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EDITED WITH AN INTRODUCTION BY

BASIL MATHEWS

ESSAYS ON VOCATION

BY

K. CLUTTON BROCK, B.A. GODFREY PHILLIPS, M.A.
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 KC.S.I., C S .I. *
MOTHER EDITH, O.M.S.E. W. E. S. HOLLAND, M.A.

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BASIL MATHEWS

SECOND SERIES

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Checked 1969

THE NEW WORLD-TREK

BY BASIL MATHEWS

'TRUTH is as Beauty unconfined
. Various as Nature is man's mind :
Each race and tribe is as a flower
Set in God's garden with its dower
Of special instinct; and man's grace
Compact of all must all embrace.
China and Ind., Hellas or France,
Each hath its own inheritance;
And each to Truth's rich market brings
Its bright divine imaginings,
In rival tribute to surprise
The world with native merchandise.'

ROBERT BRIDGES.

I

' HUMANITY ', as President Smuts has said in a sentence that will certainly stand as a classic picture of the post-war world-situation, ' has struck its tents and is once more on the march.'

' Humanity is on the march,' But the question on which all future history pivots President Smuts does not, and our wisest prophets cannot answer. The question is ' Whither ? '

That man should march is nothing new in his story. There is, indeed, a strange fascination in looking back over history across those dramatic epochs when the races have been moved by some mysterious common impulse to trek from continent to continent, submerging old civilizations and building new ; or in watching those voyages of the human spirit from one culture and order of thought to another.

In them all—as we look back across the great watersheds of history—we can trace a clear movement in defined

directions. Our historical geography maps reveal by long curving arrow-headed lines across continents and seas the devastating sweep of the Mongol hordes, the fan-like spread of the Aryan tribes, the intermittent lava-flow of the Semite from the human crater of Western Asia. Our histories throw up, also, into vivid relief the voyages of the human spirit—those vast flood-tides of historic change that sweep away an old order and change the coast-line of man's life :—the rise, for instance, of Mesopotamian civilization and its flow across the Near East ; the solid tread of Roman order and mental discipline from the North Atlantic to the Nile and the Euphrates ; the tidal wave of destructive barbarism under which the weakened Roman ramparts broke and were submerged ; the swift rush of Islam across the Near East and North Africa till the scimitar flashed in the defiles of the Pyrenees and at the gates of Vienna. These, with the wonderful Catholic ideal of the Middle Ages, and such adventures of humanity as the mental spring to liberty which we call the Renaissance, and the spiritual clamour for national separatism which we call the Reformation, are marches of humanity—treks, the historical direction of which we can discern and follow.

To-day, however, we are in the presence of a vast and dramatic movement to which none of these past wanderings—tremendous as they were—can offer any adequate parallel. And the total present movement is so enormous in area, so profound in its significance, so universal in its bewildering surge that the mind is confused and dazed in watching it. Men of all races are moving across the plains of history from their ancient camping-places. But across what wildernesses they are trekking ; in face of what enemies they make their way ; and to what goal they move, we simply do not know.

The Israelite had a Moses to lead him, and a Promised

Land to nerve him in face of the drought and the despair of the desert. Islam had a battle-cry of 'Death to the Infidel, and Glory for the Faithful', and an objective of victory. The men who sailed to America had a tyranny to escape, a new world to flee to, a freedom to fight for, and a William Bradford to lead them. But man on trek to-day—so far as we can see in the dust of the movement or can hear in the din—has neither leader nor voice. He has no chart of the new ocean and no map even of the coast of his new world.

II

The dramatic significance of the movement will become clearer if we can stand away from it a little and focus it (as the historians will do more clearly some day) against the background of that unique, world-wide racial movement which forms the greatest single fact in recorded history—the present world-dominance of the white peoples.

The essential meaning of this fresh world-march is that the new trek shows every sign of involving the end of the white man's world-power.

That 'white' dominance is the creation of the last four centuries. It began paradoxically enough when the fall of Constantinople and the control of the Turk over the trade routes overland to India threw the Western merchants back upon the ocean for a route for their Eastern spices and stuffs. That Islamic dam sent Vasco da Gama round the Cape to India and Columbus across the Atlantic on the same quest. So in those squat sixteenth-century craft began the movement by which the white races of Western Europe dominate America, Africa, much of Asia, and at last Australasia.

To-day, as a result, the white races occupy some two-fifths of the earth's habitable surface ; they total practi-

cally one-third of the human race ; and, what is more astonishing still, they hold under their political control all save one-tenth of the globe's surface. By far the greater part of that control is now in the hands of the English-speaking section of the white races. There is, as I have suggested, no other recorded fact of history so tremendous as that.

If it were possible (which it is not) by the most penetrating power of imagination to recover the outlook of a fifteenth-century Western man, we should realize how incredible to him—even in his wildest freaks of inventiveness—would be this amazing realized white domination over continents and oceans and races the very existence of which had barely dawned on his consciousness. Why should little groups of white peoples in the north-west corner of the small continent of Europe grow to stupendous numbers and achieve power beside which Rome itself is dwarfed ? Yet there the fact stands as the dominating feature of the world's landscape.

III

We have, however, now to let a new fact not only dawn upon our consciousness, but soak into our spirit and saturate our judgement. The new fact is that the Great War and even more, the attempted peace, have witnessed the real emergence of racial movements which challenge that white domination in the most thorough-going way. That white domination—I suggest—is essentially transitional and tutorial. It must pass. It may, of course, not pass necessarily to other hands ; it may simply die and no new centralized domination take its place. It would seem, however, as though the new world-trek of humanity had in it the power definitely to break the white man's almost hypnotic authority. Man on his new trek has no leader and no voice : the march is a wander-

ing that has no visible goal : it is a journey without timetable or terminus. But there is at least one principle that drives this human movement ; and that principle will break the old order to pieces.

, The Great War, as it went on, was seen more and more to be a war to achieve for the different nations what we now all call *self-determination*. Since the war ended, the tragic struggle of the peace debate has been an attempt to realize that same principle in practice and to apply it, e. g. to Poland, to the small nations that once were Austria, and so on. Where the full application of the principle seemed impossible owing to a real or supposed lack of power for self-government, the parallel principle of *mandatories* has been developed. This principle is to be applied to the development of the Armenian, the Arab, the African, the South Sea Islander : but the exercise of the mandatory by a great power, for the development of the ' child races ', is itself described as ' a sacred trust of civilization ', not an inherent right to domination.

For if the peoples are dominated, they have no self-determination. On this principle any mandate, any dominion (like that of Britain in India) is simply a tutor to lead the growing race ultimately to freedom, not a rule for purposes of exploitation.

The revolutionary fact emerges here, however, that the principle of self-determination when fully applied on a world-scale must obviously end domination of other races by the white. Whatever our own view may be, that is the interpretation which the great world of Asia is beginning (and with increasing emphasis) to put upon the principle of self-determination—that it means self-government in the full sense and equal rights.

The war immensely stimulated this development. A million Indians voluntarily enlisted in the war and Indians died on all its fronts. Scores of thousands of

Chinese, of Africans, and many thousands of other races—like the Arabs, the Malagasy, the Annamese, and others—served in various ways. Japan was a combatant from the early days.

They were not merely uncritical pawns in the conflict. They analysed the situation with penetrating judgement. The Russo-Japanese war, which left the white Goliath prostrate before the yellow David, the West vanquished by the East, had slung Asia to a new vision of the future. The hypnotic spell of white power had then been broken. Now, in the Great War, Asia and Africa saw the white race tearing itself to shreds and calling in the yellow, the brown, and the black to help in the ghastly, maniacal process. To a dispassionate observer there would seem to be nothing intrinsically improbable in the prophecy of a Japanese statesman early in the war: 'This is the beginning of the end of European civilization.'

As a result of this vast upheaval, then, enormous forces are liberated which are changing the face of the world. The principle of self-determination is sweeping through the consciousness of humanity. Old allegiances are strained; ancient loyalties are weakened; new ambitions are quickened. The world is in turmoil through the new racial consciousness that has been born.

IV

The *race consciousness* is affecting every people upon the earth. We may here swiftly glance at its influence on four or five of them.

The Turk has seen the old Turkish Empire dismembered. But, illuminated by the principle of self-determination, his leaders have to-day a dream vaster than any that the Turk has yet realized. It is the Pan-Turanian ambition. The Syrian, the Arab, the Jew, the Armenian are taken from under his rule. But there are in what was South-East

Russia and in Central Asia millions of people of the Turkish (the Turanian) race. An empire that included all the Turks would be greater than the old Turkish Empire. What is more, it could, in hostile hands, be a javelin at the heart of India or of China. The Pan-Turanian race movement is one of the vital forces of the new world.

The Pan-Arabian movement, which dreams of an Arabian Empire that would stretch from the buttresses of the Persian plateau across Mesopotamia and Arabia to Suez, may be dismissed by the scoffer as ridiculous in the light of the known tribal dissidence of all the Arabian people. 'Nothing but an external authority from the West can weld the Arabs into unity' we are told every day. And so it would seem to be—on the surface. Yet it is well to remember that once upon a time a man named Mohammed rose and gave the Arab a battle-cry, a flag, and a creed; and in a century that flag was victorious from the Caspian to the Indian Ocean and from Persia across all North Africa to the Atlantic. Such an event may recur. The wizard of history has not yet exhausted his store of miracle.

Even the relatively placid Bantu peoples, who inhabit the larger part of Africa and live in their millions in America, have developed—so to speak—an Ethiopian consciousness. The 'Black Star liner' scheme is not an isolated whimsey. It is a wave on that new tide of race consciousness which—the wisest local observers tell us—may still sweep across Africa in a terrible race-conflict. The Pan-Negro Conference in New York in August 1920 fermented throughout with the yeast of racial ambition. And that ambition directed itself toward the vision of 'Africa for the Africans', and the entire elimination of 'white' control.

But the Pan-Turanian, the Pan-Arabian, and the

Pan-Negro movements, vitally important as they are, are dwarfed into comparative insignificance by the vast volume and momentum of the surging tide that is carried forward by the winds of 'Asia for the Asiatic'. Here, at last, we come to the pivot of the situation: the issue on which the history of the future swings.

Japan is the protagonist of the new world; she is the spearhead of the javelin aimed at the Western rule of the earth. By this it is not for a moment meant that Japan is the enemy. She is simply the present leader in a renaissance which will, as certainly as the tides move, change the centre of gravity of the world's life. She has learned the secrets on which Western domination largely rested—the technical miracles of modern science. With them she beat Russia. With them she is becoming a foremost manufacturing nation in the world.

But the sixty millions of Japan are again dwarfed by the four to five hundred millions of Chinese people, hardy, industrious, intelligent, practical, and prolific; with the vastest stores of unexploited mineral and agricultural resources that the world can show—not even excepting America. And behind these again come that mysterious force, the more than three hundred millions of India,

These eight hundred millions of people—and especially the five hundred millions of the yellow races—challenge white domination not (as a whole) consciously, but by the irresistible momentum of the new life into which we ourselves have led them. Their potential power is stupendous from a military point of view. It is far greater from an industrial point of view (for their coal, iron, waterway, and human resources are incalculably greater than those of the West). It is greatest still from the point of view of migration. The Asiatic peoples are spilling over the brim of Asia. Hawaii, Fiji, South Africa,

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Latin America, the Pacific sea-board of Canada and of the United States, and other places are feeling the ceaseless 'lap-lap' of the waves of Asiatic migration. Australia (a semi-desert reclaimed by the white man by an effort in its way unique in history) is only held for the white man by the most stringent laws, behind which lie the military and naval resources of the British Empire. Natural action of the human tides of migration unimpeded by legal dykes would make Australia Asiatic in a decade.

The union of the three powers that are in the hand of Asia—the military, the industrial, and the migratory—will (if natural tendencies are allowed to move freely) change the world. Nothing is more certain than that—if natural forces prevail—race antagonisms will grow in the field of world-industry (leading—say—to an Asiatic blockade against white goods), and in the field of migration (which the white may resist by force), but will, in that case, lead straight into a race-war that will end ordered life of man on the globe.

