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WOMAN'S PLACE AND POWER

IN HOME AND HOSPITAL, CHURCH AND COMMONWEALTH

"Woman is neither superior nor inferior to man, but different"

BY

J. T. BUDD

WITH FOREWORD BY

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THIS BOOK IS LOVINGLY INSCRIBED TO
MY BRAVE, PATIENT WIFE, AND UNSELFISH DAUGHTERS,
WHO MADE OUR HOME A BETHANY
WITH CHRIST IN THE MIDST !

FOREWORD.

No one who has had any personal experience of the tactful kindness which the Author of these pages is ready and eager to show upon every possible occasion, could refuse any reasonable request of his ; and as he has asked me to contribute a Foreword to his book, I gladly pen these few lines to commend what I may venture to call his pleasant and unconventional "talk" about "Woman's Place and Power."

The subject, of course, involves some of the most urgent questions of the day, in view of the present tremendous crisis in the history of the world. I, personally, have little indeed of the encyclopædic knowledge of it which Mr. Budd pours forth ; but any intelligent "man of the street" finds his sympathies drawn out upon such questions in one direction or another, and mine are certainly with him upon the whole, although I will not commit myself to agreement with every sentence that he has written.

If any reader should be disposed to criticize the unusual method which Mr. Budd has adopted, of arranging what he wishes to say in a long and uninterrupted succession of paragraphs with headings

in small capitals, let me suggest that thereby his free and facile "talk" streams forth all the more easily and naturally, and that any reader can at any time quickly find any part he wants, and concentrate his attention upon it.

One thing is certain, and is obvious on the face of the book, that its writer has ever in view the growth of the Kingdom of Christ in the world, and, to that end, its growth in the individual hearts and lives of all the men and women in the world. He rightly sees that one-half of the population of the world is now called upon, in the Providence of God, to a larger share of responsibility and influence than has been hitherto accorded to it. And, naturally, the desire of one so closely linked with the Keswick Movement as Mr. Budd has been, is that every development, "in Home and Hospital, Church and Commonwealth," shall be in accordance with the supreme principle, "All one in Christ Jesus."

EUGENE STOCK.

PREFACE.

I DO not remember having ever studied a subject on which I found it so difficult to secure any works of reference as on this of "Woman's Ministry." I quite anticipated that if anyone would have such books it would be the distinguished editor of the *Bookman* and the *British Weekly*, Sir Robertson Nicoll; whose library I had imagined must resemble a miniature British Museum! But, alas! to his deep regret, and mine, I found he had not even one.

I have gratefully to acknowledge my indebtedness for many suggestive thoughts from several writers, as well as for interpretations of Scripture from others, and amongst many, to the Bishop of Durham, the Rev. Dr. Dearmer, Professor W. H. Griffith Thomas, D.D., the Rev. Dr. Watkinson, Bishop Wordsworth, Dr. Eugene Stock, Rev. Herbert Marston, Rev Mark Guy Pearse, and Dr. Adam Clarke, the learned Irish Commentator. I should also include writers in the *Times*, the *Guardian*, the *Athenæum*, the *Record*, the *Christian*, and the *Churchman*, on some aspects of "Woman's Place."

In some instances I have but expanded skeleton thoughts suggested by others, and have not always

been able to distinguish or indicate their individual opinions. I have touched briefly on some matters which bear only indirectly on the spheres of service in which women will engage more prominently in the future. I have done so in order to direct thought to the *new spirit* which I conceive will be essential in new work, as well as in old forms of labour—physical, social, mental, and spiritual—if friction and bitterness are to be avoided!

Some important matters referred to, need much more consideration and expansion than I have been able to give them, such as Foreign Missions Training, Education, Motherhood, the Child of the Future, the Social Evil, and Temperance. I have hardly referred at all to "Votes for Women." I have no doubt, however, that such a long delayed measure of justice will come to all who ought to possess and exercise such votes, when advocated and claimed with righteous prescience. Many social evils will be remedied or abolished, when women can compel wise legislation.

Whilst I hold that "Woman is neither superior nor inferior to man, but different," I cannot ignore the fact that there are special limitations in her case. I have tried to hold the balance level. I have given illustrations from personal knowledge of noble work done by noble women, which will indicate that I have all through life supported a righteous recognition of women's spiritual rights, gifts, and labour.

Women imbued with Christ's love, and fully yielded to His control, can do much to restore the lost spirit and genius of Christianity amongst the masses of girlhood and womanhood in this country, and mould and inspire the nation till it be "exalted by righteousness." This book is a homely talk on a variety of topics of vital interest to women and to the future of this land: it makes no pretence at originality or literary culture. I have striven to be practical, and to take a fair but liberal view of women's rights and limitations, and to encourage and animate all, in every grade of Society, to press towards and promote "things pure, and lovely, and of good report," so that they may become as never in the past, "Succourers of many."

"Do Thou Thy benediction give
On all who teach, on all who learn,
That all Thy Church may holier live,
And every lamp more brightly burn."

J. T. BUDD.

"PENLEE,"
HASSOCKS, SUSSEX.

MOTHER !

Triumphant soul o'er pain and strife,
Thou blessed guardian of my life ;
Of all the world most dear, and fair,
With gentle eyes that speak of care.
From thee my being had its birth
To mortal life upon this earth.
From thee I drew my morning's life.
To earliest thoughts ; the sunny light
Of thy sweet spirit gave me sight,
And all that's good I early knew,
Fell from thy lips, with precepts
From the Book so true.

Guide of my youthful feet to heaven ;
Thy love was, oh, so freely given.
Alas ! thou art gone—so far away,
I need thy help—my feet may stray ;
Gone to be with thy Father, God,
Though thy dear wasted, tired form,
In ashes lies beneath the sod.
But thou dost live ; my Mother dear !
I feel thy presence often near.
I hear thy voice—its cadences hold,
As Elijah heard the voice of old,
That silently its message told,
The still small voice of God.

Woman's Place and Power.

" She opened her mouth with wisdom ; and the teaching of kindness is on her tongue."—PROVERBS xxxi. 26 (R.V.).

STRENGTHEN CORDS : LENGTHEN STAKES.—I think it was from the lips of Madame Ernestina, the gifted elocutionist, that the words originally fell : " Woman is neither superior nor inferior to man, but different." From an experience which has been accumulating for half a century, and gathered from extensive correspondence, and by co-operation with gentlewomen in all walks of Society, I believe that these words are more than ever true. I bear them in mind in the pages that follow. I tell a little, but only a very little, of what I *know* some women have done : I do not forget that " a woman that feareth the Lord shall be praised," but remembering that the fruit of her hands and her own works praise her in the gates, I am silent about some who have done virtuously !

That a far more amplified sphere for the exercise of woman's gifts—mental and physical—than she has yet enjoyed, will be open to her in the near future, must be apparent to all who dispassionately

read the signs of the times, and who study social and religious movements. The ministry of women, in the broadest acceptation of that comprehensive term, is a fact which must not only be reckoned with, but examined from an enlightened, consistent, and unprejudiced standpoint.

MOTHER!—I do not claim any special aptitude for writing on this subject of deep and widespread concern, and which is bound to receive a too long delayed practical solution. I think my first interest in it was created by my sainted mother, ever loyal to Christ, and loved by a group of women—many of them poor in this world's goods but rich in faith—whose cause she espoused with a sweetness and pertinacity, which drew admiration alike from friend and opponent. The strength of pillars in the Lord's house, and the sweetness of harps for singing, combined to make her loving, unbending integrity, sense of justice, and grace of life, a benediction! She lightly valued "gold, pearls, or costly raiment," but was clothed with humility and adorned by good works, for she professed godliness (1 Tim. ii. 9, 10).

ART AND CONSCIENCE.—My mother, wife, sister, and daughters had the knack of letting the "sweetness of Christian character find expression in the house." The Rev. Dr. Watkinson, in beautifully contrasting Art and Conscience, says: "One of the most pleasing aspects of modern times is the presence of art in lowly homes, giving the touch

of grace to every humblest household necessary thing . . . If art thus makes the house into the house beautiful, what will not gentleness, consideration, and politeness do for the household? If in the home we reveal our sublime faith and righteousness in doing gracefully many little things, the home will be far brighter than it sometimes is. Conscience expressed in corrosives, and godliness in gaucherie, are not the happiest demonstrations of the Christian spirit. A house in which there is nothing but reason, conscience, and duty is one of the most forbidding places in a trying world. . . . We are all conscious of the singular beauty of our Lord Nothing of Him was loud, harsh, or hard; and it is the privilege of His disciples to remind us of His patience, forbearance, and courtliness."

UNPOLISHED DIAMONDS.—In a book, which I believe was published in America, entitled "The Woman who Toils," Mrs. John Van Vorst gives a pathetic picture of some American factory girls. The authoress repeatedly notes the "peculiar gentleness and refinement of the most abject workers. Christians who ruffle the polite, and who are the butt of æstheticism, are often the gentlest of men and the loveliest of women. Forbidding they may be to the hasty glance and superficial judgment of the "smart set," but it is the exterior only that is unpolished: which, after all, is infinitely better than moral rottenness hidden by the art of social gilding." There may now be many Mary Slessors

of Calabar,[1] waiting God's call, in the factories of England needing the spiritual sympathy, which some of Christ's aristocracy can extend to "honourable" girls.

WITHOUT CHRIST.—Men, as well as women, will do well in all service to remember Canon F. B. Macnutt's searching indictment in "The Reproach of War,"[2] in which, when writing on the world which has been trying to do without Christ, he says: "It has been following rival teachers whose message is not His. It has built up its social and industrial order upon principles which are not His. It has lavished its devotion upon idols and not upon Him. It has pursued ends which are not His ends, and poured into their achievement the energies which He claims for Himself alone. It has forgotten, or largely forgotten, the charge which He left to give His Gospel to every race and tribe of men. It has broken His laws and neglected His appeals, because it loves the things of earth too much to find room for the things of heaven; and then, to crown its folly, it has expected to possess all that He has promised to give—peace, brotherhood, blessedness—while all the time it has been *refusing His claim to be its absolute King*." Woman! Who reads this, you may have come out to "meet Jesus" in many a sanctuary, but when you have

[1] This most entrancing and remarkable story has been published by Hodder & Stoughton.

[2] Robert Scott, 1s. 6d. net.

seen Him and heard His claims, you have, it may be, like the Gadarenes of old, "besought Him to depart out of your coasts!" Take care, lest He leaves you in your infatuation and passes over to the other side (Matt. viii. 34; ix. 1).

WANTED WITNESSES.—A new era is dawning in which will assuredly be wanted new and courageous witnesses, who, like St. Paul, will "continue witnessing," and through good and evil report. As the Rev. W. Temple has pointed out in the "The Witness of the Church in the Present Crisis": "The war has shown conclusively that the Church does not exercise a commanding influence upon the modern world. . . . If in the hour of testing, the Church is forgetful of its first principles, can it hope to retain its moral authority over the minds of men?" Shall it be that in a God-given *place*, and through a *power* Christ-bestowed, woman shall be the spiritual dynamic provided to co-operate with holy men of God in a "regenerating" ministry?

HOME.—We want loving courageous witnesses, first of all in our homes, whether these be cottages or mansions, for there pre-eminently we are confronted by first claims, and there consecrated women can minister as none else. This sphere has paramount demands, equalled only by its opportunities for service. The Rev. F. W. Robertson once said: "Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off the

mask of guarded and suspicious coldness, which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule."

BUSY LIVES.—Such homes are worth conserving! Mothers, daughters, sisters, wives, do we love our homes, and do we enjoy home life, as much as our loved ones did fifty years ago? Are we restless in quiet homes? Are we cumbered about much serving in outside work? Is ours a *very busy life?* When forced to seclusion, do we become unhappy and fret? Is our tendency to seek outside work and shirk home duties, and whilst rescuing perishing sheep, neglect to feed and guard the lambs at home?

TRELLIS-WORK.—What a beautiful trellis is the Christian mother, governess, or teacher, who points the affection of the little ones towards the children's Shepherd. Children, like ivy, *will* climb, but like the vine, need support and guidance. If we "train" them up, we may surely expect that in the hour of moral choice and responsibility, they will at once accept the Lord Jesus as their loving Saviour (Prov. xxii. 6). We train our colts, and bend our saplings, and turn our streams as near the fountain head as possible. As in the natural so in the spiritual world, we reap as we sow. Do we really

believe that our children can be the Lord's in the early morning of life, and become pillars or polished stones in the Christian temple? Is this possible? We thank God, through the grace that is in Christ Jesus our Lord. But if so, *why* do so many children and young people wander into the far country? From whence come the materials which cloud over and render so turbid the stream of many a young life? Why do the once bright, steady, and joyously pure young lives become thoughtless, frivolous, and unmanageable, seeking draughts at broken, unsatisfying cisterns of the world? It is easy to say "because they have never received converting grace." But why? Who is to blame? Where does the leak occur? *At Home!* How often must the blame be largely attributed to the hand that rocks the cradle, or the brain that wins the daily loaf!

TRAINING THE LAMBS.—We admit, we know only too well, that rest for mind and body on many an afternoon or evening a careworn mother or wearied father sadly needs; but if throughout the fifty-two weeks of the year mother never has leisure to gather the little ones together, and on bended knee plead with them for the Saviour's blessing; if father never has time for a game or a chat; if the children are dismissed to day or Sunday schools, or nursery, or the young people left to amuse themselves; if they only meet together once a day at the social board, and then because

they must meet for "prayers"; if no homely talks at meal hours help digestion, and the children's merry laughter is seldom heard; if their lessons and games and duties and perplexities win only a brief or indifferent interest; if father's brain is too busy planning for the day's work, the Council or the Board, and mother's time occupied counting the letters she *must* write, the visits she really *must* return, the ceremonious calls on new-comers she *must* make—if any spirit like this is exhibited in Christian households, if the Bible is given as a "punishment lesson," and good stories of adventure and missionary enterprise, or excellent children's magazines are never provided for the boys and girls, *is it any wonder that*

> "Jack and Jill run down the hill
> And meet with quick disaster"?

"BUSY, HITHER AND THITHER."—We are not always just in attributing losses in Church membership to Sunday school teachers or ministers, nor in thinking that a letter sent to such in another town, to which lads and girls emigrate, asking them to "take an interest in the welfare of a son or daughter," can atone for home and parental neglect, for harshness and rigidity or looseness and licence! Love and liberty, with fun and freedom are always valued by frisky lambs; though grandmother may prefer her Bible and her books!

Shall it be said of busy Christian workers: "They win many a prodigal, bring many a wanderer out of darkness into light, and count converts by scores, but neglect the fireside lessons, the household spirit of Christianity, and the gentle courtesies and sweet attachments of home life." We plead not for a misanthropic abuse of the common courtesies which Society or Church work may deserve; we ask not that our duties as citizens should be shelved through lives of ease, or relegated in selfish abandonment to an ungodly world, but just as we should love supremely the Church of our choice and our blessing — whilst extending the hand of fellowship to all brethren who are "one in Christ Jesus" so, too, home, our own home, should have the first claim, an undying affection. Fathers, is there a just and consistent connection between our home life and our prayers and precepts? Mothers, do we begin to train and nurture early enough? Girls, are we helps or hindrances in the dearest spot on earth? Sisters, do we, for our brothers, reserve "our brightest smiles, our sweetest songs, our merriest laugh, our purest, tenderest acts of sympathy and love"? *Woman's first place is in her home*, and there she may sway queenly power!

PREPARATION FOR OPPORTUNITY.—To the home then we must *primarily* look with increasing solicitude and steadfastness as the place where good seed shall be wisely sown, which will surely and early bring forth "much fruit" (John xv. 8).

A writer in the *Athenæum* sounds this warning note: "True reconstruction in the future must result in a consecration of the material, mental, and spiritual resources of the nation to the *fulfilment of a great purpose.* To-day is the day of preparation; to-morrow will be the moment of supreme opportunity. Moulds must be prepared to receive complex ideals. Life must not be solidified under the pressure of false standards." The principles underlying the lives of noble women of the past—at home and abroad—members of Christ's aristocracy, who lived for the salvation of others, must be more studiously interwoven in all efforts to dethrone materialism, and to exalt things "pure and lovely and of good report," especially in the lives of our young people.

THE EMPTY CRADLE.—But if in the home there *are* no children, what then? How often, nowadays, the children are not there, only an empty cradle! A scathing, but only too true, indictment on the subject of small families and the "Empty Cradle" has lately been formulated by the Rev. Donald Maclean, in his book, entitled, "Stand up, ye dead." We cannot now go into this delicate and momentous subject, but it demands imperative investigation and forethought. The hope of the future is in the young; if they "are not," where and what will the future be? Important meetings are being held on Infant Welfare, Mother-craft, and Baby Saving. A most interesting drawing-room meeting

on this subject has recently been held at Lady Waldstein's. Miss Halford's speech caused a stir, and Eric Pritchard described the proposed National Institute for Mother-craft with great care.

ENVIRONMENT.—It is not given to every child to have such a godly mother as Eunice was, or such a grandmother as Lois—Timothy's ancestors. Hereditary goodness, however, must not be confused with heavenly grace, yet it counts for much. A beautiful environment provides guards, but does not insure godliness; it saves from snares, but does not signify salvation. We hear much to-day from social workers about environments that destroy character, and of the impossibility of living a Christian and moral life amidst some surroundings. We are told that with better houses and a cleaner neighbourhood—no doubt sadly needed—men and women would be morally raised and elevated. Would they? Piccadilly, in London, does not support this conclusion, though probably the Garden City may. Such philanthropists and social reformers forget that court plaster doesn't cure blood poisoning! Dr. Campbell Morgan's dictum was strikingly true when he affirmed that "Environment was smashed to pieces in the Garden of Eden"! Felicity and beauty may meet without fruitfulness or beatitudes. Our Master's words still hold true: "Out of the *heart* proceed evil thoughts." "It's in my blood, I can't help it," said a poor drunkard. Yes, alas! it often is, and because of some gin-

sodden mother; but, thank God, the remedy is in the Blood also—the dynamic that purifies and lifts above surroundings—for "the Blood of Jesus Christ, His Son, cleanseth us from all sin."

"POISON" THAT FEEDS.—But the atmosphere, the home, the school in which a girl or boy is trained and taught *does* matter. How little Eunice thought when she taught her boy Timothy that she was training a bishop! Some of my readers may not have heard the story of a Roman Catholic priest's conversation with a little girl who was trained in one of our Irish schools, where she learned to read the Bible.

PRIEST: "Where have you been, my little girl?"

GIRL: "To school, sir."

PRIEST: But you should come to my school."

GIRL: No, sir; my parents wouldn't let me go to a Romish school."

PRIEST: You should obey me, before your parents."

GIRL: "Oh! no, sir; the Bible says we are to honour our father and mother."

PRIEST: The Bible! What do you know about such a book? No child should learn the Bible."

GIRL: "Oh! but, sir, Timothy knew the Bible from his childhood."

PRIEST: "Timothy was different to you. He was taught it by the Apostles, because they were going to make a bishop of him."

GIRL: "Oh! no, sir; he learned it from his mother and his grandmother.

PRIEST: "Oh, come, be off!" exclaimed the priest, "you know enough of the Bible to poison the parish!"

The emphasis needs to be put to-day, not on what God's people, "the Church," teach, but on Christ's precepts; then many more would be "added unto the Lord," and, through the good deposit of the sacred writings, be "made wise unto salvation."

ELECT GENTLEWOMEN.—As a lad I loved biographies. Many people do not; they say they are not true to life, or are greatly exaggerated, that in many one hears only of all the good things done by the departed—that they are made out saints—and one never hears of their failings and shortcomings! Some biographers have probably thought that so many unwarrantable or unfair things had been said about their subjects during their lifetime, that there was no necessity to repeat the many uncharitable words uttered, now that they were not here to explain!

EMILY C. JUDSON.—When quite young, I was interested in the biographies of Ann H., Sarah B., and Emily C. Judson, the favoured wives of Adoniram Judson, the celebrated apostle of Burmah. I can remember, too, the Sepoy Rebellion. Two relatives of my mother passed through its horrors—Mrs. Susannah Butler and her husband, the Rev. William Butler, missionaries of the

Methodist Episcopal Church of America. They were two of the few who had the inestimable privilege of founding two successful missions: one in India, and the other in Mexico.

It was believed that Dr. Butler was massacred near Bareilly by Nana Sahib. A Presbyterian minister wrote a touching obituary notice about him. Subsequently, Dr. Butler spent a night in this missionary's house and had the pleasure of reading the obituary notice! The Doctor and Mrs. Butler had been concealed in the mountains for ten months! In 1907, when the Doctor's widow was eighty-three years of age, she went from New York to India to celebrate the jubilee of the missions she and her husband had founded in 1857, visited all the stations, and found therein about one hundred thousand members! Dr. Butler wrote a most valuable book entitled "The Land of the Veda."

JOSEPHINE BUTLER.—In early life I was present in the same church as the honoured and fearless Josephine Butler, when to be her friend was regarded as almost a disgrace. Would that London to-day housed many more such women, who would support intrepid workers like Catherine Price Hughes, Commissioner Adelaide Cox, the Bishop of London, the Rev. Dr. F. B. Meyer, and other noble labourers in the cause of Social Purity. The writer of the "Revolving Bookcase," said recently in the *Christian*: "When the day comes, as it may come soon, for another campaign against the evil which

Josephine Butler fought, the "Recollections of George Butler," by his wife, will be like a battle-cry, and an armoury, and an earnest of victory.

"GO, AND GOD BE WITH YOU!"—In telling his life, she told the story in brief of her great campaign; *she led*, but he gave her sympathy and loyal support in her bearing of the cross of shame. Her memory will live in the annals of Christian chivalry. When she said to him, "I feel as if I must go into the streets and *cry aloud*, or my heart will break," he did not pause to ask, "What will the world say, or, is it suitable work for a woman?" He simply said, "Go, and God be with you," and go she did to Crewe, and God was with her. As with her Master, the common people heard her gladly, but active and bitter persecution came from "Many in high office, and in the Church, fostered by calumnies in the Press, and by the violence of hired mobs. But great men and women stood by Josephine Butler, and they prevailed after a long and heart-breaking struggle." Even as I write, her work is receiving at the hands of Parliament itself fresh and sadly needed impetus and strengthening.

CATHERINE BOOTH.—Long before I ever expected to be living in England, I heard the Mother of the Salvation Army speak in the old St. James's Hall in London. Mrs. Booth spoke for two hours and a quarter to a packed West End audience, and from notes that scarcely filled a sheet of

note-paper. The Salvation Army then was despised and rejected, and its leaders were regarded as well-meaning folk, but as unbalanced enthusiasts! God's people are beginning to learn that the Church of Christ is not an omnibus, nor an audience, but an Army, and that He wants soldiers, witnesses, not waverers, and that every Christian should be a missionary.

Mrs. Booth's address that afternoon was called "A Reply to Objections brought against the Salvation Army." It was a masterly, convincing, Spirit-directed defence of a God-inspired work. Woman's *place* was where Catherine Booth stood that afternoon, and her *power* came from on high.

ELISE SANDES.—For over thirty years I have had the unalloyed privilege of the friendship of Miss Elise Sandes, the soldiers' Irish friend, beloved to-day wherever Britain's soldiers are found throughout the world, who have ever been quartered in Ireland. In her most captivating book, "Enlisted," we have the story of her life, and how, without Bazaar or *Fancy Fair*, she raised, mainly by prayer and drawing-room meetings, over £140,000 to build and furnish her thirty-one homes and institutes in Ireland and India. She still raises over £4,000 a year for their upkeep and for their temperance bars. I do not know any woman or ordained minister who has personally led so many soldiers to Christ. Who, that ever heard it, can forget her address on "All we like sheep have

gone astray," the only verse in the Bible beginning with the word "All" and ending with "All"?

FLORENCE NIGHTINGALE.—Last year I was in the crypt of St. Paul's Cathedral, when Her Majesty, Queen Mary, unveiled the memorial to Florence Nightingale. What blessings to suffering humanity have come to the homes and hospitals of this country through the noble heroism of "The lady with the lamp." Trained Nurses are the legacy of the Crimean War. Surely woman is in her right place as a "ministering angel" in our hospitals, homes for the dying, or for the incurable. The privileges and rights of Trained Nurses are at last being conserved and guarded by the establishment of "The Royal College of British Nurses," an institution which owes so much in its inception and prospective success to the devoted Editor of the *Nursing Mirror*.

SACRIFICE AND DEVOTION.—From my personal co-operation with women workers I do not know any body of women—except foreign missionaries—whose work demands such unceasing sacrifice and who need so much cheer, sympathy, and oversight as Trained Nurses. Prebendary Webster has written a shilling little book called "Christians *and* Christians." There *are* such! It is sparkling, searching, and sensible. There is room for another on "Nurses *and* Nurses." Some nurses have been almost exalted above measure, but a large majority do not deserve the mild censure which has been passed on others. The profession of a Trained

Nurse is coming into marked recognition. Some who have gone in for nursing in order to earn a living, would have done much better at household work. During the world's greatest war, nurses have proved to be devoted heroines. Many V.A.D.'s, of course, are young women of leisure, who had not efficient training, but were able to render much help to fully trained workers. Some ladies who took charge of Units did magnificent work. I have had the pleasure of meeting Lady Ralph Paget and Mrs. Hankin Hardy, whose noble work and toil amidst untold suffering and danger in Serbia has been, and is still, beyond praise!

