

What wonder that some, against John the Baptist's desire, made themselves his sect rather than his disciples: just as, later, Paul and Apollos and Peter were to be distressed by partisans who regarded them not as teachers, but as the figure-heads of their factions.

And others solved the difficulty yet more expeditiously by rejecting both teachers, rejecting at once that burthensome baptism which involved repentance, and the discipleship which claimed the Cross. No far-fetched excuses were needed; a very moderate measure of ingenuity sufficed. The one teacher could be rejected because he separated himself from mankind; the other because he shared its joys and sorrows. "*For John the Baptist came neither eating bread nor drinking wine, and ye say, he hath a devil. The son of man is come eating and drinking, and ye say, Behold, a gluttonous man and a wine-bibber, the friend of publicans and sinners. But wisdom is justified of all her children.*"

She is justified *from* them, from their own personal insufficiency and weakness which sink into oblivion, while that which is her gift remains eternal. For the children of wisdom are many, and are but sharers in her heritage. Sometimes they misuse the gift; sometimes they do not even comprehend its value till late, nor their own responsibilities. Nevertheless, sooner or later the jewel shines out, in spite of the rude setting. And wisdom is justified *in* and *by* her children, for, though they meet with disdain at first, then opposition, then, perhaps, a seductive and deceptive rush of favour,