay claim to being the theo-political story of choice of the last few decades. My focus is on British politics, partly because it is the only forum of political discourse with which I am in any way familiar, and partly because the British are among the most secularised peoples on earth. If it can happen where I come from, it can happen anywhere. I want to look at its use at the highest level of political discourse, from two individuals who either were or were on their way to being Prime Minister. I want to look at how it has been used, what that might tell us about politics and Christianity today and then finally, and more importantly, I want to use it to challenge the liberal political orthodoxy and suggest that judicious use of comprehensive doctrines in this way should not only be permitted within political discourse but that it is actually beneficial to that discourse. The story is, of course, that of the Good Samaritan. The second child of devout Methodists, she was a preacher before she was parliamentarian and a Christian before she was a Conservative. Thatcher was prepared to make Christian allusions and even Christian speeches, although these became less frequent once she became Prime Minister. The first was from To counter the argument that this was simply encouraging selfishness and greed, she said that "what is wrong is that people should want more without giving anything in return. In choice of way of life J. The overarching political message of the speech was, naturally, the same as that given ten years earlier, although the specific point she made was subtly different: I wonder whether the State services would have done as much for the man who fell among thieves as the Good Samaritan did for him? The pastorally sensitive Good Samaritan is held up in contrast to the impersonal and presumably therefore pastorally insensitive state provision of care. The final reference is in another television interview, seven years later - this time with the Sunday morning programme TV-AM. This being a Sunday morning broadcast, David Frost went straight for the religious theme. It was also only four days before the General Election, and a few days after Thatcher had done an interview with John Humphrys on the radio. Humphrys, intending to wrongfoot the Prime Minister, had begun by asking her what she thought was "the essence of Christianity? He then went on to introduce the Good Samaritan. The instinctive reaction of the Conservatives to the man who went down from Jerusalem to Jericho and fell among thieves, he suggested, was that they would "tell him to join a Neighbourhood Watch Committee or to open a small business. Not surprisingly, the Prime Minister did not accept that. But both of them would have given what they got. The parable becomes not a story about helping others out but a story about having the means to do so - and doing so willingly. However deeply felt his Christianity was like Blair and Thatcher when she came to power, he appeared to find speaking about it more of a hindrance than a help in his political life , commentators heard it there, not least because he was willing to deploy it, albeit in a heavily rhetorical way. He drew on the prophetic literature such as Isaiah He referred to the Parable of the

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

Talents Matthew And he also referred to the parable of the Good Samaritan, one of his favoured biblical citations. Let me give a few examples. In May , he delivered a Speech to the Church of Scotland General Assembly which was, unsurprisingly, laden with biblical references. This was Brown as statesman rather than politician, standing on the global stage and waving an ethical flag. He could do something similar on the domestic stage. Later the same year, on 23 September, in his second conference speech as party leader, he slipped into confessional mode towards the end. The context and background noise was the imploding global economy, and so Brown made much of the question of tough jobs: That I helped someone in need. That I come to the aid of a neighbour in distress. That I will not pass by on the other side. That I will give of myself for something bigger than myself. The politics here is worn quite thinly, but it is visible nonetheless. The Good Samaritan is a motif of collective responsibility and collective action, and the context clearly the politics of the state and of the Left. The seriousness of that context was only just emerging in September By the time Brown made his next conference speech , in September , it was all too clear, as was the immensity of the scale of state action needed to prevent a global recession turning into a global depression. Brown was, of course, at the centre of this. He referred to it in his speech, although the context was a defensive one, in which he was quite clear to admit the problems of government as much as its promises. But too much government indifference can leave people powerless too. Government should never try to do what it cannot do but it should never fail to do what it needs to do. The travelling Samaritan has become the multi-billion pound British government, stepping across a treacherous fiscal road and binding the wounds of a damaged and vulnerable public with billions of pounds of taxpayers money. One final Brownian reference to the parable is worth mentioning, if only for its context. While he supported what the Archbishop had said about "a strong civil society" and the need for "responsibility and the need to act against irresponsible behaviour when it appears in the banking and financial systems," he also insisted on the imperative of helping those who fell on hard times: Nevertheless, the "spat" - such as it was reported - was an interesting one, providing the spectacle of a Prime Minister quoting, or at least referring to scripture, over against an Archbishop of Canterbury who wanted to talk fiscal policy. Let me suggest a few, moving from the reasonably uncomplicated through the contested to the downright antagonistic. First, the parable is used in contemporary politics. Indeed, not only is it used but it is used with moderate frequency. If you descend a rung or two on the political ladder you will find the parable being used and referred to more times still. Does that mean it is a popularly understood piece of political discourse? And this is my second conclusion. That noted, I think it is inconceivable that they would have done so willingly had they or their advisers thought it was counter-productive to do so, and highly unlikely that they would have done so if they had thought that they gained nothing from it. Presumably, it is at very least believed to be understood and positively received in some measure. Third, it is used disproportionately. During that period, there were 46 references to the Samaritan alone, countless others to the question of "who is my neighbour? I would go further here, in fact, and suggest that our public discourse is still thickly Christian, loaded with words, stories, concepts, values and messages that have been shaped over the years by a Christian worldview and Christian scriptures - much like, perhaps, our landscape has been shaped by the Ice Age. The majority of the ice has now gone, but we are the way we are because of its long, formative presence. Political Theology and Public Reason That brings me to a fourth conclusion, which I think is particularly important. If language is loaded weapon, the dream of a universal public reasoning - such as that advocated by liberal political theology - is likely to remain a dream. The more egregious examples of drawing on comprehensive religious doctrines in public discourse to justify political decisions do indeed show to us why public figures, and particularly those in any position of leadership or direct authority over us, must strive to make themselves understood, something that entails drawing on sources and examples and authorities that do not alienate or exclude or disrespect citizens. But we must remember here that we are talking about citizens - people who are formed by their political and cultural and social and religious experiences, and not beings that have any serious existence behind a putative veil of ignorance. Do you understand the idea that "[what] the British people want to know is that their government will not pass by on the other side but will be