These are not simply alarmist opinions: they are inevitable products of the sum of the facts, if the purely material facts and the purely selfish motives construed in the purely nationalistic spirit are to prevail.

V

This inevitably leads on to the question which is surely the most vital that can be debated: 'Are there any moral and spiritual forces available that can secure for mankind as a whole an ordered and harmonious development of a world-commonwealth out of this world-chaos?'

The principle of 'self-determination' is obviously as inadequate in the international sphere as it is between individuals in the family, the city, or the state. Freedom we must have, and self-determination is a first element in

freedom. Self-determination, however, without comity and co-operation is not freedom but chaos ; just as—in the family—self-determination for the individual, without parental authority and mutual comradeship, spells destruction both for the individual and for the group.

On a world-scale self-determination alone means self-destruction. We must find a more excellent way or take the way of the Gadarene swine. We must, in Viscount Grey's pregnant and terrible phrase, ' Learn or perish '.

The real problem is : ' Can the nations, while seeking and finding self-determination, develop simultaneously a practice of co-operation ? ' Can Britain and China, America and Japan, the new Russia and the new Turkey, the new Teutonic Republic, the Indian peoples, and the African, grow into a world-fellowship to which each brings its peculiar gift to enrich all the rest. Each race has a unique contribution to make. As Robert Bridges says :

' Each race and tribe is as a flower
Set in God's garden with its dower
Of special instinct ; . . .
China and Ind, Hellas or France,
Each hath its own inheritance.'¹

In practice this means immediate self-abnegation all round, though it means ultimate universal enrichment on a scale yet undreamed. It means for the white race readiness to abandon the notion either of permanent domination of other races or of their economic exploitation, though commercial interchange will immensely increase. For Asia it must mean a readiness to restrict emigration to certain limits in volume and to certain areas. For everybody it must mean ' give and take ' ; it must mean loyalty to international law and the absolute sanctity of international agreements ; it must mean readiness to set the welfare of the whole body of humanity

¹ ' England to India ', in *October and other Poems*, 1920.

above the selfish ambitions of the individual member. In a word it must mean, in terms of moral and spiritual forces, that the whole Christian conception of service 'must dominate the life of the races in place of the pagan conception of domination. In terms of organization it must mean that the League of Nations becomes the central fact of the world's life.

The League of Nations, as the first sentence of its Covenant declares, has as its central purpose the development of co-operation. Where peoples are too primitive for full co-operation or too defenceless for self-preservation, or too undeveloped for full self-government, the League of Nations Covenant declares that the service of those peoples (and not their domination or exploitation) is ' a sacred trust of civilization '. The great powers are, so to speak, to be the tutors of the weak in order to train them for taking a free full place at the round table of the nations of the world.

This project of replacing tyranny and chaos by an ordered freedom within a League of Nations may seem difficult ; it may, indeed, be dismissed by many minds as impossible. But the alternative is death ; and, the gulf that seems to be fixed between the present chaos and that harmony is not a gulf fixed in the order of things—it is, in fact, only an attitude of mind. And an attitude of mind is simply there to be changed. What is more, the bad old attitude, fixed as it is in the adult, does not exist in the child.

The movement from universal self-determination to freedom within a world-wide League of Nations is a step mainly of the spirit rather than of organization. The League of Nations, like the Kingdom of God, is there just when, in the full sense, we believe in it. It must, of course, have a constitution ; but in essence it is not so much a machinery as an attitude of mind. It is a new

attitude, an adventurous attitude ; but not an impossible one. Like Christianity it ' has not been tried and found wanting, it has been found difficult and not tried \

If the argument we have developed is valid, then the fork in the road—the decisive turning that will decide the destiny of ' humanity on the march ' is just here : ' Is separatist self-determination to destroy us or is co-operation between the races going to save the world ? '

We have argued, first, that man is ' on the march '—that this is the supreme ' malleable moment ' in history ; secondly, that the dominant force driving him on—that of self-determination—is destructive by itself, yet is creative when it enters into alliance with the forces of union and co-operation ; and thirdly, that the Christian conception of service and of co-operation, if accepted *on* a world-scale, can secure an enduring harmonious ordered life for man.

' Whereto all nations shall be drawn
Unfabled Magi, and uplift
Each to Love's cradle his own gift.' ¹

Only one more step seems to be needed, but that step is the vital one. It is that this conception of service should be accepted by men of all races as the dominant principle of action. For the individual two things at once emerge. First, that his vocation—in whatever occupation he may be engaged—is to carry his life through under the rule of the call to service. As the essays here and in the previous volume² demonstrate, the civil servant, the teacher, preacher, the business man, the lawyer, the author and journalist, the doctor and nurse and the missionary (whether as preacher, teacher, doctor, or nurse) have all an immediate place in the field of play.

Robert Bridges, ' England to India '.

² *Essays on Vocation*. First Series. Milford, 1919.

And, secondly each man or woman who has not yet determined his place in the field—has not yet heard the calling, the vocation—will find it a sound principle of judgement as between one calling and another to enter on that course which seems to provide the fullest opportunity of influencing the mind of the nations—and especially of those in other continents newly coming into play—in the direction of friendship and co-operation for the common wealth of the world.

LITERATURE AS A VOCATION

BY A. CLUTTON BROCK

GREAT writers in the past, Shakespeare among them, have earned their living by literature, and some good writers do so to-day. Indeed a good writer can, I think, make sure of earning a living by hard work ; but whether he is rich or poor depends upon qualities which he may lack. Shakespeare could have been a popular journalist or novelist if he had lived to-day, he could have earned enough by brilliant but easily done work to give him time for his masterpieces ; Wordsworth could not.

So, even if you are a great writer, you must take the chance of poverty or wealth ; and, if you are a good writer, you will take it. But how are you to know in youth whether you are a good writer ? The mere desire to write is not proof of a vocation ; many youths wish to be writers because a few writers are famous, because they admire the works of writers, good or bad, or because it seems an easy, pleasant way of earning a living. Such a vague desire may be misleading ; in fact you can discover whether you have a vocation for literature only by writing, and by continuing to write, no matter how much you are discouraged.

In some great writers the impulse precedes the power ; they learn how to write well by writing ill, they learn even what they have to say by saying something else. The strength of their impulse is tested by experience and there is no other way of testing it. Or you may have a natural, precocious gift, and a natural desire to exercise it, but no real or lasting vocation ; you may start with success and write yourself out before you are thirty.

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Worst of all, you may have a lasting, almost insane, impulse without talent. There are such people, but advice is wasted on them.

This is bewildering and discouraging ; but there are, I believe, certain signs of vocation in literature which I will mention.

The first, not decisive by itself, is a liking for good books, not necessarily for all good books, but at least for some. If you are to be a writer, not a hack, you must, I think, prefer the good books of the past to the bad ones of the present, and you must have the power of knowing good from bad among the writers of to-day. If you find that you always by preference read newspapers and magazines, you may be a good citizen, but you are not likely to become a good writer. But on this point I must try to be honest. Many good or even great writers read little literature in middle age ; but in their youth they have read much. One of the signs of vocation is an inordinate passion for literature in youth, a delight in the excellence of great writers, and a hatred of the nonsense of bad ones.

But by itself this is not enough ; the other sign of vocation is the sparing of no pains in the practice of writing. When Carlyle said that genius was an infinite capacity for taking pains, he may have been wiser than he seems. The great difficulty in any art is, not to take time, but to take real pains over it. The bad artist can never take pains over what he is doing at the moment. The bad writer is always going to say what he has to say in the next sentence ; he cannot say it in the sentence he is writing. That, he thinks, will do as it stands ; when he has finished it he will get to business. But the good writer is determined to say what he has to say in the sentence he is writing, and he will not let it pass until he has done so. That is what I mean by taking pains ; and

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technique is the power of taking pains, of throwing all your energy into what you are doing at the moment. So, if you have a vocation for writing, not only will you be in love with excellence in other writers, but you will also know that you can yourself achieve it only by throwing all your energy into what you write, as you write it. You will never deceive yourself with easy imitations of style; you will know that your problem is to say what you have to say and you will not rest content until you have said it.

You may know whether you are a writer by vocation if you ask yourself this question and give an honest answer to it. When you write, is your chief desire to say exactly what you have to say; and does that seem to you a task for a lifetime? There are many other tasks worth doing by which you are likely to get more pudding or praise; but the born writer is a peculiar person whose chief desire in life is to say exactly what he has to say, even though he does not yet know what it may be. He is sure not to know that at first; for you learn what you have to say only by the incessant, intense, effort to say it. You are not born with a ready-made message which you can lay like an egg, and then cackle over it amid the applause of the world. The impulse to write is, first of all, the desire for exact expression; that is why born writers delight so much in the fine expression of others. When they read words like

' The bright day is done
And we are for the dark.'

they cry to themselves ' It is said ', and such saying seems to them glory enough, and task enough, for any mortal, or immortal man.

So there is a distinction in kind between the born writer and the man who is born to do something else. The born writer does not ask himself whether his message will do

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good to mankind ; his faith in expression is too deep for such a question. He believes, it may be unconsciously, that whatever is truly said in answer to an impulse, is worth saying. That is his religion, and, as a consequence of it, he will neither rest content with a thing half said, nor will he say what he does not mean. If it does not seem to you important to say as well as you can whatever you have the impulse to say, then choose some other trade ; literature is not your vocation. Among born writers some are greater and some less ; some are tragic poets, some journalists ; but they all differ in kind from those to whom the saying of things is not a task for a lifetime.

But it must be plain to any one who reads newspapers, magazines, plays, or novels of to-day, that most of them are not written by men or women who have this passion for saying what they have to say as well as possible. Rather they are commercial articles supplied in answer to a supposed demand. There are many writers who attain to some skill in saying what they think their readers wish to hear and who make a comfortable living by doing so. But I would warn my readers against this way of earning a living, as being precarious, mischievous, and unhappy.

If you wish for a life of commerce—and I say nothing against such a life—let it be frankly commercial. Sell stocks and shares, or boots and shoes. You can be honest, in the sale of such things, both with yourself and with your public. But if you are a commercial writer, you can be honest with neither ; for your very aim is to persuade yourself and your public that you feel what you do not feel, and think what you do not think. Do not suppose that the bad, popular, passionate novelist writes with his tongue in his cheek ; if he did, it might be an amusing trade, however disreputable. But, it is not possible, I believe, for any man to convince the public of his good faith unless he has first convinced himself. The

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bad, popular writer must pretend to be an artist; and an artist, by definition, expresses his own thoughts and feelings. So, if a commercial writer does not write with an air of conviction, if he makes it clear in his manner of writing that he is trying to give the public what it likes so as to earn a living, he never will earn one. But the air of conviction will not convince others unless it has already convinced the writer himself. That is the secret of vulgar popularity ; it is enjoyed by those writers who have the power of persuading themselves, as well as the public, that they think what they do not think, and feel what they do not feel; and they remain bad writers because good writing can be achieved only by the effort to say what you really do think and feel. The reality of the thought or feeling is what makes you exacting, you must find the words for that and nothing else ; but, if you are possessed by the desire to say what will please others, and can persuade yourself that it is what you have to say, then the clap-trap in your mind will be clap-trap in language. You will write like a demagogue who rants to win cheers from a crowd and who, in the process, persuades himself that he is a great orator. Patriotism may be the last refuge of a scoundrel, but only of the scoundrel who has first convinced himself that he is a patriot.

