

hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means — the only complete realist. Very well, then. The main thing we learn from a serious attempt to practise the Christian virtues is that we fail. If there was any idea that God had set us a sort of exam, and that we might get good marks by deserving them, that has to be wiped out. If there was any idea of a sort of bargain — any idea that we could perform our side of the contract and thus put God in our debts so that it was up to Him, in mere justice, to perform His side — that has to be wiped out.

I think every one who has some vague belief in God, until he becomes a Christian, has the idea of an exam, or of a bargain in his mind. The first result of real Christianity is to blow that idea into bits. When they find it blown into bits, some people think this means that Christianity is a failure and give up. They seem to imagine that God is very simple-minded! In fact, of course, He knows all about this. One of the very things Christianity was designed to do was to blow this idea to bits. God has been waiting for the moment at which you discover that there is no question of earning a pass mark in this exam, or putting Him in your debt.

Then comes another discovery. Every faculty you have, your power of thinking or of moving your limbs from moment to moment, is given you by God. If you devoted every moment of your whole life exclusively to His service you could not give Him anything that was not in a sense His own already. So that when we talk of a man doing anything for God or giving anything to God, I will tell you what it is really like. It is like a small child going to its father and saying, "Daddy, give me sixpence to buy you a birthday present." Of course, the father does, and he is pleased with the child's present. It is all very nice and proper, but only an idiot would think that the father is sixpence to the good on the transaction. When a man has made these two discoveries God can really get to work. It is after this that real life begins. The man is awake now. We can now go on to talk of Faith in the second sense.

12. FAITH

I want to start by saying something that I would like everyone to notice carefully. It is this. If this chapter means nothing to you, if it seems to be trying to answer questions you never asked, drop it at once. Do not bother about it at all. There are certain things in Christianity that can be understood from the outside, before you have become a Christian. But there are a great many things that cannot be understood until after you have gone a certain

distance along the Christian road. These things are purely practical, though they do not look as if they were. They are directions for dealing with particular cross-roads and obstacles on the journey and they do not make sense until a man has reached those places. Whenever you find any statement in Christian writings which you can make nothing of, do not worry. Leave it alone. There will come a day, perhaps years later, when you suddenly see what it meant. If one could understand it now, it would only do one harm.

Of course all this tells against me as much as anyone else. The thing I am going to try to explain in this chapter may be ahead of me. I may be thinking I have got there when I have not. I can only ask instructed Christians to watch very carefully, and tell me when I go wrong; and others to take what I say with a grain of salt — as something offered, because it may be a help, not because I am certain that I am right.

I am trying to talk about Faith in the second sense, the higher sense. I said last week that the question of Faith in this sense arises after a man has tried his level best to practise the Christian virtues, and found that he fails, and seen that even if he could he would only be giving back to God what was already God's own. In other words, he discovers his bankruptcy. Now, once again, what God cares about is not exactly our actions. What he cares about is that we should be creatures of a certain kind or quality — the kind of creatures He intended us to be — creatures related to Himself in a certain way. I do not add "and related to one another in a certain way," because that is included: if you are right with Him you will inevitably be right with all your fellow-creatures, just as if all the spokes of a wheel are fitted rightly into the hub and the rim they are bound to be in the right positions to one another. And as long as a man is thinking of God as an examiner who has set him a sort of paper to do, or as the opposite party in a sort of bargain — as long as he is thinking of claims and counterclaims between himself and God — he is not yet in the right relation to Him. He is misunderstanding what he is and what God is. And he cannot get into the right relation until he has discovered the fact of our bankruptcy.

When I say "discovered," I mean really discovered: not simply said it parrot-fashion. Of course, any child, if given a certain kind of religious education, will soon learn to say that we have nothing to offer to God that is not already His own and that we find ourselves failing to offer even that without keeping something back. But I am talking of really discovering this: really finding out by experience that it is true.