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

on their side"? My guess is that you do, and that you will do even if you are unfamiliar with the story to which it ultimately refers. Is this therefore an example of public reasoning? But this rather misses the point. The story of the Good Samaritan is there anyway, lurking in the background of the words. More to the point, you can make a good argument that the phrase and the political idea behind it in fact gains its force because it is referring to the story. This is perhaps the key point I want to make about the political Samaritan. It deepens political discourse to encompass not simply an ethical dimension - all good political discourse will do that - but an ontological dimension. It says this is what we should do because this is the way the world is. This is the way that humans are. This is the nature of our responsibility to one another. This is the deep logic of our politics. You could just as easily refer to Nietzsche or Socrates or Montaigne or, if you are really brave, Kant. To which I would reply, yes indeed, you can and perhaps you should. Arguing for the role of scripture in public discourse in this field is not an argument against deploying other deep or comprehensive moral doctrines. But what is perhaps distinct about the Bible here is that it does this in a remarkably accessible and engaging way - something that even its critics recognise. The Use and Misuse of the Parable That leaves us with a final question, however: Are the political figures in question are using the parable legitimately? Thatcher took from it a message of material comfort and voluntary generosity; Brown one of state responsibility and moral universalism. Indeed, is either of them? The answer is, "It depends on what how the parable is to be interpreted" - and that is far from straightforward. I shall refrain from engaging in a detailed exegesis here and instead say that the legitimacy of any political reading will necessarily depend on the tightness of the exegetical circle drawn round the text. Is this a story about a halakah debate, concerning the correct interpretation and prioritisation of the law among first-century Jewish lawyers? Or is it an exhortation to overcome ethical divisions and go the extra mile? Both tight readings and loose ones have their problems. Too tight and you will never be able to use it legitimately outside the pages of a commentary; too loose and you might as well use any story you like, as you are clearly going to read whatever you like into it.

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

### Chapter 2 : List of people associated with the London School of Economics - Wikipedia

--George Bowen, *the Christian mystic and the ascetic ideal* John Lawrence, *the Christian statesman and the problem of religion and politics* Charles George Gordon, *the Christian knight errant and the power of pure devotion.*"@en.

