

surely is a question for women. Surely every woman when she seriously thinks about it, will wonder how men by themselves can have the audacity to think that they can say what homes ought to be without consulting women.

—By E. P.



WOMEN AS THEOLOGIANS

An article in the "Methodist Recorder" raises the interesting question of the benefit or disadvantage which would be likely to follow if women were to take up the study of theology. It is suggested that the most probable result would be that the woman theologian would be theologically non-progressive. "Mary at the feet of the great Master represents the normal attitude of the female mind. . . . The utterance that has been so far little more than an echo is not likely to rise into a creative command." The writer admits, however, that the invasion of the theological domain by well-equipped women might well be an advantage; "for who is not aware how doctrines have suffered from a too exclusive attention to their abstract requirements?" Women, he says, may possibly emphasize the wholesome truth that theology was made for man and not man for theology. And he is also prepared to agree that when women do take to moving forward they have no patience with short steps and slow paces.



ARE WOMEN ORIGINAL?

We are not so convinced as the writer appears to be that women are normally receptive and imitative and are unlikely to originate new departures in theological thinking. The Epistle to the Hebrews does not strike us as particularly derivative and imitative document, and we believe it is generally held that it was written by a woman. And we are quite certain that traditionally theology needs very much to be humanized and vitalized by contact with life. Some of the barbarous

and unethical theories of the Atonement which have disfigured masculine thinking would not impose upon women. We seem to remember also that the good bishop who said that hell was paved with the bones of unbaptized infants was mobbed by infuriated women in his own cathedral. The argument that women's valuation of truth is liable to be determined by feeling and the anticipation of consequences instead of a passionless and impersonal regard for truth reads rather oddly in the light of the bitter and angry controversies which have rent the Church at different times in its history. We only wish women would take up the study of theology; a new naming of spiritual values would then emerge.



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