

feature of our age, and herein we find a correspondence between its general attitude towards authority, and that to which science and historical criticism compel us in the sphere of theology. Freedom of research in the realm of knowledge, and freedom in the realm of politics, must be accompanied by freedom in the realm of theology. It is, I believe, due to the general supposition that theology is not free that it has fallen into such general contempt in these times.

(2) The word Democracy, more than any other single word sums up the age in which we live. Democracy in its larger philosophical sense means more than "Government of the people, by the people, for the people." It is more comprehensively phrased in equally terse and even more famous words :

"The rank is but the guinea stamp—
The man's the gowd for a' that."

To which I may be permitted to add the following lines from Stopford Brooke's lectures on "Naturalism in English Poetry," slightly adapted to my purpose. "There is only one man, if we may so style it, in all humanity; all divisions therefore, classes, outside differences, such as are made by birth, by rank, by wealth, by power, or by separate nationalities, are to be wholly put aside as non-existent. There is a universal mankind, every member of which ought to be free, with equal opportunities, and bound to each other as brothers are bound.¹⁴

How does the simple theology which I have ventured to suggest shall underlie and inspire our Forward Movement accord with this conception of democracy. Surely it not only fits it as glove to the hand, but it supplies it with that religious spirit, without which it cannot be true to itself. The doctrine of the Fatherhood of God and the Brotherhood of Man are the rock foundations upon which democracy must rest. In spite of the fact that we all flung up our caps for

(14) Pp. 72, 73.