John Hus - July 6, A Christian martyr burned at the stake The Hussite Movement in Bohemia, Josef Macek If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved and to be steady on all the battle front besides, is mere flight and disgrace if he flinches at that point. Martin Luther He who does not bellow the truth when he knows the truth makes himself the accomplice of liars and forgers. Lord Milner I am only one, but still I am one; I cannot do everything, but still I can do something; and because I cannot do everything, I will not refuse to do the something that I can do. Hale Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has. Mother Teresa Many Christians are reluctant to become involved in public affairs because politics is a "dirty business", but the same people are generally quite happy to go into business life, which is in its way just as "dirty. John Lawrence, *Hard Facts* [] The hottest places in Hell are reserved for those who in times of great moral crisis maintain their neutrality. Dante Alighieri Our lives begin to end the day we are silent about things that matter. Martin Luther King, Jr. Edmund Burke Be isolated, be ignored, be attacked, be in doubt, be frightened. Bertrand Russell Silence is the virtue of fools. Francis Bacon The words of one strong-minded man, addressed to the passions of a listening assembly, have more power than the vociferations of a thousand orators. Alexis de Tocqueville Courage is contagious. When a brave man takes a stand, the spines of others are often stiffened. Billy Graham Standing in the middle of the road is very dangerous; you get knocked down by the traffic from both sides. Margaret Thatcher In matters of style, swim with the current; in matters of principle, stand like a rock. Thomas Jefferson Never stand so high upon a principle that you cannot lower it to suit the circumstances. Churchill In critical and baffling situations, it is always best to return to first principle and simple action. Churchill Always vote for principle, though you may vote alone, and you may cherish the sweetest reflection that your vote is never lost. John Quincy Adams It is a crime to despair. We must learn to draw from misfortune the means of future strength. Michel Eyquem de Montaigne A harmful truth is better than a useful lie. Thomas Mann For the true is indeed never refuted. Gorgias b Truth, like gold, is to be obtained not by its growth, but by washing away from it all that is not gold. Leo Tolstoy For truth there is no deadline. Heywood Broun Truth has no special time of its own. Its hour is now - always, and indeed then most truly when it seems most unsuitable to actual circumstances. Albert Schweitzer The truth is incontrovertible. Malice may attack it. Ignorance may deride it. But in the end, there it is. Churchill I believe that truth is the glue that holds Government together, not only our Government, but civilization itself. Gerald Ford I suggest this explanation here in general terms, because several critics have recently started up here and there to taunt me with some notion of theirs that authority is only a form of slavery. As a matter of fact, of course, it is the only alternative to slavery. Authority is the other name of right; and unless there is somewhere a right to call us free, any casual free-thinker may choose to call us slaves. And, as I have pointed out, nearly every casual free-thinker does call us slaves. The process of thinking without any reference to authority has left us without any claim to liberty. Chesterton Freedom and not servitude is the cure of anarchy; as religion, and not atheism, is the true remedy for superstition. Edmund Burke Tolerance is only another name for indifference. Somerset Maugham If tolerance is a necessary virtue in our democratic society, there must be tolerance for the views of the majority. The village atheist has the right to be heard; he has no right to be heeded. While he has a right not to have his own children indoctrinated in what he believes are false and foolish teachings, he has no right to dictate what other children may be taught. Patrick Buchanan The only thing necessary for the triumph of evil is for good men to do nothing. Edmund Burke The price of apathy towards public affairs is to be ruled by

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

evil men. The big temptation to conservatives, and especially conservative intellectuals, is self-realizing pessimism. As many rising movements have discovered, it is easier to tear down than build. Conservatism in particular, in its view of human nature and in its recent historical experience, has a strong pessimistic strain. Sometimes conservatives seem unhappy unless they are losing. They need to guard against seizing on a few receding waves as evidence that the tide has turned against them. Jorge Luis Borges Tyranny is always better organized than freedom. Hannah Arendt In the United States, the majority undertakes to supply a multitude of ready-made opinions for the use of individuals, who are thus relieved from the necessity of forming opinions of their own. Alexis de Tocqueville Most people would rather die than think; many do. Bertrand Russell Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority: Lord John Emerich Acton From the saintly and single-minded idealist to the fanatic is often but a step. Hayek The Achaians soon experienced, as often happens, that a victorious and powerful ally is but another name for a master. It creates and strengthens the notion of duty. If men are not kept straight by duty, they must be by fear. The more they are kept by fear, the less they are free. The greater the strength of duty, the greater the liberty. Lord John Emerich Acton Liberty not only means that the individual has both the opportunity and the burden of choice; it also means that he must bear the consequences of his actions. Liberty and responsibility are inseparable. Hayek The Constitution of Liberty Men are qualified for freedom in exact proportion to their disposition to put moral chains upon their own appetites. Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there is without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Edmund Burke Conservatives should be no more timid about asserting the responsibilities of the individual than they should be about protecting individual rights. That is a thing that conservatives worry about a lot: How do you reconcile it with liberty and respect for property and respect for traditional religious values? Therefore, because we know there is a wide range of abilities and intelligence, virtues and vices, the raw will of the people as a whole needs to be tempered, or "filtered," by the experience and prudence of the best and wisest among us. You can only be free if I am. Clarence Darrow Freedom is the right to be wrong, not the right to do wrong. Diefenbaker Liberty is an opportunity for doing good, but this is only so when it is also an opportunity for doing wrong. Hayek Liberty is the only thing you cannot have unless you are willing to give it to others. William Allen White To silence criticism is to silence freedom. Bissell The most radical revolutionary will become a conservative the day after the revolution. Hannah Arendt On Revolution We can never be sure that the opinion we are endeavouring to stifle is a false opinion; and if we were sure, stifling it would be an evil still. John Stuart Mill On Liberty But it is not on the impassioned partisan, it is on the calmer and more disinterested bystander, that this collision of opinions works its salutary effect. Not the violent conflict between parts of the truth, but the quiet suppression of half of it, is the formidable evil; there is always hope when people are forced to listen to both sides; it is when they attend only to one that errors harden into prejudices, and truth itself ceases to have the effect of truth by being exaggerated into falsehood. John Stuart Mill On Liberty Freedom of the mind requires not only, or not even especially, the absence of legal constraints but the presence of alternative thoughts. The most successful tyranny is not the one that uses force to assure uniformity but the one that removes the awareness of other possibilities, that makes it seem inconceivable that other ways are viable, that removes the sense that there is an outside. It is not feelings or commitments that will render a man free, but thoughts, reasoned thoughts. Without an exhaustive debate, even heated debate, of ideas and programs, free government would weaken and wither. Eisenhower If fifty million people believe a foolish thing, it is still a foolish thing. Anatole France The discussions of every age are filled with the issues on which its leading schools of thought differ. But the general intellectual atmosphere of the time is always determined by the views on which the opposing schools agree. They become the unspoken presuppositions of all thought, and common and unquestioningly accepted foundations on which all discussion proceeds. Hayek Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence. John Quincy Adams Nothing is