You may earn a living by this process ; you may even keep a car and wear a fur coat; but I warn you against it, for it is as easily begun and as difficult to cure as drug-taking. Few young writers start with the intention of winning popularity by self-deception; but there are incessant temptations to it. If you have a turn for it, you will be flattered from the first by editors and the public ; you will also be paid. It is so easy to say, for this once, a little more or less than you mean, especially if you are writing in a hurry ; and, very likely, you will find, to your surprise, that what you have said pleases more than what

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you say painfully, exactly, and slowly. Then you may flinch from the true explanation that you are beginning to produce a commercial article and may tell yourself that writing thus quickly and recklessly you were inspired. That is why you gave so much pleasure—from the heart it came ; to the heart it went. So the process of self-deception begins ; but, before you start on it, read some of the finished products, a bad popular novel, or some of those articles which abound in the newspapers, falsely indignant, falsely sympathetic, or impudently familiar; and ask yourself whether you wish, not only to write them, but to think them good. Of course you do not; but writers who started with talents equal to yours have written them and have thought them good. To think them good is the dreadful penalty of being false to their vocation, if ever they had one.

So, before you become a writer, make sure that you have the true writer's passion, that your main desire in life is to say exactly what you have to say as well as you can say it. For if not, you must either sink to the writing of such things and to thinking them good, or you must seek some other employment. Remember, too, that, among commercial writers, very few win a vulgar success ; most have to be content with a vulgar failure and are at the mercy of editors who underpay and overwork them.

If you have the writer's passion, do not dream of great successes ; for such dreams may put you out of conceit with the real rewards of the writer. Some great writers like Dickens do win instant and enormous popularity and remain artists in spite of it. Dickens has kept his popularity and his fame because he took more and more pains the longer he wrote. If ever he wrote badly, it was not for lack of pains ; and his last books are his best. But many of the greatest writers win fame without popularity. Mr. Hardy, the greatest living novelist in the world, has

LITERATURE AS A VOCATION

never been popular ; he is content to live by his art and thankful, no doubt, that he can live by that which he was born to do.

Journalism is now the chief way into literature for those who have to earn their living at once, and not a bad way for those who can write and resist temptation. But the temptations are many. It is a common defect of editors not to desire excellence. Excellent writing always says something, and where something is said some readers will disagree. There are editors who demand writing with which no reader can disagree, writing that says nothing crisply and with a false air of conviction, or else of underbred ease ; they wish everything in their paper that is not news to have the same character or lack of it ; they are as timid as censors in the war ; indeed the war and its censorship have given them the habit of timidity so that they still ask of every plain statement whether it will help the enemy, whoever he may be. To write for such employers is no vocation and leads nowhere. If you aim at pleasing them, you will soon be a hack without reputation or resources and so at their mercy. It is wiser, even in the way of worldly wisdom, to make a reputation by good writing though you may be less well paid for it ; and then, if your reputation is high enough, even these editors will put up with your plain-speaking sometimes. The good article tells slowly, and by always producing it you will train yourself for harder tasks, for writing books, and so for saying what you have to say at length and at your ease. But hack journalism trains you for nothing, gives you only a facility that thousands share and no one values.

I have spoken of literature only in general terms. I include in it all kinds of writing which have something to say and say it as well as may be. In all the arts there is one condition of excellence and happiness, namely to

do your best always and even in fun. If you find you are writing what does not seem worth writing, then cease to write it. Nothing produces bad habits of style and thought so surely as the doing of what does not seem worth doing. Good trifles are produced by those who can put all their powers into them ; good pot-boilers are not written merely to boil the pot. But vocation will tell you all this, if you have it ; it will carry you through many temptations and it will be its own reward, even if you get no other.

VOCATION IN THE IMPERIAL SERVICES (CIVIL)

BY SIR HY. VERNEY LOVETT, K.C.S.I., C.S.I.

I

THERE is much that appeals to a British youth in the idea of public service as a career. He has been taught at school to sink thought of his personal interests in care for the prestige and welfare of the corporate body to which he belongs. He has learnt the great history of his country and of the empire of which it is the centre. He has been told that no man liveth or dieth unto himself.

All these lessons bore ample fruit during the years of the war. Those who cast their lives away in their country's cause as readily as if those lives were things of no account, had learnt in early years to lose themselves in service. The youth of Britain is no longer called to defend his native land from the direct and powerful assaults of a foreign enemy. But he is called, urgently and imperiously, to defend and preserve the great empire which his fathers founded, from disruption and decay. He is called, urgently and imperiously, by ' the glorious dead ' who ' with convincing eloquence plead the cause of the past and of the generations that are not yet '. It is certain that if our Imperial Civil Services are not manned in sufficient numbers with men of our race imbued with the ancient spirit and self-devotion, the ideals for which the British Empire has stood will fade and dwindle, and that empire itself will fall asunder as it will cease to deserve a better fate.

There is no fear that our Home Civil Service will ever

lack recruits of the best kind. It offers varied work, great opportunities of a kind which can be clearly foreseen, a sure and sufficient livelihood. It seems improbable that the Colonial services will cease to attract. Their conditions are unlikely to alter materially. But things are otherwise with the Imperial Civil Services of India, the Educational, the Public Works, the Police, the Forest Department, and the Civil Service proper. I may add the Medical, as the Indian Medical Service includes many officers who pass most of their working lives in civil employ.

All these services have done much to bring India to the present stage in her long eventful history. And now that India is to be launched on a new course which is designed to bring her directly by definite stages to the goal of parliamentary government, their position must necessarily undergo a gradual change. Their pecuniary prospects are a matter of careful and earnest concern to the Government of India and the Secretary of State. Every effort will be made to improve them. It is anticipated by the Secretary of State that the result of the recently enacted reforms will be to remove gradually the racial friction with the Indian political classes which has marked recent years. I think, however, that only one thing is certain about the future, and that is that more sorely than ever will India need the best type of Englishman in her public services. As was said by His Majesty the King-Emperor in his recent proclamation, 'The Path'—of India towards full responsible government—'will not be easy, and in the march towards the goal there will be need of perseverance and of mutual forbearance between all sections and races of my people in India. ... I rely on my officers to respect their new colleagues and to work with them in harmony and kindness, to assist the people and their representatives in an orderly advance toward free institutions; and to find in these new tasks a fresh opportunity to fulfil, as in

the past, their highest purpose of faithful service to my people.' It is clear that this faithful service will also be faithful service to the Author of all good.

II

The papers are busy with Indian news of an unsatisfactory and ill-omened kind ; and those who read it and are unacquainted with India will be likely to forget the excellent and invaluable service rendered by that great country to the cause of the Allies during the war. Not only did troops of the Indian army render us much needed assistance in France throughout that critical winter of 1914-15 ; but in Mesopotamia and Palestine we could have done nothing without the help which we received from India. In India itself, despite the efforts and conspiracies of small gangs of revolutionaries, the whole period of the war passed with little anxiety and general good behaviour. It was when the war was over that trouble came in particular places and tracts for reasons into which I need not enter here. And when this trouble visited such places and tracts it found the military classes and those sections of the people who had given us most assistance during the war again on our side.

The war was, in fact, a supreme test of the character of British administration in India. It was a searching and prolonged test, and neither Indians nor ourselves have any reason to be otherwise than proud of the manner in which the test was met.

The political classes of India, however, who have for years aspired to parliamentary government began in the third year of the war to press the claim of their country to a parliamentary system, which they at present, in common with a large portion of the peoples of the world, regard as a hall-mark of a civilized power. His Majesty's Government has decided to admit this claim and to use every

effort to assist the various peoples of India to become a self-governing nation within the circle of the British Empire. It is obvious that this object can be worthily achieved only by long, strenuous, and patient effort. But, it is certain that we are deeply pledged to use our utmost endeavour to help India to reach the goal which, we have acknowledged, must be the aim and object of our continued rule.

III

It has always seemed to me from personal experience that the profession of a Civil Servant in India might well engage all the energies of the most enthusiastic seeker after a life of interest and usefulness, of the most ardent student of humanity. I am writing more especially of the executive or administrative branch of the profession. But there are other branches also full of human interest, notably the judicial and the political. Consider for a moment what a handful we really are in India. I have again and again seen large districts with scanty communications, populated by from one to three millions of peoples of all classes, but mainly peasants dependent on the produce of their fields; this produce must in its turn depend on a variable rainfall. I have seen often such a district in charge of a single British officer assisted only by two or three other men of his own race and a host of Indian subordinates. This officer, who is generally known throughout India, however, as the District Officer, has to collect the taxes and sometimes to regulate their incidence ; he has to see that the courts and the police do their duty ; he has, with the assistance of his colleague the doctor, to endeavour to cope with and prevent epidemics ; he has to look at the schools when he can and assist the efforts of the educational authorities. To sum up, he is generally responsible for the peace, order, and

all-round welfare of his charge. My experience is that his heavy labours are welcome to him ; that he seldom grudges his utmost energies in trying to do his duty. He finds it full of human interest and therefore deserving of his closest and utmost care.

Life in India for the Civil Servant of every branch is becoming, and must necessarily become, more complex, more difficult, but it is certainly not losing in interest. We may, as a nation, declare that we mean to make India responsible herself for the welfare of her many peoples ; and we may start her on the road to this goal of parliamentary government with good wishes and all the assistance that we can devise. But the road must be steep and difficult, for we are not dealing with any compact nation, but with vast congeries of people, divided often from each other by language, race, and social cleavage, and yet marked off from the rest of Asia, ' marching in uneven stages through all the ages from the fifth to the twentieth '. Our responsibility for these hundreds of millions remains and must be discharged. No declaration can alter it. We must go forward and discharge it to the best of our power. The task is worthy of the best effort of British youth. The spirit of those who undertake it will be a determining factor in the future of one of the finest countries in the world.

Not less important in its bearing on the future than the work of the Civil Servant is the work of the Educational Officer of the higher grades. It is by the education that he receives that the Indian youth is moulded, and it is this Indian youth that will do much to make or mar India's future. So far our educational work has not been particularly successful; but it has often been carried on under great difficulties and discouraging influences. A fresh start is now to be made and we may hope for better things.

Then there is the Medical Officer who in the past has done so much to interpret the purely philanthropic and benevolent side of British rule to India's many peoples. There are the Engineer, the Forest Officer, and others. All are needed in India.

Whatever be the doubts and apprehensions of the present, I for one cannot believe that the work that our nation has accomplished in India will not remain. But if it is to remain, and if it is not only to remain but to go forward, it must be taken up by willing enthusiastic hands. It is work that will be well done only by patient enthusiasm.

THE LIFE OF THE COUNSELS

BY MOTHER EDITH, O.M.S.E.

I

OUR Lord bids all who would follow Him first count the cost of the great demands He must make on each disciple ; for to all who receive Him He gives nothing less than the power to become sons of God and live the life of their Father. So when there went with Him great multitudes, He turned and said unto them, ' If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, yea, and his own life also, he cannot be My disciple. Whosoever doth not bear his own cross and come after Me cannot be My disciple. Whosoever he be of you that renounceih not all that he hath, he cannot be My disciple. Salt is good ; but if even the salt have lost its savour, wherewith shall it be salted ? It is fit neither for the land nor for the dunghill. Men cast it out. He that hath ears to hear let him hear.'

God is Love, and Christ is God. To follow Christ and be made like unto Him, to share His aims and live His life, means being drawn on to perfection in that love which gives all to the uttermost to God and for others. God so loved the world that He gave His only begotten Son, His greatest possible gift ; Christ loved us, and gave Himself for us, even to the death of the cross. There is one law of the kingdom, the law of giving ourselves wholly to God and for man : one prayer ; which seeks first the glory of God, and then the good of all men, nothing only for self : one end ; to be made like God, perfect givers because perfect lovers.

But men are not all alike ; and in this world God has

different ways of training them in the one life of love. There are diversities of gifts, but the same Spirit : each man has his own gift and calling of God.

The Father, of whom all fatherhood in heaven and on earth is named, wills that all men should be saved and come to the knowledge of the truth : our eternal life is to know God. So He showed the glory of His Jove in the face of Christ Jesus to draw all men unto Him. In Christ the disciples saw what perfect love is like under the conditions of our mortal life. And then our Lord said unto them, As the Father hath sent Me, even so send I you. Go ye into all the world, and make disciples of all the nations, baptizing them into the name (the character) of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I commanded you (the whole law of love).

