

reform, creating new desires, arousing strong ambitions, and awaking self-respect.

When God's messengers of hunger, cold, and misery bring the fallen to a sense of their being in hell, then must God's angels of sympathy, love, and hope be at the side of the wretched to lift them into heaven.

The patience, the suffering, the true-ness of these workers can be maintained only by Divine help.

The forward movement in church work is *radical, liberal, and progressive*.

It is impatient of cloistered life. It is fretted that life should be wasted in hair-splitting metaphysics. It bursts away from those who complacently repose in mediæval philosophy as the final and complete statement of truth.

It has before it the horrible vision of the perishing whom it is commissioned to rescue. It values biology, but the life rather than its science occupies its thought.

Though liberal, it is most conservative. It is liberal because conservative in the highest sense. It is a return to the original sources of the methods of work. It is the renaissance of apostolic Christianity. It is the beginning of the perfection of Christ's kingdom on earth by applying Christianity to new and old social conditions and to every existing human need.

It moves away from individualism toward the true Christian socialism. It substitutes co-operation of churches with economy of means for competition with its sinful waste, and unchristian rivalry and bid for popularity as a condition of a successful church. It recoils from ecclesiasticism, selfish Church administration, and humiliation of the clergy in candidating. It insists upon the same law for the Church as for the Christian, "who would save his life must lose it."

The central idea of the forward movement is that the *Church is the kingdom of Christ rather than an institution*. In it God's law and Christ's wish are su-

preme, above arbitrary enactment or superstitious reverence for institutions and their decrees, assemblies and their deliverances, conventions and their resolutions.

Prompt obedience to authority is obligatory upon every member. Each is under a royal commission to do His will as truly as the angels in heaven. As the sentiment of Christmas unifies the world on an occasion, love to Christ and to every citizen of the kingdom should bind the Church in living unity.

It has been submitted in this paper that this movement is an application of Christianity to objects neglected by the Church, or merely touched desultorily. The question arises, Why should not the Church as the body of Christ assume this work? The answer that the Church is doing it through her members is only constructively true. Her members are doing it, but without her distinct interest in them. I asked the question of many representative workers in the forward movement in London whose opinions are of value. Dr. Lunn of the Polytechnic said: "The Church ought to do this work; it belongs to her; it is a shame and disgrace that she won't do her duty." Percy Alden of the Mansfield House, said: "If she doesn't take up this work she'll be left. I believe that even now it is too late; the masses are estranged and hate the Church." The genial and scholarly head of the Oxford House answered with an apologetic smile: "Oh, the Church wants her children to launch out and do the experimenting; then, if they are successful, she gives us her blessing; and that's all we ask." It seemed to others that in a nation which has a million out of work and forty thousand children who daily go to school without breakfast, the Church should not leave the work to desultory methods and inadequate means.

With us the claim is made that the Church already is doing this work through her many agencies, that the questions at bottom are political, industrial, and economic, with which the