THE NURSE IN THE HOME.—Relatives and patients sometimes forget that a nurse, however spiritual in character, is human and has a body needing rest and recreation. On the other hand, some nurses would have a happier time if they did not sometimes act as if the household were at their disposal! That some people are oft-times most inconsiderate, and some nurses very exacting is being constantly realized. A keen writer in the Press has observed that whilst the nursing profession is coming into greater recognition and gains in importance and in the acknowledgment of its place in the social system, *in the process* it naturally becomes more open to criticism and complaint.

GRACIOUSNESS.—This writer feels that to the "patient over whom she watches, and the household

she enters, the Trained Nurse may be a blessing, or the reverse, according to her character and nature. A nursing paper is constrained to admit that there are very many nurses whose advent does not bring all that benison which in theory it should do. Not only skill is required, there should be also the milk of human kindness. It is in the power of a nurse to ruin all the good her professional training and experience may do, by uncharitable utterances, an ungracious manner, or even by want of thought. In many cases, it is a fact that the recognition which the profession has received of late years has had a bad effect on nurses by causing them to *insist too harshly upon the letter of their rights*, and to bring a sort of red-tape regulation into the household in which they are engaged, which is bound to have a disastrous effect upon the happiness and comfort of those by whom they are surrounded. If it were only possible to guarantee that along with the professional training had been imparted that even greater treasure, a sweet disposition, the nursing profession would be above criticism." Whilst all this is true, one must not forget the nature and great variety of homes from which many young women come who now go in for training. Here, again, is a splendid sphere of spiritual service for cultured gentlewomen as matrons or visitors.

TRAINING FOR BOTH WORLDS.—Discipline in training is requisite, but that an unnecessary amount of stringent regulations and physical work, insisted

on are needed, is questioned by many who admire clever and skilful organizing matrons in some large institutions. If committees or governors are not thoroughly practical people, and intimately conversant with the inside working of hospital or institution, they may become captious autocrats, and only burden matrons, instead of lightening their heavy responsibilities.

But beyond training and discipline in the three years spent in learning, if governors, matrons, medical men, and chaplains sought to lead all probationers and staff into living touch with the Great Physician Himself, then, indeed, woman's place in the institutions and hospitals would be an undisguised boon to those who give and those who receive blessing! Few have such opportunities for Christlike service as a consecrated nurse. Scores of such who joined the Nursing Missionary League, of which Miss H. Richardson, of London, is the energetic secretary, are now working as medical missionaries, or have been, in China, India, Persia, and Africa, and not a few of these friends have laid down their lives for Christ's sake and the Gospel's. At home, whilst tender in the care of the earthly frame, they learned that to neglect the immortal spirit and to labour only for the poor body that perisheth, would be unworthy of women redeemed by the precious blood of Christ.

In France and Switzerland there are really no

institutions for training nurses such as exist in Britain and Holland. Steady, capable English nurses, fully trained, will find a large sphere for service, if they possess *that stability* of character thoroughly suited to continental customs, temptations, and perplexities. After the war the supply of nurses in Britain may exceed the demand. Paris has provided homes, or perhaps we ought to say residences, for some in days gone by. Before going out, however, nurses should get into touch with well-known friends, like Pastor Saibbens, of Paris, the Secretaries of the Foreign Department of the Young Women's Christian Association at George Street, Hanover Square, London; the minister of the Methodist Church, Rue Ruquepine, Paris; or the Chaplain, Chapel Royal, Paris. The British Chaplains at Vevey, Chateau d'Oex, and Clarens, Switzerland, would also be delighted to answer any inquiries.

FAITH HEALING.—In connection with Nursing and Medicine and Medical Missions, we would here just like to say a tender word regarding what is termed *Faith* Healing, for by this expression many good and timid souls, seeking to be truly *loyal to Christ* have been much exercised and distressed. It is not a question of what God *can* do, but what He has revealed in His Word He will do. Christ's own actions, St. Paul's words, and St. Luke's life, all point to the fact that God's usual method is to work *through means*, both in the natural and in

the spiritual world. "Anointing him with oil," James v. 14. John Wesley tells us that on one occasion he was cured by "sulphur and supplication." Prudence and faith are not contradictory states of mind. "By faith Noah, being warned of God concerning things not seen as yet, *moved with godly fear*, prepared an ark to the saving of his house." Prudence was the reward, not the source of his conduct. It has been truly remarked that to "refuse medical aid and its prescriptions, trusting wholly in God, may by some be mistaken for sublime faith, but it is practical atheism, ignoring, as it does, the established order of God." We must obey God's voice and methods revealed *in His Word*, and not the impulses of our imagination. We sow, God gives the harvest; we plant, God gives the increase. "The saint of God without anomaly may avail himself of the physician's art." St. James urges the prayer of faith and the use of oil—the latter much used in the East—but such is not always effectual, as recovery might not mean the invalid's salvation. Our Lord used clay to give sight to the blind man. Timothy was ordered (medically) "a little wine for his stomach's sake," the medicine was not for enjoyment as a beverage! St. Luke was a "beloved physician." When our Lord fed fifteen to twenty thousand men and women he used as means the luncheon of the little lad—"five barley loaves and two small fishes." Men are not usually saved through the direct action of the

Holy Ghost, but through the preached word, prayer, and faith.

CHRISTIAN SCIENCE.—The system known as *Christian Science*, which has attained some notoriety, teaches that "religious men in dealing with sickness ought altogether discard science, that the presence of the physician in the chamber is equivalent to the disavowal of the faith, . . . The whole conception springs out of a lack of appreciation of the divinity that pervades all things, and betrays blindness to the glorious fact that natural laws and processes are the appointments of God. . . . There is no Christian Science except as all true science is Christian, and the cultured physician working closely on the lines which *condition health*, is a loyal servant of God and humanity in whom the pious sufferer has special grounds for trust." This is a true verdict.

WOMEN WRITERS AND WORKERS.—Woman's place in pure, sound literature and philanthropy ought to be more widely valued. How much young people owe to writers like Mrs. Isabella Fyfie Mayo, Amy le Feuvre, Deborah Alcock, Hesba Stretton, Agnes Giberne, O. F. Walton, Laura A. Barter Snow, Amy Wilson Carmichael, and a host of others like-minded? What do not sailors, soldiers, boys and girls and poor victims of drink, owe to such workers as Agnes Weston, Sarah Robinson, the Misses Perks and Miss Daniel, Lady Henry Somerset, the late Annie Macpherson, and similar women

whom God called and qualified for special work, not to mention hundreds whom the war has called out of seclusion, and to whose names are not given the notoriety of the Press?

WOMEN AND MEDICINE.—Some of us are old enough to remember the fierce opposition with which pioneer medical women and medical aspirants had to contend in the early sixties. What has not been accomplished by the London School of Medicine; the Queen Margaret School of Medicine for Women, Glasgow; the Edinburgh School of Medicine for Women; the Women's Royal Free Hospital, London; and the Royal College of Surgeons, Dublin? What associations gather round such names as those of Mrs. Garret Anderson, Dr. Lilian Garnet, Dr. Flora Murray (both the latter Surgeon-Majors in the British Army), Mrs. Thom, Dr. Mary Scharlieb, London; Dr. Helen Boyle, Brighton; Dr. Edith Brown, India; Miss Chaplin, Dr. Frances Hoggan, and many others?

To-day over one thousand British women are practising Medicine at home and abroad, a large number in the hospitals and zenanas of India. The Ludhiana School of Medicine, over which Dr. Edith Brown presides, is a splendid institution, recognized by the Government of India; nurses "trained in Ludhiana" are constantly mentioned and asked for in advertisements. The spirit of Christianity reigns in this school. Addresses which Dr. Edith Brown and her friend, Miss Warburton Booth, gave

in Clarens, Switzerland, made a profound impression. If readers who *know little* of what tens of thousands of women are doing at present, will study the four hundred pages of the "Englishwoman's Year-Book and Directory," published by A. & C. Black, London —and edited by an honorary consultative committee composed of Mrs. Ayrton, M.I.E.E.; Miss S. A. Burstall, M.A.; Mrs. J. R. Green, Litt.D.; Lady Huggins, Hon. Mem. R.A.S.; Lady Strachey; and Miss Margaret Todd, M.D.—they will be simply amazed! Part i. deals with Education, covering University and Medical Work and Professions; part ii. with Philanthropic and Social Work, embracing Industrial, Temperance, Hospital, and Religious Work.

QUEEN VICTORIA.—Who, that has read the large volumes of letters written by her late Majesty Queen Victoria, would venture to say that as a woman she was not superlatively gifted to write on most difficult, delicate, and intricate problems, and was not intellectually capable of wisely controlling and convincing clever men? Her language, arguments, and reasoning powers, were quite equal to those of her Prime Ministers and her Cabinet Ministers, and that when she was not thirty years of age!

QUEEN WILHELMINA.—Then, another Queen, with very different surroundings, wrote words only last Christmas that might have fallen from the lips of a gifted ecclesiastic. This young Queen published

fragrant words on prayer in a leaflet, in which she said :

"There is a great matter for thankfulness in our great but difficult time. An exalted sense of unity and solidarity manifests itself to us, mutual esteem and co-operation is to be noted in many different spheres, charity is more abundant in proportion as the urgency of the need increases. The necessity for reflection, for prayer, makes itself strongly felt ; and prayer is freely and ardently offered up.

"One can conceive no greater contradiction than God's promised redemption and the grief and pain beneath which at present the whole world is bowed. Yet the light of His eternal, compassionate love never shone more brightly upon us than at this festival of our Saviour ; He took our likeness upon Himself indeed, in order to bear the misery of which we are witnesses at this moment. As the landscape, flooded with sunshine, is bathed in the luxury of rest and calm, so peace and joy irradiate the heart which unloçks itself before Him as often as the love of Christ shines upon it. For this it is that the angelic host rejoices on the fields of Bethlehem.

"The infant Jesus has always asked for full confidence. He asks for it still continually. Let us have the high courage to offer Him this. Let us with the shepherds draw near in prayer to the crib, near to the Cross, with all our needs and questionings,

till at last our questionings are silenced and our prayer and faith pass into adoration."

WOMEN AS LEGISLATORS.—"Kings and all in authority" are not the only people capable of giving wise counsel and for whom prayer should be made. What have not our American and Canadian sisters done? Do we not want some Esthers "for such a time as this"? Does anyone doubt that if some wise, brave women had been King George's ministers or advisers, they would have had such "high courage" that "men, munitions, and money" (all needed) would have had as a prefix the Master, for He by whom kings reign and princes decree justice, is the key to the situation! (Psalm cxxvii. 1.) They would not have been ashamed to have risked their reputation, or even an official fall, and would have gladly borne the consequences of *doing right,* in having a week-day for prayer and humiliation royally proclaimed, and would have been ready too—with the *willing consent* of the nation—to have abolished for some years, if not for ever, the drink traffic that is undermining and destroying the nation! We are not yet free from the consequences of two *lost opportunities.* Must this nation's power and peace be still eclipsed, or can lost opportunities be restored by the unceasing prayer of the Church of God?

MOVEMENTS.—For many years past one has heard the expression, "Prayer changes things"; of this we have no doubt. It will yet change more

when the people of this land become "willing and obedient." We are living in a country exalted and enriched by privileges not appreciated. We are, as a nation, "sowing the wind," and unless we turn and repent we shall "reap the whirlwind" and perish (Gal. vi. 7). We are challenged by responsibilities, ignored, or never adequately recognized. It has also been affirmed that the world's most disastrous war has also changed things. Doubtless: the war has changed things economically, commercially, socially, and, perhaps, religiously, though in the latter case the change is by no means universal. Certainly amongst the leisured classes, self-centredness has given place to burden-bearing; and inordinate love of pleasure (except amongst the "smart set" courageously pilloried by the *Times*) has been modified, or replaced by useful work for the wounded and our soldiers at the front; and this has revealed and developed ennobling sources of happiness to multitudes of women and girls in the upper ranks of Society.

CHRISTIANS OUTSIDE THE CHURCHES.—If our great national sins are "cast off"—works of darkness—and the armour of light "put on," then indeed we may again hear the words: "This land that was desolate is become like the Garden of Eden." But it has been only too true for generations: "Because they have no changes, therefore they fear not God." At present the great mass of the people

appear to be "without God in the world," though there are doubtless more Christians than the Church's membership totals. That Britain and its people can never be the same again is a truism that does not need elaboration; but who would venture to prophesy what these Island Homes and Marts are going to be in the portentous days ahead of us? Now that drastic changes in food, clothes, travelling, literature, and expenditure generally are compelling at least *serious thought*, shall the fear of God characterize us as a nation? Not unless the conscience of the nation is enlightened and awakened.

AN AWAKENED CONSCIENCE.—Prebendary Frank Webster, in one of those frank and fearless addresses which he is in the habit of delivering at some of the monthly Days of Intercession organized by the Evangelical Alliance, and held at the Queen's Hall, recently declared that, notwithstanding magnificent courage and undaunted heroism on land and sea, and all in behalf of a holy cause, yet decisive victory for the Allies was delayed, "because the conscience of the nation was not yet awakened." Yes, patriotism may exist without piety. Dr. Campbell Morgan recently declared they were told that their business was to get into line with the spirit of the age. "No," he said, "a thousand times, no! A preacher's business is not to *conform* to the spirit of the age, but to *correct* it." Demas has found a place too frequently in the Church previously occupied by St. Paul. Oh! how often does the

sorrowing Master now say of many following afar off: "Demas hath forsaken Me, having loved this present world!"

MAKING PRECEDENTS.—A social earthquake has shaken Society to its very foundations; volcanic eruptions have destroyed sentiments and moved institutions and begotten precedents, which a decade ago would have alarmed the most progressive of Radicals. But as the present business-like Prime Minister observed in an interview given to Mr. Keith Murdoch, of the "Australian United Cable Service": "We are making the beginning of a new epoch in the history of the Empire. . . . We are breaking precedents." Yes, and a new epoch is dawning, and precedents are being broken and made, not only by statesmen and in the British Constitution, but in the realm of womanhood, and the *end is not yet!* If men continue to refuse to lead this nation in righteous paths, then, once again the Lord can chose the "foolish, weak, base things, the things which are despised, and are not, to bring to nought the things that are, that no flesh should glory in His presence" (1 Cor. i. 27–29). Plants which He planted not shall be rooted up, and blind guides shall be let alone! (Matt. xv. 13, 14). The Scripture cannot be broken, and, blessed be God, even men of "might" cannot put out the stars by ecclesiastical water-pots (though made in Germany!). The Lord shall laugh, "the Lord shall have them in derision" (Psalm. ii. 4).

CAPITAL AND LABOUR.—To solve the intricate complications between men and women workers and employers, between the power of Capital and the province of Labour, will need supernatural wisdom, patience, and sagacity, an awakened conscience, a just spirit, a righteous mien, purged from mammon greed, both in employer and employed. We must never forget, as Mr. Hodge, the Minister of Labour, pointed out at Manchester, "If employers cannot get interest on their capital, wages would suffer, and he was not prepared to see wages suffer." The righteous interests of Capital and Labour are not antagonistic but complimentary. The concerns of employers are not superior to the truest needs of the labourer, nor are the vital and ordinary necessities of the labourer inferior to the indispensable requirements of the employer. They are *different*, and on both sides must have limitations. Women workers and the war have vastly increased the responsibilities and complications of Capital and Labour. An undiluted Gospel, preached by men or women who recognize the fact of sin, and the fact of Christ, can alone meet the utmost needs of our day.

REVOLUTION.—That the war has produced an unexpected climax in women's work few will deny. Nobly have they responded to the unusual and exhausting call of the country, for factory, hospital, hut, and hostel, for many positions hitherto held by men, and all this fills us with admiration.

We are not threatened by a Russian Revolution, but sudden changes often produce havoc, and lead to unexpected danger, physical and moral. The rush of workers to our factories has been alarming. One place near the sea, which a couple of years ago was little better than waste land, has now over eight thousand workers, principally women. What would such new villages have done—in the matter of travel, residence, and moral guidance and sympathy—without the kindly ministration and rest rooms provided by the Young Women's Christian Association and the Girls' Friendly Society ?

Y.W.C.A. AND G.F.S.—Rightly have some women made haste to the rescue, but work like this, however, in its physical and economic aspect might have been the Government's first charge and care, and the *moral and spiritual* work left to the Church and such organizations as the Young Women's Christian Association.

OVERWORKED WOMEN ! — The question of overworked women is one of the utmost importance. The system was discredited long before the war ; it is now worse than ever. Good wages tempt, but the results of long hours are prejudicial to health and home interests. Eighty to one hundred women worked at moderately heavy labour in a munitions factory for twelve months. A doctor discovered that a week of forty-eight or fifty hours produced as large an output as a week of sixty-six hours, and

larger than one of seventy-seven hours. Mr. Henry Bentinck, M.P., has written strongly about this matter and referred to it in Parliament.

The exigencies of war may be a palliative feature in permitting factory women to be overstrained, but what about our patient nurses in many hospitals and homes *in times of peace* ? Their responsibilities are infinitely greater. Their hours of service demand readjustment. Why should they be forced to resort to unhealthy recreation and unsuitable stimulants. Hours, too, for rest and worship on Sunday need more considerate regulation. The physical work given to some probationers renders mental relaxation and equipment quite impossible or inadequate.

It is all very well to say, hospitals cannot afford to pay for a larger staff and thus lessen hours " on duty." It is not fair to lay " heavy burdens, grievous to be borne," on those who exhibit a sacrificial spirit ; the burden must be shared by mistresses, relatives, and patients.

The remedy must be in a lessened number of beds, or in increased voluntary subscriptions, or by patients' payments, and a Government capitation grant. The treasure which is wasted because of the Drink Traffic must be stopped and diverted. Millions of enfranchised women will soon have a glorious opportunity of remedying crying social evils. American and Canadian women have shown us what a united and unfettered band of resolute

women could do, who feared man so little because they feared God so much!

Miss Picton-Turberville, Secretary of the Y.W.C.A., and Miss Beatrice Harradan, recently visited a munitions factory where thousands of workers were seen—a place which eighteen months ago was an open park and cricket field. Describing this, Miss Harradan says: "Forests of marvellous machinery, forests of young girls' heads, a deafening onslaught of iron, warfare at home—and the warriors women of all classes and conditions and many varying ages, but chiefly young. Eager, alert, capable, keen, proud, glad, uplifted with the joy of opportunity, and informed with that quiet dignity of bearing which comes to those who know their posts are posts of honour and trust—yes, and of danger too. It was a wonderful sight — thousands of women bending over their machines, and in some cases not women only, but children, and even little children too. Looking over one factory, where three to four thousand people were working, gave one some small example of what women's labour means to England now, and this was only one of some four thousand factories there are in England. Often there are five or six women working to one man, and no doubt the proportion will be even greater. It is not in munitions only that women have flooded the labour market, but in every trade that in any way affects the life of soldiers—the boot trade, the leather trade,

woollen industries, and indeed every industry which provides the equipment of a nation in arms.

What are the conditions under which these women are working? When I am asked that question, I invariably reply, they are working under emergency conditions, and that statement covers much. In many places conditions are appalling; in some few cases they are unspeakable. It is not unknown, indeed, that in one or two places it is almost common for a girl to sleep in a bed by night and a man to occupy it by day; another case which has perhaps often been referred to is three women having had to share a bed in turns of eight hours each."

"Substitutes" and Housing.—Something is now, however, being done by the Government regarding housing and feeding. The Chief Woman Inspector of the Board of Trade Labour Exchange says: that "Advisory Local Committees on Women's Employment" in connection with a Board of Trade Central Committee, arrange for housing girl workers, when large numbers move into one city or town. In one district where there were only six thousand women before the war, there are now over twenty thousand. Manifestly, able organizing business brains that would anticipate and provide for coming events were needed for such an emergency! This lady holds that women love "substitution jobs," and says there is a patriotic glamour about replacing men, which was not to be found in the normal pre-war time occupations of women.

This is a spirit which will need women's gentlest, greatest instinct to control and guide, when the men come home!

FARM WORK.—At a lecture which was delivered at the Women's Imperial Club, London, Miss Gladys Pott, a travelling inspector under the new Women's Labour Department of the Board of Agriculture, said the Board were going to ease many difficulties about trade, housing, and continuity of work. Seasonal unemployment, too, was a difficulty they hoped to surmount by a form of subsistence allowance. She quite admitted that it was true that "agriculture was hard work, and not attractive in wet weather, but if those young and energetic women who said they wanted to help to win the war meant what they said, they would not allow the difficulties of the life to deter them. They would not put their own comforts before the war. They would leave the soft office jobs to the older women who could do them efficiently, and they would come out on the land, where women between eighteen and thirty were urgently needed. There were numbers of women packing prisoners' parcels and doing easy office work and the like, which could be efficiently done by older women who were unequal to the hardship of work on the land."

DRESS AND DELICACY.—That suitable dress should be worn by girls and women in all factories and at farm work goes without saying. Ordinary skirts and sleeves should of course be covered by overalls

sufficiently tight and regulated to avoid all danger of being caught by machinery, and land and garden workers need to be suitably shod and clothed for heavy, damp earth work. But surely it tends neither to delicacy of feeling, nor womanly deportment to be attired *exactly as men are*, nor does the work necessitate such a style of dress! Many frivolous girls are led away by a few who choose unwomanly fashions. Most tram and motor conductors are suitably attired. "If dress conceals defects of person, it ought not to reveal defects of mind." Here again, refined sisters of leisure have opportunities for counsel and guidance as they superintend hostels or factories.

COURTESY AND ETIQUETTE.—We wish all women workers could have read the admirable articles which appeared in the *Times* and the *Daily Chronicle* on "Courtesy" and "Etiquette," subjects which need emphasizing now that, more than ever, men and women are working side by side. A writer in the *Times*, in speaking of the relation between the peasant and his wife, in Mr. George Bourne's story of a "West Surrey Village," thinks that Mr. Bourne's remarks are pertinent to present conditions, We have space only for one paragraph. He says in his book: "The sexes habitually meet on almost level terms. And the absence of convention extends to a neglect—nay, to a dislike—of ordinary graceful courtesies between them. . . . The men are considerate to spare women the more exhausting or

arduous kinds of work; but they will let a woman open the door for herself, and will be careless when they are together who stands or who sits, or which of them walks on the inside of the path, or goes first into a gateway. And the women look for nothing different. They expect to be treated as equals."

Apart from courtship and the pretty little graces which are instinctively displayed when the young of different sexes meet, what Mr. Bourne says of the peasant is probably true also of the artisan, the small tradesman, of all classes in which the women work as a matter of course.

Women are now comrades and fellow-workers, but they ought to retain deferential treatment from artisan and tradesman as well as from men of leisure and masters. The change in the relationship should not involve the loss of graces manifested for generations—the raising of the hat, the opening of the door, the offering of a tram seat, the *place aux dames* of every age and rank, in general! All, except boors, will be courteous to women.

Boors and Business.—Boors there are, the writer in the *Chronicle* thinks in all offices, even in Government Departments, like the man who came in and thrust some papers in front of a *new* typist, and marched off without saying a word! "How could he be so rude?" exclaimed an older hand. "He ought to have explained what he wanted done,

he wants training badly." A girl that is respectful, expects others to treat her with respect.

"The business girl has above all to remember that she is a business girl, and no longer a free, irresponsible member of Society. She has learnt what some women once found difficult, to give a straight answer to a straight question, and however lively and capricious she may be, she has to take her *duties seriously* if she is to be a success.

"To use her employer's telephone for her own affairs is bad form except in extreme urgency, and, however high her standing, she ought not to allow her private letters to be sent to the office or her friends to call there unless exceptional circumstances justify such measures.

"The business girl had many battles to fight before her womanhood won her the place she was entitled to. Inevitably her début revolutionized many offices, and old-fashioned men objected to her advent because they might not treat her as a young male clerk. Since then they have found it quite possible to have useful working relations with her, yet to maintain the natural and proper courtesy between man and woman."

Domestic Service.—Young women in all grades of Society now find that many of the safeguards and simple joys of home—that palace of ease and love—are removed. The rush from the country to large towns, with their modern mammoth establishments—which have rendered precarious and exacting

the work of the small trader of limited means—establishments where girls "live in" or out in lodgings, multiplied religious and social Church gatherings, have had not a little to do with this removing of the centre of domestic gravity. Little time is given to helpful reading; and frivolous papers or unhealthy booklets are devoured. A new spirit is seen on every hand; impatience, undue restraint, increasing restlessness, and a love of liberty running into injurious licence. That beautiful home work called Domestic Service is shunned—not so much because girls object to waiting on others, for they do so in restaurants and hotels, but because they are willing to risk getting "tips" in the latter (this injurious system will be soon ended), and because in factory or restaurant they can be free at night! They forget there are two kinds of freedom, the false—when a woman is free to do what she likes—and the true—when free to do what she *ought*.