How were the disciples so to live that they might carry out Christ's work for the redemption of the world, and in their lives manifest the Father, showing what God's character is, as Christ had done ?

Were they all, like their Master, to leave their homes, and all to go forth to preach the Gospel, not having where to lay their heads ; striving each to live under the same outward conditions as He had done, that so they might draw all men to God ?

The disciples had not so learnt Christ. For their Lord, though making absolute claim to the first place in all His followers' lives, had accepted many as true disciples while they carried on the ordinary duties of life in their homes. He had honoured holy marriage by His presence and first miracle and declared it to be ordained of God. But by His command of complete self-renunciation He had marked it with His Cross. Christian marriage must be 'in the Lord', that is, grounded in self-sacrificing love. The true husband and wife learning to give all first to the

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Lord, and then, in Him, to each other ; the true father and mother giving all to God and then for their children. So Christian home-life becomes the training-ground and example of the love that is to prevail in the wider circle, of the whole community, the Christian nation, and at last of all mankind as the one family of God. Such love puts God's law, of holiness and self-sacrifice first, under all circumstances. No father may break the law of righteousness for the advantage of his family ; no patriot may place the self-interest of his country above the law of love.

Our thoughts go back to the beautiful picture of the first Christian community-life as our Lord Himself had arranged for it, in its love and glad giving. So it was that the heathen caught a vision of supernatural life, and exclaimed, ' See how these Christians love one another ! ' And Christ's word was fulfilled, ' By this shall all men know that ye are my disciples if ye have love one for another.' For most of Christ's followers the way of training in the life of love lies in the sanctities of the family and home, and so they manifest the character of the Father.

But as we reverently contemplate our Lord's life on earth we are deeply conscious of that other side of it, which not even the most beautiful family-life can reproduce and set before men. He, who as the eternal Son of God reckoned not even His divine prerogative of equality with the Father a prize to be grasped, but, to fulfil His Father's will of saving man, emptied Himself—taking the form of a bondservant; emptied Himself also as Son of Man, grasping none of the prizes of human life—comfort, riches, honour, power, success—not even the dearest ties of home. His was the life of one in the world, yet not of this world, but always in the things of His Father, kept by uttermost self-sacrifice entirely free from all entanglement in the affairs of this life, that He might live only to

hear His Father's voice, and do His Father's will : this was His meat, what He lived by, more to Him than His necessary food.

Was this part of the great example not to be reproduced ? Surely it was. For we find our Lord not only laying His commands on some to leave all and follow Him, but inviting others to follow Him of their own free choice in the life of abstinence from marriage and of voluntary poverty. And in this path, which the Church calls the way of His Counsels (as distinguished from His absolute commands), He teaches them also the one lesson of perfect love, but through a different method of training.

In the Gospel of St. Matthew xix. 3-xx. 16, we have a summary of our Lord's teaching on this way of life ; the principles on which it must be based, and the temptations to wrong ways of thought which must be guarded against. Let us notice, very briefly, some main points.

He first proclaims the sacredness of marriage and its indissolubility, ' What God hath joined together, let not man put asunder.' Then, to a suggestion that it may be good, an advantage, not to marry, He answers, ' All men cannot receive this saying, but they to whom it is given.' Those who are prevented, against their will, from marriage, do not think their disability good. But there are some who abstain from marriage not for any selfish reason, not to have an easier life, but for the Kingdom of Heaven's sake, that they may be free to give their whole thought and strength to God's service. Of such He says, * He that is able to receive it, let him receive it.' Thus for this way of life there must be the gift and calling of God, and a whole-hearted response, which embraces the life of free-will, and for no lower motive than the kingdom of heaven's sake, the setting forward of God's reign of love.

Our Lord's next recorded words are, ' Suffer the little children to come unto Me, and forbid them not, for of

such is the Kingdom of Heaven.' True members of the kingdom, and so also true followers of this way, must have the child-like heart with its love, and trust, and utter absence of self-sufficiency. 'Are you able to drink of My cup ; can you follow Me in this way of life ? ' The true answer is that of childlike confident dependence, 'I can do all things, O Christ, my Lord, in Thee who strengthenest me.' And it cannot fail to receive His blessing.

Then came the rich young man with his questions : first, 'Master, what good thing shall I do that I may have eternal life ? ' The commands laid upon all are binding upon all; the answer is, 'If thou wouldest enter into life, keep the commandments.' And then he says, 'All these things have I observed : what lack I yet ?' And this is answered by the counsel, 'If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow Me.' Follow Me ; for, like marriage, property with all its duties and responsibilities may not be renounced to make life easier, or with a view to selfish advantage, but only that through the renunciation the disciple may come closer to his Lord, and share more fully in the divine life of self-sacrificing love. Heavenly treasure, the promised reward, is a richer share in the life of God, the perfect Giver. The divine reward for giving is an increase in the power to give.

To all our Lord says, 'Whosoever renounceth not all that he hath cannot be my disciple.' All the possessions of every follower of Christ must be given to his Lord to be marked with the Cross, made subject to the law of self-sacrificing love. All must be used *for* his Lord as a sacred trust, and not treated as a personal possession for selfish using. But some disciples our Lord invites, as He did this young man, to follow Him by the way He Himself went, wholly free from the cares and anxieties which

even the right use of property entails ; free to wait upon God, as the perfect Son did, without distraction.

St. Peter takes up the question of reward, and says, ' Lo, we have left all, and followed Thee ; what then shall we have ? ' And our Lord not only promises great reward to those first disciples who had followed Him disinterestedly before his glory was manifested, but goes on to speak generally of the reward of the life of self-sacrifice, and of the true spirit of giving, that makes no bargain for reward. ' Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life. But many shall be last that are first ; and first that are last. (The judgement is not according to man's judgement ; God looketh upon the heart.) For the kingdom of heaven is like the householder hiring labourers into his vineyard.'

God loves a joyous *giver*; for He who is love, can bestow Himself freely on him, and him only, whose soul is open to the gift of love. The spirit of self-interest is the very opposite of the love that pours itself out in giving ; it cannot comprehend God's bounty. Selfishness jealously scans its own and other's work done and reward received, wanting not to give but to get. What part can the selfish possibly have with those virgin souls who ' follow the Lamb whithersoever He goeth ' : follow Him by the way of utter self-sacrifice, the way of the cross, home to the bosom of the Father; on whose foreheads is written, as the sign by which all may recognize them, their Lord's name and the name of His Father, Love ?

For that name's sake they embrace the life of the Counsels : not as despising marriage, or any of the good gifts of God ; not shirking responsibilities ; not selfishly seeking a salvation for themselves alone ; but in the childlike glad response of trustful love to Him who says

to them, 'Come with Me \ With Me consecrate yourselves for the sake of others ; with Me live as in the world, yet not of the world ; with Me manifest Our Father's name unto Our brethren, that they may have eternal life. So shall We glorify the Father, accomplishing the work He has given Us to do.

But ' Religious ' may fall far short of these high ideals.

Alas ! yes. Salt may lose its savour, and have to be cast out. Yet that does not make it an advantage that there should be no salt.

II

Let us now, very briefly, look at the great types of disciplined life which God raised up to uphold Christianity at crises of attack by the world, the flesh, and the devil ; and then trace in the order of their development and in the ever-widening range of their scope the evident work of the Holy Spirit, leading Christ's disciples onward into all the truth. For we still have to go not backward but forward, as we follow on to know the full meaning of those Counsels which our Blessed Lord gave, and still gives, to those who are able to receive them.

For the first three centuries those dedicated with the Church's blessing to the unmarried state lived in their own homes. And Christians were a small but widely-spread brotherhood, continually sifted by persecution. But after the edict of Constantine, A. D. 315, thousands poured into the Church, calling themselves Christians, yet often clinging to heathen ways, and very far from the martyr spirit that would lay down life itself for Christ. The whole Christian society was in danger of being swallowed up in the horrible corruption of the decadent Roman world. Then it was that God put it into the heart of St. Anthony (d. 355) and the hermits to leave all that is in the world, and go apart into the wilderness, and show

that man lives not by bread alone, but by the word of God. The hermits succeeded the martyrs as new witnesses to the truth of the unseen things that are eternal.

Two centuries later barbarian hordes swept over the western provinces, and Roman civilization and ordered government went down before them. But in desert places and lonely islands a new form of common-life had come into being. St. Benedict (480-543) had gathered monks into families to live an ordered life under rule. It was from these men, who were then called emphatically 'men of religion', that the new races who were to become the rulers of the western world, gained a vision of the nobleness of a disciplined community-life of willing obedience under fixed laws : a life as full of strenuous industry in peace as the warrior's in war. The temptation to wonder-working had been overcome ; the solitaries on their pillars with their marvels of endurance had been succeeded by monasteries which were centres of disciplined brotherhood.

The thirteenth century was another time of crisis in Christian history. Popular religion had become largely external and mechanical. Bishops were great landowners ; monasteries had had riches heaped on them ; Popes grasped at temporal power. In order to obtain the kingdoms of the world and the glory of them, the Church, whose mark is 'Holiness to the Lord', had begun to fall at Satan's feet to worship him. Then St. Francis went forth to claim Poverty as his bride, and all creatures of God as his brothers. The deeper the need of the poor, the ignorant, the degraded, the outcast, the more he loved to serve them. Through the new orders of Friars founded by St. Francis and St. Dominic began a true and deep revival of personal religion all over Europe. Religion went out from the Cloister.

These developments in the Religious Life follow no

chance order. They correspond, in due succession, with the steps by which the Holy Spirit trained the Jewish nation that it might be able to apprehend the divine character when revealed in Christ.

The first call, like the call of Abraham, is to come apart. To learn, as Dean Church says, ' that each soul stands before the Everlasting by itself and for what it is :^{1x} the hermits discipline of separation.

The next stage is the discipline of obedience ; the bringing under a law which makes all feel one body, and lays strong emphasis on duty : for the Jews the giving of the Law, for the Religious the gathering into monasteries under Rule.

This is succeeded by the stage of worship and teaching. The psalmists and prophets of Israel are paralleled in religion by the Contemplatives, who give us the great hymns and the ' Imitation' and the Friars, who go forth to carry religion into the busy ways of men.

Then comes the time for new vision : for the Jews, the manifestation in Christ of the divine character in its fulness ; for the Religious, new opportunities for studying personally the record of that perfect life, when the invention of printing put the Bible into all men's hands. And so, for both Jew and Religious, the lesson of the great and first commandment of love of God—which to begin with had been as it were isolated for their study—is completed by the setting close to it of the ' second like unto it \ love of man for God's sake.

Since then all *new* developments of the life of the Counsels have aimed at perfecting the love of God through the service of man for His sake. New communities of priests, eager to follow in the steps of the great Shepherd of souls, led the way, and soon great teaching and ministering communities followed.

¹ *Discipline of the Christian Character*, p. 22

' This commandment have we from Him, that he who loveth God love his brother also/ This world is our training-place for learning to love as God loves. He is the perfect Father who loves us, His forgetful, unthankful, evil children, with the patient, self-sacrificing, forgiving love that works redemption. When we aim only at loving God Himself from whom we have received nothing but good, the love that grows in us is of a quite different kind from God's love ; it is the grateful, adoring love of one who receives. It is only when for love of God we go on to try really to love our brother (who fails in his conduct towards us just as we fail towards God), that a love like God's own love is developed in us : the love that beareth all things, never faileth, gives all to redeem. Our Lord says, ' Ye therefore shall be perfect, as your heavenly Father is perfect.'

The Holy Spirit is still taking of the things of Christ, and declaring them unto us. And the test of our faithfulness lies not in our recognizing what He has shown to past generations, but in our hearing what He is saying to ourselves to-day.

As we saw, the motive for the ascetic life in our Lord, and in all who truly follow Him in the way of the Counsels, is to be free to hear the Father's voice. Let us end by considering whether this aim has been realized in any degree by the Religious. Have they so caught the divine message that they have proved pioneers in the ways of love ?

