

We have seen that the idea of morality and moral obligation do not come from experience, and consequently a logical application of Matthew Arnold's principles will sweep away the morality, just as surely as the doctrines of the Bible. Indeed, accepting, as he does, the fundamental principle of Hume's philosophy, it is not easy to perceive how he can stop short of universal scepticism.

This book, like many more written in the same spirit, will disappoint its author. He evidently has a comfortable sense of the strength and vigour of the blows which he strikes at historical Christianity and doctrinal theology, but they will survive his assaults. He seems to imagine that his clever *brochure* will make sad havoc upon established beliefs and Bible doctrine.

He appears to be one of those birds who, when he rubs his beak against the vast temple of historical Christianity, thinks that he is overturning its foundations; but long after the bird shall have become carrion, the temple will stand where it has stood in the ages past.

We turn from this volume with two convictions greatly strengthened:

1. That doctrinal Christianity and the Bible are inseparable. The rejection of the former involves the practical rejection of the latter. When theology perishes, the Scriptures will not long survive. If Matthew Arnold has left us no Bible worthy of the name, it is because no method less radical could eliminate the obnoxious dogmas.

2. That the foundations on which Systematic Theology rests, remain secure.

Nothing has been adduced which need trouble the faith of any one who does not mistake unproved assertions for established truth. We can still rest assured that there is a personal God, the Creator and Moral Governor of the Universe. We can hold without misgiving that in the Bible we have the trustworthy record of a supernatural revelation which God has made for our guidance.

And while these two facts remain incontestable, an open field and a rich reward invite us to the study of Systematic Theology.