MISTRESS AND MAID.—No doubt there was a time when some mistresses forgot that maids had bodies as well as souls, and that, as the Rev. Dr. Meyer said of maids, "Theirs are pent-up lives, spent in waiting on another's will, and never able to assert themselves." On the other hand, mistresses remembered the poor body, but forgot that girls *are* souls! The result has been that domestic servants have sought and found other employment, securing, *apparently*, higher wages. Even Christian girls—home-helpers, they

may in future be called—have utterly forgotten to seek His guidance, Who said, "I am among you as he that serveth," and have left comfortable homes where they were guarded and happy, and accepted posts where they were exposed to serious temptation.

THE SWING OF THE PENDULUM.—It is only too true that heedlessness in those that served has been more in evidence than the humility of the Master. The so-called meanness of work never lowers the person; the person honours and elevates the work, and imparts to it her own worth. "'Tis not the work, but how we work, brings blessing from above."

Will there be a reaction as regards home-helpers after the war? Will the swing of the pendulum bring rest and faithfulness, and a sweet reasonableness in mistress and maid? It was Charles Kingsley who said that "the greater the mind, the greater the oscillation until it subsides into the rest of truth; and as in the pendulum, the force which brings the rest is the same which brought the oscillation." When mistress and maid recognize that they are *interdependent*, domestic service will become a joy and a privilege. Gentlewomen who can speak and counsel with *practical* wisdom, who have patience and gifts of utterance, sympathy and love for young women, have here a most enlarged sphere of labour and ministry. Of "girl guides" we hear much, we now want

earnest organizers—gentlewomen, educated and free, who will band themselves together, and by prayer and effort seek in public meeting and drawing-room, to point out to young maids the blessing they may be as home-helpers, or domestic workers. This "Ministry to Maids" may bring incalculable blessing to mothers and mistresses.

PREPARATION.—Women cannot afford to wait for a God-given victorious peace before entering places for which they are being increasingly qualified. She will need special preparation for changes and readjustments. In new work she may enjoy a power and prestige which will rival the autocracy of the most radical trade union. If such a power be not exercised discreetly, it may produce undesirable competitors, not co-workers or "substitutes." Exaggerated competition would produce social anarchy. Restraint and moderation will have to be apparent to all men (Phil. iv. 5). No doubt they will, more than in the past, occupy seats on Boards and Committees where woman's thought and sagacity will care for and guide children, and protect women. They will act promptly and wisely and move without cast-iron fetters.

LAWYERS.—As in America, the Law Society may one day open its doors to women. The opposition can never be as acute as when they first sought to enter the medical profession. Indeed, whilst we write Lord Buckmaster's Bill has passed—*nem. con.*—the House of Lords. Of course this right

to practise at the Bar depends on their admission through the different governing bodies of the Inns of Court. Some who would be glad to see women as solicitors think it would be *unseemly* that gentlewomen should be found in cap and gown, arraigned against gentlemen barristers, and that the gracious exercise of women's gifts and inherent modesty, as barristers in public Courts, would not be so easy as in other assemblies, and that they would lose in meekness and lowliness.

GENTLE FIRMNESS.—Whilst this may be a tendency to be guarded against, one cannot be unmindful of the fact that gentleness, graciousness, and humility are found in intimate relationship with boldness, courage, and firmness. Where have we such an illustration of this as in the One Who in the presence of Pilate's threats was unmoved, and on Galilee's storm-tossed billows first slept peacefully and then spoke with the majestic firmness and power that calmed the raging sea. He was the universal lover of little ones; He won by gentle words; His tender touch healed many minds and bodies, wounded by the great arch-enemy. Though often "moved with compassion," He could rebuke the hypocrite and lover of unrighteousness in scathing terms! We therefore judge that wherever He places and plants Spirit-controlled Women, they can, in their measure, be His followers! In children's Courts women would be a decided blessing.

THE WORLD'S NEEDS.—In January, 1917, a

very able leader in the *Times* most logically championed woman's claims as barristers, but the very next day the Inns of Court by a large majority voted against their admission. Lord Buckmaster's speech, however, delivered in the House of Lords, the next month, seemed to us unanswerable. If logical minds such as lawyers possess reject Lord Buckmaster's conclusions, we should fear they were influenced more by old-time prejudice than reason. We have only room for a few sentences from that speech. After having alluded to the number of women in solicitors' offices, he said: "After all the real matter was this: the true sphere of a woman's work ought to be measured by the *world's needs for her services*, and by her capacity to perform the work, and not by any entirely artificial boundary which was fixed on an *a priori* assumption that she was unfit to discharge the work. He had heard it said that painful and unpleasant cases frequently occurred in connection with the study of the law which it was unseemly and unfit that a woman should touch. That in its essence was an argument which would appeal to every one, but in its substance it was nothing but the echo of times long gone by. There might be cases in connection with the law from which every one would shrink; but after all, women were the instruments we used in nearly the whole of our work for the social regeneration of the fallen, and it was a strange thing that it was not considered unfit for a woman to act

as a Police-court missionary or as a nurse in a poor district, or as a helper in any of the great social causes on foot, nor considered unfit for her to come into actual contact with the naked sores of our social system, and yet that it was considered unfit for her to learn their result in the Police-courts and the other Courts where the law was administered.

"No doubt a legal training limited a man's outlook on life and led men to criticize great schemes rather out of consideration for their petty details than by looking at the general principles they involved; but it was not true that the law degraded, defiled, or contaminated, while the training had produced some of the finest and most independent characters." We commend the leader in the *Times*, and Lord Buckmaster's able speech to all whom it may concern.

WOMEN ABROAD.—Before the war the supply of governesses and nursemaids exceeded the demand, but now French women are asking in vain for English governesses and nurses. The Superintendent of the Girls' Friendly Society in Paris says there are more applicants for English nurses or governesses than there are girls to respond. Good pay can be obtained if teachers and nurses are properly qualified. English women are needed in French families, but they must be trained for their work, they must know their business thoroughly, and unite in demanding a just pay for what they do. Young women who think of going to France

should make inquiries from reliable persons before accepting any offer.

THE "KING'S DAUGHTERS."—It is quite manifest that further important openings for women—undreamt of a few years ago—will presently be within easy reach, in which mental ability or manual labour will be well remunerated. How are all these young recruits to be trained and moulded for the highest interests of life? Here there will be ready to hand a great harvest of inexperienced souls, ready for garnering into safe shelter. Who are so eminently fitted for this work of instruction and fellowship as cultured Christian women, first in their own homes, and then in associations where the home spirit must be infused and cultivated, if these young lives are to *think* on the things that form character.

CHARACTER.—Christ's aristocracy ("King's daughters"), is composed of women of Christian character, whether living in a cottage or a mansion. Character, not cash, nor culture, nor university credentials, makes a woman. It is something that survives worldly wreckage, something that is "above the spoiler's touch, and beyond the throw of capricious fortune." Mark Guy Pearse in his story, "Matthew Mellowdew," when describing the old cathedral, makes his hero ask: "Isn't this the place to make one feel small? Grand as the hoary pile is, and showing as it does the marvels of human power, where is the muscle that raised it?

Where is the brain that planned it? Where are the rich whose jewelled fingers dropped so precious a gift into the coffers of the Church? All are dust—on the same level—clods of the valley, all crumbling. *Nothing that man can make is indestructible but character.* He whose foundation is on the Rock, and whose superstructure is reared on the lines of principle, truth, and love will be altogether strong and sheltered in the final storm!"

"Monumental shrines, carven statues, inscribed brasses, sculptured stones, are poor substitutes for 'gold, silver, precious stones,' which shall gleam in glory and pass current in Paradise, when all the 'wood, hay, and stubble,' however dexterously piled and attractively manipulated are swept away in the testing fire." What thrice noble work for godly women to help to form such a character!

GOLDEN OPPORTUNITIES.—Now, from all that has been said in the foregoing pages—about home and factory, office and warehouse, public boards and state departments, about hospitals and nurses, schools and universities, about wars, revolutions, and new movements, about hostels and clubs, associations and societies, about etiquette and courtesy, about women's tact and men's manners, and about national sins and shortcomings—it will be apparent that in all grades of Society golden opportunities will be afforded to spiritually-minded cultured women to use their abilities in teaching, training, and guiding girlhood and young womanhood,

so that these may worthily fulfil God's purpose in their lives. This will make fresh demands on sacrifice and obedience, and call for unquestioned loyalty to Christ.

"WOMEN PUBLISHERS."—Notwithstanding this tremendous scope, and the steadily multiplying spheres for service already hinted at, one sacred form of service for Christ's aristocracy will yet be found for women in the future. *The desire to minister in church is not a new one* and can hardly any longer be ignored! That women have in the past filled a beautiful place in life's round, and wielded the power of a strong though oft-times hidden influence, will be readily admitted. In the future she will receive merited recognition, too long delayed by blinded prejudice.

STANDARDS.—The war has opened many eyes, unloosed fetters, broken chains of old observances, and released much latent talent in womanhood. Often, no doubt, benevolence to mankind and natural goodness has been regarded as identical with loyalty to Christ, forgetful of the fact that a cultured mind may exist with a rebellious spirit. An educated intellect must always be considered a part of the superstructure of our lives, but never the basis. We must not exalt genius at the expense of character, nor "grant absolution to sinners in proportion to their cleverness," nor "sacrifice spiritual power at the shrine of mere intellectualism." How true it is that as the "sun is the standard of

time, as the star is the standard of measure, as the rainbow is the standard of colour, so, our Lord is the standard of conduct."

"THIS IS RIGHT."—We have lately seen what awful sin and hideous crime ecclesiastics and professors can condone, when clever organizers and military despots lead a nation to hold that "might is right," and that "necessity knows no law." The canon of conduct is not what will be popular, or usual, or customary, or traditional, or "patriotic," but *what is right.* The reason given by St. Paul is as simple as it is true and eternally binding: "FOR THIS IS RIGHT!"

INFLUENCE.—Women have been most influential in the past in many works, but the secret of their future influence will, we trust, spring from a new spiritual source. A young English lady once wrote an essay on Influence for a prize competition in *Our Own Gazette*, and described influence as (1) "the silent preaching of a life; (2) the powerful attraction of an invisible magnet; (3) the malaria of sinners; and (4) the perfume of saints." Man's limit is not the measure of Divine grace. Henceforth one longs to see a new spirit of resistless force sought for by Christian gentlewomen in God's school, as well as knowledge and wisdom at seats of learning. As Charles Kingsley once observed, "Mankind expect, not the mere announcement of your having taken a first-class prize, but the active and practical *influence of your wisdom and piety*, in

guiding them Upwards, and smoothing the rugged round of life for others."

DEEPER LIFE.—The leaders in women's clubs, teachers in elementary schools and others affiliated with the universities, Y.W.C.A. and G.F.S. workers, deaconesses and sisters of the people and all parish visitors will have increased opportunities for extensive influence in behalf of things that purify and elevate. Such fresh responsibilities will need constant inspiration and nourishment from the manna of His Word, to drink freely at the "deep, sweet well of love," thus securing a satisfying portion direct from the hands of Him, Who is the fountain of life. This "supply of the spirit of Jesus Christ" will alone fit women expressly for markedly intense, spiritual service in direct connection with ministering in the church as well as in the more irksome round of ordinary daily duty.

THE CHURCH OF ENGLAND MISSION.—The correspondence in the religious Press before and after this carefully organized Mission was most interesting, and in many particulars instructive, if in some respects disappointing. Many extreme views were expressed both by Church ministers and laymen and women. Not a few broad-minded thinkers were gratified by the courageous stand at first taken by the Bishop of London and the Bishop of Chelmsford. Their enlightened action and concession was bitterly resented by other ministers in the Church of England. Having read the correspondence, one can only

regret the unspeakably sad *causes* which led to this change of attitude. For the pure motives which influenced the two Bishops, when they withdrew their consent to authorized women speaking in the churches, one can only have unqualified respect. Some Churchmen, however, felt it might have been wiser not to have yielded to opponents who said that the Bishops' action would wreck the Mission. Those who look on from the outside see clearly there are two parties in the Church of England, as antagonistic as the Unionists and Nationalists in Ireland.

LAY PREACHERS.—Here we must glance for a moment at the action and views of some who are ostensibly hostile to the ministry of women in church. Comparatively few laymen get any spiritual work to do to-day, in preaching, praying, or assisting in Church of England Services. Many godly laymen who were once members of the Church in England or Ireland are now found in the ranks of the Bible-loving Christian or Plymouth Brethren. Of course there *are* some Lay Preachers. The Methodist Church, perhaps, more than any other Nonconformist Church, wisely recognizes the value and claims of godly laymen, who fill hundreds of pulpits every Sabbath Day. John Wesley was fifty years ahead of his time! Naturally, those who do not seek the aid of Christian laymen in the church, are still more strongly opposed to women teaching or giving addresses in church.

QUEEN VICTORIA AND SACERDOTALISM.—An exclusive ministerial spirit underlies this opposition, and in other respects tends to retard spiritual life. What an insight Her Majesty Queen Victoria had in the early years of her reign of coming ecclesiastical disorder, if not disaster, and that some sixty-seven years ago! Writing to her at that time, her Prime Minister said: "The matter to create national alarm is, as Your Majesty says, the growth of Roman Catholicism and practices *within the bosom of the Church*. Dr. Arnold said very truly: "I look upon a Roman Catholic as an enemy in his uniform; I look upon a Tractarian as an enemy disguised as a spy." What always distresses Evangelicals is the action of clergymen *within* the Church, leading their flock dangerously near the brink." If such fears were not groundless in 1850, what is to be said of the sacerdotal spirit and unscriptural actions accumulating during all these years? From such High Church ministers, generally speaking—there are noble exceptions—women preachers will of course receive no encouragement.

THE HOLY COMMUNION.—Whilst we can have no sympathy with the extreme claims and actions of sacerdotalists we must respect the "conscientious opinions" held by some, at the same time remembering that conscience *apart from the Word* is not a safe guide. St. Paul, before his conversion, did many things conscientiously, he tells us: he committed men and women to prison, and sought to make havoc of the faith which he subsequently preached to the Galatians. Still more extreme views are gathering round the Lord's Table by many who are seeking to make the Communion the *principal service*, forgetting it was a family feast and not celebrated with the adjuncts they have gathered round it.

DAILY SCHOOL CELEBRATIONS.—A very strong and touching letter appeared in the *Guardian* last autumn over the signature, "Mary Morshead, Teacher of Religious Knowledge." In this communication Miss Morshead pointedly remarked: "An increasing number of thinking churchwomen are coming to see that the question of the sex-barrier must be in the near future most seriously faced by the Church, and that from a very practical point of view it is becoming impossible to shirk the issue." Miss Morshead then sought to support the question of "ordaining women" to administer the Sacrament, by assuming that a daily celebration was essential for her three hundred girls! One cannot but have the most profound sympathy with this lady, who "feels the weight of her heavy responsibility," and thank God for her longing to lead her girls aright, girls whom, she declares, "will be the fashion leaders, and set the tone of the Society in which they move." "The Church," Miss Morshead says, "impresses upon me my heavy responsibility—the Church refuses me the Bread of Heaven

to support it." Here we see the effect of sacerdotal teaching!

But surely Miss Morshead fails to distinguish between things that differ. Christ is the Bread of Heaven, secured not by material emblems, but by faith, and His saving presence and keeping power are insured moment by moment, as we "feed upon Him in our hearts by faith." We do not for a moment ignore the fact that good always comes to those who "obey His voice" ("This do in remembrance of Me"—amongst other counsels), but we must not assume that blessing is confined to one *means of grace!* The preaching of the Cross is the power of God. Christ dwells in the heart of those who are His children, by faith.

As the Rev. F. C. Burrough has pointed out in the *Record* there is no promise given by our Lord in connection with the ordinance, and "we have no right to attribute to that most simple and blessed ordinance any special kind of quality of grace which may not be obtained by communion with the Lord in His Word and by prayer."

THE BISHOP OF MANCHESTER.—In the remarkably able address delivered early this year at the Church House, Westminster, the Bishop of Manchester clearly supports the words we have quoted from Mr. Burrough. The entire paper is published in the *Churchman* for March. For our present purpose, we need only quote from the Bishop's opening words. In speaking of the Lord's Supper,

the Bishop says: "It is not supposed by anyone that it was His intention that it should supersede and abolish all other forms of worship. Private prayer, family prayer, and even congregational prayer may be offered without any celebration of the Eucharist. However great the value we assign to this particular service, it is *one of many means of approach to God.* It must, therefore, be in its essence and conception subject to the general laws which govern the access of man to his Maker."

ONE SACRIFICE.—Then, having alluded to Sacrifice as an essential condition of right approach to God, the Bishop adds: "The only true and effective Sacrifice by which man can offer worship acceptable to God is the Sacrifice wrought *once for all* by our *Lord Jesus Christ* upon the Cross of Calvary. But the cleavage arises at this point. Is that Sacrifice upon the Cross efficacious for all times, to all who rest their faith on it, so that no repetition or re-presentation of it is in harmony with the will of God; or, is it ordained by God that this Sacrifice should be repeated, as the Roman Catholics teach, or represented as Anglo-Catholics teach?" . . . The Bishop then says that the "scriptural pleas urged on behalf of an order of priests ordained by Christ Himself to repeat, or re-present His Sacrifice upon the Cross are utterly inconvincing."

"IN REMEMBRANCE."—We partake of the Lord's Supper as an act of thanksgiving and in memory of His precious death, not in order to be saved, but,

having been "justified by faith," we love to "remember" His death and thus witness to our love for, and our loyalty to, Christ. Whilst some Anglican ministers exaggerate the importance of the Holy Communion and the accessories they would enjoin, no doubt many Nonconformists to some extent neglect or undervalue the Communion Service. Some ministers, however, notably the Rev. J. C. Rattenbury, who preaches at Kingsway Hall, seek to give the Ordinance a more regular and prominent position in the Sabbath services.

If by lip or life we put the Church instead of the Word, the minister instead of Christ, the Communion instead of the Gospel, we land at once on the brink of Romanism. We find that many who are constantly reminding us of what "the Church" says and who press for constant and early Communion, consistently and persistently oppose the ministry of women in the Church.

WOMAN'S MAGNA CHARTA.—Since the Incarnation women have had a new place in fostering and caring for Christ's visible body, the Church. In writing on this subject, the learned Bishop Wordsworth, in his "Ministry of Grace," affirms that "of all the revolutions introduced by Christianity into the social life of mankind, the new position g ven to women has been perhaps the most remarkable and the most fruitful in results." Our Lord Himself showed us something of their duties by His loving intercourse with the family at Bethany. "He accepted,"

another writer points out, "services from many women whose names are recorded. He blessed both the married and the unmarried state. Doubtless He would not approve of married women with home duties, neglecting such, even for ministering directly to Himself." "In the Apostolic age several types of women ministered. Widows, we find, were in attendance at services and constant in prayers, though they do not appear to have been ordained by laying on of hands" (Luke ii. 37).

WOMEN APOSTLES?—There is another fact which has to be remembered by those who would like to see women "ordained" to preach the Word, and that is, that amongst the twelve Apostles and amongst the seventy disciples chosen and sent forth, there is no mention of *any woman* being included. No doubt, they were last at the Cross and first at the grave, and they were the first *witnesses* who proclaimed the risen Lord, and carried the glad news to others, yea, "ran to bring His disciples word," but this does not mean they were "set apart" for this purpose and "ordained."

On the other hand, we know that on the day of Pentecost, the Holy Spirit was poured out in fulness on men and *women*. Miss Picton-Turberville, Y.W.C.A. Secretary, remarks on this point: "The idea seemed to be that the fulness of the Grace of God flowed only through men. This attitude was entirely opposed to that of the Founder of the Christian faith. There was no trace of sex or class dis-

tinction in His teaching, and the first Easter message of life and power was given to women." Christ's offer of salvation—His teaching—is certainly to all, and every Christian ought to be a "witness," but every Christian is not "ordained a preacher," or "appointed a herald," or commanded to give themselves "wholly" to "preach the Word."

It is always weakening to a good cause to seek to support it by irrelevant arguments or illustrations. The fulness of the Spirit may be enjoyed by all who will "count the cost." It runs on the natural line of our gifts, and was as much needed by St. Stephen and six other men, for the work identified with a pentecostal distribution of food to poor widows, as subsequently to enable them to witness a good confession, to be faithful unto death, and for Stephen to pray for his murderers! (Acts vi. 3).

"WHAT SAITH THE SCRIPTURES?"—In considering the position and service in the Church which gifted and godly women may fill and render, we must, of course be guided, not by impulse or desire, but must first ascertain "What saith God the Lord?" Did St. Paul really *forbid women* to teach or prophesy in the Church? Here let us say with unequivocal frankness, we utterly repudiate the modern irreverence which treats St. Paul as an *ordinary writer*, not carrying his Lord's authority with him! A report of a recent meeting for women was painful reading, when a well-known titled lady in Society spoke with scant respect of the "chosen vessel."

DR. ADAM CLARKE.—The passages which are usually quoted on this problem, bearing against women speaking in churches are 1 Cor. xi. 5; 1 Cor. xiv. 34, 35; 1 Tim. ii. 11; and 1 Tim. ii. 12, 13. Taking the last first, Dr. Adam Clarke, a most learned Irish commentator, in writing on the fact that Adam was first formed, then Eve, says: "By this very act God designed that he should have the pre-eminence. God fitted man by the robust constitution of his body to live a public life, to contend with difficulties and to be capable of great exertion. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this the chief part of the *natural* inferiority of woman is to be sought." A writer in India quaintly says: "Woman was made from the rib, not the head to rule over him, not from the feet to be trampled upon, but from his side—with equal arm to be protected, near the heart in order to be loved."

HAIR AND A VEIL.—Dr. Clarke again says, respecting 1 Cor. xi. 5: "Whatever may be the meaning of praying and prophesying in respect to the man, they have precisely the *same meaning in respect to the woman.* So that some women, as well as some men might speak to others to edification and exhortation and comfort. And this kind of prophesying or teaching was predicted by Joel (ii. 28) and referred to by Peter (Acts ii. 17). Had there not been such gifts bestowed on women, the

prophecy could not have had its fulfilment. The only difference marked by the Apostle was, the man had his head uncovered because he was the representative of Christ, the woman had her head *covered* because she was placed by the order of God in a state of subjection to the man, and because it was a custom, both amongst the Greeks and Romans, and amongst the Jews an express law, that no woman should be seen abroad without a veil."

KEEPING SILENCE.—Looking at 1 Cor. xiv. 34, it is quite evident that the Apostle did not mean that women were *literally* to keep silence, as that would prevent their singing or participating in responses. They were to abstain from what St. Paul calls "to speak." On this point Dr. Clarke and the Rev. Dr. Dearmer appear to agree. The former holds that, according to the prediction of Joel, the Spirit of God was to be poured out on women as well as on men, and that they did prophesy or teach is evident from 1 Cor. xi. 5, whence St. Paul lays down rules to regulate this part of their conduct while *ministering in the Church*. Dr. Clarke thinks, too, that from the context the Apostle was referring to asking questions, to dictating in the assemblies, and that if they wished to learn anything, they must inquire of their husbands at home. The Apostle only opposes here their questioning, finding fault, disputing, etc., which would prove that they were not under obedience.

THE REV. DR. DEARMER.—Dr. Dearmer, a

High Church Anglican, writes very strongly and explicitly about women "speaking," and illuminates what at first sight looks like a *veto* on women preaching. He points out that in "classical Greek *Laleen* means to chatter, or talk, but does not necessarily mean public speaking, or taking of services, that here it means what we would say to noisy guests at a wedding—'Please don't speak in church.' When St. Paul speaks of conducting services he uses other words, those translated 'praying and prophesying.' Further, when St, Paul says, 'It is shameful for women to speak in the church,' he means they are not to chatter, or talk, for he evidently was much worried by the exercise of psychic gifts at Corinth, for talking and speaking in tongues (men especially) had reduced the services to turmoil. When St, Paul advised the women to ask their husbands at home, he really meant by the admonition that they were not to discuss the wild remarks of the men *until they got home!*"

HUSBANDS AND WIVES.—One further extract from this fresh and sane article by Dr. Dearmer is worth quoting in full. In writing about Corinth, the doctor says: "What seems to have happened was this. The men broke out into psychic utterances; great confusion resulted; all the men began to babble unintelligibly at once; and the women kept up a lively fire of comment among themselves as to what every one was driving at. St. Paul

stopped all this by ordering first, that the men, if they must speak with tongues, should do it in turn ; and secondly, that the women should not make the confusion worse by discussing the meaning of their remarks, but should ask their husbands when they got home. I expect the husbands often had a bad time of it when that moment arrived. In any case, it is clear that the two verses under discussion may have meant that the women of the Diocese of Corinth (not of London or Manchester) were not to talk during the particular psychic exercise called speaking with tongues (there is nothing about whether they are to talk during the regular services ; that is not the Apostle's subject), or that the women were not to speak with tongues, St. Paul feeling that the women would be more amenable to common sense in this matter than the men. It is certain, therefore, that the verses do not necessarily mean what they are commonly supposed to mean.

