

It seems, however, that there is another species of literature which calls itself Christian, but, which, like the pirates of old, hangs out the Christian flag as a cover and a blind to other selfish intentions. This species of literature is often very respectful towards Christianity in general terms; it speaks in a kind approving way of Christ, but in its novels, tales and stories, which fill about two-thirds of its total space, we find hostility to the great essential features of Christianity.

In the sensational romances which occupy such large space in these periodicals, and help to sell them, we find disguised under a graceful and artistic style, a secret hostility to the *Inspiration of Scripture*. The tendency is not so much to contradict or gainsay the written Word, but to make it amenable to the authority of reason. The tendency is "to take away," as one has observed, "its value as supplying an objective standard both of truth and duty—making the Bible not *the* word of God, but only *a* word of God which is to be interpreted and acted upon only in the measure that it receives the seal of the individual consciousness which has brought itself into harmony with the absolute will of God."

We find also in these stories a *theory of sin* that must, if it prevails, strike at the root of social order as well as at the root of the doctrines of the gospel of Jesus Christ. Their favourite idea of God is that of a father who rules his family with a slack, sickly sentimental hand, allowing his children, like an Epicurean deity destitute of moral anger, to do with Him and His rules as they see fit, suggesting to readers of the Bible, where we find God a king as well as a father, the indignant complaint of Jehovah against such treatment. "A son honoureth his father and a servant his master, if then I be a father where is mine honour; and if I be a master where is my fear, saith the Lord of hosts unto you, O priests that despise my name, and ye say wherein have we despised thy name?"

We find further in these sensationalist tales a *theory of self-merit* that is opposed to the Gospel way of obtaining the favour of God. A happy life here and hereafter is expected by these