

out forgetting the fact of human perversity; and his first word to man was "Repent." Throughout the New Testament, this process is consistently described in terms of revolution or reversal. The great characteristic words are Conversion, Regeneration, Resurrection (Ephesians ii. 1), Redemption, and Reconciliation. It is a transformation and a new beginning, life for death, liberty for bondage, fellowship for enmity. It is true that the New Testament speaks of it predominantly as being a revolution in respect of the attitude to God; but it no less requires that this change shall effect a co-ordinate revolution in the attitude to man. When Jesus said Repent, He meant *Turn around*; it was a single act with a two-fold reaction. It set man right both with God and man—not so much setting him right with the one by setting him right with the other, as setting him right with both at the one stroke by giving him a change of heart. This need and fact of conversion must be restored to the central place in the immediate and practical aim of the Church if it is to make a real and substantial contribution to the remaking of the world. It is not necessary at this time of day to apologize for a belief in conversion; nor does it invalidate its genuineness as a process that the juvenile science of psychology supposes that it can explain it. The fact remains that, whether by an "eruption from the subconscious" or by "making connection with the higher powers," men are converted; and the condition of conversion is repentance. Only, if repentance and conversion are again to have a real meaning to the world, they must be charged with