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

more galling than to debate with facts and arguments against a respondent in the belief that one is dealing with his understanding, when in reality one is dealing with his will. Arthur Schopenhauer Should our moral beliefs really prove to be dependent on factual assumptions shown to be incorrect, it would be hardly moral to defend them by refusing to acknowledge the facts. Hayek It is true to say of a religious conviction, of course, that it must primarily be private - that it must be held in the soul before it is applied to the society. It is equally true of a political conviction, or an economic conviction, or any conviction. If this is what he means by calling religion a private affair, there is no such thing as a public affair. But, if he means that the conviction held in the soul cannot be applied to the society, he means manifest and raving nonsense. The cosmos, of which we conceive ourselves the creatures, must include the city of which we conceive ourselves the citizens. Then they came for me and by that time no one was left to speak up. This is conservatism at its highest. Russell Kirk The Conservative Mind [The Founding Fathers] understood that republican self-government could not exist if humanity did not possess. Irving Kristol Public virtue cannot exist without private virtue.

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

### Chapter 3 : John L. McKenzie - Wikipedia

*stian mystic and the ascetic ideal* John Lawrence, *the Christian statesman and the problem of religion and politics* Charles George Gordon, *the Christian knight errant and the power of pure devotion*.

A Dictionary of Religious Knowledge. Civilization During the Middle Ages. William Blackwood and Sons, The American Tract Society. The Publications of the American Tract Society. Life of Our Lord Upon the Earth. Edited by Alexander Roberts and James Donaldson. The Great Problems of British Statesmanship. Ingram, Cooke and Co. Critical, Illustrative, and Practical, on the Book of Daniel. Leavitt and Allen, Notes, Explanatory and Practical, on the Book of Revelation. Carefully revised and corrected. George Routledge and Co. The Catholic Church, the Renaissance, and Protestantism. Keagan Paul, Trench, Trubner and Co. Printed for the Author, Lee and Shepard, The Ave Maria, With Critical, Explanatory, and Practical Notes. Analysis of Sacred Chronology. Pacific Press Publishing House, First American from the second London edition. Perkins and Marvin, Griffith and Simon, James Nisbet and Co. Elements of Prophetic Interpretation. Ecce Coelum, or Parish Astronomy. American Tract Society, The Geography of the Heavens. A new edition, revised and illustrated by Hiram Mattison. The Catechism Simply Explained. Herder Book Co., Cambridge Bible for Schools and Colleges. Edited for the Syndics of the University Press by A. Catechism of Christian Doctrine, No. The Paulist Press, Catechism of the Council of Trent. James Duffy, Sons and Co. The Catholic Christian Instructed. The Beginning of the Middle Ages. Lane and Scott, George Lane and Levi Scott, Society for Promoting Christian Knowledge, Constantine the Great and Christianity. The Columbia University Press, Yale University Press, Adam and Charles Black, Cormenin, Louis Marie DE. Translated from the French. Edited by William Patton. Case, Tiffany and Co. The Church and the Government. The Apocalypse of St. A Complete Concordance to the Holy Scriptures. Fourth edition, corrected and enlarged. Thomas Cadell, et al. The Analytical Hebrew and Chaldee Lexicon. Samuel Bagster and Sons. The Heavens and the Earth. Abel Swal and Tim. The History of the Middle Ages. Translated from the twelfth edition by E. Whitney, with notes and revisions by George Burton Adams. Henry Holt and Co. Charles Griffin and Co. Second edition, carefully revised. Seeley, Burnside, and Seeley, Introduction to the Study of the Middle Ages. Lea and Blanchard, The Encyclopaedia Britannica Co. The Early Days of Christianity. Cassell, Petter, Galpin and Co. Edited by Elias B. The Revell Press, On Thousand Sayings of History. The Beacon Press, Inc. Translated by Edward Robinson. Abridged by William Smith, New York: A Faith to Affirm. Bound with his Novum Testamentum, Greek. Second edition, corrected and improved. A Commentary on the Old and New Testaments. New and illustrated edition. Translated by Henry Cary. Bell and Sons, History of the International Reform Bureau. See International Reform Bureau. Theodoric the Goth, the Barbaric Champion of Civilization. Edited by Wilbur F. International Reform Bureau, The Stars in Their Courses. The Writings of Thomas Jefferson. The Comprehensive Commentary on the Holy Bible. Funk and Wagnalls Co. Translated by William Whiston. Edward Dunigan and Bro. The Signs of the Times. William Whyte and Co.

# DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

## Chapter 4 : John Lawrence - The United States (21 books)

*Some great leaders in the world movement,. idealJohn Lawrence, the Christian statesman and the problem of religion and politicsCharles George Gordon, the.*

Hamilton remains a well-known figure in U. He is known not only for the great contributions that he made to the early United States but also for his famous duel with Aaron Burr in 1804, which resulted in his death. He was born on the island of Nevis, in the British West Indies, the illegitimate son his parents were not married to each other of James Hamilton, a Scotsman, and Rachel Fawcett Lavien, the daughter of a French physician. He began working between the ages of eleven and thirteen for a trading company in St. Croix, an island in the U. In he left to attend school in the American colonies. Intelligent enough to master most subjects without formal instruction and eager to win success and fame early in life, he left college in without graduating. American Revolution The outbreak of the American Revolution in 1775, when the thirteen British colonies in North America fought for their freedom, offered Hamilton the opportunity he craved. In he became a lieutenant colonel an army officer who is above a colonel in the Continental Army the national army fighting for American independence and assistant to commanding general George Washington. Hamilton eventually returned to New York. In he became a lawyer following a short period of apprenticeship studying and learning a job from someone already in that position. Having been born in a foreign country gave him a different viewpoint from most people. Working for Washington had allowed him to observe how the weakness of Congress and how state and local jealousies were hurting the war effort. From this point on Hamilton believed in, and tried to work to bring about, a strong central government. Confederation era Attending the Continental Congress as a representative from New York from November through July 1787, Hamilton tried to make sure that the new government would have the powers it needed to deal with the problems it faced after it won independence from Britain. As one of the twelve delegates to the Annapolis Convention of 1786, he drafted its resolution final decision or opinion calling for a constitutional convention to make sure that interests of the union as a whole were placed over individual state and local concerns. Hamilton was one of the representatives from New York to the Constitutional Convention, which was held in Philadelphia, Pennsylvania, from May to September. In October he wrote a series of essays on behalf of the planned Constitution. First published in New York City newspapers as having been written by "Publius" and collectively titled *The Federalist*, these essays were designed to persuade the people of New York Alexander Hamilton. Although others wrote for *The Federalist*, Hamilton wrote fifty-one of the eighty-five essays. Hamilton wrote many reports on the American economy, and many of his suggestions became law. Hamilton himself disliked the idea of political parties. However, when the debate over his policies revealed disagreement among the members of Congress, Hamilton assumed leadership of the pro-administration group, known as the Federalists. Well-known lawyer and army general Hamilton retired from office in January 1797. He returned to his law practice to make money to support his growing family and soon became the most distinguished lawyer in New York City. He helped Washington write his famous "Farewell Address", in which Washington turned down a third term as president. Hamilton remained active in politics as well, speaking out in favor of candidates he liked and criticizing those he opposed. While many held Hamilton in high regard, others neither liked nor trusted him. Army, which was preparing for a possible war against France. Since Washington chose not to assume active command, organizing and recruiting these troops fell to Hamilton. His military career came to an abrupt end in 1796 after President Adams sent a peace mission to France that achieved a settlement of the major issues. He continued to publish his opinions on public affairs in the *New York Evening Post*. In he took a stand against a rumored plot by New England and New York Federalists to break up the Union by forming a northern confederacy a separate union. Hamilton believed that Vice President Aaron Burr, whom he referred to as "the most unfit and dangerous man of the community," was involved with this plan. After Burr lost the race, he angrily challenged Hamilton to a duel. Hamilton believed

## **DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.**

that his "ability to be in [the] future useful" demanded that he meet the challenge. The two men exchanged gunshots, and Hamilton fell, mortally wounded. Hamilton was carried back to New York City, where he died the next afternoon. For More Information Brookhiser, Richard. Fordham University Press, Alexander Hamilton and the Persistence of Myth. University Press of Kansas, Kitty Mar 28, 3: His political contributions are minimal and his rank in the civil war is not exactly rare. Comment about this article, ask questions, or add new information about this topic:

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

### Chapter 5 : John Breen (scholar) - Wikipedia

*This week's old one is the first episode of Citizen Smith from the mids-or as the continuity announcer had it, because any BBC1 sitcom turning up on BBC2 gets the auteur treatment-"John Sullivan's Citizen Smith".*