Women Praying and Prophesying.—In 1 Cor. xi. 5 St. Paul makes it perfectly clear that he looked upon women praying and preaching as a normal feature of Christian worship, for he gives special instructions about their praying and prophesying. "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head." On this point Dr. Dearmer pertinently asks : "Can we wonder that multitudes of women are complaining to-day that they have

been unfairly treated ? If women had had their proper share in the management of the affairs of the Church is it possible that the advice of St. Paul to the Corinthians would have been wrested into the exact opposite of what he said ? Women, as well as men, prayed aloud and spoke their thoughts in those primitive services of the Church. Some women had given up the customary head-dress in so doing. St. Paul has nothing to say against their taking public part in the services ; he merely says that they are not to give up *dressing as women* when they do so."

Personal Views.—The Doctor in one long sentence says, that his personal views are that "It is unchristian to disqualify women from helping thus in God's work ; that it is foolish to deny the Church the help of so many spiritual and gifted women, true prophetesses, especially when the level of male preaching is what it is at present ; that, above all things, we need that our Churches should be better used, and should become real houses of prayer, and that the restriction of service-taking to clergymen is one of the main hindrances to this ; and, lastly, that the modern world will not long tolerate the mere unreasoning conservatism with which we cling to long-established pettinesses and abuses, but will contrive to hold aloof from the Church, and to form itself into new sects and organizations for the purposes of religion, unless we reform ourselves."

Then, this broad-minded High Churchman in closing his article, naïvely hints to some folk, "that perhaps, after all, our easy talk about being bound by supposed Apostolic injunctions, may only mean that men may have unconsciously conspired for many centuries to leave as much of the *drudgery as possible to women*, and to secure the most interesting, *attractive, and influential* work for ourselves"! The italics are ours.

THE BISHOP OF DURHAM.—We do not strain his views when we add that the Bishop of Durham in large measure supports Dr. Dearmer's contention and interpretation. He, too, holds that the Apostle St. Paul is not prohibiting in woman the function of "teaching," out and out (if so, our Sunday schools must go), but "dealing with an undisciplined and revolutionary claim, ignoring the Divine facts of sex (God's institution in nature) to take the *leadership* in public Church life which, assuredly, the Lord in His choice of office-bearing messengers—the twelve and the seventy—never suggested as His will. And, further, that St. Paul cannot have meant to bar woman from any sort of public utterance, is clear, from the fact that in one of his strongest passages about sex relations (1 Cor. xi.), he incidentally contemplates a woman prophesying. That, if it implies anything, implies a public and even authoritative delivery of the Divine message. He contemplates her as competent, before God and the Church thus to be, not a "regular," "ordained,"

but still a specially called and competent herald of Divine truth."

PROFESSOR W. H. GRIFFITH THOMAS.—The Bishop points out, and so does Professor Griffith Thomas of Wycliffe College, Toronto, the fact that at Cæsarea St. Paul met, in the house of Philip, prophetesses in the person of Philip's daughters, without any hint of any oddity or irregularity. We have these women prophets, and the man prophet, Agabus, under one roof together!

"SELF-APPOINTED USURPERS"?—Dr. Moule writes also very significantly on the passage in 1 Tim. ii. 12: "I suffer not a woman to teach nor to usurp authority," etc. and would render this thus: "This seems to me to be lawfully paraphrased—'I suffer her not to be a teacher in the sense of a *self-appointed usurper* of man's providential leadership.' It is the sort of phrase common in Scripture; we, more artificially, should word it as in my paraphrase: the Biblical style is briefer and more disjointed. So in Commandment ii. we cannot think that the making of likenesses of *any* objects *whatever* in earth or sea is forbidden, but the making of them *to be worshipped*. But the Hebrew puts the two thoughts side by side: 'Do not make: Do not worship.' I cannot but think that St. Paul was guided to deal with an acute crisis at Corinth and perhaps at Ephesus. Anyhow, he has not a word to say against the prophetess"!

WITNESSES AGREEING.—It is surely not without

significance that a learned Methodist Commentator like Dr. Adam Clarke, a distinguished High Anglican like Dr. Dearmer, a scholarly Evangelical, such as Bishop Moule, should practically hold the same views about women preaching, and that their opinions should in the main be supported by such a renowned student and writer as Professor Griffith Thomas!

MARRIED AND SINGLE WOMEN.—From what has been written, it will be distinctly evident that in large measure a married woman's *primary place* is in the home, and that there she may and does exercise essential God-entrusted power. If experienced, she may certainly *supplement*, but not supplant, her home duties by work in the Church and State, especially when means and non-family ties make her free. But with unmarried, cultured Christian women, it is quite different. If called by God, there is no limit to the spiritual work which such may undertake. The numbers of single women in the near future may be largely in excess of the number appearing in the last census!

ADDRESSING MIXED AUDIENCES.—When aged or well-provided-for parents do not demand the care and support such single women should give, there seems to be no reason why they should not devote their whole lives teaching or prophesying at home or abroad, especially as deaconesses or missionaries. Nor does there appear to be any prohibition in God's Word against giving gospel addresses to audiences

composed of men and women, or holding meetings for the deepening of spiritual life. Sometimes, of course, what may be scripturally lawful may not be *expedient* (1 Cor. vi. 12). In the coming days prophesying will be a matter for the wisdom and judgment of the "Angel of the Church" in which a woman desires to speak, and due regard on both sides will be had for what is comely, modest, and likely to be most profitable to all concerned.

MESSAGES!—Thousands of well-read men and women, young and old, are really tired of brief essays on what "our Church" teaches, on the meaning of Saints' Days, and disquisitions on all manner of social topics! They come to all of our churches—Anglican and Nonconformist—as hungry souls, seeking, or needing the Bread of Life. They want a *message from the Lord*, not to be offered beautiful and coloured "stones," polished by man's device, but "bread" that nourishes (Matt. vii. 9–11). When Christ is lifted up "*He draws*," and needs no sensational subjects or advertisements to attract. Good advice has its place, good news is infinitely better (Prov. xxv. 25). "Glad tidings of great joy" saves, satisfies, and comforts.

Messages steeped in prayer and delivered in heartfelt simple language, by men or women, who have meditated on His Word, go home, abide, and bring forth fruit in *daily life*, whilst learned polished discussions are forgotten before home is reached! "Is the sermon done?" said a man to

a friend coming out of church after a service. "No," was the reply; "it is not done, it is preached, we have got to go home and do it!"

PLATFORM AND PULPIT.—Whether in giving addresses in churches, women should speak from a platform, pulpit, or reading desk, or in a pew, is really a minor matter, one for the judgment of the minister and the consent of the speaker, but in any event, differences of opinion about such a position should not be allowed to impair power or influence. Forbearance and courteous consideration on both sides will be productive of fruitful service.

ORDAINED "WOMEN PUBLISHERS."—With our present light we fail to see any scriptural grounds for "ordaining" women to preach the Gospel, that is to say, setting them apart as Timothy was, even though called to the work "of ministering" (Eph. iv. 12, R.V.). We think that with this exception definite recognition ought to be bestowed, fair remuneration given, and every possible facility and opportunity for service, be placed within the reach of competent, experienced, trained, and godly women, who should be welcomed in the Churches of our land, and very specially in country districts. By what name they should be designated is not vital. "Women Messengers," seems simple and comprehensive, and its use would not imply any desire to "usurp authority" over those ordained to "preach the Word."

SERVING OUR GENERATION.—What all really loyal consecrated hearts will desire will not be the name, position, or prerogatives, but opportunity for effectively serving their generation "according to the will of God." Where much prayer and "long patience" may be called for, saintly women will "rest in the Lord, and wait patiently for Him," "Content to fill a little space, if God be glorified." If the constraining "Love of the Spirit" animates Ministers and Messengers, then in the near future Christ's work at home and abroad, and His message, will receive a powerful impetus through the grace of His Holy Spirit, and be bright with the blessing that maketh rich and addeth no sorrow thereto, conveyed by loving women as "Channels only"!

"I live for those that love me
For those that know me true;
For the heaven that smiles above me,
And waits my coming too.

"For the cause that *needs assistance*,
For the wrongs that need resistance,
For the future in the distance
And the Crown I keep in view."

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CHRIST AND THE WOMAN'S MOVEMENT

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CHRIST AND THE WOMAN'S MOVEMENT

BY THE REV.
C. BROUGHTON-THOMPSON
VICAR OF LITTLE ASTON

WITH FOREWORD
BY THE RIGHT REV.
THE LORD BISHOP OF LICHFIELD

LONDON: ROBERT SCOTT
ROXBURGHE HOUSE
PATERNOSTER ROW, E.C.
MCMXIX

Dedication

To

MY MOTHER AND MY WIFE

IN WHOSE DEBT I AM FOR ANY GOOD
THAT IN ME LIES

PREFACE

THESE pages represent the natural desire of a disciple to make an offering to his Lord. The writing of them has been impelled by a sense of the urgent duty that lies upon all Christ's followers to help Him make Himself known, and to do what in them lies to secure the realization of His purposes for the world. Doubtless the obligation to " understand what the will of the Lord is " is one we can never be free from, but the need for such an endeavour seems to press with an increased weight at this present time. For it is certain that in these days God has opened wide to us the golden gates of opportunity. The world has reached a point from whence can be seen a spacious land of promise, flowing with milk and honey. To our generation has come the chance, nay, upon it rests the necessity, of building a new world. It is a splendid and a fearful time. What are we going to make of it ? What are going to be our guiding principles ? By what plans do we propose

to build? Obviously, when we speak of the true foundation we mean the one that corresponds with some final reality. We assume there is such a thing as truth. Truth means our knowledge of the ideas existing in the mind of God. Our generation will succeed in its task in so far as it is sure of God's ideas, and can bring to bear on their realization a sufficient supply of courage and energy.

Christ taught His followers to make the establishment of what He called "the Kingdom of God" their first consideration. It was so that He described His one perfect and consummate ideal for the world. When we have begun to discover what He meant by the phrase, we soon become aware that it represents an idea which in the modern world is being seriously aimed at by other forces besides that which takes to itself the name of Christ. There is no need to think that different names cannot be sometimes used for the same thing. The conclusion I have come to is that what is called the "Woman's Movement" is such a force, and represents an impulse towards Christ's great ideal, and I have tried here to make a contribution towards both a fuller appreciation of the meaning of the Movement, and also to a clearer realization by its adherents of its providential rôle and function for the time to come.

We need not believe that the work of the Holy Spirit is confined to the Church. For—

> Not by eastward windows only,
> When the day dawns, comes the light.

And there can be nothing more inspiring to the tired army, as it struggles along with its frontal attack, than the news that fresh allies are in the field, and are turning the enemy's flank.

For every reason the Church of Christ ought to count the bold knights of idealism her allies, and to concern herself with their gallant adventures. While, on the other hand, experience has shown again and again how futile it is to suppose that fine ideals are to be attained without the solid backing of the moral driving power which it is the function of the Church to create. I have thus had in view both my fellow-disciples and also those who draw their inspiration from the Woman's Movement, and my hope is that I may, in however small a measure, have helped both to see more clearly not only the nature of the common goal, but also the means whereby they may renew and increase their strength and courage for playing their respective parts in the consolidation of human happiness through the manifestation in practical ways of the infinite love of God.

I wish to express my warm thanks to Miss A. M. Addison, and to my father, the Rector of Washfield, Devon, for many valuable suggestions and wise criticisms.

FOREWORD

BY THE BISHOP OF LICHFIELD

IT is a privilege to write a word of commendation for this book, which shows that a parish priest can combine the knowledge which is the fruit of serious study with the lessons which his pastoral experience has taught him, and that faithful care of a parish is compatible with a practical interest in the great movements of our time. The writer has shown that the woman's movement in its highest aspects, with its desire for liberty to take a full part in the privilege of service, and its claim for opportunity of self-development in order that such service may be worthily fulfilled, is entirely in accord with the principles laid down by our Lord and His apostles. "The gate of the King's Highway of Life was open to men; the aim of the woman's movement was to get it open to women also." "The privilege they have claimed and won turns out to be nothing less than this, to give effect to the aim of Christ in the practical ordering of

the world." These two sentences are a good expression of what the movement means.

During these past four years women have proved their capacity and have come into their own: our national life will be enriched by their full and free contribution to its activities, and if the writer is correct (as I believe he is) in thinking that women stand for the exaltation of life above property, and of persons above things, we may look with hope to the help that they will give us in the solution of some of the most pressing problems in the building up of a new and better order. It is obvious enough that there are certain moral evils which women will not tolerate.

There can be no doubt that in the Church as well as in the nation woman should be admitted to a full share in our counsels and should have real scope for her ministry. I believe that the Bishop of Oxford strikes the right note when he says: "Women have precisely the same spiritual worth as persons, as men, and the same claim to realize their faculties for service as experience shall shew that they possess them.

"We must recognize how fully this principle is involved in our Lord's dealings with women, and how much is implied in the position and service of women like Priscilla and Phœbe in the Early Church. But also I think Christianity accepts the principle of an essential and permanent headship

of man over woman, a headship which depends in part on physical facts, but which is also a principle of social organization. 'The head of the woman is the man,' as 'The head of Christ is God.' This subordination of woman to man (which is no mark of inferiority of nature, any more than the subordination of Christ to the Father, but a principle of order) St. Paul enunciates as a principle, and the Church has embodied it in the limitation of the priesthood to men. But this is the only limitation upon the ministry of woman which I think we need regard as a question of principle."

It is my hope that this book may contribute to the fuller recognition of the service which women can render both to Church and State, and may tend to the promotion of that fuller and happier social order, and that truer relationship between the nations, which all men of good will most ardently desire.

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CHRIST AND THE WOMAN'S MOVEMENT

I

THE OLD TESTAMENT

(1) The Ideals of the Prophets

HE who would live right must learn to think the thoughts of God, and whoever would really help mankind must help towards right thinking. It is the aim of these pages to ask in behalf of modern woman the question that Saul of Tarsus asked when he came face to face with Christ on the Damascus road, "Lord, what wilt Thou have me to do?" We want, as he did, to discover a true destiny or life-objective. If Christ be indeed Who Christians believe, there can be no better guide to this end than He. And if the experience of Christians from the beginning, that the Bible is capable of leading to an adequate appreciation and understanding of Him, is to count for anything, the Bible will be the natural field of our inquiry.

The reason why Christians have placed the old Book in a class by itself is not because of its ethical superiority to all others, nor because its words are regarded as possessing an oracular infallibility, for no human language can convey adequately the thoughts of God; but because its main and dominant content is the authentic portrait of Christ, and it is in Him, in His life, lived and laid down, that we believe God is perfectly seen and known. Everything in the Bible is found to be contributory to this central portrait, and therefrom derives its preciousness. The Hebrew scriptures are of value to us in so far as they introduce us to Him, and the Apostolic writings in so far as they explain Him.

What differentiates the Bible from other sacred writings is the fact that it directly culminates in Christ, while they do not. It was not among the Greeks or the Hindus that He lived; and therefore, if what we believe of Him is true, we are not surprised to hear our Lord commending the Hebrew scriptures as bearing real witness to Himself. While, then, the Gospel narratives, which describe the actual contemporary impression of Him as He crossed the stage of history, will constitute the principal mine to be worked by the seeker after truth, we must expect to be able to gather from the Old Testament some indications as to the direction in which the authoritative guidance we

want is to be found. And this principle is not the less likely to hold good when the truth we seek has reference to the Divine ideal for the ordering of human society and the place and function therein of woman.

Viewed simply as it stands, the Old Testament may be compared to a storehouse whose fruits, all rich of their kind, have been collected from many fields and gardens. In it we are presented with the deepest experiences of a variety of men living at different periods of time and under very varying conditions. And yet, widely diverse as the writers are, this one thing they all have in common, they are men on whom in one way or another God has dawned as the supreme reality. They are men who have come upon the "well of life," and in His light they are able to see light. Their transcendant experience lends a certain weight and authority to their conclusions. Their writings are precious to us not only because from them we may learn the path along which other men have found God, but also (what is perhaps more directly to our present purpose) because we can trace in them the revolution of ideas that the finding of Him has produced. We may thus expect through them to find ourselves in touch with truth.

It may be well at this stage to indicate the point of view from which the various parts of the Old Testament are here regarded. The volume con-

tains narratives of the lives of the patriarchs, a good deal of Hebrew history, codes of law, civil and ecclesiastical, some poetry and philosophy, and the writings of the prophets. From the first the books have been classified under three main heads—the Law, the Prophets, and the Writings. The traditional view, that the Law, as a complete series of enactments, owed its origin to Moses, and existed prior to the time of the main body of the prophets, is very difficult to hold, and has, in fact, been almost unanimously abandoned by modern scholars. It has been superseded by the view which, while postulating a Mosaic nucleus for the Law, represents the prophets as being in the main the originators of the ideals which were subsequently crystallized down into the various codes of law as we have them. The critical theory seems to enhance the living interest of the Old Testament, emphasizes the progressive character of its revelation, and is at least likely to be true.

The source of all life and light is God. The germ of all religion is personal encounter with God. It was the essential and distinctive feature of a prophet that he had had such an encounter. He could come before his fellow-men and testify to "the Lord God before Whom I stand." He was conscious of being God's medium, God's mouthpiece. The prophets of Israel are its unique and permanent glory. They were prophets because they were

seers. Their eyes had been opened to see the Lord God. Their ears had been unstopped to hear His voice. They had themselves been selected to bear His messages. They were men for whom the veil had been rent in twain and they had seen the eternal background of Almighty justice and holiness. They had seen human life in its true setting, and the sense of that setting and that background was with them an integral part of their normal consciousness. It was laid upon them to present and portray their own vision before the eyes of their fellow-countrymen, and to demand from them the fulfilment of the obligation it had brought into view. They saw and insisted that there was required of men no less than a refashioning of their total attitude towards God; an attitude of obedience towards Him, of dependence upon Him, and of confident assurance in Him; an attitude which would of necessity reveal itself in the way they behaved in every department of their life. It would involve the rendering on the one hand of true and proper worship to God, and on the other of social justice and brotherly consideration one toward another. These are the dominant themes of the prophets to which they recur again and again. It is not unnatural to suppose that the various codes of law preserved for us in Exodus, Leviticus, and Deuteronomy represent attempts to gain a wider currency for the higher point of view to which the prophets

were endeavouring to lift the nation. So regarded, the existence within the volume of "The Law" of various recensions and of a real degree of moral progress as between one and another is the very reverse of surprising.

We shall examine the law as being "the formal embodiment of a nation's ideals," and we shall trace there the fruits of the labours of the prophets. Prophet and law-giver have complementary functions. The one lays the foundation; the other erects the superstructure.

As for the third division, the "Writings," comprising the books from Chronicles to the Song of Solomon, and the book of Daniel, it may be said that they represent specimens of the types of character formed by the prophets and the law. They are the flowers of devotion reared in a rich soil, but they are distinct from the main structure of the Old Testament. It will be natural, therefore, to commence a study of the Old Testament revelation with an examination of the ideals of the prophets.

They were first and foremost men who had come near to God, and the closer men get to God the more profoundly dissatisfied do they always become with human life as it is lived here on this earth. It comes home forcibly to them that in the general trend and orientation of our wills we are not what we are meant to be, and in the relationships existing between man and man, class and class, nation and

nation, things are seriously off the lines. From first to last we find the Hebrew prophets haunted with the sense of the grand ideal existing and cherished for the human race in the heart of the Eternal. A formal setting forth of this ideal would seem a natural and suitable way for the Bible to open, and as a matter of fact this is exactly what seems to be the aim of the first chapters of Genesis. Here, in the language and forms of thought that belong to the ancient east, we are presented with an outline of the original standard according to which we are meant to live. By the extent of its non-realization we measure humanity's need of reformation and reconstruction.

Humanity, we are told, is the mirror in which the image and glory of God is to appear reflected. And the human race is in two kinds, male and female. These two together constitute "man." "God created man in his own image . . . male and female created he them." In neither apart from the other can the full glory of God be seen. Neither is complete without the other. It is only in combination that they make up the human unit, a "man." The woman is formed of "the rib taken out of man." She is to help him to "dress the garden and to keep it." The ordering of the affairs of the world is to be a joint responsibility. No disposition of our wills, and no social systems, relationships that fall short of this combined con-

centration on the glory of God may be regarded as permanent or satisfactory.

Over against the lofty ideal stands the woefully disappointing actual condition of things. The world is not an Eden ; it brings forth thorns and briars. Eve's desire is unto her husband, and he rules over her. The writer traces this naturally enough to our disobedience, our refusal to live according to the ideal of God ; it is the consequence and the punishment of sin. It is " because thou hast done this thing."

Bearing in mind, then, this primal idea, we must set out to discover what progress there is made in the Old Testament towards its restoration. We need not be surprised if we find but little ; it will be sufficient if we find any. The way to judge of candle-light is not to put it in the full light of the sun, but in a dark room from which all other illumination is shut out. In order to be fair to the candle-light of the Old Testament we must view it over against the background of the surrounding contemporary darkness. We shall then wonder not that it made so little difference but that it made so much. It is with the light that precedes the sunrise that we are dealing. It represents a living process, a growing, an approximation. It is progressive, not static. There is no need to be surprised if it is found to contain standards lower than the highest, but it is a fatal error to argue

thereupon a sanction for the perpetuation of these lower standards. Samuel may have been right in massacring the Amalekites, but the Cape settlers had no right to plead that as justification for wholesale murders of Hottentots. There is nothing abnormal in the appearance of an iceberg in mid-Atlantic ; the question we ask is : What size was it when it broke away from the Arctic floe ? What we search for in the Old Testament is not for a final settling of the position of woman or the structure of human society, but for traces of its general tendency. We must examine the condition of things at the beginning of the process, and measure how far it has moved when we come to the end.

And the indications are that the general conception of woman's position was on a very low level indeed. It was apparently neither higher nor lower than in the other countries round. Woman was simply a piece of property, and ranked along with the house, the slaves, the oxen and the asses. Doubtless it was in the interests of the owner to treat his property with some care and consideration, but the impression we gain is that woman was hardly reckoned as possessing a personal point of view at all. The essence of David's sin with the wife of Uriah lies in that " he took the poor man's lamb." The wrong done to the woman is hardly thought of ; it is a minor matter. It is theft, the mean stealing of the property of the

poor honest Uriah that arouses the indignation of Nathan (1 Sam. xii. 1–11).

The one condition which seems to have given women normally any effective influence was widowhood. After the death of her husband she was capable of becoming "mistress of the house," and the director of the policy of her son. Apart from this, women of exceptional strength of mind, like Jezebel, or quickness of wit, like Abigail, might succeed in shaping the course of affairs for themselves, but this seems very unusual. Michal, the daughter of Saul, is twice over said to have been "taken" from her husband and "given" to another, and this is recorded with apparently never a qualm, as the natural thing to happen (1 Sam. xxv. 44; 2 Sam. iii. 15). A wife was literally sold and bought. When Hamor wishes to make the daughter of Jacob his lawful wife, he says, "Ask me never so much dowry or gift, and I will give according as ye say unto me: but give me the damsel to wife" (Gen. xxxiv. 12). Boaz announces to the elders of Bethlehem, "Ruth the Moabitess . . . have I purchased to be my wife" (Ruth iv. 10). The lengths that a father or a husband might go to in view of this absolute proprietorship, and without seemingly giving any offence to public opinion, appears in the story of the suggestion of Lot to the men of Sodom (Gen. xix. 8), and in the account of what did actually happen at Gibeah at a later date (Judges xix. 24–27). Woman appears

throughout the piece as a passive chattel, whose lot is silent endurance.

It was to a society that acquiesced in such things as these that the prophets presented the claims of an eternal righteousness and truth in the name of the Lord. The burden of their message lay, as has been said, in the constant setting forth of God as the central and dominant factor in human affairs, and the unvarying demand for the regulation of life in accordance with his will and in harmony with his character.

It may, perhaps, be urged that the prophets of Baal and Chemosh would doubtless make the same sort of claims, but the distinguishing feature of the prophets of Israel is the character of the God they present and the nature of His demands. Baal was a mere reflection and personification of Canaanite morality. Jehovah is always the righteous and holy One. The requirements of Baal and Chemosh did not run counter to the nature appetites and desires of their worshippers. The demands of the God whom Isaiah and Jeremiah saw most certainly did. It needed real moral heroism to be a spokesman of the God of Israel.

To turn then to the content of their message: we do not look to find them fastening on specific abuses in the texture of the social system. We have no reason to expect it. The recorded words of Christ himself may be searched in vain for an

explicit ruling on the practice of slavery. What we look for in each case, and not in vain, is for the traces of a new spirit, the introducing of a fresh point of view, a new attitude towards life and human personality in general, which shall involve as it grows and spreads the righting of every wrong, and a raising of the level all round, as the rising of the tide affects every boat on the mud flats.

