

and though there are many who insist on retaining the old repulsive scholastic forms, the main stumbling-blocks involved in them have lost their general interest. The quarrels about Predestination and Justification, which a hundred years ago filled the whole mind of the Scottish and English Nonconformists, have, even with them, almost disappeared. The question of miracles has at least reached this point—that no one would now make them the chief or sole basis of the evidence for religious truth. In this intermediate position the contending parties may surely rest for a time.

In all these and many like respects, Liberal Theology, instead of standing on the merely apologetic ground of defending itself against the attacks of its assailants, ought itself to claim an orthodoxy (if we like so to call it), a Biblical, Evangelical, Catholic character, which its opponents have never reached. On many of the essential doctrines of Christianity, the universality of the Divine Love, the justification of the good heathens, the supreme importance of morality, the possibility of human perfection, the divinity of conscience, the identification of the Church with the laity, of things secular and things sacred, the Bible and the best voices of Christendom are on