

a religion of which the creed shall be science; of which the Faith, Hope, Charity, shall be real, not transcendental, earthly, not heavenly—a religion, in a word, which is entirely human, in its evidences, in its purposes, in its sanctions and appeals.” Such religion professes to be science, the science of this world, of humanity, and it is opposed to theology which is represented as dealing with non-human realities and resting on non-human hypotheses.

As a third important point Dean Church lays stress upon the fact that we live in a surrounding of definite moral ideas which have historically grown up parallel with, and supported by, Christian Faith, and that it is impossible to remove these from their historical setting, and judge them independently and in the abstract. And lastly, we have an indication at least of a pessimistic outlook into the future in Huxley's words:—

66.
Morality and
historical
religion.

“For my part I do not for one moment admit that morality is not strong enough to hold its own. But if it is demonstrated to me that I am wrong, and that without this or that theological dogma the human race will lapse into bipedal cattle, more brutal than the beasts by the measure of their greater cleverness, my next question is to ask for the proof of the truth of the dogma.”¹

But the whole discussion raises fundamental questions which at that time had, in this country, only begun to be treated in that critical spirit which abroad is classi-

¹ The passage with the ethical | mind of the writer is given in full reflection which it suggests to the | (*supra*, p. 232).