

appeal. But these "laws" are simply statements of the ways in which men habitually act; and if men's habits were changed, then we should soon have to formulate a new set of "laws." It is to this business of changing men's habits that the Church should give itself. It looks upon a world which, left to itself, has again and again plunged into far-flung tragedy. It sees man's social destiny in time frustrated by the strength of his self-regarding instincts. Over against this welter it proclaims a Kingdom of God, the seat of which is in the human spirit. It opposes the will to serve to the will to succeed, the will to love to the will to power. It has power to effect in men that moral revolution which dethrones what St. Paul called "the law in his members," and vests the sovereignty in "the law of the mind." It endows men with a spiritual point of view and a spiritual scale of values. The New Testament antithesis of "flesh" and "spirit" summarises the eternal opposition of the self-regarding and the self-renouncing instincts, the temper and ethic of the superman and those of the Son of Man. It is the mission of the Church to carry men over this gulf and to open to them the Kingdom of God. Its contribution to the commonwealth is not a point of view or a creed or a doctrine, but a character which will bear its own appointed fruit of service and social good within the commonwealth and affect its policies conformably with the righteousness of the Kingdom of God.