

or at best, the Grotian theory, depreciation of divine justice by plausibly emphasizing divine love, lax views of Church order, and of the institution of the ministry, and as the ultimate, the climax of latitudinarianism. a lax view of the destiny of the wicked showing itself in the unscriptural doctrines of restorationism, conditional immortality, or in its mildest form, post mortem probation. Lax views of sin and its penalties follow all the rest as well as anticipate all the rest. Where such views prevail, the whole doctrinal system is imperilled.

II. TENDENCIES.

We have thus briefly traced the manifestation of restlessness under doctrinal restraint through the entire history of Western Christianity. Collating and digesting all these facts, let us ask in the second place, what are the present tendencies of theological liberalism?

The first conspicuous feature of modern liberalism, I notice, is its growing tendency to ignore authority. I am far from believing that all the scholarly critics whose views we reject are inspired by a destructive or rebellious spirit towards the Bible. Welhausen, Graff, Kuenen, Robertson Smith, Driver, Workman—many of these men are honestly trying to be unbiased, but I believe that unconsciously they are influenced by the demand for unrestricted liberty.

The age is one of revolt against authority. Despotism is being humbled, its edicts are despised, and its power, at least in Anglo-Saxon lands, is broken. But in all emancipation there is peril, and we need to beware lest, after throwing off the yoke of mediæval oppression, we should rashly despise all authority. Here is the greatest damage of the hour imperilling all human relations and our personal relations to the divine. It imperils the relation between parent and child, master and servant, ruler and ruled. These relations, believe me, are falling into contempt, and some of these very words are becoming obsolete. The terms servant and ruled have in many quarters become offensive. Their departure from colloquial speech marks a crisis in our social and moral history; many people do not like to be regarded as servants or ruled. The language of the rebellious