In love of God. Let us take the one instance of prayer. The model for Christian prayer teaches us to give the first half of our prayer-time to thinking not of ourselves, nor of others, but of God. Is it not the Religious who have firmly grasped this principle ? Are they not pioneers in this way of prayer ? Not from Contemplatives alone but from the ministering societies goes up daily to God the

sevenfold offering of the Divine Office—man's duty to God in prayer. And does it hinder their work for others ' in the midst of busy occupation to pause, and for a few moments to lie open and receptive, before the source of all strength, and knowledge, and love ' ? ¹

In love of Man. Surely the sick, the poor, the ignorant, the aged, little children, lepers, serfs, galley-slaves, prisoners, strangers, rise up and call them blessed.

In making disciples of all nations. ' My country is where I can gather the largest harvest for Christ.' We see the monks pouring forth from their monasteries to evangelize the races that overran the Roman Empire, pressing on till all Europe is brought to Christ; the colonist-monks of the Russian Church winning the wild tribes of the steppes, and pressing on across all northern Asia; the great Roman missionaries in the sixteenth and seventeenth centuries going east to India, China, and Japan, westward to South, Central, and North America; we read that at the present time the Roman Church alone has 22,000 Religious working in foreign missions.²

' It is more blessed to give than to receive.' This word of Christ appeals to what is deepest in man, to that likeness of God in which he was created.

*O Lord open Thou mine eyes
that I may see the wondrous things of Thy law.*

¹ Bishop Westcott, *Words of Faith and Hope*, p. 40.

³ Weitbrecht-Stanton, *Short Guide*, p. 54.

THE MISSIONARY VOCATION

BY GODFREY E. PHILLIPS, M.A.

(Union Theological College, Bangalore.)

THERE can be no standardizing of God's methods of calling.¹ A thousand avenues to the human spirit lie open, and His messenger may come down any one of them. The sight of avoidable or relievable suffering, consciousness of personal aptitudes, advice of friends, some particular coincidence of circumstances, all these things must play their part in deciding a man's life work.

Yet in those alone, the call may be missing. That comes with the sense that underneath and behind all these considerations is something that is arranging the scene, attracting the attention, beginning to make a demand, and that something is divine. The student of mathematics may put it this way : when the line of his life's development reaches a point at which the arc of some great need intersects the arc of opportunity, he has one good hint as to how to dispose of his life. But when that hint begins to feel like something more and to exercise a real pressure on his power of choice, then it is time seriously to try to find out if that pressure comes from the hand of God.

Perhaps for most of us the practical question is one of resistance to, or acceptance of, a strong pressure rather than of leaping forward in answer to some clear call. There is more of Jeremiah than of Isaiah in most of us. We can see a great many things wrong that ought to be righted, but it is hard to believe that our own particular

¹ *Set Essays on Vocation*. First Series. 'Vocation', by Edward Shillito.

little life can make any material difference. We hate to take ourselves too seriously. And yet sometimes God takes us seriously and the pressure is not relaxed. The way of peace lies in recognizing in that pressure the divine hand pushing us into the place where life can be most fruitful.

'I wouldn't for the world be anywhere else.' How often some such words as these came in letters written from terrible surroundings to relatives in the comfortable homes from which many soldiers went to the war. Why were those men so sure that they were in the right place? It certainly was not that they could clearly see how the war was going to work out. Nine out of ten men who wrote home in that spirit could not, if they ever tried, analyse into its component parts the compound of motives which enabled them in such triumphant freedom from care and anxiety to go through what they themselves called hell. But this strong sense of being in the right place turned the muddy soldier into a person whom we reverence, and who stands to us as the real picture of a modern saint, setting forth for us something which is at the very heart of the Christian religion. He illustrated the victorious peace and power of surrender to a pressure which is obviously not that of personal gain.

The average missionary is not so much like a saint who in youth has seen a glowing vision, heard a trumpet call, and day by day travels in the radiance of his vision's glory, stirred by fresh divine utterances. He is much more like that soldier, if he were a Christian soldier, who knew that God lay within the whole complex of things that had brought him to the trenches. At his heart is the same kind of peace.

There have been no doubt a few men and women whose course seemed clearly marked out from childhood. The boy of fourteen has quietly told his parents that he means

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to be a missionary doctor, and has never afterwards swerved from that purpose. There is no reason why such things should not happen, and parents need not be too anxious when they do. Mere boyish enthusiasm will be put to very severe tests, not excluding the disagreeable tests of examinations, before the purpose can be realized. If it stands them all, then the boyish enthusiasm was one of the things which God used for a voice, and happy are those who hear that voice early and have no misgivings as to which is their right path. But they are the fortunate exceptions. Most of us at a later stage in education have to wrestle with the problem, 'What constitutes a definite call to work as a missionary? What is the kind of pressure which ought to send young people away from their own countries to live a life of full-time religious service among people of another race?'

Let us think for a moment of the beginning of the missionary enterprise, when Barnabas and Saul were dedicated to it. As we try to picture what is narrated for us at the beginning of Acts xiii, we see what might very well have appeared to an outside observer to be a somewhat eccentric proceeding. A little group of persons under the influence of the divine enthusiasm sends out two of its number into the world to do some undefined work. Those two set out 'sent thus by the Holy Spirit \ The whole thing looked as insignificant as it was eccentric. But we see it now in another light; we see that the world had been prepared to receive the Christian religion. The Roman Government had unified the world that lay around the Mediterranean Sea. The Greek language had provided a common medium of intercourse. Jewish synagogues all along the lines of trade had prepared the way for the belief in the one true God. The missionary enterprise began 'in the fullness of time'. Not only so, **but** the new religion of Christianity was just beginning to

discover itself. Out of the chrysalis of Judaism it was emerging with wings, as a universal religion. That insignificant-looking action of the few men in Antioch marks a turning-point in the whole world's history. In simply yielding to a spiritual pressure, probably only dimly understood, they had provided the keystone for an arch on which God's building of the future of humanity was to rest. It is an illustration of how acts that appear far from sensational can be of the first importance because they fit into God's plan. It may seem absurd to you to make a fuss about your individual life, but that life may be the cog on which some enormous machine must turn, and the engineer knows better than the cog how much it is worth in its right place.

We can easily imagine the story in those opening verses of Acts xiii, written by a modern historian of missions in a very different way. Writing up the story so as to appeal to modern readers, he might have pictured that group of Christians in Antioch facing the condition of the Roman world in their day. There was the awful need of the slaves, deprived of human rights ; the pathetic wandering of the Greek mind among philosophies which undermined belief in the real God ; the seething moral corruption of society not a little of which could be directly traced back to an idolatry tainted with immoral suggestions. All this was crying out for the Gospel. And the awful need was met by wonderful new opportunities. Roman roads were open for gospel messengers to tramp to remote parts of the Empire. Synagogues everywhere afforded a platform for these Jews with their message. One of them had a conversion story to tell which ought to move every honest-minded Hebrew brother. Another was well known and loved in the island of Cyprus, where the new enterprise could be favourably launched. Farther afield, Saul's Roman citizenship would give him a standing

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of which his manifest gifts of speech would enable him to make good use. In short, the need, the opportunity, the provision of the right workers, were so manifest, that men who were praying could not fail to see that it was God's will that this thing should go forward.

We go back to the New Testament, and read ' As they ministered to the Lord and fasted, the Holy Ghost said, " Separate me Barnabas and Saul for the work whereunto I have called them." ' Are these two accounts of the same thing really different ? We think not. These men *did* feel the need of the Roman world of their day. Can we read passages like the first of Romans and doubt that for Paul one ever-compelling motive was the sense of the terrible moral consequences of idolatry which he saw all about him ? In writing to Corinth, does he not say enough to show us that he did not forget the philosophers and their need ? And these men *did* rejoice in the new opportunities for the spread of truth which their age afforded ; it was these very men who first talked about ' open doors '. But along with the meeting of need and opportunity there was something else, and a good Hebrew felt that the ' something else ' was the all-important thing. The pressure of God's Spirit was *the* thing which must be mentioned when the event was told to others ; it was the decisive, all-embracing factor in the situation ; the whole thing was really told when Luke put down ' The Spirit said '.

Need, opportunity, divine pressure, combine to make the ' Call '. Let us think of the special need and opportunity in the world-situation in which we find ourselves. Then let us weigh up some of the considerations which every individual has to think over before coming to a decision for or against service as a foreign missionary. The reader with a life to invest, after prayerful and leisurely meditation on these things, will probably find

out whether for him or her the line of life's development has reached the meeting-point of need and opportunity and whether a real divine pressure can be felt.

The boundaries of the world with which St. Paul was familiar have been set back, and the globe has been surveyed. Whereas St. Paul looked out upon some eighty to a hundred millions of people in the Roman Empire, we see the world's vast populations, in India and China alone, seven times as numerous. Not a single thing which could be said in St. Paul's day about the need for the evangelization of the Roman Empire is inapplicable to some part or other of the world which lies open to us to-day. In many places there is a marked resemblance between some of the conditions then and now. The philosophies which the first missionaries encountered all have their modern counterparts somewhere in the world. Idolatry among unnumbered millions of our fellow men is producing precisely the same results now as then. Nothing which then contributed to make the apostle feel that he owed a debt alike to Greeks and barbarians is missing in the modern world. Nothing has since been discovered to take the place of that message which proved then to be the power of God. Just as there are social groups on the earth to-day whose moral conditions may fairly be described by Romans first chapter, just as there are also any number of people who fill the role of the Jew in Romans second chapter, judging others and thereby condemning themselves, so also the paragraph near the end of the third chapter which makes the climax of Paul's opening argument is a fair summing up of the present world-situation in morals and religion.

Does all that seem rather remote and theoretical? It is not remote to any one who lives close to the lives of non-Christians.

It is worked out in terms of unnecessary degradation

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or suffering of their friends. To win the friendship of one who is cultured, kind, able and then to discover that he has no heart for life's tasks, no motive for its duties, no hope for the future, no zest for the present, and all quite clearly because of a pessimistic and pantheistic outlook on life, is to begin to see that the things once comfortably discussed in classrooms really matter in experience. When some enthusiastic girl out of indiscriminating loyalty to the religion of her people gives herself up to a control which is only too obviously unwholesome, and which has already produced moral disaster in other lives, one begins to realize that possibly the most fundamental thing that can be done for society in her country is to fill it with the knowledge of the same kind of message as Paul proclaimed all round the Roman Empire—a message about sin, and wandering from God, and a way back through the sacrifice of Jesus Christ. Get down to lower levels, and 'rake the muck-heap' of real unmixed heathenism, and you know that only the strongest moral power in human experience, and that is the power of Christ's Gospel, is of any use here. In short, there is still only one real hope for the people of this world to climb out of the slough into which they have fallen. The need of the first-century Graeco-Roman world is the need of the twentieth-century post-war world.

The unnecessary moral degradation is equalled by the unnecessary human suffering. There is a terrible amount of pain everywhere in the world in our time, and nowhere more than in Europe. But in the world farther afield it is the enormous amount of suffering which could be easily avoided which makes so poignant an appeal. The patient perhaps could not have avoided getting seriously ill, but at least there was no need for her to be beaten to death in an attempt to exorcise the devil. The little mother would have suffered quite enough, but not so much if the

marriage had been postponed till she was seventeen, and if there had been a helper different from the untrained village midwife. These are only cases indicating a little more conspicuously than others the ocean volume of avoidable human suffering, not only physical but quite as much mental suffering, which darkens life in a very large part of the world to-day. We could not bear it if we realized one-tenth of it, feeling tides of the great world's anguish forced through the channel of our single heart. We mercifully have deficient imaginations. But it is not permissible for us to be totally blind.