We find this new point of view in the prophets from first to last; what they are all concerned to bear witness to is the truth that human beings are accountable to God, and that that God is holy and righteous. This was their fundamental doctrine, and from it, when really believed in, deep and far-reaching results were bound to follow. To express it broadly, to do right and to stand for right became infinitely worth while, and the individual soul, man or woman, was found to possess an infinite value and sacredness. The pursuit of righteousness became the chief end of man; the Kingdom of God the thing to be sought first. "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge (*i.e.* do justice to) the fatherless; plead for the widow" (Amos ii. 6). "Turn yourselves, so iniquity shall not be your ruin." "Woe unto them that decree unrighteous decrees and to the writers that write perverseness; to turn aside the needy from judgment, and to take away the right of the poor of My people, that widows may be their spoil, and that they may make the fatherless their prey!" (Isa. x. 1).

This honourable recoil from injustice is found throughout. More and more closely they pressed home the truth of human accountability and the value before the eyes of heaven of each and every individual. "Every one shall die for his own iniquity." "The soul that sinneth, *it* shall die." "All souls are Mine, saith the Lord" (Jer. xxxi. 30; Ezek. xviii. 4). And the same point of view is at the back of the historical books, which were probably written by the prophets or their pupils. Thus in 2 Kings xvii. 5, the reason why "the king of Assyria came up and besieged Samaria" is "because the children of Israel had sinned against the Lord their God." Nor is this accountability limited to the nation of Israel. We find Tyre and Nineveh and Babylon and Egypt addressed in the same strain.

The general tendency of this teaching is clear enough. Those who had ears to hear would discover that they had privileges and responsibilities greater by far than they had ever imagined. To be a human being meant far more than they had thought. It is clear that the point of view here reached is one that would for ever preclude any man who embraced it from treating lightly any

other human being. Nobody who had imbibed the spirit of Ezekiel could ever again account any human being his own absolute property and chattel ; " All souls are Mine." If your God was indeed One Who was " the father of the fatherless, and defendeth the cause of the widows," you yourself could do no less. And, moreover, all alike, without distinction, were summoned to accept and extend the real Lordship of God, a sovereignty that was to become effective in every department of life and to dominate and govern every human relationship. Truly it was no petty revolution that these prophets of Israel inaugurated !

The moral foundations they laid are the one sound basis to start from in the building of the structure of human society. The accountability of every individual human being is a bed-rock truth which demands its own proper and appropriate corollary in the political sphere. Labouring as they were with a society that was fast becoming rotten at the core, realizing as they did that the corruption of the governing classes was strangling the life of the nation, and faced as they were with an oligarchy bent on a policy that could only lead to complete national disaster, it is strange to our western way of thinking that the prophets were not more drawn towards the ideal of democracy.

If the policy of the nation was expected to be appropriate to their position as the People of God,

and if by the kind of policy chosen all would equally be affected, then it would seem only reasonable that the choice of the policy should be the act of all concerned ; the responsibility ought to lie not only with the king and his princes, but ought to be shared by the whole nation. This seeming failure to apply their own principles on the part of the prophets is not however really a matter for surprise. Their function as prophets stopped short at the enunciation of the principles ; the elaboration of them was the task assigned to others. And, indeed, though they raised no call for democracy, and to do so would have been out of their province, their constant insistence on personal accountability was bound in time to lead to something of the kind. As long as nations exist government by the governed is the only method morally and normally justifiable, and sooner or later it must be established.

Doubtless an educational process has to come first. So St. Paul, looking back over their history, could feel that Israel had been " under a schoolmaster." We need fitting for the responsibilities of liberty, certainly, but though the condition of tutelage may last for several generations, it ought not to be acquiesced in as permanent. No nation, and no element or section of a nation, can properly, rightly and safely be left unconsulted as to its destiny. The citizens of a country are in trust with its good name ; they are responsible to see

to it that their country does not fail in playing the part assigned to it in the evolution of the Kingdom of God. The foundations of democracy were laid by the prophets. It is a vital and necessary part of the application of their teaching.

(2) The Law

The Bible does not contain very much explicit information as to the effect produced by the labours of the prophets on their fellow-countrymen. It is probable that, as in the case of our Lord Himself, their influence was greater after their death than during their lifetime. There are, however, incidental allusions to bands of disciples and faithful remnants, and it was on these they reposed their hopes for the future. It is easy to imagine that when a definite move was made to reform the nation on right lines (as was done on a comprehensive scale under Nehemiah and Ezra), very considerable weight would be given to the opinions and traditions, both oral and written, that had been preserved in these devout circles. And in this the broad principles of the prophets would find concrete expression in the legal enactments of succeeding reformers.

This has a bearing on our subject. The prophet was a religious genius. Like poets, they were born, not made. They were men separated from their

mother's womb and called by Jehovah. Humanly speaking it was impossible to predict when one would arise. And as a matter of fact there are distinct periods when the flame of prophecy burned with especial brilliancy. The sacred oil was poured intermittently upon the embers. And it is only to be expected, therefore, that there should appear distinct lines of strata in the sacred traditions that embodied their teachings as well. Just as there is progress and advance in the teachings of the prophets, so it is likely that any compendium of their leading principles that might be made should shew the same developments. It is, thus, possible to feel an expectation that there should exist a comprehensive body of Law, which should grow with the growth of the prophets and keep pace with them. Such a collection of Law would be found when complete to include many "recensions"; it would not all belong to one date; it would not all reflect the same point of view; it would be extremely unlikely to possess an absolute and literal self-consistency. It would be the embodiment of a living spirit at different stages of its growth.[1]

Are there any indications that this is what actually

[1] These traditions might well be preserved orally at first; in the East oral traditions have always had a remarkable flexity of form; but sooner or later they would be written down.

happened? It is something at any rate that in the Pentateuch there are certainly traces of more codes than one. For instance, to Samuel and Elijah as also to the law of Exodus xx. 24, it appears to be accepted as perfectly proper and regular for sacrifice to be offered on Mount Carmel or at the "high place of Ramah" or Gilgal; the sacred site on Mount Moriah had no exclusive claims (indeed, in the time of Samuel, Jerusalem was not a Hebrew city at all). It was apparently the growing moral scandals associated with "the high places" that led in the time of Isaiah to their removal by the state, and it is precisely in Deuteronomy, which seems so well to express the spirit of Isaiah, that we first find it laid down and emphasised that Jerusalem is the one right place for the offering of sacrifice. And as for the laws of Leviticus, it is impossible not to feel that they are substantially related to the visions that the captive Ezekiel saw of what the public worship of God ought to be.

It cannot easily be denied that at least a possible explanation is that prophecy and law are parallel and inter-related developments. It does not detract from the Law to regard it as comparable to the lava deposits, one on the top of another, round the ancient crater of Vesuvius, each layer recalling some boiling eruption, and all together testifying to the perpetual presence of a mighty force.

To the Law then we may with reason look to see how far the prophets had succeeded in driving their doctrines home. And here, as between code and code, we may look to see whether their work had led to any improvement in the position of woman. If public opinion had advanced we should expect to see signs of it here.

A study of the Law reveals, broadly speaking, the existence of three main layers or codes; the first contained in Exodus from the beginning of chapter xx. to the end of chapter xxiv., the second in Deuteronomy and the third in Leviticus and parts of Exodus and Numbers.

It is not, of course, that the central dogma of the predominance of God alters in the very least, but that the method of its application varies and develops. The first code demands plain justice and brotherly considerateness in the relations of men (Exod. xxiii. 6–9; xxii. 21–27). It is thus that allegiance to Jehovah is to be shewn. The duty of worship is assumed, but the manner of it is not explicitly prescribed. It seems to be regarded as more important that men should make their lives harmonious to the character of their God than that the ritual of their worship should correspond with an authorised pattern. This, of course, is very much the point of view of Elijah, Amos and Hosea. As regards the position of woman, it seems to be the concern of this code to set a

limit to any downward tendency rather than consciously to set up a better standard. The rights of the Hebrew slave are not great, but it was something that they should not be non-existent. And even so it remains clear that the woman-slave ranked lower than the man. She was slave for life, while he might regain his freedom every seventh year. But there was apparently a good reason for this distinction ; the " maid servant " was regarded as the wife of some member of the family. When a man bought a slave girl it was understood he was espousing her to himself or his son, and he was required to treat her as such (Exod. xxi. 7–11). Outrage put upon a girl is counted as an injury done to the property of her father, and he has a right to receive compensation for damage done. (Exod. xxii. 16, 17). With regard to the general tendency of this code, the words of Canon R. Driver are worth quoting, that while " some of the provisions seem to us harsh (*e.g.* xxi. 21 ; xxii. 18), yet account must be taken of the age for which they are prescribed ; and a humane regard for the unprotected and the helpless is unquestionably the dominant spirit of the code."

The second Code, Deuteronomy, breathes throughout a gracious and brotherly spirit. It has been described as " a revised and enlarged edition " of the first code, the greater part of which is embodied in it. The development of the structure of society

has been proceeding apace. New relationships have come into view. Life has become more complex. There are cases to be provided for which had not arisen in the earlier period. And in this code we find accordingly several interesting new developments on former practice which illustrate the progress of religious ideas. One such, that of the changed views as to public worship, has already been referred to. Another must be mentioned which, slight as it is, yet suggests a real and important advance in the regard in which woman was coming to be held. In the first Code we find seduction reckoned in the category of injury against property (Exod. xxii. 16) ; in Deuteronomy it occurs among the laws of moral purity (Deut. xxii. 28). The distinction is not insignificant. Woman is here not the mere chattel of a human owner, but in some sense the daughter and ward of Jehovah. God Himself has become her champion. There is further evidence of progress in the same direction in the treatment prescribed in Deuteronomy for the woman slave. Members of this class are no longer to be bound slaves for ever, but are to be given the same chance of emancipation as the men, once every seven years (Deut. xiv. 17). Apparently it was coming to be felt that the absolute rights formerly allowed to the father in the disposal of his daughter were morally unjustifiable. This change at any rate represents a curtailment of those rights.

There are signs too of a measure of consideration towards ill-treated or wronged women (Deut. xxii. 13–29). And even that harsh custom of the ancient world whereby the husband possessed the absolute right of divorce is not allowed to continue exactly as it was. Jehovah "hated" it; "Let none deal treacherously against the wife of his youth, for I hate putting away, saith the Lord" (Mal. ii. 15, 16). The wife receives the right to a formal "bill of divorcement" before she may be sent away. After this she was to be entirely free from the power of her late husband, and might remarry if she chose (Deut. xxiv. 1–4). This form of procedure was doubtless designed to give pause to hasty and ill-considered divorces, and so would probably tend in the interests of the defenceless partner in the union, but it is also interesting for its recognition of the rights of the wife.

It is also not unworthy of remark that in this code the fundamental human responsibility towards God is explicitly stated to apply to women as well as men (Deut. xvii. 2–5). Finally we note that, whatever the tendency of public opinion in the twentieth century may be, this ancient law prescribes one and the same penalty for both sexes in the case of inchastity (Deut. xxii. 22).

Undoubtedly the tide had begun to flow towards a kindlier, more humane and considerate spirit in the relationships and dealings of men and women.

And the change was due to the deeper insight that had been gained into the character of God. No one can read Deuteronomy without feeling himself in contact with one in whom the fire of true heart-religion burns steady and strong. The vivid spirit of the writer flashes forth in many an exquisitely phrased appeal and many a tender-toned warning. And it is with something of a sense of disappointment that we pass on to the third or Levitic code. At first sight it seems a case of arrested development. Certainly its scope is different and a good deal narrower. It treats not of civil duties and relations generally, but confines itself to obligations that are accounted definitely religious. Perhaps it is inevitable that Leviticus should lack much of the genial warmth of Deuteronomy. "If the more diffusely rhetorical style of Deuteronomy is like the varied harmonies of organ music, in the Law of Holiness we rather hear the solemn strokes of a great church bell, proclaiming the dwelling of the Most High amongst men, and calling them to worship and obey" (G. Harford-Battersby, H. D. B.)

Its affinities to the spirit and style of Ezekiel are too close to pass unnoticed. It stands as it were midway between the spacious ideals of the earlier prophets and the later legalism of the scribes and Pharisees. It helps us to realise how the one could be lineally descended from the other.

After the ministries of Isaiah and Jeremiah it could hardly again be doubted that the purposes of God were righteous, and that the misfortunes of Israel were the consequence of national disloyalty to His spirit. Everything was traceable to a fundamental failure to realise God, It was therefore in the natural line of development that Ezekiel and his school should feel it laid upon them to insist that the one thing needful was the cultivation and perpetuation of a due sense of the presence and holiness of God. The means to this end was felt to be a precise regulation of the ordinance of public worship.

Ezekiel had dreamed his dreams of a restored community having its centre in a reformed temple worship. The temple was to be the nerve centre of the national life, and to express in every act the holiness of Jehovah and His presence among His people. The aim in view was nothing less than the methodical construction of a national character genuinely and consciously dedicated and devoted to God. It is necessary to bear this aim in mind if we are to appreciate Leviticus rightly. If it be asked, why this perpetual insistence on the precise performance of these merely outward acts of devotion? the answer is that they were intended to be significant and symbolical. They were designed as a permanent parable through which from age to age ordinary men might learn and

remember the outstanding features of the character and will of God.

We are here brought face to face with the priestly aspect of Divine truth. And it is necessary to bear in mind that all truth has these two aspects, the prophetic and the priestly. Men of the priestly type will view truth as something behind them, a deposit once delivered and committed to them to keep safe and intact. To the prophetic type truth is rather something in front of them, something to be opened up and explored, something calling for the spirit of adventure, something the Spirit will guide them into. And while the former are likely in the main to be conservative, the latter will naturally be predominantly liberal. Our Lord gave us the best synthesis of the two points of view when he compared the truth to seed. Truth is a deposit held in trust and each generation is responsible for handing it on "whole and undefiled," but it is of vital importance to remember that the truth is a living thing. It is not so much a jewel or a crystal as a seed grain. The Code of Leviticus is the expression of the priestly aspect of truth, and hence its precise and formal instructions as to ceremonial defilement, the proper way to offer sacrifices and consecrate priests.

Nature provides a protective egg-shell for the first and most delicate stage of bird life. The precious and tender germ of true spiritual life

given through the prophets needed protection if it was to be preserved, and the enshrining of spiritual truth is the function of these ritual rules.

All the same there was obviously a danger lest the rigid shell should be found in practice to stunt and stifle the very life it was meant to preserve. We must believe that the *intention* with which Leviticus was drawn up was to safeguard the new territory so nobly won by the earlier prophets, to keep burning the sacred flame that they had kindled, and to save from corrosion the precious deposit, "the faith committed" to Israel. And the danger of such a corrosion was a very real one in the third and second centuries before Christ, when Hellenistic influences became strong in Palestine. The *effect*, however, was different. The breadth and height of prophetic vision and their prophetic emphasis on heart-religion was replaced by a sterilised formalism. The thing was sure to happen in time. A living spirit cannot be at home in a body that does not grow. We cannot conceive of life except in terms of growth.

There is a danger to the spirit of true religion when precisely the same penalty is prescribed for ceremonial incorrectness as for grave moral offence (Lev. xvii. 4, 9; Lev. xviii. 29). And we find it was exactly against the tendency to be content with making clean the outside of the cup and the platter, magnifying the letter of the law above

its spirit, that our Lord protested. Men had failed to distinguish the "weightier matters of the law" from the transitional and temporary. The intention of Leviticus was largely unrealised. A harsh legalism arrested the development of the living spirit of the prophets. Ossification set in. A sadly faithless timidity misdoubted whereunto this leaven might grow. Later Judaism set rigid bounds to progress at the point already reached. By the time of our Lord the position of woman among the Jews was in the main what it now is among Moslems. The prophets were fearless heroes, and heroism is not a quality that can be preserved by bottling. The Jews built up an elaborate and imposing edifice as the shrine of their faith, but there was passed on it the sentence, "Behold, your house is left unto you desolate"; and there must have been few things more startling in our Lord than the way His estimate and treatment of women broke through the established and ponderous conventions and prejudices of His contemporaries.

II

CHRIST

BUT it is in the New Testament that our chief interest must be, and it is there that our main inquiry must be made. For in the Old Testament we see but the dawn light : in the New Testament the sun himself is risen and shining. The New Testament contains the accepted portrait of Christ, and this is the chief glory of the Bible. And, moreover, if it be true that in the life of Jesus was seen the perfect incarnation of God, if God has spoken all His mind, then here we shall find an adequate Authority for all the tangled problems of life.

Christ came before His fellow-countrymen in much the same sort of way as the Old Testament prophets. He was, indeed, popularly known as "the prophet of Nazareth of Galilee." People accounted of Him as "one of the old prophets." He was, as the prophet always is, one who lived in two worlds. He saw beneath the surface of men and things. His seemed to be a different and a higher point of view. The true meaning of life seemed to lie open to His eyes. He was among

men as one consumed with the passionate intensity of his desire to make them see what he saw and know what he knew. All this is true, and yet it cannot be long before we begin to feel, as the disciples did, that to call Him the "prophet of Nazareth" is not a complete or adequate account of Him. There is more than this. We shall find in Him an element that was absent from even the greatest of the prophets. Between Him and them there is a difference that is not merely one of degree. The difference is simply this, that He Himself occupies a far larger place in His message than they occupied in theirs. They felt themselves to be but a voice of no particular value apart from the delivery of their message. The greatest of them is said to have veiled his face when speaking, so anxious was he not to obtrude his own personality. In the case of our Lord, it is impossible not to feel that He is not a mere voice. He seems conscious that in the new world which He reveals and to which He admits us, He is Himself the indispensable centre; they were men's servants; He is their king. The prophets were content to decrease so soon as their message had been given. Christ looks to the establishment of a new kingdom or order in which He is Himself to be the king. They speak in the name of Jehovah, "Thus saith the Lord." Jesus says, "But I say unto you." They call on men to devote themselves to God. Jesus says, "He that

loveth father or mother more than *Me* is not worthy of Me." They say, "O Israel, return unto the Lord." Jesus says, "Follow Me." Jesus demanded of every man something He called "faith," *i.e.* an attitude of entire submission, loyalty and total reliance towards Himself, and this attitude was His primary requirement. "This is the work of God, that ye should believe on Him Whom He hath sent." Isaiah could say, "In quietness and confidence shall ye be saved," but Isaiah could not say, "Believe in God: believe also in ME." The more carefully it is considered, the more remarkable does this demand for "faith" become. He demanded of men that they should leave all and follow Him, and He found men willing to do it.

Plainly He is more than "one of the prophets." Plainly, too He felt Himself to be more than this.

"But who say *ye* that I am?"

"Ye call Me the Master and the Lord, and ye say well, for so I am."

He wanted men to think of Him in the same sort of way as we regard the central pillar in the chapter house of one of our ancient cathedrals. Each wall faces towards it; arches from every angle converge on it; without it the roof would not stand, and the house would not any longer be a house.

It is this claim of Jesus, implicit or expressed, that He has a universal significance, that He is

Himself necessary to every man, which must always set him in a category by Himself.

There is a wonderful saying attributed to Him by St. John, which as a claim is probably unique in all history. "Jesus said . . . I am the way, the truth, and the life" (John xiv. 6). The supreme good is mediated to men through Him. They cannot come too near to Him. Devotion to Him will conduct them to their proper goal. Fullness of understanding and fullness of life are to be had as men apply themselves to Him. "I am . . . the truth." The phrase compels thought. It is not merely that He asserts His veracity or even infallibility. It is on Himself that He focuses attention. "What I am is truth." If we want to learn the ultimate beyond which lies no appeal, He tells us to apply ourselves to Him, and go deep down, and discover what He is. The more closely we follow Him, the more completely we shall understand and the more fully we shall live.

It is not only that He claims to be as the infallible needle which ever points to the north. His assertion is that He Himself is the universal influence or force which enables every magnetic needle to point truly. He presents Himself as the eternal Norm by being parallel to which things become "true."

Of course the sublime dogmatism of the claim is beyond comment, but no one who wishes to take

Jesus into account can leave it out of consideration. It lifts Him at once into a different category from the prophets. According to His own estimate it is in intelligent devotion to Him that the right and proper way to order all the affairs of this world will be found. The more we understand Him, the more we really know of Him, the more clearly we shall see what form our human systems ought to take. It is in Him that the answer to woman's question will be found: "Lord, what wilt thou have me to do?"

The glory of the truth is that it speaks for itself, and he that hath ears to hear may hear and recognise its voice.

If we want, then, to learn the nature of the fundamental and unchanging principles of the universe, to which in the last resort everything must be referred, we are promised that this is precisely what we shall find laid bare as we study the life of Christ. It is essential, therefore, as a preliminary to everything else that we attempt to form an estimate of the total impression of Jesus. But first, are these narratives trustworthy?

There is good evidence as far back as the middle of the second century of the existence of four Gospels whose acceptance is well established. Irenæus is certain of it. Tatian makes a Harmony of the Four Gospels. Papias (fl. A.D. 100) is quoted as saying that "Mark wrote Peter's

teaching, and Matthew wrote the sayings (of Christ)." Now our first and third Gospels are each composed of practically the whole of St. Mark, plus a good deal more which is common to them both and consists entirely of Christ's teaching. It is therefore natural to assume that as original documents there existed St. Mark's Gospel and the book that contained this teaching of our Lord.

There is internal evidence that many of the original believers were still alive when St. Matthew was written, and St. Luke's Gospel we know to be the work of the friend of St. Paul.

Hence, if the framework of St. Mark's Gospel and some document of sayings could be used by St. Luke before A.D. 60 and by the writer of our first Gospel within the first generation of Christians, we are led to a very early date indeed for the composition of these first documents themselves. Nor will their early existence be surprising. The need of some such accounts would obviously be felt from the very first, both by teachers and learners of the new faith.

When, therefore, we study the impression of Christ conveyed by the narrative of St. Mark, or those of His teachings that are common to St. Matthew and St. Luke, we may feel confident that what we are dealing with dates from well within the lifetime of his contemporaries. A brief survey of the contents of these two (presumed) original

documents recording the doings and sayings of Christ will now be necessary.

(1) What Christ Was

St. Mark's portrait of Christ is a wonderfully vivid one. The figure lives. According to him Jesus impressed men from the start with a sense of real greatness. John Baptist, who himself was counted by all men as a prophet, acclaimed him as "one whose shoes I am not worthy to stoop down and unloose." Jesus approached His fellow-countrymen as a man with a message, a messenger whose authority was unquestioned. He stirred the countryside (i. 22) and attracted followers (i. 16).

Not only was He compassionate towards the sick and suffering, but He had also the power to heal them. He restored men and women alike to fuller life (i. 30, 40, etc.).

He claimed to be in a position to remit sins in God's stead, and thereby He incurred the displeasure of the Pharisees (ii. 1–7), to whom His conception of religion was unacceptable. He compared His new outlook and spirit to a "new wine; dry old skins that had lost their elasticity could not hold it; what He looked for was the spiritual plasticity of "fresh wine-skins" (ii. 22).

He felt Himself unable to make much use of the so-called "righteous." They were not the sort of material He wanted (ii. 17). The existing theory

of religion with its cramping tyranny of rabbinic tradition He found oppressive and stifling, and on the question of Sabbath observance (ii. 23–26) He deliberately broke through it. There was a sort of volcanic force working in Him that could not brook conventional restraints. It was the fire of love, and its effects were as startling as in the opposite direction were those of the demon in the demoniac.

Nobody could be unaware of the existence of this force, though the explanations offered were various enough; His friends said, He is beside Himself; His enemies said, He hath Beelzebub; and the demon-possessed said, Thou art the Son of God (iii. 11, 21, 22).

For Himself, He declared Himself to be the strong champion of mankind come to break the power of their enslavers, and left it at that for the present (iii. 27). He said He was prepared to relate Himself in the closest possible way with all men and women of every time and place (iii. 31). And the "word" of revelation He brought was capable, He said, of transforming the world (iv. 1 ff.–31 f.).

He would not let the rights of property stand in the way of saving and restoring the proper powers of man (v. 13). He loved men more than pigs. He expected His own authority to be recognised as final. He ever looked for an attitude of complete confidence towards Himself, and it was

thus that He was able to impart to men the courage and health and life that they needed (iv. 40; v. 34, 36; vi. 5). He longed to bestow His benefits as widely as possible, and on one occasion commissioned His followers to go and prepare the minds of the villagers for His coming in order that the required attitude might not be lacking (vi. 7–13).

A deep compassion drew Him towards the multitude that had felt the attraction of His person (vi. 34–41).