Now we cannot, in that sense, discover our failure to keep God's law except by trying our very hardest (and then failing). Unless we really try, whatever we say there will always be at the back of our minds the idea that if we try harder next time we shall succeed in being completely good. Thus, in one sense, the road back to God is a road of moral effort, of trying harder and harder. But in another sense it is not trying that is ever going to bring us home. All this

trying leads up to the vital moment at which you turn to God and say, "You must do this. I can't." Do not, I implore you, start asking yourselves, "Have I reached that moment?" Do not sit down and start watching your own mind to see if it is coming along. That puts a man quite on the wrong track. When the most important things in our life happen we quite often do not know, at the moment, what is going on. A man does not always say to himself, "Hullo! I'm growing up." It is often only when he looks back that he realises what has happened and recognises it as what people call "growing up." You can see it even in simple matters. A man who starts anxiously watching to see whether he is going to sleep is very likely to remain wide awake. As well, the thing I am talking of now may not happen to every one in a sudden flash — as it did to St Paul or Bunyan: it may be so gradual that no one could ever point to a particular hour or even a particular year. And what matters is the nature of the change in itself, not how we feel while it is happening. It is the change from being confident about our own efforts to the state in which we despair of doing anything for ourselves and leave it to God.

I know the words "leave it to God" can be misunderstood, but they must stay for the moment. The sense in which a Christian leaves it to God is that he puts all his trust in Christ: trusts that Christ will somehow share with him the perfect human obedience which He carried out from His birth to His crucifixion: that Christ will make the man more like Himself and, in a sense, make good his deficiencies. In Christian language, He will share His "sonship" with us, will make us, like Himself, "Sons of God": in Book IV I shall attempt to analyse the meaning of those words a little further. If you like to put it that way, Christ offers something for nothing: He even offers everything for nothing. In a sense, the whole Christian life consists in accepting that very remarkable offer. But the difficulty is to reach the point of recognising that all we have done and can do is nothing. What we should have liked would be for God to count our good points and ignore our bad ones. Again, in a sense, you may say that no temptation is ever overcome until we stop trying to overcome it — throw up the sponge. But then you could not "stop trying" in the right way and for the right reason until you had tried your very hardest. And, in yet another sense, handing everything over to Christ does not, of course, mean that you stop trying. To trust Him means, of course, trying to do all that He says. There would be no sense in saying you trusted a person if you would not take his advice. Thus if you have really handed yourself over to Him, it must follow that you are trying to obey Him. But trying in a new way, a less worried way. Not doing these things in order to be saved, but because He has begun to save you already. Not hoping to get to Heaven as a reward for your actions, but inevitably wanting to act in a certain way because a first faint gleam of Heaven is already inside you.

Christians have often disputed as to whether what leads the Christian home is good actions, or Faith in Christ. I have no right really to speak on such a

difficult question, but it does seem to me like asking which blade in a pair of scissors is most necessary. A serious moral effort is the only thing that will bring you to the point where you throw up the sponge. Faith in Christ is the only thing to save you from despair at that point: and out of that Faith in Him good actions must inevitably come. There are two parodies of the truth which different sets of Christians have, in the past, been accused by other Christians of believing: perhaps they may make the truth clearer. One set were accused of saying, "Good actions are all that matters. The best good action is charity. The best kind of charity is giving money. The best thing to give money to is the Church. So hand us over £ 10,000 and we will see you through." The answer to that nonsense, of course, would be that good actions done for that motive, done with the idea that Heaven can be bought, would not be good actions at all, but only commercial speculations. The other set were accused of saying, "Faith is all that matters. Consequently, if you have faith, it doesn't matter what you do. Sin away, my lad, and have a good time and Christ will see that it makes no difference in the end." The answer to that nonsense is that, if what you call your "faith" in Christ does not involve taking the slightest notice of what He says, then it is not Faith at all — not faith or trust in Him, but only intellectual acceptance of some theory about Him.