While the main missionary motive and appeal is as strong to-day as it was in the first century, it is also reinforced by new considerations. In the marvellous unification of the modern world which is taking place before our eyes, the great ideals for which we live are in jeopardy so long as they are the ideals of groups of people in only one part of the earth. Now that the ends of the earth have come close together, spiritual forces which once seemed to exist in separate worlds are at grips, and the conflict is mortal. Our best ideals have to win the East or else lose the West which gave birth to them.

For example, no truer example of Western idealism has emerged from the anguish of the war than the vision which the League of Nations is a first brave attempt to translate into practical politics. Clearly, that League cannot do the work for which it has been created until not only does it include every great people in the earth, but until in the hearts of all peoples it has a spiritual basis on which it can firmly rest. But the world does not now consist of Europe and America and a few other unimportant peoples who must do as they are told. Count heads, and you will find that the majority of the present population of the world holds views of life which afford no spiritual foundation to the ideals of the League of Nations. Look towards the

far East ; over this newly-enlarged world-horizon hang lowering clouds of racial separation and bitterness. Let those clouds become only a little darker, and some exciting event a few years hence will bring down upon us such floods as will sweep away, like a castle of sand, our hopes of a world-wide League. You can make no secure League of Nations without winning the vast millions of the East for ideals of human brotherhood.

While the war was going on probably few people in England ever thought that when it ended we should be unable to make the settlement of it without considering the views of brown-skinned people seven thousand miles away. But the opinion of Indian Mohammedans exercised a decisive influence on the settlement with Turkey. That is symptomatic of what we shall more and more experience in the future, for the peoples of the East are determined to be no longer ignored. All our big settlements henceforward are going to be affected by them, and either we must win the East for our best ideals or lose those ideals ourselves whenever we try to translate them into practical politics. It is pathetic to think how different would have been the world-situation to-day if the Church had done its simple Christian duty by Mohammedans, following the lead given so long ago by Raymond Lull. But sometimes for centuries we have fought them with the sword. Sometimes we have vaguely thought of the Mohammedan religion as 'just like ours, you know'. Sometimes our diplomats have presented holy carpets to Mecca, and in official arrangements truckled before ignorant fanaticism. Most of us have scarcely ever given Islam a thought. As a result, to day Mohammedans have rendered well-nigh impossible an important part of the world-settlement for which the best men thought they were fighting in the world-war. And what is true to-day of Mohammedans will be true to-morrow of some other great religious group.

Every one of our best ideals must be established throughout the world, yes, and amongst the women of all lands as firmly as among the men, or ultimately it will be lost at home. And the religion of Christ must win the world or lose such part of England as it has hitherto gained.

So the world has room for missionaries yet, and for missionaries of every type. Every gift or faculty can find scope in some part or other of this world-wide enterprise. Needless to say, it is an enterprise for both sexes, and in most of this essay the pronoun ' he ' is a mere abbreviation for ' he and she '. The athlete can do for some Eastern educational institution what such men have been doing for our Public Schools. The financial administrator may find his powers taxed to the limit. The woman in the vanguard of her sex's progress has millions of her sisters to set free. Scholarship, linguistic gifts, art, science, literary taste, the womanhood which Mr. Kidd finds to be the focus of the psychic forces of the new age, the mind of the geographer, the anthropologist, the economist—without the contribution of every one of these the missionary enterprise in the modern world is imperfectly equipped. Everywhere there is the same hungry cry for the teacher and the doctor. The theologian is as necessary as them both, for when Christian and non-Christian thought are in contact it is vital that some should be able to discriminate between essentials and non-essentials, and say plainly with some exactitude what Christianity is and what it is not. And the man or woman who lives in the realized presence of God—all the world needs saints, and a surprisingly large part of the world knows it. But pervading as a subtle atmosphere the use of every one of these gifts essential to the modern missionary is that Christian friendliness with other races which produces adaptability, power to see the other man's point of view,

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to appreciate other types of goodness, to see the bearing of Christian principles upon unfamiliar situations, and so to lead all human thinking captive to Jesus Christ.

The missionary enterprise can give play to an infinite variety of gifts, but they must all be exercised in the one spirit of Him who understood men quickly because He loved them well enough to wash their feet, or *die* on a cross for them.

Let us glance at some detailed items for and against missionary service. Take the debit side first. Missionary service means poverty. In not a few countries the missionary has the aggravating knowledge that while he is struggling to make ends meet he appears to the people around him to be in a position of 'fatal affluence'. Missionary work, as every form of service in tropical climates, involves family separations. For the married man with a family these may mean for years together a daily pain and a sense of partly mutilated personality.

There is a halo about missionary work in the home country, but in many parts of the world to-day it is slandered and despised. The absorption of a new language, a new set of customs, a new mental atmosphere, is never quite complete, with the result that very few missionaries are so absolutely 'at home' in their adopted country as to know precisely at every turn, as they would in the country of their birth, the impression which their words or acts will make upon those around them. Sometimes for quite considerable periods of time the whole enterprise appears amazingly futile and fruitless.

In some countries, as at present in India, the work has to be done in the midst of an atmosphere of constant misunderstandings due to race differences. The missionary has to grow accustomed to seeing his simplest acts, even those intended in a spirit of genuine brotherliness, grotesquely misconstrued, and to hearing constant insinua-

tions that the dominant factor in his attitude to all problems is that he belongs to the ruling race.

Turn to the credit side. The missionary has the privilege of travel. Compared with most of his brother ministers in the home country, he lives in more spacious places and works at larger tasks. He may be pioneering in a big district, and that very bigness which sometimes is his despair has a real advantage as compared with the home village of a few hundred people, or the London suburb with competing churches at close quarters with each other. He may be helping in the upbuilding of some great Eastern Church, or the creation of a Christian literature in a tongue in which it has hitherto been unknown.

In contact with a great variety of persons, the missionary has abundant opportunities for enlargement of human sympathies. The woman missionary, surrounded by masses of women who lack some of the most elementary blessings, such as primary education, or personal liberty, can never feel herself a 'surplus woman'. There is an unquestionable need for all the service she can render, or could render if she multiplied herself many scores of times. Often enough the missionary gains a new understanding of the Bible in teaching it amid surroundings similar to those out of which it was born; or a new understanding of the history of the primitive church as its problems repeat themselves in the mission district.

In these days, when the ends of the earth are being drawn ever closer together, he has the sense of being engaged in the most vital of all international work, preparing the way for that community of ideals which will do more than anything else to make possible real world-wide human brotherhood.

And ever floats before, sometimes dimly and afar, but sometimes warm in its radiance, the vision of the final

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divine event, of the kingdoms of this world becoming the kingdom of our Lord and of His Christ.

One special consideration ought not to be omitted before the balance between pros and cons is struck. On the one hand the need of the non-Christian world is obviously vaster in quantity, while on the other hand family considerations or weakness of health constantly, keep down the number of those who might serve in the wider fields. So things are not equal as between home and foreign service, which means that for those who *are* young and strong and free there is a special element of obligation. With sound sentiment, if peculiar diction, an Oxford man said the other day that he thought he should have to become a missionary himself, because ' I find so dam few people want to '. The man who is quite free to serve abroad certainly should ask himself why he should *not go* rather than why he should.

It is a happy thing to stand with all the powers of youth at the place where need meets opportunity. To some the very discovery of the position will come as a call divine. For others there will still have to be the mental toil, the consultation of friends, the long waiting in prayer, which will at last make clear the will of God. But God being what He is, the one absolute certainty is that those who listen will hear His voice, and in obeying it find the way of peace and power.

VOCATION IN THEOLOGY

BY C. E. RAVEN, M.A.

IN the year 1816, when the 'Great Wai' of a century ago was over, at a time of distress and chaos as desperate as our own, the greatest prophet of his age dared to proclaim to his fellow countrymen that the struggle had had its 'golden side'.¹ 'It has proved', he declared, 'to people of all classes that national security and individual honesty, private safety and public honour are inextricably intertwined, and cannot flourish save from the same root.' And to support his belief that this lesson of fellowship would not be lost upon the social conscience of the country, he adduced two signs of hope—the change in the morals and intellect among the young men at Oxford and Cambridge, and the universal desire for increased education. So far as his prophecy goes, he was right. There was moral improvement—the cold deontology and 'enlightened selfishness' of the Utilitarians. There was intellectual activity—though most of it was prostituted to the task of rapid money-making. But their fruit was not social righteousness and mutual fellowship, but rampant individualism and thirty years of unparalleled misery for the masses of Englishmen. And the prophet, amid the disillusionment of his later years, spent his time heroically in proclaiming that morals and intellect and educational facilities were useless, were mere instruments of devilry, *if without God*,

Coleridge's words might have been written to-day. For we, too, live in a time which has its 'golden side'; we,

¹ S. T. Coleridge, an essay quoted in his second 'Lay Sermon'.

too, have been taught by war our dependence one upon another, class upon class, nation upon nation ; we, too, are prepared to strive against vice, and to set our minds to work, and to furbish up our schools. And already there are among us those who would inspire us for the task by insisting upon the value of national, if not exactly of individual, selfishness, and upon the need to get rich again as quickly as we can. With the warning of history before our eyes are we going to consecrate our lives, ransomed as they have been by a million deaths, pledged as they are to the creation of a new world, for so selfish an end, to so tragic an endeavour ? Are we to prove ourselves unworthy of our calling and our opportunity, to squander the potencies released at such a cost of pain, by refusing the one adequate inspiration ? Is all the talk of the Kingdom of God upon earth mere words—the phrase a concession to traditional piety ? Do we mean to leave out God ?

A string of rhetorical questions will not help us much. Every one of us deep down in his soul knows that his life is not his own, that he is ' bought with a price '. Everywhere men and women are burdened with an almost intolerable sense of responsibility, and are yearning for strength to face the future and to live so that at the last they may meet their dead unashamed. The mere fact that to the majority of us the past year has seemed a time of disappointment is testimony to the sincerity of our resolve. We cannot sit still while evil goes unredressed, while vast areas in Europe are in starvation and despair, while the huge complex of the world's problem remains unsolved. We must be up and doing : our consciences will not let us rest.

And so it is that, along with the inevitable ferment of the return to peace conditions, there is an inward ferment

in the hearts of us all. In some moods we long only for quiet, to be left alone after the strain and horror of the past ; we chafe against restrictions, and high prices, and hard work, and all the aftermath of war ; we want to blot out the last five years as an interlude, a horrid nightmare that terrified us and has faded away, to assure ourselves that the old familiar things, the jolly careless life of 1914, are real and will endure. And yet for most of us most of the time the temptation of such a mood is powerless ; we know that we can never be the same, and we rejoice in the knowledge ; we pledge ourselves never to forget, and our chiefest fear, a fear more haunting than any nightmare, is that we may prove traitors to our vow. We have seen the price of a new world paid in the broken bodies of our friends, and if the cost is not yet complete we shall be proud to add our lives to theirs. Some few may turn away their eyes and stop their ears ; some few may make the great refusal on one pretext or another ; but of those who have seen the war and lived, not many—if they be warned in time, not one. However tremendous the task, however unsparing the demand for sacrifice, we have faced tasks as terrible, sacrifices as complete. We can say, like the toil-worn traveller of old, ' Be strong, my heart; ere now worse fate was thine.' We shall not refuse it, if only we are sure of our goal, if only we can find the Master-Word that has power to control our lives.

And that is our supreme, our only need. In the war for most of us the issues were plain ; the call was clear and its authority adequate. It might come with a different voice to each—to one Belgium, to another the Homeland, to one the future of civilization, to another his wife and child. It came : we acknowledged its right to command; and our course lay straight before us. Now the position is less simple. The issues are not perhaps less clear, but they

are more complex. The vast scale of the emergency, as we study its difficulties and realize its universal character, is sufficiently appalling. The whole earth in need ; the remedy for its distress so hard to find ; and my single life to offer ! What is one life worth in the fight against age-old wrong, on a battlefield as wide as the world ! There is perplexity and paralysis in the thought ; and the more we emphasize the ' unity of front ' the more hopeless does the effort appear. We are humble folks : so great an adventure is not merely beyond our powers ; to suggest it is an outrage upon our modesty. We begin with one accord to make excuse.