An impression of Him as the great healer spread far and wide (vi. 54–56). But ominous clouds were appearing on the horizon. The hostility of the Pharisees was increased. His offence in their eyes was that He was undermining the authority of the Law of God as understood and explained by them (vii. 5); He definitely took His stand for a theory of religion fundamentally opposed to theirs. He champions the spiritual liberty of man. He contrasts their ideals with His own. To them religion consisted in a blind obedience to the network of tedious rules and burdensome regulations by means of which the tradition of the elders had hedged about the commands of God. This was a caricature of truth in His eyes; it meant condemning to disuse the highest spiritual capacities of men. To Him religion meant neither less nor more than direct and personal intercourse with God. He would not have the spiritual liberty of

mankind entangled in the meshes of a net of petty external restrictions (vii. 6–23).

The Pharisees had blinded themselves by their own system; they had sterilised their own powers of spiritual discernment. They confessed themselves unable to judge of Him without the aid of a sign from heaven (viii. 11, 12). He warned His followers to beware of this fatal leaven of Pharisaism (viii. 15). The Pharisees had once been nobly ready to suffer persecution in defence of the truth. It had proved a fatally easy step from the stubborn courage of the defender of truth to the blind arrogance that assumes exclusive proprietary rights over it. Men ought, says Christ, to be able to form a true estimate of Him without the aid of signs from heaven. He asked His disciples, "Who do ye say that I am?" Their attitude towards Himself was a crucial matter with Him. He indicated that He considered He possessed a final and supreme authority over man. They were to live for Him, and, if need be, to die for Him (viii. 34–35). To him that believed (or laid himself open to Him) all things should be possible (ix. 23). There was found in Him a boundless supply of power to be used for the perfecting of human life. He explained to His disciples that complete self-giving was His own ideal and great ambition (x. 45).

He met a further great offensive on the part of the Pharisees with the declaration that men should

not be so blindly captivated by the letter of God's commandment as to be incapable of appreciating its broad intention (x. 1–12).

His followers were to "become as little children" (x. 15). They must begin at the beginning and learn religion afresh from Him. It was in following Him that the rich young ruler would "inherit life" (x. 21). He said that His grand objective was to secure "ransom for many" from exile and slavery to fulness of life, and this He would effect through the laying down of His own life (x. 45).

His reputation was now established. Every one knew what sort of man He was; and He proceeded formally to present Himself to Jerusalem as its King (xi. 10). He offered to undertake the ordering of the corporate life of His own nation, and to fashion and develop it according to His ideals. Now they knew Him, would they have Him?

His cleansing of the temple is a specimen of how He would proceed. The outward forms of religion were of no value unless they were the expression of vital and personal devotion. He asserted for Himself a supreme and unique authority. John the Baptist had proclaimed Him as one whose shoes he was not worthy to unloose. He was, in fact, the "one beloved Son" of the Lord of the vineyard (cf. Isa. v. 7), on a different footing altogether from the servants (*i.e.* the Old Testament

prophets) (xii. 6). In answer to an apparently honest question, He laid it down that the essence of religion consists in an all-embracing devotion to God, and an unselfish love of humanity (xii. 28–34). It is a conception in sharpest contrast with that of the scribes. Their idea of religion meant ceremonial correctness, "long robes," "salutations" and "chief seats," while it left them apparently quite free to "devour widows' houses" (xii. 38–40).

Religion meant life to Him; it meant only things to them. The temple was a beautiful thing doubtless, but its beauty was superficial and meant nothing to Him. He would fain have given it a greater glory. He would have given it the beauty of usefulness. He could have given it a place in God's total scheme of things. Christ allows no religious system to claim a permanent validity merely in virtue of a hallowed part. The body to which the living Spirit can attach Himself must live, and grow and develop according to His will (xiii. 1, 2).

In a remarkable passage He gave His friends a key to the understanding of the world's history (chap. xiii.). And the remarkable thing about the picture is the central position that He Himself occupies. It is not too much to say that the recognition of His sovereignty is represented as the grand climax of human history. His claims would become the dominant issue in the politics of the world, even as He had Himself become the

outstanding figure in Jerusalem. The contest for and against Him and His cause would be the main theme of the human drama. He looked to the testimony of His followers to produce a spiritual permeation of the world.

And can it be maintained that His prediction has not been justified by the event?

The realisation what manner of king He would be produced very different results (xiv. 1–11). Judas was finally repelled. Mary of Bethany was completely won. Her devotion received a striking commendation (xiv. 9). What she had done should always be told the whole world over along with the "gospel." Was it His intention to impress upon His followers once for all the loss that must result to His cause if such as Mary are to have no share in shaping the corporate life and witness of the Church? Was it that the full appreciation of His character was only possible to both sexes working together?

In the "Last Supper" He gave a key to the understanding of Himself (xiv. 22–25). The thought of His approaching death occupies His mind, and it seems to have been His purpose to sum up in pictorial and symbolic form the meaning of His whole career, His life and death. He takes, blesses and breaks the bread. He tells them it is His body, and gives it them to eat. So He would have them understand that the final goal for which He

had come and to which He had dedicated Himself was that He would come and give Himself to be in the hearts of those who believed in Him. As often as they ate the bread they would be reminded that their own personalities were to be the home of their Lord, and the vehicle of His future operations. The Supper reveals His total purpose. It is also, apparently, His own means for effecting its accomplishment. "This is My body." "This is My blood."

At His trial He explicitly stated His claim. "I am (the Christ, the Son of the Blessed)" (xiv. 62).

(2) What Christ Taught

It will be necessary now to examine briefly the main features of Christ's teaching, as contained in those passages which occur in both St. Matthew and St. Luke. His words are the flowers that bloomed naturally from such a life. His life was itself His main utterance to the world. And, as has often been pointed out, the manner of His teaching was even more arresting than the matter of it. Professor Sanday has said that Christ's teaching might be called "the distilled essence of the Old Testament: that essence first clarified and then greatly enlarged, the drop become a crystal sphere" (*Outlines*, p. 65). And in all that He said, it was observed that He assumed for Himself an

authority greater than that of any prophet or law-giver of old time. "It was said . . . but I say unto you. . . ." He expected His hearers to acquiesce in His authority. We are told that He came preaching "the Gospel of the Kingdom of God" (St. Matt. iv. 17; St. Luke iv. 43). He took an idea already in existence and developed and elevated it. The Kingdom of God was His central theme around which all His teaching grouped itself. He spoke of the nature of Him who is King of the universal kingdom, (St. Matt. xviii. 14, etc.) and of the relationship that ought to exist between Him and us. God is revealed as Father; we and He together are to form one family.

Christ taught us to address God as our Father, and the chief petition is to be that we may obey Him, that His will may be done in earth. As the authority of God is embraced by every man, or in other words, as each one of us responds to the love which is the nature of God, so the Kingdom of God comes, the sphere of His rule spreads. The establishment of this kingdom is to be our one central aim and ambition (St. Matt. vi. 10; vi. 13; St. Luke xi. 2; xii. 31). It is only putting the same thing in another way to say we are to become like God (St. Matt. v. 48). We are to take His view of life and His scale of values (St. Matt. v. 3–13; St. Luke vi. 20–23).

It is intended that the Kingdom shall extend

east and west and embrace men of all sorts and conditions (St. Matt. viii. 11).

The temper of heart and mind necessary for admission is that of little children (St. Matt. xviii. 3; St. Luke xviii. 17).

A total change in the way we regard life and ourselves and God and our neighbours is needed. We have to start afresh, to be born again. The privilege of membership in this kingdom or family circle of God is not given simply in order to make us feel secure and comfortable, but to put us in a position for real and efficient service. The King deals out his talents for his servants in order that they may be used, not wrapped up and put away. (St. Matt. xxv. 14–20); St. Luke xix. 12–27). To be blessed means to have wider opportunities of usefulness and service. And, as if to forestall the objection that God after all is unseen and remote, Christ presents Himself to us as the means by which His own ideal shall be realised. The thought that St. John expressed in the saying "He that hath seen me hath seen the Father," seems to underlie Christ's teaching about Himself in St. Matthew and St. Luke. It is by devotion to Him that men can enter the Kingdom. He showed an absolute unselfishness towards men, and He demanded an absolute allegiance from men (St. Matt. x. 37–38; St. Luke xiv. 26–27).

(3) What Christ Stood For

Probably no one who has not made the attempt, and laboured at it, knows how difficult it is to sum up the total impression of Christ. It is like trying to describe what you see when you look at the midday sun. Our impressions cannot be adequate. He is too big: the light is too strong. All the same, the more attempts to express Him the better, for each honest contribution will, to however small a degree, reduce the inadequacy of the ever-growing composite portrait of Him.

Perhaps it is enough if we confess we can say absolutely about Him no more than this, that He showed humanity a love such as it never had seen before. It is because He was unique in this respect, that He has been unique too in that strange attraction, in that "ineluctable charm" He has exercised over human hearts. "That they may have life" seems to have been His grand objective; "come unto Me that ye may have life," His method. His object invariably was to secure a completer life for men, while at the same time He was always conscious that only through Himself could it come. The restoring of a withered hand was not only a part, albeit an essential part, of His purpose; it was also a parable of the whole.

No one ever showed men and women a sincerer respect than He in all His dealings with them.

Human nature was a wonderful thing to Him. He seemed to realise always how great things men were capable of. No word, no action of His can be pointed to, which is not influenced by a profound recollection of this capacity for an infinite greatness inherent in every man. He asserted and contended for the true dignity of the race. He is indeed the consummate champion of humanity. His was the perfect patience of a wise and understanding gardener, who knows what the plant is capable of, unpromising though it may appear, and who works to give it a chance to attain its destiny. So Christ was impressed by the thought of what men and women might be. What is that destiny? What is His ideal for us?

It is said that human personality is like a building that rests on arches. Deep down, far below the surface, there are passages through the wall, and through these we have connexions one with another. To our Lord, apparently, mankind was uniquely interesting because of our capacity for this union or communion not only with one another but also with God Himself. We are *capax Divinitatis*. We can open our doors to God. Our whole nature, body, mind and spirit, is capable of exercising a real affinity with God. We and He can each be glorified in the other. When we have raised the portcullis, and God has come in, and occupied the central citadel, to rule over the various territories

that constitute our personality, then so far as we are concerned the " Kingdom of God " is come.

In Christ Himself was seen what this Divine indwelling can mean. And Christ's main concern among men was to secure the establishment among them of this same kingdom or sovereignty of God. His ideal was a social order where men and women should become really and fully alive, free to be what they were meant to be in body, mind and spirit, and where consequently the full-orbed glory of God would be manifested. And so Christ reverenced life, as the sculptor reverences his block of marble. His record shows Him aiming at the full and proper development of the vital powers divinely implanted in all mankind. Whatever degraded or deadened these powers was an outrage in His eyes; whatever cramped or perverted them was a challenge.

To one possessed of such an ideal the condition of things actually prevailing must have appeared dark indeed. In body, mind and spirit men and women were failing to reach their intended goal; they were coming short of the glory of God. Yet He faced the situation with firm and equal mind. His hopefulness never failed. And it was upon Himself that all His confidence seems to have been based. He felt that in Himself was stored the power to liberate all the imprisoned capacities of mankind. He could give sight to the blind eyes and power to palsied limbs. He could cut through

the net in which the Pharisees had entangled the minds of men. He could win the love and devotion of sinful men and sinful women, till, following Him, they found new aims and a new life. It was along these lines that He worked and taught and lived. His ministry of healing and His controversy with the Pharisees revealed His will bent on clearing the obstacles from the way of the physical and mental life of mankind, while by simply being what He was He drew men back and lifted them up to the highest of spiritual aspirations. To put the matter in a nutshell, it was for life, fullness of life, life mediated through Himself, that Christ stood. This was His offer. This was His gospel. To make this known in " all the world " " to every creature " was the task He bequeathed to His followers.

(4) Who Christ Is

There is, after all, no mistaking what Christ stood for. His principles are plain enough. The question is whether they come to us with an authority like that of Plato, or have they got behind them the total weight of the full authority of God? Was He right when He said He was the truth? Did God express in Christ all His mind and heart and will? The question resolves itself into two. First, is such an action conceivable on the part of God? And secondly, are there any general

considerations to lead us to expect it in the first century and among the Jews rather than at any other time or place?

Is it incredible, is it inconceivable that God should do such a thing; that He should draw back the curtain and show Himself; that He should take to Himself a material human form and come and present Himself among men so that they might know Him? Nay, is it not incredible, inconceivable that He should not? For, when we speak of God what after all, do we mean? Does not the word, God, connote to us, if we come to think of it, the infinite and eternal Being who is father and mother of all that the universe contains and consists of, the giver of life and every power and capacity there is? All that exists exists in Him. It is His life that throbs in every blade of grass. If there is beauty in the world it is because there is beauty in God. Whence else can it come? And whence else our capacity to appreciate and enjoy it? We are because God is. And how wonderfully and fearfully are we made! That universal instinct in all sane human beings that hungers for comradeship, friendship, communion, love, whence comes it? It is in us. It exists in us. Then it exists in God. In us relatively, more or less. In God absolutely and perfectly. Surely, then, it is inconceivable that God should not wish to open up communications and intercourse with

us. He must be at least as hungry for communion and love with us, as a father is with his children. Surely it is incredible but that an inmost impulse, a necessity arising from His own nature, obliged Him to break the ice and to come and declare to us His heart. How could He rest satisfied without us? And if He meant to address Himself to us in a language we could understand, He needs must, in the fullness of time, when conditions on earth were ripe, become incarnate.

If then the incarnation is not incredible in the abstract, is there anything specially appropriate about the time and place where it is alleged to have happened? Is Jesus "He that should come, or must we look for another?"

One time differs from another. The general ideas and average temper of mind in England to-day differ considerably from those of a hundred years ago. One age may be marked by a certain stiffness, another by certain breadth. The age that saw the coming of Christ was an age that had largely discarded the various national and tribal beliefs of the ancient world. You might safely jest in Rome at the expense of Jupiter. Baal and Chemosh had lost their hold on Palestine. The conquests of Alexander and the rule of his successors had popularised a kind of liberal or Hellenic scepticism. The world was growing up. It wanted something better in the way of religion. Thoughtful men and women

were feeling strongly the attraction of something in Judaism. Such a condition of widespread spiritual dissatisfaction was new in the history of the world. If ever God meant to declare Himself, was not this the very moment ?

The time was unique in other respects. All the civilised world spoke Greek, and Greek is the most flexible and delicately expressive language there has ever been. The world was quiet. From Damascus to Carlisle the government of Rome guaranteed peace and good order. No very serious animosities animated neighbouring nations. There was not much to quarrel about. The Roman system of roads united every part of the Empire, which meant the known world to Rome. Travel had never been so safe or so easy. The civilised world was conscious of its unity. It was one in sentiment. The effect of what was done in one place was felt everywhere. Preachers of a gospel that affected all mankind could hardly have had the ground better prepared for them. And if such an action on the part of God as Christ postulated be conceivable at all, it would be difficult to find a more appropriate setting for it. If the various periods of history be considered it will be seen how difficult it is to discover any other which shows anything like the same accumulation of appropriate circumstances. Truly "the fullness of time was come." And then, too, is it possible to feel there

could have been anything more fitting than that, if God should come forth to show Himself to the world, it should be in the nation whose genius for heart religion was unique, rather than under, as it were, distinguished patronage at Rome or Athens ? As St. John perceived, it was to those who were in a peculiar sense "his own" that He came.

It is said that astronomers have been able before now, as a result of careful calculations, to put the telescope in the hands of a pupil, and say, "Turn the lens on such and such a place in the heavens and you will there discover a star." The same precision is no doubt impossible in locating the proper time and place for the incarnation. But at least, if starting with the expectation of an incarnation, as we reasonably may and should, we weigh the fact of the uniqueness of the historic person of Christ, and of the claims He undoubtedly made, taken in conjunction with the strange appropriateness of the contemporary circumstances referred to, we shall probably feel there is enough to go upon to warrant that personal venture of faith from which emerges for every man the only satisfying assurance of the truth of Christ, and the final supremacy of His authority.

III

WHAT FOLLOWS

(1) The Woman's Movement

WHAT we see in the Woman's Movement is precisely a revolt against the cramping of life. Its aim is the removal of whatever hinders or prevents the full and proper use of the powers of human beings and especially of women. This is the driving power behind it. It rightly seemed intolerable that the capacities of women should be denied scope. There was no answer to the question, why should the life of women be held less sacred than that of men? If it is right for the one to find means of self expression, how can it be wrong for the other?

The Gate to the King's Highway of life lay open to men. The aim of the Woman's Movement was to get it opened to women also. It is thus plainly in line with the aims of Christ. It is an application or extension of His purpose, a growth of the seed He came to sow, a working of the leaven He hid in the meal. It is indeed remarkable that the

opposition to the Woman's Movement rests on just the same motives as that of the Pharisees to Christ; dislike of change, the dead-weight influence of established usage and convention and the jealousy that guards ancient privilege, and, in a word, on more or less unconscious selfishness.

Women have demanded and won the right to a share in deciding how their country shall be conducted. It is to their assertion of the sacredness of life that they owe their triumph. It was before this that their opponents finally collapsed. They have taken their stand on the same principle as Christ. They have in fact committed themselves to His cause. The service they have gained the chance of rendering will not be an easy one. They have now to be true to themselves. They must be faithful to their own principle in the use they make of the power it has helped them to gain. They are in a special sense the trustees in politics for the rights of life. It is said that the interests of men and women are identical. The saying, however, needs qualifying. It would be more true to say they are supplementary. It is perfectly true that neither can advance far if the other is left behind. It is not true, however, that men and women look at any given question from the same angle. The characteristic interest woman takes is different from that of a man. The habit of immemorial ages has made men chiefly concerned

with questions of property. Hunting ground rights, grazing rights, trading rights, dividends, wages, these have naturally enough interested him as the father and bread-winner. But woman's chief concern has always been with life. Her true interest is with persons rather than things. It is the personal bearing of every question that appeals to her first. To bear and rear children healthily and well and to tend and nurse the family in sickness, this has been woman's characteristic and natural interest.

Women have a distinctive mission in politics only if they are true to themselves. And this will require real courage. But if they are faithful to their instinct that the rights of life are primary they will fulfil their function.

It may very well be doubted whether the proper playing of their part will of necessity involve the formation of a new distinct party in the State. It is quite possible that the whole paraphernalia of the party system is passing away. Probably, however, the cleavage between people of moderate or conservative instincts and the more progressively minded is fairly permanent. It reappears constantly in some form or other. If women by their presence and influence in both these groups can save them from the worship of shibboleths and formulæ as well as from merely selfish aims, if they can breathe into both a real sense that the rights of life are primary, they will accomplish

larger and better results than if they stood in opposition to both.[1]

It is just this insistence on the sacredness of life and the sin of cramping or misusing it that seems to be the thing most needed at the present stage of the social evolution. We want a social system devised on humaner lines. The old system has become too cruelly mechanical. Aiming at efficiency, and an ever increasing output, requiring men to compete madly one with another, it has inevitably involved the treatment of workmen as hands and tools: it makes possible such phrases as "the supply" and "cheapness of labour." The old system has tended of necessity more and more to account of a workman as a cog in the vast machine which exists for the sole purpose of production. Unchecked, it would lead to slavery once more. The tendency has been to cramp and restrict life for the workers, and in the deepest sense it has reacted not less fatally on the masters.

The nineteenth century saw the beginning of the fight against the cast-iron traditions of the past in some directions, while in other ways it left them as firmly rivetted as ever. The rich powers and capacities of human beings cannot be long content to be denied full and proper scope. Nature herself

[1] I would venture to advocate the organization of woman's point of view within the four walls of every existing political party.

demands for them room to develop and grow. Repression only results in explosion. Under the old system antagonisms of a horizontal kind were inevitable and bound to increase in bitterness. But how is the change to be made without upheaval and civil strife ?

How indeed, if the political influence of woman is tied to the fortunes of one party instead of making itself felt on both sides ? What is needed and will continue to be needed is a wise humane and motherly influence affecting both sides, pervading politics, reconciling opponents and softening asperities throughout the critical process of the establishment of the new system. Woman's rôle in politics is to hold a watching brief in the interests of life. " Who knoweth whether thou art come to the kingdom for such a time as this ? "

(2) The Social System

If only women have the courage to be true to themselves, they will transfigure politics. Their dominant principle of the supremacy of the rights of life, once it is put into practice, cannot but revolutionise the whole working of the world.

Unless they are prepared to be faithful to their own principles they have no distinctive part to play, and the world of politics is not likely to be much the better for them.

They have taken their stand upon the fundamental

principle of Christ. It is now necessary for them to inquire whither that principle will lead them. In fact, the privilege they have claimed and won turns out to be nothing less than this, to give effect to the aims of Christ in the practical ordering of the world. Christ declared it to be the will of God that men should, in the fullest sense, live. The life that is in them is meant to open and unfold unhindered and undiverted, like a flower under the influence of the sun.

The powers of life may go undeveloped by the operation of either or both of two causes. Growth may be checked by unfavourable conditions external to the living organism itself, or there may be a deep disinclination for the necessary exertion. A man may be prevented, or he may be unwilling. If the Divine ideal for the world is to be realised both these obstacles must somehow be dealt with. And, broadly speaking, it is the province of the State to regulate the outward conditions under which men live, and the privilege of the Church to unlock the inmost chambers of the individual will. Each has a power ordained of God, and working together side by side they appear well fitted to establish the Kingdom of God.

The sovereignty of God means liberty. God's " service is perfect freedom." There is something wonderfully impressive in the development in history, parallel with the growth of religion itself,

of the splendid ideal of human liberty. Through the Biblical story of Israel it runs like a silver thread. We find that the more God's will is known, the loftier the ideal of freedom rises. It was to the intent that Jehovah's people might be free to serve Him, that Moses was sent to defy Pharaoh. It was for freedom, the freedom of Israel, that the great national heroes, "stirred up the spirit of the Lord, fought and strove, Deborah, Gideon, Samuel, Saul and David. The ideal of an independent Israel, developing its own life according to the pattern of its God, was the motive power in Elijah and Isaiah. The prophets as a body stood for popular liberty as well as national. When Solomon "made the yoke of Israel grievous, and chastised them with whips," it was the prophet Ahijah the Shilonite who kindled the fire of revolt. And, moreover, when St. Paul wished to sum up what was the unchanging Divine intention, as revealed by Christ, he wrote, God "willeth that all men should be saved" (1 Tim. ii. 4), or, to put the same thing in a different way, God willeth that all men should be free to develop to the full the complete personalities, body, mind and spirit with which He has endowed them. This is God's ideal for the world, and it must always be kept in view. Liberty only becomes dangerous when it is partial, when the emancipation of the spirit does not keep pace with that of the body and mind. So then, thanks

to Christ, we have at least no doubt as to our proper destination. We know whither we go. The true aim of all our efforts will be that "we all may attain . . . unto a full-grown man, unto the measure of the stature of the fullness of Christ" (Eph. iv. 13).

The writer of those words conceived of the human race as a majestic ruin, the broken framework of an unrealised design; and the Divine objective that is finding its gradual accomplishment through the ages is the rebuilding of the entire race on the lines of the original intention. The task is an immense one. Partly it will be the work of the arm of the State, and partly of the Christian Church. And it will be the business of all who have seen the light to keep watch upon the State, to see that it does its part, and at the same time the Church will have to remember that it is required to give warning that liberty apart from that deeper emancipation of the spirit, the "freedom wherewith Christ hath made us free," is at least incomplete and likely to be dangerous.

With the broadening of the basis of government, this has become a far more complicated business than formerly. In early Plantagenet days it may have been enough for the Church as the spokesman of Christ to support whichever power in the State, whether the king or the barons, stood for the security and fair treatment of the common people. And though a good deal of the same kind

of work is still necessary, the growth of more democratic government has imposed a wider duty. The master of the State is no longer some individual despot or other, but the corporate personality of the people themselves.

It has become the duty of the followers of Christ to do nothing less than educate the electorate. It was a comparatively simple matter to tell a king his duty, or even a chamber of barons, but to mould the ideals of an electorate of ten millions or more is a very different thing.

Measured by the standard of Christ and according to His scale of values, not a few of the normally accepted features of the so-called peace conditions of our social system reveal a stark horror which calls for nothing but condemnation and change. In London alone no less than 300,000 persons, or one in every twenty of the inhabitants, live in single-roomed tenements. One hundred thousand English-born children die every year before they are a year old, at least half of whom, we are told, might easily be saved. Fifty per cent. of English children of school age are found to be suffering from under or mal-nutrition, or from disease and dirt. The cruel fate of the "sweated industry" workers is fairly well known. Women have been driven by economic pressure to become wage-earners in ever increasing numbers (5½ millions before the war), but their average wage was a quarter that

of the men workers. Need it be wondered at if many have been driven to degrade their bodies as an alternative way of business? So many, indeed, that in London alone there have been 25,000 men able to make a living, and actually doing so, from their hire.

This cruel stifling of the powers and capacities of human life suggests that all is not well with our social system. The root of the mischief is plain. Our attitude towards one another is wrong. We have not valued human life as Christ did. We have let the rights of property and other things come before the rights of life. We have not learned the lesson of Gadara.