Balfour made the controversial decision, with Lord Lansdowne, to use the heavily Unionist House of Lords as a check on the political programme and legislation of the Liberal party in the Commons. Legislation was vetoed or altered by amendments between and, leading David Lloyd George to remark that the Lords had become "not the watchdog of the Constitution, but Mr. The exhausted Balfour resigned as party leader after the crisis, and was succeeded in late by Bonar Law. Balfour caricatured by XIT for Vanity Fair, Balfour resigned as Foreign Secretary following the Versailles Conference in, but continued in the government and the Cabinet after normal peacetime political arrangements resumed as Lord President of the Council. He put forward a proposal for the international settlement of war debts and reparations the Balfour Note, but it was not accepted.. Bonar Law became Prime Minister. With 28 years of government service, Balfour is considered to have had one of the longest ministerial careers in modern British politics, second only to Winston Churchill. At the end of, most of his teeth were removed and he suffered the unremitting circulatory trouble which ended his life. In the past, he had suffered occasional phlebitis and by late he was immobilised by it. At his request a public funeral was declined, and he was buried on 22 March beside members of his family at Whittingehame in a Church of Scotland service although he also belonged to the Church of England. By special remainder, the title passed to his brother Gerald. His obituaries in The Times, The Guardian and the Daily Herald did not mention the declaration for which he is most famous outside Britain. He was considered a dilettante by his colleagues, but apparently Lord Salisbury did not share that opinion when he gave junior posts in his government to his nephew. Harold Begbie, a journalist, in a book called Mirrors of Downing Street, criticised Balfour for his manner, personality and self-obsession. It is an attitude of mind which a critic or a cynic might be justified in assuming, for it is the attitude of one who desires rather to observe the world than to shoulder any of its burdens; but it is a posture of exceeding danger to anyone who lacks tenderness or sympathy, whatever his purpose or office may be, for it tends to breed the most dangerous of all intellectual vices, that spirit of self-satisfaction which Dostoevsky declares to be the infallible mark of an inferior mind. Arthur Balfour this studied attitude of aloofness has been fatal, both to his character and to his career. He has said nothing, written nothing, done nothing, which lives in the heart of his countrymen. To look back upon his record is to see a desert, and a desert with no altar and with no monument, without even one tomb at which a friend might weep. One does not say of him, "He nearly succeeded there", or "What a tragedy that he turned from this to take up that"; one does not feel for him at any point in his career as one feels for Mr. George Wyndham or even for Lord Randolph Churchill; from its outset until now that career stretches before our eyes in a flat and uneventful plain of successful but inglorious and ineffective self-seeking. There is one signal characteristic of the Balfourian manner which is worthy of remark. It is an assumption in general company of a most urbane, nay, even a most cordial spirit. I have heard many people declare at a public reception that he is the most gracious of men, and seen many more retire from shaking his hand with a flush of pride on their faces as though Royalty had stooped to inquire after the measles of their youngest child. Such is ever the effect upon vulgar minds of geniality in superiors: But this heartiness of manner is of the moment only, and for everybody; it manifests itself more personally in the circle of his intimates and is irresistible in week-end parties; but it disappears when Mr. Balfour retires into the shell of his private life and there deals with individuals, particularly with dependants. It has no more to do with his spirit than his tail-coat and his white tie. Its remarkable impression comes from its unexpectedness; its effect is the shock of surprise. In public he is ready to shake the whole world by the hand, almost to pat it on the shoulder; but in private he is careful to see that the world does not enter even the remotest of his lodge gates. Balfour is the most egotistical of men, and a man who would make almost any sacrifice to remain in office. It costs him nothing to serve under Mr. Lloyd

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

George; it would have cost him almost his life to be out of office during a period so exciting as that of the Great War. He loves office more than anything this world can offer; neither in philosophy nor music, literature nor science, has he ever been able to find rest for his soul. It is profoundly instructive that a man with a real talent for the noblest of those pursuits which make solitude desirable and retirement an opportunity should be so restless and dissatisfied, even in old age, outside the doors of public life. *Mirrors of Downing Street: Some political reflections*, Mills and Boon, p. Wright wrote in the preface to the first volume that the project would have been "in vain" had he not received the donation from Balfour. Balfour argued the Darwinian premise of selection for reproductive fitness cast doubt on scientific naturalism, because human cognitive facilities that would accurately perceive truth could be less advantageous than adaptation for evolutionarily useful illusions. From the humblest form of nervous irritation at the one end of the scale, to the reasoning capacity of the most advanced races at the other, everything without exception sensation, instinct, desire, volition has been produced directly or indirectly, by natural causes acting for the most part on strictly utilitarian principles. Convenience, not knowledge, therefore, has been the main end to which this process has tended.

# DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

## Chapter 6 : The Political Samaritan: The Bible and Public Reason - ABC Religion & Ethics

*Freemasonry: A Christian Perspective [John Lawrence] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. Are Christianity and freemasonry compatible? The author, John Lawrence, is convinced they are not.*