But the complexity and magnitude of the issue is a far less serious obstacle than the uncertainty of the call to engage in it. Is there in this case a supreme command ? Have we a leader or a policy ? That is the doubt which spoils our nerve and saps our power. And a glib or conventional reply will only turn the doubt into denial, the peril into certainty of failure. It is easy enough to say that our captain is Jesus Christ, and our policy the establishment of the Kingdom of God : if we say it and leave it at that men will shrug their shoulders and remain cold. And the followers of the Master will remain a discouraged and wondering handful, where there ought to be legions.

For though there is still magic in the name of Jesus, and a wistful reverence for the story of His passion, it is plain that such impulses alone will lead but few, and those chiefly the sentimental and the unintelligent, to His service. Much more is needed—an appeal not to the heart only, but to the mind and will—if normal men in all their wholeness are to find and accept Him as their lord. And in presenting Him to them, we are met with difficulty on each of these two sides. We claim the surrender of their wills ; and they point contemptuously to the failure of the

Churches in the crusade for social righteousness. We challenge their intellects, and they murmur a remark about the Higher Criticism, or entangle us in debate upon the metaphysics of the Creeds. These two sources of weakness are worth our attention.

The former, the failure of the Churches, though it is still freely quoted and accounts for much of the hostility to institutional religion, is far the more superficial. Even in Labour circles it is beginning to lose its force—at least as against the Person of Christ. For as social history is more closely studied, it is becoming evident that in its unqualified form the accusation is simply untrue. Every Churchman will admit with shame and penitence that in all the ages, and not least in the nineteenth century or to-day, the Church has failed to live up to the standard of her Master. If the individual falls short (and even our critics will admit that the ethic of Jesus is high and hard to reach) the body corporate can scarcely expect to succeed. We must and will confess the weakness of our efforts, the falsity to our ideals, the snobbishness and timeserving, the discrepancy between promise and performance. But the old cry that the Church has never promoted the well-being of any class save the rich is simply an ignorant lie. Always from the Church there has come protest against evil, and always that protest has led to action. Education, the Factory Acts, the Co-operative Movement, the Trade Unions, Industrial Legislation, the Extension of the Franchise, Housing Reform—study the history of last century and see how in each and all of these Churchmen, Christians acting in the name of Christ, have played a predominant part. And if the work of the Church is to be found rather in these peaceful reforms than in the preaching of destruction and class-war, is she to be blamed for that? Is there no inconsistency between brotherhood

and barricades, no absurdity in democracy and dynamite ? Any one can be a Marx and a destroyer : it takes a Maurice or a Ludlow to build. And as we learn to be honest with ourselves, to recognize the seeds of anti-social evil in our hearts, and to realize the difficulty of the task and the extent of our corporate failure, we may hope at least that the old bitterness, the old jealousies and reproofs, will be forgotten. We have failed : we have *all* failed : can we not find a comradeship in the confession ?

' A hero and a saint '—that is Professor Brentano's verdict upon E. V. Neale, the Christian Socialist, of whom even Holyoake, who had no love for Christians, said that ' his monument was the Co-operative Movement '. Thank God, however much we have misused our opportunities, there have never been wanting heroes and saints, at home and abroad, men who were not ashamed of the source from which they drew their strength, and who in that strength have been potent to turn the world upside down.

It is when we appeal to the intellect, when we try to present Christ not only as the way and the life but as the truth, that our greatest difficulty comes. There are only three possible lines of attack upon the faith—the ethical, which says ' It may be historical, it may be intelligible, but its morality is a slave-morality, or a refined selfishness'; the historical, which murmurs ' It is a beautiful dream ; how I wish it were true ' ; and the doctrinal, which accepts the ideal and Jesus as its embodiment, and adds ' But I can't swallow your creeds '. Of these the first has been badly damaged by the war ; the second is being answered as the result of a century of biblical scholarship ; it is the third that is the obstacle to the thoughtful minds of the younger generation. It is no exaggeration to say that at the moment theology is our greatest weakness, and in consequence our greatest need.

Very remarkable in this respect has been the experience revealed by contact with students, with the men and women who have returned to their colleges since the close of the war. We all thought that they would be interested solely or chiefly in the practical problems, personal, social, industrial, national, and international, that loom so large in these years of reconstruction. And so it was—at first. But as the term wore on, each group, whatever its starting-point, found itself face to face with a single unexpected issue. As they realized the difficulty of the world's task and began to examine its solution, they were forced back to the ancient challenge 'What think ye of Christ?' Incarnation, Atonement, the Holy Spirit—Prayer, Sacraments, the Church—God in fact—that was the end of their quest. They found the creeds, those monuments of bygone controversy, and asked, 'What mean ye by these stones?' and too often there was none to answer; or their guides were content to retail to them the traditions stereotyped by fifteen centuries of usage—traditions ignorant of Copernicus or Darwin or Froude, and to these children of the twentieth century as meaningless as Mumbo-jumbo.

It is full of hope, this search for a solution, with its high intellectual honesty, its refusal to trust in catchwords, its passion for a reasonable faith. But if it is not to be robbed of its goal, if it is to find in Christ and his Church a philosophy of life that shall satisfy its craving, there is a burden laid upon professing Christians which at the moment few of them are ready to bear. We, too, must learn to know Him on whom we believe, to know Him not in the guise in which He came to our forefathers, whether of the fourth century or of the sixteenth, but as He shows Himself to-day. All knowledge must contribute to our understanding of Him; every fresh discovery will have its influence; and in addition the methods, the candour,

the patience, the humility, that characterize the scientist and the historian, must not be lacking in the Christian thinker.

In these days the queen of sciences has fallen upon evil days, and her dominion has become too often restricted to the regions of palaeography, or at best archaeology. Fifty years ago, when the scientific method* had been newly discovered and had perforce to be applied to the study of the Scriptures, and when the rapid changes in the outlook of biologists left religious thought breathless and bewildered, such limitation was natural enough. Theologians with but few glorious exceptions were engaged in the honourable but uninspiring task of rebuilding the documentary foundations of the faith ; or in the less satisfactory business of improvising makeshift defences against the onrush of triumphant materialism. Now, thank God, that particular attack has spent its force ; and the means devised to resist it have lost their importance. P, J, and E, Mark and O, Codex A and Codex D, are no longer interesting except to the student of antiquity. We can no longer allow the science of God to be identified with the niceties of Semitic grammar, or the vagaries of western copyists, or the hair-splittings of Nestorius and Cyril. Linguistic studies which at present monopolize our schools of theology must be speedily and ruthlessly dispossessed, if we are not to transform the most exciting and most all-embracing of quests, the quest for God, into the dullest and most meticulous of pedantries.

What is wanted now is men of broad outlook, trained not merely in history and biblical scholarship, but in philosophy, biology, psychology, and aesthetics ; above all men who have *lived*, who have known God as He reveals Himself in the great experiences of mankind, in love and parenthood, and suffering and the presence of

death. If we are to build up a Christian philosophy and a Christian dogmatic, we shall have to do so not by examining what the Logos meant to Justin Martyr, but what the *elan de vie* means to Professor Bergson ; we need not surely trouble to understand the communism of the Essenes, provided we can make up our minds whether communism is or is not a Christian ideal to-day : what does it matter whether the Monothelites were right or wrong, if we can discover how to apply the teaching of modern psychology to the interpretation of the Person of Jesus ? Men will only feel and respond to the vocation for theology, when we escape from this false concept of the word, and from the false emphasis and perspective which make such a meaning possible.

To see the world in its fullness in relation to God, and having seen to describe and explain it, that is our task. Its romance should be sufficient incentive even if there was no other reward. As it is, when mankind is clamouring for a Gospel and a Creed, when the Kingdom of Christ is being ' let and hindered ' daily, because men are too honest to accept what they cannot understand, and too true to their freedom to exchange it for a blind obedience to arbitrary authority, it should be the first prayer of those who are pledged to the making of a new world that God will call from among us those who will dedicate themselves to theology, to the high vocation of the student and interpreter of His nature and His works.

WHERE SHALL I WORK?

BY W. E. S. HOLLAND, M.A.

T

THE world, with all its races, continents and colours, has become a single community. Rent and riven as it is, the world yet knows itself to-day as one. It recognizes its vital interdependence ; it has it on its conscience that all war has now become civil war. As in the kindred problems of denominational divisions, the task is to give adequate and effective expression to a unity which is recognized as an existent fact, far more real and important than the line of cleavage. It is to this task that the twentieth century is summoned.

The fact that the world is thus becoming a single unit gives fresh perplexity, but also fresh exhilaration to those who have to decide the issue of their vocation in life. For us that issue can be decided by only one test : not the maximum of gain for ourselves but the maximum of service to humanity. We ask, not how can I get most, but how can I, being what I am, do most ? We choose, not the profession in which we can make most money, but that in which we can do truest service. Money is incidental to living, not its aim.

But when we have reached a clear conviction as to the calling in which we can serve best, then remains the question in what land and to what race that service is to be rendered. ' *Where ?* ' becomes almost the most crucial interrogation in all discussion of vocation. Most sharply of all, that question searches our singlemindedness and

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integrity of motive. It uncovers and reveals our whole attitude to life, and to the issues that will determine human history.

We have to shed our insularity. There is no backwater down which we can retreat and live our national life in snug security and isolation, independent of and unaffected by the rest. Even our dining-table is daily loaded with the products of five continents. Do we owe any debt of human brotherhood to those, often of dusky skin, who have toiled to produce us the things by which we live? Your margarine (and your soap) came from Africa, your tea and coffee from India, your bread from America or Russia, your meat (and the wool that you wear) from Canada or Australia, your sugar from the islands of the sea; and so on, with the fruit you eat and the cotton for your clothes. The German submarines taught us this.

Germany taught us also that a single nation can put the whole world at war, and that there is no escape. For peace and life we are dependent on the character of our neighbours. America, if she likes, can build the navy that will starve us in a fortnight. Japan can do again what Germany has done. The break-up of the Turkish Empire may mean that the storm-centre of civilization is shifted from the Balkans of Europe to a new 'Balkan' problem in nearer Asia. A feeble or anarchic China may bring the interests of Japan, America, Russia, and Britain into violent collision. We are living now at such close quarters with the ends of the earth that we cannot afford to tolerate a robber state or a slum state anywhere. A single violent or decrepit nation can plunge the whole world into war.

We realize to-day how small a part of 'Britain' is contained within the limits of the British Isles. Before long the majority of the British race will be living overseas in Canada, Australia, and South Africa. Trouble in

Egypt or India or British Africa vitally affects us at home. Our world responsibilities have received enormous additions since the Armistice. The world map bears a solemn aspect for British eyes when the peace settlements are finished. From Cape Town to Cairo, the entire length of one continent and two-thirds of the way across the next to the other side of Burma, there will stretch an almost unbroken belt of British 'red'.

It matters, therefore, enormously what type of man we send to organize and develop the industries of our African Colonies, and to represent our commerce in the Mohammedan lands of the near East. What is going to be the governing purpose of our development of our African dominions ; the exploitation or the ennoblement of the African race committed to our charge ? Why this eagerness to make the African work, and, if need be for that end, to take his land from him—*his* land mark you ? That we may have model villages of industrious Africans with happy homes and village schools and playing fields, or that we may extract from him the last ounce of labour for the filling of our pockets ? The missionaries of the gaunt creed of Islam in North Africa have been her travelling merchants. Are we going to send as emissaries of our commerce, carrying the sewing-machine and the cinema to Bagdad, or Aleppo, or Erzerum, men who by honest service in the spirit of brotherhood and genuine goodwill will manifest among the embittered yet wistful peoples of Islam the likeness of Him whose name they bear ? Much turns upon the answer.