The real cause of the antagonism and bitterness of Labour against Capital is not so much a greedy desire for mere material advantage; it lies rather in the sense of personal degradation. Service is honourable when service means exertion for the sake of a worthy end, but men feel there is nothing particularly honourable in striving to make a few comfortable individuals more comfortable still. Capital has no right to ask Labour to be its servant; both alike must serve no less a master than the good of humanity. The ultimate grievance, difficult as it may be for some people to understand it, is not that wages are low, but that men (and women) should be in the position of wage earners at all. The demand is for wider life.

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The test of a rightly ordered industrial system must always be the quality of the human beings produced, not the quantity of goods placed on the market. Things must be subordinated to life, not life to things. We have made money, profits, luxury the objects of our quest and we have developed our system under this influence. But these are false gods. They destroy their worshippers. Labour as well as Capital is beset by the temptation to go after these false and unsatisfying ideals.

The system we have now got to evolve must have the interests of life as its guiding motive and formative principle. The world war has shown that the true incentive to the greatest efforts is nothing selfish. Men will work and fight and suffer with a good heart when they know they are helping the race along the path they believe God meant mankind to follow. There is hope for the future only in so far as we can make co-operation in the service of the true interests of humanity something more than an empty phrase. For this is real life, and men must live, and cannot be content unless they live. Christ has declared for fullness of life. We want a fresh voice to announce the grand objective and to call on us to follow. Do not the circumstances seem definitely to point out the Woman's Movement as the proper mouthpiece of that call?

The establishment of the Kingdom of God, the sovereignty of perfect fatherhood, and the infinite

extension of human brotherhood is an ideal which seems to appeal naturally to all men and women of good will. He who calls men this way will call them the right way and he will not call in vain.

There dawns a vision, which may be "yet for many days," of a social order wherein for every human being there shall be a full and equal opportunity to develop the powers that are in him. Where there shall be scope for all sorts and a real opportunity for all: where those to whom nature assigns the part of hand-workers shall be honoured equally with the brain workers, neither less nor more: where a beautiful home shall be attainable by all: where in childbirth, in sickness and in old age the very best of care and skill shall be withheld from none: where no one is degraded by being required to spend the short span of human life at work of no real utility: where work can be a pleasure, an interest and a full expression of individual powers: where in normal cases marriage shall be possible at the time of life nature intends it to take place: where the tendency of economic pressure shall not be towards vice and crime: where, in short, happiness and the true zest of life shall be able to reign, and the God who made the physical side of human life, and has declared His will for its emancipation and full development, shall be glorified.

(3) Education

In the relay race of human history each generation takes up the flag from the hands of the one before. Each generation has to equip the next to run its course. The work of equipping the rising generation for its life is what we mean by education. The importance of this process has come to be realised more and more. It is vital to the well-being of the community. It renders it possible for the best ideals of living to be pursued continuously, each generation taking up the task where the last lays it down.

In both Athens and Rome the education of youth was carefully considered and given its due place. It was the same among the Jews. But after the triumph of the Barbarians, in the fifth century A.D., the Dark Ages let the lamp die down for a thousand years. It was beneath the manhood of a knight or gentleman even to learn to read or write, and it was not until the Elizabethan period that the fashion began to alter. The Church had kept alight a more or less flickering flame in her monasteries and colleges, but it was the capture of Constantinople by the Turks in the fifteenth century, and the scattering of the Greek scholars from thence throughout Europe, that led to the Revival of Learning, and the fresh realisation of the duty of Education. Public Schools and Grammar Schools

came into existence up and down the land, so that the rudiments of useful knowledge might be imparted to the children of the upper and bourgeois classes. At the beginning of the nineteenth century the Church of England took seriously in hand the education of the children of the poor, and for the greater part of the century elementary education came for the most part from this source.

From 1870 onwards the State began to build its own schools, and since 1890 "elementary education" has been universal, free and compulsory. The opportunity has thus been extended more and more widely, and when further the door has been freely opened, and a way, readily accessible to all has been made into the Universities, the principle of equality will have been fully satisfied. Certainly it would be irrational for a democratic State not to offer equal opportunities of full education to all alike.

Yes; but what is this education to consist of? Have we any clear idea what it is that we are so anxious to impart to the succeeding generation? Are we aiming merely at the passing of this or that examination, the right to have letters after our names? Shall we be content when we have secured the diplomas necessary for high salaried appointments? Is it mere jealousy of the "gentleman" that inspires us? It is no use to set out simply to become "well educated." We must think out

what it really is that first and foremost we wish to impart. Are we to be content if we have provided a complete technical training, such as will develop a child into a competent worker, such as will fit them for their future career? The idea sounds reasonable enough, and commends itself to many practical-minded people. But is it really sound? A slave-owner might very well find it to his own interest to have his slaves trained to perform efficiently the special tasks required of them. But would the world be really better for slavery becoming a more efficient system? The slave system rests on a fundamentally false idea, and therefore to make it more efficient is really a bad thing, for it is the strengthening of a wrong principle. It is not enough to secure the efficient working of a system; we must ascertain that the system itself is a good one and worth making efficient. And, therefore, in considering the aim of education, the first and essential step is to make up our own minds as to what are the ideals on which the true social system rests. The one grand aim of our education will then be to impart these ideals.

The thing that is essential and that really matters in the equipment given by one generation to the next, is that we should enable it to understand and appreciate the right ideals of human life. If we do not supply the coming generation with the right and true philosophy of life, nothing else we can do

will alter the fact that we have failed in our duty towards them. This must be the ground-work of all our education. If we have found that what Christ called the Kingdom of God is the true ideal of life, then we must see that our future citizens grow up in an atmosphere where that ideal is embraced and followed. It may be left to teaching experts to draw up a scheme by which this may be inculcated in a definite manner, but all that is taught will be shaped and coloured by this central aim. As Plato taught, the innate human love of perfect goodness, beauty and truth needs to be quickened in education by those who are themselves already in love with the perfect forms. The fact that Germany, for instance, has moulded her educational system on a wrong ideal, "Deutschland über alles," is no argument for our having no underlying ideals at all, but only that we should be careful in choosing the right ones. The imparting of the right ideals is the essential part of the deposit we are responsible for preserving on earth.

Christ stands, as we have seen, for the sacredness and preciousness of life. He aimed steadily and consistently at the full and proper development of the divinely given powers in every living being. His objective was the establishment of a social order where men and women should develop their life fully and in harmony with the will of their Creator He called it the Kingdom of God because

it would correspond with the Divine intention; its growth would be along the lines of His purpose; He would be its King. Christ's ultimate goal was the glory of God: His preliminary aim the full development of the capacities of men and women in body, mind and spirit.

It is to the leverage of this great principle that the Woman's Movement has owed its success. They have challenged the world with Christ's ideal, and with it they have won. In the day of its power the Movement may rightly be looked to to continue upholding the same banner.

All through the critical period that is coming, while the nation is casting about to find the right and proper aims to underlie education, women, if they are true to themselves, will stand forth boldly on behalf of the grand ideal which is both their's and Christ's. They will have been false to themselves unless they insist on the ideal of Kingdom of God, or by whatever other name it may be called, being made the central element to be inculcated into the rising generation.

But is it practicable? Can it be done? The question really is whether we believe God is intelligible to us or not. Have we the faculties for an intelligent appreciation of God's plans and intentions? The Pharisees thought we have not. They did not believe in the possibility of rational relations between us and God. Their attitude to Him was

essentially servile. And, holding that God is inscrutable and unreasonable, they made the fatal blunder of supposing Him to be satisfied with mere correctness of conduct, and indeed One who takes no account of the motives and purposes of the heart. Christ told them they were blind guides, and He predicted disaster for all who followed their leading. In Christ's view we have faculties for direct personal apprehension of God's meaning. This power is included in our human endowment as part of our nature, and the Champion of the human race could not but protest indignantly against its virtual suppression. The suggestion that we have not the faculties for a direct and personal apprehension of God's meaning was a lie. We are not incapable of understanding. "Ye shall know the truth." The Pharisees shut their eyes to anything higher than the painted ceiling of their synagogue, when all the while the stars of heaven lay above them. The servile attitude was not Christ's. It was to intelligent co-operation that He called men. We were to be "fellow-workers with God." "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends" (St. John xv. 15).

He who declared it to be the will of God that the physical life of men should be freed from all that distorts and perverts its proper growth, showed it to be no less His intention that the minds of men

should be lifted out of the prison house of the finite to breathe full and free in the clear spaces of the infinite and the ultimate for which God made them.

Education then ought to be the instrument for the emancipation of the human mind. It ought to be the process whereby our eyes are opened to see the ultimate truth for ourselves.

Christ stood for fullness of life for the powers of mankind. If we give the next generation no satisfactory reason for the duties to be required of them and no adequate motive for performing them, we shall have deserted His ideal and taken our stand definitely on a lower level. We shall have failed to take account of some of the most wonderful and beautiful of the powers that human nature is endowed with. Pharisaism is very far from dead, and the fight that Christ fought for the fullness of human life has still to go on. The other side may call itself by a different name, such as Utilitarianism, but the thing itself is still the same. It is the fundamental notion that we have no need to concern ourselves with ultimate ends, but only with practical ways and means. It results in the cramping and enslaving of the mind, whereas, when we learn the truth, "the truth shall make you free."

(4) International Relations

It is not only as individuals that we have dealings one with another. We are parts of larger organisms

and these also come into contact, and affect one another for good or ill.

One great effect of the war has been to convince believers in democracy that they cannot ignore other nations. No man liveth to himself. We have found that the broad Atlantic is not wide enough to shut America off from a vital interest in the affairs of Europe. We cannot but "look not only every man on his own things, but every man also on the things of others." Nations as well as individuals are members one of another. Nations have been defined as group-personalities.

As men emerge from the state of savagedom, they become increasingly conscious of their membership in one of these groups. The influence of nationality spreads steadily. The time seems to be coming when all mankind will realise that as individuals they are not only inhabitants of a certain planet but also units in the several nations. Nationality is of course notoriously difficult to define, but broadly speaking it seems to consist in the consciousness of possessing an ideal, a view of life, a facet of truth, which is worth preserving because distinctive and not common to all men everywhere. It is thus an assertion of the sacredness of life, and as such it is sanctioned and blessed by Christ.

What, then, ought to be the attitude of one-group personality towards another? Each one has its

own special life to live, its own capacities to develop. Each one is very far indeed from being like every other. Each has its own distinctive contribution to make to the perfect spectrum of life. We can see, therefore, that in the interests of the whole it would be disastrous for any one nation to cease to exist, and when we apply the touchstone of Christ's principle, we find "it is not the will of your heavenly Father that one of these little ones should perish." Christ stands against the stifling of life and for its full and proper development. Individuality is not something to be suppressed, but something to be cultivated along the lines of God's intention. True nationalism is the demand by a group-personality for the opportunity for this development of its own life. In the light of Christ's fundamental principle it is seen to be a right and proper demand, and one of which we can say definitely that it ought to be made.

The group personality has as much right to develop its life as the individual personality.

Thus, according to Him, every effort should be made to prevent races from dying out, and steps ought to be taken to deal with whatever impairs their life, whether plague or sleeping sickness or the evil effects of drugs and alcohol. There seems to be need of a duly organised world endeavour to conquer disease. Perhaps, in the days to come, undreamed of applications of this principle may be

seen through the co-operation of the nations to this end.

The application of Christ's principle would further prevent the subjection of one nation to another. Political or economic domination stands self-condemned before Him, and equally with it militarism and selfish ambition, because these things cramp and hinder the development of life and pervert its use.

Whoever, therefore, takes his stand on the primary rights of life cannot agree to his nation being so treated or so treating others. It is plainly wrong, for instance, to use the position of trustee for the welfare of the African and other peoples as an opportunity for merely filling our coffers without in any way benefiting them. The advantage must at least be mutual. Perhaps in this connexion some kind of international audit is what is wanted. At any rate the sense of exclusive proprietorship needs to be eradicated. Along with freedom to develop their own life we need to secure that the growing nations shall not be left in ignorance of the right ideals to pursue, the proper path to follow. There is need of the proclamation of the Kingdom of the God who is the source of love, unselfishness, and the will to service for righteousness. Otherwise, of course, liberty becomes licence. A nation has need of education, even as a child has. Nations learn by practical example, and the plea that ulti-

mately we are only there as educators is the one real justification of the continuance of English government in India and Egypt. We have undertaken that they shall be able to learn from the officials we lend them the proper way to live their lives and the right ideals to pursue.

But what of the attitude one to another of the so called civilised nations; the countries where the sense of nationality has been felt for centuries, and the tender shoot has become a gnarled and rugged tree? We do not want the new nations to develop exactly as we have. With us nationality is over-organised. As things are, we have passed the stage of Deuteronomy, and reached not only Leviticus but the hard legalism of the Pharisees. Recognising the sacredness of our own life we have counted it a duty to be ready to defend it. And indeed it is perfectly true that the life and way of living of each nation is something to be held in trust and therefore inviolable. Accordingly we have organised efficient means of defence. We have been pleased with our efficiency, and our self-congratulations have been overheard by the neighbouring nations over the way. And so it comes about that one nation begins deliberately to measure itself with another, and jealousy and rivalry begin. The one allows itself to suspect the motives of the other, and finds in time that its own action is not unnaturally called in question also. Mutual suspicion and mistrust are thus engendered. The will to friendship grows weaker, and is indeed counted a sort of unfaithfulness. And so war comes. There is no one to stop the fatal process.

Mistrust is the germ of war. If we could absolutely trust one another, we should have no sense of insecurity. There is then no question more vital to the future welfare of the race than the question: How may we eliminate this mistrust between nations and replace it with firm confidence and mutual respect?

Civilisation is said to be the condition of things where the security of a man's life and goods rests not on the strength of his own right arm, but on the general submission to the law of the land. An uncivilised country is one in which public right is not strong enough to overcome private and individual might. There was a time when in all the affairs of life men followed "the good old rule, the simple plan, that he should take who has the power, and he should keep who can."

But it was found in time to be better that rules should be agreed to and enforced with all the combined strength of the community. Thus individual offenders found themselves confronted with society itself. Law raised its majestic head, and selfish might realised that its day was over. The maintenance of law is thus a fundamental duty of civilised society, and even now any individual

can be required to assist to secure its enforcement. Civilisation means the reign of Law. The law is carried into effect because it is in the general interests of the citizens. To meet the exceptional cases where it is called in question or defied, courts of law and a police force have been established. It is good for us all that the law should be supreme. It secures to each one of us the right to live and develop our life without interference.

Each individual has his life to live and his contribution to make for the social good. We have had to learn to recognise that this is true of our neighbour as well as of ourselves. We may not so live our life as to interfere with some one else living his. It is in the interests of all honest men to establish and support a supreme authority which shall be impartial and have the support of an adequate means of enforcing its decrees.

And is not the conclusion inevitable that the various group-personalities of which mankind consists, should go to work along similar lines? It is certainly not good for mankind that there should be no authority to prevent the jealousies of nations leading to world-wide war. It is not a question of a select circle of half a dozen nations; their number is increasing considerably and rapidly. Their relations must be regulated by Law, or we are faced with the prospect of universal chaos. Law, agreed to by all, must become the basis of security for

each. Before the impartial eyes of the Law the strong has no advantage over the weak. An international tribunal, administering a Law agreed to by all the nations, having at its disposal an armed force supported and contributed by all alike, can probably be expected in time to command universal respect. There will be some one to cry a halt to the fatal growth of suspicion and mistrust. There will come a general sense of security. There will be no need for nations to cripple their proper activities and crush their life, under the weight of preparations and counter-preparations for war. Each may feel secure to develop its individual life along the lines of God's intention.

This is more than a dream. At the present time there exists in the world an entity unique in history, called the British Empire. It is based on liberty. Each member of the family is mistress in her own house. A common belief in liberty, which results in community of interests, unites the members, English, Dutch and others, with a silken thread which war has proved to be stronger than steel. Here is an example for all the world of a new and better way of life for the nations. The British Empire may very well prove to be the nucleus of an even wider system. Is it unthinkable that France, England and America, for instance, should come to stand to one another in the same sort of relationship as Canada and South Africa? The

one essential for success is a genuine devotion to the ideal of liberty on the part of all the members.

The establishment of a new international system of this kind will not be easy. The way may be long and stony, but if we know where it leads, we shall endure the roughness and the tedium. Great and powerful nations will not like to bend their proud heads and go through the narrow gate. Probably the individual savage of exceptional physique did not like it either. Interference with sovereign rights was never very popular. But it was plainly for the general good in the case of individuals. Is it unlikely to prove equally a benefit all round in the case of nations? And indeed, if the recurrence of wars is to be avoided, what better way is there, whereby nations both small and great shall be given security and the right to live their own life free and unmolested?

Groups, alliances and the balance of power have shown themselves capable of enhancing the magnitude and horror of war, but not of preventing it altogether.

What will the generations to come think of us, if some day they find themselves groaning under another world war, which, but for our stiffnecked pride, need never have been? In the interests of the lives that are yet to be lived, will not the mother instincts of the present assert themselves? Does there not fall on our ears the mute appeal

of the future that the Women's Movement and women in general, deeply concerned as they are, both by nature and now by their own avowal, in the predominance of the sacred rights of life over every other consideration, should devote themselves to the establishment of the reign of Law between the nations? War has greedily usurped to itself the noblest instincts and capacities of mankind. What and if an opportunity be offered the nations of developing the spiritual grandeur of the race, whose image is the image of God, secure from the threat of war along the lines of God's ideal and intention?

"I saw a new heaven and a new earth . . . And He showed me that great city, the holy Jerusalem . . . and the nations of them that are saved shall walk in the light of it . . . . And they shall bring the glory and honour of the nations into it." For salvation means power to develop life properly and to accomplish the destiny divinely set before us, and the glory of God is the true goal of the noblest exertions of mankind.

IV

THE CHURCH

AND yet the ultimate problem is, after all, a spiritual one. The only way to ensure that our dreams will come true is to devote ourselves to them in our conscious waking hours. If these ideals are to be established in the earth, a certain disposition of our wills is essential; we shall have to generate force. Success will depend on our ability to meet a heavy draft on our faith, courage and enthusiasm; and we shall need also to create these qualities in others as widely as possible. The task is not only to storm the heights, but also to consolidate the position and move steadily forward across the table lands that lie beyond. And if we have not got a solid weight of moral driving power behind us this will be impossible.

We need driving power, but also we need that it shall be the right kind of driving power. We shall not reach the goal we desire unless the motive that has impelled us towards it is the right one. The wrong road cannot bring us to the right desti-

nation. The quality of our motives is a matter of more importance than is often realized. For supposing we seek to increase the momentum of our movement towards these ideals by calling in the great force of self-interest; supposing, that is, we address ourselves primarily to those who feel they have everything to gain and little to lose by any kind of change, and invoke the rapacious instinct, which is probably latent in most of us to some extent, nothing is more certain than that we shall find too late that we have sown a crop the fruits of which will make the accomplishment of our hopes impossible. The operation of greedy and material forces will never create a system whose very essence involves idealism. Thistles have never yet produced figs, and there is no reason to think they ever will. We cannot admit a wrong principle and then confine it behind a fireproof curtain, and the more there is of the spirit of selfishness and materialism, the less chance have we of really gaining our objective. To begin by actually invoking that spirit would only be to add fuel to that very fire we want to put out. If ever the management of the world comes to be exercised by people who have been taught to reckon selfishness a virtue, the future of the human race is likely to be dark indeed.

There is another leverage that may be used. We may urge that such and such things ought to be

done because of the lurid consequences that are otherwise likely to follow. We may paint in grim and sombre colours the picture of bloody revolution, anarchy and chaos; we may even point to actual and contemporary instances, and say: If you would avoid that, you must go this way. This is, in fact, the fear motive, but it is not difficult to see how ineffective for our purpose it is likely to prove. It is not good for a man to fear, and neither is it good to be feared. Action dictated by alarm or taken under duress, is likely to be really rooted in hatred, and its consequences are likely to be disastrous. If the ideals that we have been considering are not set up with good will, they are not really set up at all. On the other hand, if any section of a community is brought to feel itself a law unto itself, and permitted to disregard every other consideration but its own desires, then obviously chaos is not far distant. And because it would plainly foster such a sentiment, we shall be wise if we are very sparing in the use of the fear motive.

How, then, shall we stir up our spirits and brace our wills to the whole-hearted, patient and effective pursuit of these ideals? There remains what ought to be the obvious motive, and is indeed the only adequate one. The real and proper motive for devotion to ideals which we have seen to be those of Christ is nothing else than devotion to Christ

Himself. The simplest reason why I should exert myself to establish Christ's ideals is because I care for Christ. And so the truth emerges into view, massive and majestic, like mountains when the mists blow clear, that if we are to succeed, we shall need to spread abroad a personal and intelligent devotion and loyalty to Christ. The crossing of the Alps was not effected because the French soldiers were afraid of what would happen to them if they didn't. No prospective dangers would weigh much against the actual horrors of the Simplon. And though it is possible they might have been lured over by the prospect of free looting on the other side, it is certain that in that case they would have been little use for fighting when they arrived. But the real secret of the famous passage is simple enough. Magnetised by the personality of Bonaparte, and passionately devoted to him, they were ready to face any danger and submit to any hardship in the carrying out of his plans, and they were just as ready to go on obeying his orders when they reached the plains of Italy as when he pointed to the mountain road. If only we all cared for Christ as Napoleon's army cared for him, how soon our difficulties would disappear!

The basis on which our hopes must rest is the creation of such a devotion, and we need not by any means think this a hopeless task; for it is

perfectly certain that personal devotion can be brought into being where it does not yet exist, and developed where it is at present defective. Let us consider how this is to be done. According to authentic records, Christ made deliberate provision for the creation and extension of this spirit of devotion to Himself, upon which, as we have seen, so much depends to-day. And His method proves to be just what we might reasonably expect.

As the natural consequence of what He was in Himself, He exerted a powerful attraction over the men and women He encountered. Devotion to Him came to honest folk as a sort of inevitable development from seeing Him and being with Him. They could not do other than leave all and follow Him. It was due to the force of His personality. We are not surprised to find that in process of time their trust and love towards Him came to be supreme and absolute. They would certainly accept as true any promise He might make, and they would readily set out to obey any command He might give. The Gospel narrative closes with the picture of the Lord gathering these faithful followers round Him, and giving them a commission, and, coupled with it, a promise. They were to go into all the world, to be His witnesses and make disciples of all nations. And His promise was that He would Himself be with them always, and that they should "receive power from on high after that the

Holy Ghost had come" upon them. Their obedience to His command, and His fulfilment of His promise were to go together. Until the Spirit came, they were not to think themselves competent to begin. By themselves they would naturally have been at a loss how to set about their tremendous task, however willing they might be. Christ assured them, therefore, that they should have Divine supervision, direction and power. A Divine Partner would come and take charge of operations. According to the record of the fourth gospel, this commission and promise had formed the subject of a memorable conversation the night before the Lord's death (cf. St. John xiv. 16, 18 ; xv. 26, 27 ; xvi 8–11).

Such was Christ's plan. We may say it was His intention that there should be presented to mankind in ever widening circles a true impression of Himself. He knew that the effect He had produced on Peter and Mary Magdalene He could produce on others as well. He knew He was capable of drawing all men to Himself. The Church was His method for bringing the magnetic influence of His own personality to bear upon the world. He meant to create devotion to Himself simply by showing Himself. He knew that He was staking a good deal on the faithfulness of His followers, but as to the final result He felt no doubt whatever. St. John says He closed the conversation on a note of high and infectious confidence ; to Him the victory

was won already ; "Be of good cheer ; I have overcome the world" (St. John xvi. 33).

How, then, has Christ's plan worked ? For our knowledge of what immediately followed we are indebted to St. Luke's second volume, the Acts, and to the writings of St. Paul. Modern research has tested and proved the remarkable accuracy of St. Luke's statements, and it is generally agreed that he was one of the master-historians of all time. St. Paul's letters are their own evidence that they are the work of a man of exceptional insight and force of character. Both these writers lived in the first period of the Church, and their evidence is, therefore, as good as could be desired. Each of them is completely satisfied that the event which Christ had promised did actually take place. The Holy Spirit came from heaven. St. Paul assumes it on every page ; St. Luke narrates the circumstances of it : " There came a sound from heaven, as of a rushing mighty wind . . . and they were all filled with the Holy Ghost." The Divine Partner attached Himself to the followers of Christ. The plan was in working order. How did it develop ? What did the Spirit make of the material at His disposal ? This is St. Luke's theme in Acts. We are introduced to a band of men and women, united by one common purpose, which they pursued with extraordinary power. At Pentecost apparently all the members, both men and women, were heard

by the multitude, " speaking the majesty of God." They were literally men and women of one idea, the glorification of Jesus. They were ready for a drastic reconstruction of their daily life, as their experiment in communism shows, in order that it might the better be seen what manner of Lord they followed. Their central petition was that they might not fail to stand Him in good stead (Acts v. 29). They crossed the borders of Palestine, and everywhere it was as though a light had been switched on, and there was revealed the face of Jesus Christ conspicuous against the surrounding darkness. Companies of adherents were gained in every place, and each in turn became a fresh nucleus of attraction. On the direct motion of the Divine Partner, there was established the principle, revolutionary enough to some of the original members, that Gentiles were to be admitted on equal terms with members of the Chosen People. " It seemed good to the Holy Ghost and to us," they said, that the rite of circumcision should not be made obligatory on Gentile converts. In other words, Gentiles as such as well as Jews (and incidentally women as well as men) were to be welcomed to a full share in the privilege of presenting Christ to the world.

