

any teaching or action of his, indicating that his companionship, his promise, his salvation, are for that class.

Nor is it practical to suppose that the highest teaching is intended to inculcate conduct which men must imitate in their private capacity, but not as members of a social or civic system. Nothing could be more unpractical. In everyday life a man is as he does. If in every relation that binds him to the political and social order he is to act at variance with the code of Christ he will never be Christ-like. Let us ask how a man can divide his private from his public life. We are told that the commercial man or wage-earner may give lavishly in private, but in the counting-house, the workshop, and the field he must not be lavish, or he will be endangering his own solvency or underselling his neighbours. The ordinary tradesman and working-man must, then, give up attempting to realise the Christian temper, because they have really so little scope for its exercise ; Sundays and evenings would be outdone by the sordid six days of the week, when everything must be weighed in a nice balance of selfish thrift ; character would be the outcome of the working hours. Again, we are told that a statesman may obey the law of love in private life, but not in national or international relations. But if he be a good statesman all his best thought is given to the state, and in the process his character develops ; as he thinks and acts, so he becomes. So it is also with the ecclesiastical ruler whose churchcraft is governed by the rules