These are matters of more than academic interest to us. The exploitation of the African peoples by the greed of Western materialism, in a continent where the blacks outnumber the whites by ten to one, may drive maddened peoples to a racial rising which will flare up into the conflagration of a world-wide colour war. Or—to take

another example of the interlocking of all our interests—the wide insinuation of Bolshevistic propaganda may precipitate in every country, more or less simultaneously, the Armageddon of class-warfare.

So far we have been thinking of political interdependence. The facts are no less clear in the economic sphere. China, with a sturdy and industrious population outnumbering the combined total of all the European and American peoples engaged on either side in the late war, can undersell most of our European industry. The Chinese artisan does almost as good a day's work as any European for a quarter or a fifth of the wages. China has coal-fields able to supply the entire world's consumption for centuries to come, produced at a pit-head price of less than half a sovereign a ton. It stands the same with iron and other mineral resources. How is this cheap stuff that undercuts our Western industries produced? By sweated prices and inhuman conditions of labour. The cheap Japanese products that flood our markets are produced in factories half of whose 'hands' are women often working under such appalling conditions that a multitude of the girl apprentices are never heard of at home again. You cannot clean up the slums of Lancashire unless you are simultaneously cleaning up the slums of Peking and Tokyo. Slums there mean unemployment here. The cheap stuff will work its way round somehow. Labour at least is under no delusion on this head. It understands that the world's industrial problem is a single whole.

The interlocking is closer still. 'Dry' America has meant the transference of American liquor business to China. Temperance propaganda on anything less than the world scale only means the substitution of Chinese for American drunkenness.

Dig yet more deeply. Western education is going East. Asia will not be denied. But the spread of modern

science is going to mean that Asia loses religion. No religion that is not true can survive the impact of modern knowledge. Can the hope of the new order be realized with an Asia that has lost religion, an Asia without God, without principles, without standards, an Asia governed by the materialism of greed and force ? Will a pagan Asia confronting a Christian Europe (if we could have it !) supply a possible foundation for the new world of fellowship and brotherhood we long for ?

At its crudest, what is the use of ' building Jerusalem in England's green and pleasant land ', if the avalanche from Asia is to sweep it off the face of existence ?

It was the man ¹ who had lived his life for the East End of London whose dying message was : ' the future progress of the world depends on how Christianity is given to China.' The prophet saw and understood. As surely as our domestic history for the last few years has been governed and ruled by something that had been happening for forty years in a foreign country, so surely is the future of our children ruled and governed by what happens in China in the next few decades.

All the problems that confront us are world problems. None of them can be tackled piecemeal, or in isolation from the similar problems in other lands. The world is of one piece to day. We rise or fall together. The gain or the loss of one is the gain or the loss of all.

II

Quite clearly, then, we are called to world-citizenship. That is the only sane patriotism. Just as there is no collision between family affection and love of country, so there is no conflict between patriotism and world citizenship. Rightly seen, each means the other.

For the man who seeks to lay out his life in service

¹ Canon Barnett of Toynbee Hall.

to-day, the world is a single whole. Truest patriotism may lead us to spend our lives farthest away from home. Our eyes must be on the place of greatest need. That is the world's danger-spot. Often it will mean the post of greatest loneliness. Press there, where the workers are fewest. Only by one test may we choose the place of our life-work : Where is the greatest need ? Where can my life count most ?

You who are training to be a doctor, are you going to compete for a practice in England ? You who mean to be a lawyer, are you going to fight for briefs at home ? You who are preparing to be a teacher, are you going to apply for posts at home ? There is another doctor eager to have that practice; another lawyer will thank you for all those briefs ; another teacher, almost as good as you, is applying for that post.

You can go almost anywhere in Asia or in Africa, and be the only doctor with a European qualification to a hundred thousand or a quarter of a million people. If you want to base your life on service, the world is open. If you are going to force your way in at home, where you are not really needed, when some one else almost as good as yourself is ready to fill your place, you will find yourself in competition. If you want to be able to say, at the end of each tired happy day, ' Thank God, to-day I have been doing a job which would not have been done were I not here. I am here because I am needed. I am keeping out no one else/—you may have that joyous consciousness almost anywhere in the East. There is no competition over there. Here there are many persons for one post; there there are many posts and too few people. The adoption of the world-front would give us equilibrium.

Teachers, where else is there so inspiring an opportunity as in India ? Our people is committed to ' the greatest enterprise, the noblest adventure ever attempted by any

race in human history',¹ the training and preparation for freedom and self-government of one-fifth of the world's population entrusted to our charge, three hundred millions of whom cannot even read a newspaper. The entire life of one of the world's greatest and most ancient peoples—political, civic, rural, commercial, industrial, moral, artistic—lies ready to be moulded by your hands. The success of the sweeping reforms we are initiating turns upon one thing; the raising up of a 'strong, self-reliant, honest, and incorruptible Indian leadership'. *Mutatis mutandis*, the same holds good of China and the whole Far Eastern world. Or pass in thought to the needs of Canada, where new schools are being opened at rapid rate, and where, but for a much more rapid inflow of qualified teachers the making of the new manhood and womanhood of our dominions will fall into quite untrained hands.

Doctors, do you realize that while in England there is one qualified practitioner to every 1,400 of the population, in India there is only one to every 145,000 of the people? Nurses, do you know that the infant mortality of Persia exceeds 60 per cent.; and that of the young mothers of our Canadian prairies, one out of three dies or is permanently injured through lack of expert attention in child-bed?

Merchants and men of industry, is the amassing of a fortune going to be your aim, or will you give yourself to see that, so far as one man can do it, the impact of our commerce and of our civilization upon the child nations of Africa and the ancient peoples of the East, shall be a Christian impact? Japan's attitude towards Christianity will largely turn upon the cleanness and integrity of British and American business.

Administrators, lawyers, engineers, none more need your help than the nations of the near and farther East,

¹ Colonel Younghusband to *The Times*, July 1918.

surging through reform and national reconstruction. Over there the pursuit of private profit may be commuted for a life of service. The spirit of unselfishness can transfigure any business and professional life which is rendered as an act of service to another and a needier people.

Women of England, 150 millions of your Indian sisters' stand in need of almost everything you have and value. Reading, writing, music, painting, embroidery, knowledge of the laws of health and of the ways of womanly dignity and freedom can be made an offering to those who have none of these things. Girls of England, blessed with so rich a heritage, where is your service needed most ?

III

We are ready for a further step. It can hardly be but that the course of our reflections on the sphere of service will react in the minds of many of the character of the service to be rendered. The conviction must have grown on us, as we have watched world-happenings through recent years, that there is only one thing worth living for to-day, and that is, the world-kingdom of God. Only that way can civilization be saved and the new order realized. The world's hopes pivot on Jesus Christ. He is the only solution to any of our problems. National life everywhere, and its expression in industrial and social order must be moulded by Christian principle and the Christian spirit, or civilization must collapse through the clashes of its own complexity. The one thing the world needs to-day is the multiplication everywhere of Christian personalities which shall communicate to others life and truth.

Now in this respect the countries of the world stand at very different stages. In some the Christian heritage is embedded in the national traditions. The Church is the heart of the national life. What is needed is the applica-

tion of generally accepted Christian principles and the working out of the Christian spirit in all the activities and relationships of life. In other countries the supreme need is to have Christianity made nationally available. It would then appear that in order to get the kind of world we want, the first task is the effective planting of the Church in every land, that each people may have within itself the spring of an indigenous Christian life which shall pervade and transform and mould the entire national being. What is needed is the creation everywhere of distributing centres of Christian life and principle.

These considerations may well lead the Christian doctor, lawyer, or engineer, who has admitted the greater claim upon himself of service overseas, to ask himself the further question whether he can serve most fruitfully by simply practising as an individual Christian man of business in some foreign land, or by joining, for example, the staff of some mission college, and thus helping to send out into that country a steady stream of indigenous Christian doctors and lawyers and engineers. It is the difference between a life whose influence works by simple addition, and one which works by arithmetical progression.

To those who feel called to devote their lives to the ministry of the Church these questions come with ever greater force. They know that the new order all men long for can come only through changed lives ; and that the Church alone has the secret of changed lives. They know further that it is the very function of the Church to be everywhere the pattern and exemplar of the perfect social organism permeating and transforming the whole of national life into its own likeness and fellowship. And more—they know that the Church is the one true ' international '. uniting in a single world-fellowship peoples and tribes of every race and colour.

The point is worth developing. To many it is clear that

it is the Church alone which can make effective the ideals of the League of Nations, and realize those visions of a better age by which men live and for which so many myriads have been content in these last years to die. A Christianity, therefore, that is mainly European is simply irrelevant to the world's needs to-day. Moreover, such a Christianity will inevitably be so onesided in character^c and expression as to become untrue. Not separately or by sectional culture, but all together can we advance to the knowledge and perfect expression of the Truth. Each needs all and all need each in the great Church of God. Just as it was a cavalry ride in Palestine that turned the issue on the Western front, so a signal Christian triumph in the farther East may revivify and reinspire the whole Church of the West.

The Christian commission is a world commission. There were no home commissions in the King's Army ; there are none in the army of Christ Jesus. The field is the world. For the soldiers of our army in the war there was but a single front, the world front. The location of each man's service was decided by a single question : where was he most needed just then ? To that one spot he went. God's commission is even wider than the King's. No selfish motives may limit our obedience or our response to the call of the greatest need. It is this complete abandon which will add the needed salt of sacrifice to our service. It is the element of adventure that saves our lives by introducing the strain of the heroic.

The test by which we decide the sphere of our service thus assumes a slightly expanded form. ' Where is the one place in all the world where my life can count most for bringing in the world-kingdom of God, on which all else depends ? ' And to none does this challenge come with such binding force as to the officers of Christ's army, the ministers of His Church. The answer calls for remorse-

less honesty. The writer recollects a mother who **had** urged that she loved her son too much to let him be a missionary far from home, yet expected to be congratulated when, a few months later, another son passed into the Indian Civil Service !

How are we to know where God would have us serve ? Mystical or supernatural indications of the divine will come to few. Failing some such providential guidance, we can but face the facts and place ourselves in readiness to go where the need seems greatest. If special call be needed, it is needed to justify a man in staying to meet what seems on the face of it the smaller want at home. Take but a single contrast. At home five thousand of our clergy are ministering to less than five hundred people each. Abroad, for lack of helpers our missionaries in mass movement areas have to repel from Christian instruction and baptism multitudes anxious to be admitted to the flock of Christ. Ought these things to be ? Are we going to allow them to be so any longer ?

The world to-day is a single front. Distinctions between home and foreign are to the thinking man irrelevant. Not England, but the post of greatest need has the first claim on our service. Failing authoritative direction or some providential indication of God's will for us, we can but do our best to face the fact accordingly. In so far as the initiative lies with us, we cannot shirk responsibility. Until the overwhelming balance of unequal distribution is redressed, each man of us will have to show cause why he should not go abroad. There lies the obvious call of the greater need.

But things will not be long left uncertain. First, friends will be consulted and their counsel given its full weight. All available facts will be ascertained and studied. We will spare ourselves no pains or thorough thought. But in the last resort it is on our knees that light will

come and the decision be made, humbly and trust s Prayer will have the chief place, for prayer alone can se the atmosphere for clear thinking and right judging, at the soul that singly seeks to do the Will of God surely have enough of light to know that Will. If in; real sense God wills anything at all, that is to say, if is a real plan of God that depends on man's co-open God muse have taken means to ensure that His win servants shall know enough to be able to do what wants of them. Else life becomes a crazy irrational The thing that clouds our perception is unwillingness do it. On the other hand we seldom know, or neeva know, more than the thing which God would have to-day. Light is given to take the next step, whent time to take that step has come, light enough to mi obedience possible, not to satisfy curiosity or to given knowledge of the future in advance. If without reservation we singly seek to do the Will of God, we ; with serenest confidence be sure of light enough to the next step rightly ; that is all. Each step will made in faith ; often it will be a very hesitating ste but looking back we shall see that all steps so taken ha been along the straight path of God's Will for us.