The Bible really seems to clinch the matter when it puts the two things together into one amazing sentence. The first half is, "Work out your own salvation with fear and trembling" — which looks as if everything depended on us and our good actions: but the second half goes on, "For it is God who worketh in you" — which looks as if God did everything and we nothing. I am afraid that is the sort of thing we come up against in Christianity. I am puzzled, but I am not surprised. You see, we are now trying to understand, and to separate into water-tight compartments, what exactly God does and what man does when God and man are working together. And, of course, we begin by thinking it is like two men working together, so that you could say, "He did this bit and I did that." But this way of thinking breaks down. God is not like that. He is inside you as well as outside: even if we could understand who did what, I do not think human language could properly express it. In the attempt to express it different Churches say different things. But you will find that even those who insist most strongly on the importance of good actions tell you you need Faith; and even those who insist most strongly on Faith tell you to do good actions. At any rate that is as far as I go.

I think all Christians would agree with me if I said that though Christianity seems at first to be all about morality, all about duties and rules and guilt and virtue, yet it leads you on, out of all that, into something beyond. One has a glimpse of a country where they do not talk of those things, except perhaps as a joke. Every one there is filled full with what we should call goodness as a mirror is filled with light But they do not call it goodness. They do not call it anything. They are not thinking of it. They are too busy looking at the source

from which it comes. But this is near the stage where the road passes over the rim of our world. No one's eyes can see very far beyond that: lots of people's eyes can see further than mine.

BOOK IV
BEYOND PERSONALITY: OR FIRST
STEPS IN THE DOCTRINE OF THE
TRINITY

1. MAKING AND BEGETTING

Everyone has warned me not to tell you what I am going to tell you in this last book. They all say "the ordinary reader does not want Theology; give him plain practical religion." I have rejected their advice. I do not think the ordinary reader is such a fool. Theology means "the science of God," and I think any man who wants to think about God at all would like to have the clearest and most accurate ideas about Him which are available. You are not children: why should you be treated like children?

In a way I quite understand why some people are put off by Theology. I remember once when I had been giving a talk to the R.A.F., an old, hard-bitten officer got up and said, "I've no use for all that stuff. But, mind you, I'm a religious man too. I *know* there's a God. I've *felt* Him: out alone in the desert at night: the tremendous mystery. And that's just why I don't believe all your neat little dogmas and formulas about Him. To anyone who's met the real thing they all seem so petty and pedantic and unreal!"

Now in a sense I quite agreed with that man. I think he had probably had a real experience of God in the desert. And when he turned from that experience to the Christian creeds, I think he really was turning from something real to something less real. In the same way, if a man has once looked at the Atlantic from the beach, and then goes and looks at a map of the Atlantic, he also will be turning from something real to something less real: turning from real waves to a bit of coloured paper. But here comes the point. The map is admittedly only coloured paper, but there are two things you have to remember about it. In the first place, it is based on what hundreds and thousands of people have found out by sailing the real Atlantic. In that way it has behind it masses of experience just as real as the one you could have from the beach; only, while yours would be a single isolated glimpse, the map fits all those different experiences together. In the second place, if you want to go anywhere, the map is absolutely necessary. As long as you are content with walks on the beach, your own glimpses are far more fun than looking at a map. But the map is going to be more use than walks on the beach if you want to get to America.

Now, Theology is like the map. Merely learning and thinking about the Christian doctrines, if you stop there, is less real and less exciting than the sort of thing my friend got in the desert. Doctrines are not God: they are only a kind of map. But that map is based on the experience of hundreds of people who really were in touch with God-experiences compared with which any thrills or pious feelings you and I are likely to get on our own are very elementary and very confused. And secondly, if you want to get any further, you must use the map. You see, what happened to that man in the desert may have been real, and was certainly exciting, but nothing comes of it. It leads nowhere. There is nothing to do about it. In fact, that is just why a vague religion — all about feeling God in nature, and so on — is so attractive. It is all