

our side and not on theirs; and though, on account of the many-sidedness of truth, and the imperfection of human language, there is much to be forgiven on both sides, yet, on the whole, it is they, not we, whose extravagances need to be tolerated, and whose errors need to be condoned.

(4.) The general relations of Theology to Literature have gained immensely. In ecclesiastical history, Milman and Lecky, with many lesser works on special periods, have admirably filled the waste places. Tennyson's poems and Max Müller's researches are a storehouse of wise theology. With all the objections that may be made to Matthew Arnold, he has—in his father's spirit, though in a different direction—left an enduring mark in the light he has thrown not only on the controversy with Puritans, but on the importance of the Bible, and in the call to every theological formula to cast off its provincial and scholastic form and take the literary and universal form, which is the test of ultimate permanence.

One word in conclusion. Whatever the relapses to which I referred at the beginning of these remarks, whatever the failures in store for us in the future, I am persuaded that what is called Liberal Theology is the backbone of the Church of England, and will be