At some significant sacrifice to his family, he was enrolled in a Jesuit boarding high school in St. After graduating in , he entered the Chicago Province of the Society of Jesus and was ordained a priest in He received his Doctorate in Sacred Theology from Weston. He was self-taught in ten languages. His scholarly and popular writings were voluminous. He was much sought after as a lecturer as well. In the English-speaking world, his ,word Dictionary of the Bible remains the most frequently used single-volume biblical dictionary available. At the time of its publication in , a review in the periodical, The Thomist, called his book, The Two-Edged Sword, "the most significant Catholic interpretation of the Old Testament ever written in English. McKenzie was a pioneering and outspoken Roman Catholic biblical scholar, who through scholarly and popular writings, helped bring about the general acceptance by Catholic scholars and Church authorities of the scientific techniques of investigating Scripture, which had been highly suspect in Catholic circles when he began his career. From approximately to he was considered the dean of Catholic Biblical scholars. During this period, he was elected President of the Catholic Biblical Association and became the first Catholic ever elected President of the Society of Biblical Literature. It should also be noted that during this period he was also President of probably the largest Anti-Vietnam War organization, Clergy and Laity Concerned, whose founding members also included the Reverend Martin Luther King, Jr. This involvement was the direct result of his being an outspoken and supremely articulate Christian pacifist. Although it may be something of an exaggeration, it was said that he never left unanswered a letter written to him, whether complimentary or critical. The exaggeration is probably rooted in two facts: I think my colleagues in theology and exegesis are open to the charge that they have become mandarins, who speak only to other mandarins about topics which are of interest only to mandarins in a style of discourse which is gibberish to any except mandarins, and one sometimes wonders about them too. Scholarship is and ought to be a form of public service and not an expensive enterprise dedicated to the production of a few more mandarins who can spend a leisurely life in the production of other mandarins. The pointedness of this statement and the self-discipline with which John L. McKenzie responded to those who corresponded with him, as well as his commitment to write not only scholarly theological books and essays, but also to publish the results of his intellectual labors in popular, non-academic prose, all arose directly from an empathic mission that lay deep within him as a human being, a Christian, and a scholar. His was a life of compassion, sharing with others the bread of truth which he had purchased at great price; sharing, because he had taken to heart so deeply the idea that as human beings we are made with the desire to know, that the object of that desire is truth, and that the truth shall set us free to be what we should be. Testimonials to the exceptional quality of Rev. But one in particular deserves to be singled out perhaps, because of who gave it and the place she hold in the history of twentieth-century Catholicism, indeed, the place she holds in twentieth-century Christianity and humanityâ€”Dorothy Day. On the morning of April 14, , she writes in her diary: I thank God for sending me men with such insight as Fr. McKenzie concluded his human, priestly, and scholarly life on earth in Claremont, California, assisting as a priest at Our Lady of Assumption Parish, and serving as counselor and friend to scholars and non-scholarsâ€”from every point on the compassâ€”who thought that he could be of help to them. He was born to Eternal Life on March 2, Works[ edit ] Authority in the Church. The Civilization of Christianity. Commentary on the Gospel according to Matthew. Dictionary of the Bible. Did I Say That? A Theologian Confronts the Hard Questions. How Relevant Is the Bible? And Other Commentaries on Scripture. Light on the Epistles: Mastering the Meaning of the Bible. Studies in Biblical Theology. The New Testament Without Illusion. The Old Testament Without Illusions. The Power and the Wisdom: An Interpretation of the New Testament. Yale University Press, A Theology of the Old Testament. An Interpretation of the Old Testament.

## DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

The World of the Judges. Prentice-Hall Backgrounds to the Bible Series. I shall raise a question or two about this. It takes real cleverness and sophisticated intelligence to find ways to evade and distort the clear meaning of what Jesus said. There is a world of difference between Christian love toward the sinner and a sentimental sympathy for him. Christian love will spare nothing in order that the one doing evil be redeemed from his condition. Sickly sympathy with the wicked, however, is not true compassion, even for the wicked. And, we have done this. We have produced the Christian ethic of the just war. This is not the New Testament and every theologian knows it. The rejection of the use of arms is general, not merely a remark adapted to the particular situation. This was on the occasion of his arrest in Gethsemane. The defense which the disciples were ready to attempt against the arresting force was refused by Jesus and refused rather sharply. In the Gospel of Matthew the refusal is expanded by saying that those who take the sword shall perish by the sword. This saying is not found in the other Gospels. As far as Christian interest in the saying is concerned, it might just as well have not been found in Matthew. The arrest is not necessarily the original context of this saying. But the evangelist has achieved a certain dramatic contrast by placing the saying in a context where anyone would believe that legitimate self-defense was in place if ever was. Many Christians today might say, as many of their predecessors have said, that Christianity is that complex of beliefs for which they are willing to kill. This is found in the Sermon on the Mount. As one reads the verses that deal with nonresistance, one must admit that they are nowhere qualified by the hypotheses of situations in which they would not be in place. It never suggests that the Christian can resolve the problem of evil which we encounter by what we call resistance. I mean, of course, Jesus does not yield to it, but he does not apply violence to it. He is also the supreme demonstration that evil is overcome by not resisting it; nothing he said or did implies that the application of power against evil has any effect. These few were convinced that Jesus presented in his words and life not only a good way of doing things, not only an ideal to be executed whenever it is convenient but the only way of doing what he did. They did this in pure faith, because there is no reasonable motive for acting in the way which he shows. The life, which Jesus proclaimed, cannot be fostered, advanced, or protected by any kind of war, holy or unholy. Jesus taught people how to die, not how to kill. The holy war has certainly been a major block in proclamation of authentic and integral Christianity. To choose to be these or any similar denomination is to choose to remain small. Matthew makes it very clear that it is not really proved unless the person we love is an enemy. The Christian can be an object of enmity, but not its subject: The Christian loves his or her enemies as Christ loved man hostile to God. He is an agent of reconciliation and a persevering agent. God has revealed to the Christian a value in his fellow lumps of clay which they do not have by their nature. Reason demands moderation in love as in all things; faith destroys moderation here. The state is one of the consequences of sin, like disease, concupiscence and mortality. People do things in crowds which they will not do alone. He cannot share their desires and yield to their pressures simply because they outnumber him. He knows that men hide behind a crowd and find there an outlet for desires which they usually mask or restrain. The ethics of the state are the ethics of survival. States live in a moral jungle. The supreme good of the state is that it continues to exist; no other good can be maintained if that good threatens survival. When we look at the means by which the state achieves its ends, certain dissonances between public morality and Christian morality appear. The state does not love its enemies. It does distinguish very sharply between Jew, Greek, Scythian and other national and racial groups. Public morality is not Christian. My point is not only that the state is not Christian, but that it cannot be Christian. The ethical theory of the state is that the state is not a subject of moral obligation. Its members are subjects of moral obligations, but only as individual persons. When they assemble into a political society, they are not bound by Christian principles. They may decide upon actions which if done by individuals would be murder, arson, theft, and mendacity. One looks for this exception in vain in the New Testament. From pre-dynastic Egypt which means earlier than B. It represents the victorious Narmer standing over a defeated enemy chieftain seated on the ground. I am surprised that a copy of the palette of Narmer is not hung in foreign offices all over the world; it ought to be, at least in the foreign offices of those nations that think they can play Narmer.

# DOWNLOAD PDF JOHN LAWRENCE, THE CHRISTIAN STATESMAN AND THE PROBLEM OF RELIGION AND POLITICS.

## Chapter 7 : A CONSERVATIVE HANDBOOK OF QUOTATIONS - PAGE 1

*This book is crucially important to political centrism in that, instead of tiresome "both sides just don't get it" diatribes or disjointed policy proposals, Hill lays out a consistent, well developed ideology.*

In lieu of an abstract, here is a brief excerpt of the content: Journal of the History of Ideas The Selected Essays of Donald Greene. U of Chicago P, Critique of the "state of emergency" or the "state of exception. Writing the Oral Tradition: U of Notre Dame P, Anglo-Saxon and twelfth- and thirteen-century poetics. Johns Hopkins UP, Background to defeat of the Spanish Armada. The Culture of Property: The Crisis of Liberalism in Modern Britain. Controversies over art objects. State U of New York P, Theory of imagination in the Philosophy of Spirit. Culture, Identity, and Nationalism: French Flanders in the Nineteenth and Twentieth Centuries. Evolution of national, regional, cultural, and political identity in Flanders. Michigan State UP, Ten papers, with figures and tables. Bender, John, and Michael Marrinan, eds. In the Archive of the Eighteenth Century. Stanford U P, Women Writing of Divinest Things: Rhetoric and the Poetry of Pembroke, Wroth and Lanyer. The role that rhetoric played in the poetry of women in early modern England. Cultural study of how the perception of skin changed from the eighteenth century to the present. Cities of the Dead: Contesting the Memory of the Civil War in the South, U of North Carolina P, Graveyards, Decoration Days, and Emancipation Days. Ethical Disruption and the American Mind. Louisiana State UP, Treatment of African and native Americans. Another angle on Puritanism. Aristotle East and West: Metaphysics and the Division of Christianity. Comparative history of philosophical thought in Eastern and Western Christianity. The Wisdom of the World: History of Western cosmology. How Philosophers Saved Myths: Allegorical Interpretation and Classical Mythology. Social Science, Citizenship, and Race in Cuba, Post-colonial and pre-revolutionary human science. You are not currently authenticated. View freely available titles:

## Chapter 8 : The Prophecies of Daniel and the Revelation by Uriah Smith

*John Lawrence Breen (born 3 March ) is a British academic and [blog.quintoapp.com](http://blog.quintoapp.com) is a specialist in Japanese history at the International Research Center for Japanese Studies (â½éš¸æ—¥æœææ—†âEç "ç©¶ã,»ãf³ã,¿ãf¼, Nichibunken) in Kyoto.*

## Chapter 9 : AFCON Qualifiers: 9 players arrive for Ghana-Sierra Leone clash | Sports News

*Her next foray into the text was a decade later, now as Leader of the Opposition, in a much better-known speech on "Christianity and Politics" given at St. Lawrence Jewry. The overarching.*