The net result of the labours recorded in Acts was the creation of a living nucleus of devotion to Christ in the principal cities of the Greek world. It is quite clear, too, that the Church was a force

that heathen society had to reckon with. Angry opponents said that they had "turned the world upside down," and the well-known evidence of Suetonius suggests a considerable stir in the Empire "concerning Christ."

If then, coming to elementals, we ask, What actually was the Church? the answer, gathered from St. Luke's history, and St. Paul's letters, especially 1 Corinthians, the most interesting of them all, must be that it was the voice of the Spirit proclaiming Christ in words that were the lives of men. The essence of the Church was utterance, proclamation, witness. Its general effect was to make men know that there was such a Person as Christ. The Church was not the mere aggregate of the individuals who followed Christ; neither was it like a piece of protoplasm, any and every member performing any and every function in an indiscriminate manner. It was, as St. Paul insisted, a Body. It is probable that the early Christian Church was, after the life of Christ Himself, the most perfectly beautiful thing the world has ever seen. No individual member was complete by himself. Each had his own contribution to supply to the due working of the whole. The assigning of functions was the work of the Spirit, the supreme Director of operations, "dividing to every man severally" as He saw fit. One would be called to witness by the dedication of his property, another

by the laying down of his life, another by public preaching in the market place, others again by kindling afresh the devotion of the congregation, and others by superintending, governing and presiding.

Only in the complete Church, with every member faithfully doing his part, could "the measure of the stature of the fullness of Christ" be reached, and the adequate witness presented to the world. There was diversity of vocation, not inequality of status (see 1 Cor. xii. 4–11). Unity and orderliness were the outstanding characteristics. The Church both as a whole and in its several parts, was a radiating centre of devotion to Christ. The well of life came springing up fresh and full within it, and flowed forth in fertilising streams upon the outside world.

From St. Paul's letters we can see that he always felt it a matter of crucial importance that his converts should regard themselves as Christ's vehicle of action, the organ by which He intended to come to their city and exercise His influence there. St. Paul wished the Church to feel that it did not exist for itself but for Christ; it was Christ's Body; and to the better commending of Him he required them to subordinate everything. He was even prepared to see the practical operation of fundamental Christian principles postponed in cases where their free application might become a stumbling-block to the honest susceptibilities or even

prejudices of those outside. For instance, firmly convinced as he was that distinctions of race and sex were immaterial to Christ, that He welcomed and made use of all alike, yet he felt so strongly at Corinth the danger of alienating the best sort of heathen gentleman from Christ, that he was ready to silence the women altogether in the Church assemblies there. He reminded them that their sole raison d'être as Christians was to commend Christ, and they must not on occasion shrink from foregoing their personal rights for His sake.

It is now necessary to inquire briefly into the nature of the normal working of the life of the Society, in order to learn how in actual practice the great effect was produced. Into this we get many interesting glimpses both in Acts and the Epistles. The Church found itself perfectly equipped for its mission. We hear of preaching in the places of public resort, of Baptisms, of private and public instruction, of the "laying on of the Apostles' hands," of corporate prayers and the "Breaking of the Bread." This last seems to have formed the vitalising centre of the common life. We hear of apostles relating their experiences. There are allusions to "them that are over you in the Lord, and admonish you." Elders, evangelists and prophets cross the stage. At Corinth apparently every member was free to address the assembly, and at Cæsarea we hear of four women well known for

their preaching powers. From these and other references we are able to put together a fairly coherent idea of how the life of this unique Society, orderly yet never stagnant, was maintained. That the Church possessed power is beyond dispute. It is also plain that its effectiveness depended entirely on its devotion to Christ. What we want to know is, How was this devotion generated? Clearly it originated with the Spirit, but His influence seems to have worked mainly along two lines; first and foremost, by the Sacrament of the Body broken and the Blood outpoured, and secondly through preaching or "exhortation." More and more the Eucharist would speak for itself. It was Christ's own chosen sign and symbol for making Himself known, and His means for imparting Himself to His own; and it must have seemed a profoundly sacred matter to all the members. It provided at once the incentive to dedication and the means to union. It is, moreover, clear that devotion to Christ would be fostered by an intelligent appreciation of Him, and this would be likely to result if the custom, which we gather to have obtained at Corinth, was generally observed in the early days, viz., for each member to be free to contribute at the time of the weekly assembly his own personal experience of Christ. Some might be able to bring treasured incidents from Galilee days, others might have experiences of a more strictly spiritual kind.

" When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation " (1 Cor. xiv. 26). We can well understand how such talks and reminiscences might " edify," or consolidate devotion to Christ.

It will be evident, however, that in connexion with both these means of creating devotion, from the very nature of the case, the need for providing certain safeguards against misuse would soon be apparent. In the case of the Breaking of the Bread, we may be quite sure that any hint or suggestion of irreverence would at once arouse the deepest resentment. Probably it would not be long before the whole community recognised that it was necessary that definite steps should be taken to prevent disorder. That disorders were not unknown we learn from 1 Corinthians. We are by no means surprised, therefore, to be introduced to certain persons of whom it is said, " the Holy Ghost hath made you overseers " (R.V. Bishops). The need had arisen for recognised guardians of decency and order, and the Spirit had met the need. We are not bound to think of the Spirit's direction as being exercised along other than natural lines. When men are wholly devoted to Christ they can be guided through their common sense as well as by signs and wonders. And if this be so, it is difficult to see what leaders could seem so appropriate and authoritative as, in the first instance, the men

whom the Lord Himself had seen fit to choose, selecting them out of the whole circle of His followers. And, moreover, when the disciples were multiplied, and Christian communities scattered far and near, if individuals of outstanding ability and personal weight seemed marked out by circumstances to take a leading position in any local assembly, somewhat after the analogy of the Elders of the Synagogues, was it not natural that the Apostles should extend their formal recognition to such ? Or in the case of newly formed churches, where no such natural selection had as yet taken place, what course more obvious than for the opinion of members as to the persons most suitable to be ascertained, and for these to receive an Apostolic authorisation ? The Holy Ghost could indeed be said to have made such Bishops. There was no need for every member to claim the right to break the bread. Far from it. All that the members needed was a guarantee that the sacred rite should only be performed by fit and proper persons.

And similarly with the system of free interchange of spiritual experience, it is only too clear that such a custom might be misused to minister only to personal self-esteem. Some, too, would be inclined to draw upon their imaginations, and it would therefore not be unnatural to find the Apostles having some say as to what was, or was not, to be regarded as authentic and true. No doubt such a

function would have to be performed also by those whom the Spirit had designated to the oversight of the local churches. Thus we find St. Paul warning a gathering of these leaders from Ephesus that it was for them to deal with " grievous wolves . . . speaking perverse things, to draw away the disciples after them " (Acts xx. 29, 30). (It was probably to meet the requirements of such a general situation as this that the Apostolic Gospel tradition came to be committed to writing.) And, as time went on, the rise of false teachers would inevitably tend to throw extra weight upon these accredited teachers, and diminish the authority of the others. Naturally they had to " speak the things which befitted the sound doctrine," as well as to indicate the utterances that did not. Nevertheless, the adoption of these safeguards was not intended to create monopolies in the privilege of addressing the Christian assemblies. They were safeguards that experience had shown to be necessary, but nothing more. And it remains true that in the first period of the Church " the right to preach depended on gifts, not offices."

It was by means of such methods as these that the flame of devotion to Christ was kept alight in the Church, and the lamp which shone before men burned brighter and brighter. There was hope for the world because it contained a Society, which a super-human wisdom had organised and equipped,

for bringing to bear upon mankind the magnetic potencies of the person of Christ ; and which was sincerely and completely devoted to the fulfilment of its high function. And so we come to the supreme, practical question, Can it be said that the modern world contains such a society as this ? An agency potent in the generation of the driving power necessary for the establishment of the Kingdom of God ? Is such a witness being presented, coherent and forcible, that the figure of Christ, vivid and arresting in its compelling beauty, is really and constantly present before the eyes of men ? Have the people of England, for instance, been shown such a living portrait of Him as the people of Jerusalem or Ephesus had ? And yet it is for no less than this that we are designed, and it is a purpose no less than this that we profess every time we speak of ourselves as " the Body of Christ." If He be indeed the " same yesterday and to-day and for ever," how is it that He is not winning allegiance to-day in the same sweeping manner as when He walked in Galilee, or when in His mystical Body He came to Jerusalem or Samaria after Pentecost ? If we really are what we say, we ought to be seeing similar effects, only on a wider scale : " Greater works than these shall ye do."

What has happened to the Church ? Clearly we are not producing the effect we ought. Has some fundamental change come over the Society since

those first days? Are we still aiming at the same things? Is the whole life and energy of the Church directed and concentrated on one end? What is the goal and ideal she is setting before her sons and daughters? Does the creation of witness to Christ colour and shape all we do and the way we do it? Have we escaped the tendency which is the fate of so many ancient institutions, of coming to think we are an end complete in ourselves? It is one thing to know the truth theoretically; it is another thing to be guided by it when we come to practical points of detail. Yet it would clearly be fatal if in effect the Church were to forget she is for ends beyond herself. It is thrilling to consider the possibilities in the modern world that are open to a Society which, both in its total effect as an entity, and down to the smallest detail of its organisation bears an unmistakeable witness to Christ. The sun is reflected with the same exquisite perfection in the vast expanse of the ocean and, not less, in every drop of the water that composes it; which is a parable of the ideal of the Church.

What, then, are our present ideals for the Church? What is it our aim that membership should imply? We are what we have become, and we cannot understand the present if we take no account of the past. And it is not less important to remember that the Church's opportunity and effectiveness in the future depends largely on the course we shape in

the time now present. The Church has had a long and adventurous voyage since the days of the Apostles, and the weather she has encountered has left its mark upon her. Without a brief glance at some of the main features of the story, therefore, we cannot understand her present condition. We have noticed already that in the lifetime of St. Paul, the Spirit was at work creating a "Ministry of the Word and Sacraments." The influence and authority of these leaders was further established during the period of persecution which followed. During the centuries of the great heresies, when the subtle Greek intellect was struggling to give what it considered a reasonable account of Christ, the Church could hardly do otherwise than exalt the office of her own accredited teachers. And when the Latin Church rose to grapple with the challenge of the barbarian despoilers of Rome, the reduction of a chaos of strife and passion to something approaching law and order was her natural aim. The spectacle of Hildebrand demanding submission in the name of God from kings and emperors is undoubtedly one of the finest things in history.

Absolute submission and complete obedience to the constituted authorities of the Church came to be regarded as the supreme duty of the lay members; and when one considers what the Dark and Middle Ages were like, one realises how well nigh inevitable

this development was. In the Reformation period which followed, the seed of much and varied sowing bore its fruit. But one influence which certainly contributed largely towards the Movement was the revolt of the laity against the position assigned to them under the current policy of the Church. The Revival of Learning and the developments of commerce, invention and discovery had evolved, especially in England, men of a new type; and the best of these felt themselves able, and therefore under obligation, to make a better offering to Christ. They wanted to bear a more active and more intelligent witness. Basing themselves on the facts of their own experience, and appealing for support to the New Testament, they asserted the possibility and profound necessity for every man of direct and personal dealings with God. And their desire was to see unfettered obedience to the Spirit made the established ideal for every member of the Body of Christ. The Church, at least in England, while heartily agreeing with their main thesis, eventually decided that restraints and safeguards of some sort were a real part of the Spirit's own method, and therefore not to be dispensed with.

During the Civil War of the seventeenth century, the Church of England took her stand with the King as opposed to the upholders of popular right, but later in the same century headed the nation's opposition to the tyranny of James II.

The Methodist Revival in the eighteenth century demanded room in the English Church for an enthusiasm for Christ and a joy in the Spirit that recalled the primitive days of the Faith, and that did not necessarily express itself in conventional ways.

The Church, however, had had her own independent life deliberately repressed for political reasons by the early Georgian governments, and there was a widespread distrust of any kind of enthusiasm. The Industrial Revolution, which was the outstanding feature of the nineteenth century, brought into existence not only immense new centres of population, but also new kinds of social relationship; and the changes brought about pressed with a good deal of rigour on the workers, who saw a new social system taking shape largely under the influence of motives which were confessedly selfish.

One cannot leave these things out of account if one is to understand and estimate fairly the present position and effectiveness of the Church. That we are what we have become may be in some respects a depressing reflection, but it may be inspiring to remember that the future will be what the present is becoming. The story of the Church, viewed as a whole, undoubtedly reveals real progress and development, and it would probably be wrong to adopt the ideals of any one period as final or complete in themselves. If the Greek period became

too speculative, so did the Latin become too masterful and the Reformation too individualistic. It may be that future historians will have to record of our own age that it marked a definite stage and epoch in the advance of the Church towards "the measure of the stature of the fullness of Christ." Blind obedience to authority cannot for us be an adequate ideal. It is not so much wrong in that it asks too much, but rather in that it stops short and does not go far enough. Unquestionably there have been times when "submit to authority" has usurped the place of the Apostolical injunction "Be filled with the Spirit," and the member of Christ's Body has been asked to open his mouth and shut his eyes. So, also, there have been times when the water of life has seemed to be spilled upon the ground for want of proper arrangements for holding and conveying it. There has also been a varying emphasis on the relative claims of the individual and the community.

We may say that the operations of the Spirit in any given age must to some extent be conditioned by the measure of the Church's response to His efforts in the previous period. We gather there are certain steps He cannot take till certain conditions are fulfilled. If the conditions described in the New Testament as characteristic of the earliest period are the ideal, it does not therefore follow that their immediate realisation is either possible

or right. We may be convinced that St. Paul reflected the ultimate ideal of the Spirit when he said, "Ye all can prophesy (or preach) one by one," and, "In Christ Jesus . . . there can be no male and female," and yet believe it to have been equally the Spirit's intention that the principle should not come into immediate operation at Corinth. We must be sure of our foundations before we erect our superstructure. Probably we shall not be wrong in thinking that the ideal of each period will find its place in the final Temple of God which it is the age-long work of the Spirit to build.

At the present time it seems to many that the Spirit is calling us to a fresh development of our ideals. The tendency to exalt orderliness and obedience to authority as the supreme virtue for Church members has certainly had two unfortunate consequences. First, that the Church has tended to look askance at new outbreaks of spiritual vitality, such as the Wesleyan Revival, because they were marked by a certain originality and independence of expression. Our fear of disorder has seemed sometimes to be greater than our love of life. But this is the spirit of the Pharisee, not of Christ. And secondly, that the majority of the members have not really understood Christ. He has been presented to them more as a formula than as a Person.

It has been very inadequately recognised that

the central duty of the normal member of the Church is to study Christ, to get to know Him, and to become " no longer servants, but . . . friends," knowing intimately His own root principles and the aims and hopes that have shaped His action in eternity and in time. If we are to be in any real sense His friends, as He told us was His wish, we must delve down and discover as it were for ourselves what are His foundation ideals, and having found them embrace them and make them our own, and co-operate heartily with Him in their application to every department of life on this earth. If we preclude ourselves from the adventure of seeking personal experience of Christ, and simply accept passively what is told us by authority without making it a matter of our own experience, how can we say we are completely devoted to Christ ? We are not ; we are, indeed, " keeping back part of the price." Our devotion to Christ is very seriously incomplete unless we are really endeavouring to apply His ideals in the practical ordering of the world and the relationships between man and man.

If the final destiny of the Church is to be the Bride of Christ, plainly her one great aim will be to make herself ready by cultivating an intelligent appreciation of His mind. We know we shall never be adequate to Him, but at least we shall want to be as adequate as we can. St. Paul has told us that his own life-objective was " that I may know Him,"

and the more widely the members of the Church can be brought to pursue this same goal, and to realise how comprehensive is the application of His principles in the modern world, the stronger and more successful our witness is likely to become.

The world is becoming increasingly interested in Christ, and it will be disastrous indeed if the taunt is ever justified that Christ is better known and understood outside the Church than inside it. A new age mutely appeals for a fresh interpretation of Christ. But unless the Church understands Him for herself, how can she hope to have the honour of interpreting Him and refreshing the soul of the world ? And it is to a closer concentration on the understanding of Christ that the Spirit seems specially to be calling the Church in the new age.

There is a vague feeling abroad in the minds of men that Christ is all they want, and a deep longing to get in touch with Him. If only, therefore, we can show Christ as He is, we shall gain for Him the devotion and co-operation of the men and women who are the typical and unique product of our time. The soil is ready for the sowing of the seed. A fresh approach to Christ and a fresh apprehension of what He implies, is the supreme need at the present day. We members of the Church must recognize it as our duty to cultivate the Spirit's fellowship, and by His help come again to Christ ourselves as little children, and learn at

first hand what He is really like, and what are the things He really wants. We have got to learn afresh from Him how Christians ought to regard one another, and we shall discover that unity is in His view an essential element in a successful witness: "I pray . . . for them that believe on Me . . . that they all may be one . . . that the world may believe. . . ." A fresh approach to Him will teach us also the truth about forms of worship, that "in spirit and in truth" we are called to "worship that which we know," whether it be "in Jerusalem" or "in this mountain." And it is from a sympathetic insight into His ideals that we shall learn to carve out new channels for our love. It was through her woman's intuition that Mary of Bethany found the new and original way of expressing her adoration which gained the high praise of the Master.

The Church must KNOW what she has got to say; the Spirit needs an intelligent agent for the voicing of His utterance to the world. If the Church hears and resolves to obey such a call of the Spirit, what may be expected to follow? A deliberate resolve to concentrate on gaining a fuller understanding of Christ, with a view to presenting a more adequate witness of Him to the world, will certainly make a difference. The accepted and traditional ways of the Church will continue only in so far as they can contribute to this great end. Any change of

direction will certainly be made in an orderly manner, we can trust the Spirit for that. Life creates its own organisms, and develops and adapts them as the occasion may require.

We need not expect to gain our end, if we definitely adopt it, by methods very different from those which have been customary in the Church from the very first. The first disciples, as we have seen, grew in the love and knowledge of Christ by the help of two main institutions, the Breaking of the Bread, and the ordinance of preaching. In the one case Christ interpreted Himself. The knowledge of the Lord that comes to the disciples "in the breaking of the bread" is something far more than mere recognition. The Eucharist will always be the path by which we come to a vital appreciation of the root principles of Christ's character. It is and always will continue as His own means for the revelation of His infinite love. We, too, shall need to make our life centre round the Breaking of the Bread, and we, too, shall demand no more than a guarantee that all "things be done decently and in order." There will be no need to ask that the priestly function should be exercised by any and every member or by any and every class of member.

In the case of "preaching," however, it is and must be different. We should probably not be long before we realize, as the first disciples did, that properly qualified, approved and accredited

teachers must be provided. It is difficult not to feel that the Spirit has made it plain that this is His way. But need this be all? Shall we not want something else as well? If the Church is really resolved to present a comprehensive witness, and to that end sets herself to understand Christ better, and encourages her lay members as well as her clergy to seek direct and open vision and to think out the implications of Christ and of their own discipleship for themselves, the Church must face the fact that she will be obliged to find an adequate and suitable way for them to share their vision with the rest of the members. We shall want as widely varied a presentation as possible. The Church cannot be satisfied till she has found a way for men and women of all sorts and conditions to make their contribution to the grand portrait of Christ. The Spirit must have women spokesmen as well as men. To expect an adequate witness from the Church while she refuses to receive the testimony of one half of her members is like expecting an artist to paint a satisfactory portrait with half of the paints taken out of his box. A comprehensive presentation of Christ will involve the testimony of the miner to his experience of his Lord in the pit, and we shall want it to be known what every sort of person that goes to make up modern society has found in Him.

And while it is true of us all that our manner

of life is our real utterance, and some are able to express themselves in writing, yet to many is given, if they are but encouraged to cultivate it, the gift of articulate testifying as well. These gifts of the Spirit "are given to every man to profit withal," and we have no right to neglect them. We shall, therefore, be drawn and impelled to seek the best practical ways and means whereby those who have really sought and found the vision may make the contribution they are intended to make. And we may rest assured that, if we apply to Him, the Spirit will guide us into the truth in reference to questions of method as well as in everything else.

It is not impossible, for instance, that the time may come when associated with every place of worship there shall be a roll of members who recognise the true function of the Church and avow themselves ready to accept responsibility, under the Spirit's influence, for its performance; who will, in fact, be a real nucleus of what the Church was meant to be: and it may come to be the business of these to select week by week the member whose duty it shall be to seek and present the vision of Christ. The services of the accredited and ordained "minister of the Word" would not of course be dispensed with; he would properly be called upon when available or at stated intervals. This, of course, is only one suggested forecast of what may perhaps be evolved. It is difficult, how-

teachers must be provided. It is difficult not to feel that the Spirit has made it plain that this is His way. But need this be all? Shall we not want something else as well? If the Church is really resolved to present a comprehensive witness, and to that end sets herself to understand Christ better, and encourages her lay members as well as her clergy to seek direct and open vision and to think out the implications of Christ and of their own discipleship for themselves, the Church must face the fact that she will be obliged to find an adequate and suitable way for them to share their vision with the rest of the members. We shall want as widely varied a presentation as possible. The Church cannot be satisfied till she has found a way for men and women of all sorts and conditions to make their contribution to the grand portrait of Christ. The Spirit must have women spokesmen as well as men. To expect an adequate witness from the Church while she refuses to receive the testimony of one half of her members is like expecting an artist to paint a satisfactory portrait with half of the paints taken out of his box. A comprehensive presentation of Christ will involve the testimony of the miner to his experience of his Lord in the pit, and we shall want it to be known what every sort of person that goes to make up modern society has found in Him.

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ever, to escape the main conclusion of the matter, that, if the Church is to make any real progress in the fuller understanding of Christ, the right to speak in her assemblies as well as to present her message in the market places must be made to depend not only on the holding of an office but on the proved possession of a spiritual gift. It must be recognised also, that it is open to all the members to seek these gifts, and is in fact their positive duty to do so. When "the Lord hath spoken" and we have heard, then, indeed, "who can but prophesy?"

We must not decry emphasis on the necessity of order in the Church, but we must reinforce our emphasis on the necessity of life. For as the river of the water of life flows through these low-lying regions, it always will have need of well made banks, yet the function of these is only to ensure the continuance of the river to the lands further on, lest it be scattered abroad and lost; they must not constrict the full volume of the stream or interfere with its free flow. Christ knew that His new wine must needs have wine skins if it was to be preserved for the times to come, but He was careful to warn us what would happen if these should ever lose their elasticity.

To sum up: Christ is, indeed, as He said, the Light of the world, and the hope of mankind is based on its approximation to Him, its more

and more complete adoption and application of His principles. It was Christ who made us see how infinitely precious and sacred is the life of human beings in the eyes of God. The more firmly we all grasp what Christ stands for, and understand what, in God's behalf, He wants from us and for us, not only the more clearly shall we know our way and see whither we go, but also the more completely will He win our heart's devotion and dominate all our springs of action. We want Christ to win allegiance from mankind as widely as possible, because the stronger our attachment to Him, the greater will be the driving power created for the establishment of His summum bonum, the Kingdom of God. To create and multiply this devotion is the very object for which the Church exists: it is a mechanism, an organism, devised and shaped by the Spirit for this purpose. Honest men become attracted and gradually won to Christ when they really have a chance of seeing Him as He is, and it seems to be the aim of the Spirit throughout the ages so to shape the lives of the members of the Church that their combined effect may be as a mirror reflecting the likeness of Christ before the world. His aim, indeed, is nothing less than a world-wide extension of the Incarnation; that precisely what was seen once on a limited scale when Jesus walked in Galilee may now be seen the whole world over.

As human society develops, so the appreciation of Christ develops too. The Spirit works in ascending spirals, and the devotion to Christ which the Church exhibits ought to be constantly growing richer and fuller. The Spirit's methods of working and the aspect of Christ on which He has wished special stress to be laid have not been the same in every age. His approach to the heart of our age appears to be through the head, kindling a strong and steady flame of devotion to Christ through the diffusion of a more intelligent and comprehensive vision and grasp of the purposes on which His heart is set. The special call of the Spirit to our age seems plainly to be for concentration on the better understanding of Christ. He wants the whole Church to take pains to know and appreciate its Lord, to enter intelligently into the thoughts and intents of His heart, and so to become the true partner of all His work and the agent of His enterprises here on earth. Devotion to its real King and Saviour is to be won from our age by the united and coherent witness of men and women who have learnt to understand Him, who know by their own experience what He is like and what He stands for, and whose lives are increasingly moulded and nspired by His principles.

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