

its spirit, as summed up by Mr. Moxom, in this symposium \*—"increasing *frankness* in the utterance of religious conviction," "deepening *sincerity*," "deepening spirituality," and "a high degree of *hopefulness*,"—no fault can be found. It may, indeed, be questioned whether the "New Theology" really does surpass the old in these excellent virtues; but for any strengthened emphasis it may put upon them, or any increased power it may give them, its critics have no reason to find fault.

3. The starting-point of the new view is a changed conception of God's *immanence in nature and humanity*. The divine immanence has always been recognized by theology; but it is claimed that it was taught more profoundly by the Greek theologians than by Augustine and the Western teachers. This view is now taken up and pushed almost to an obliteration of the equal truth of His transcendence, and God is viewed as dwelling in universal humanity as an ever-illuminating and saving power. "The history of redemption is but the education of the human race under the tuition of an indwelling Deity." "The redemptive work of Christ is not so much a restoration of a broken relationship between God and man as the revelation of a relationship which has always existed." "God in Christ dwells in humanity as a continuous, living process, a divine, ever-present teacher speaking to men made in the divine image and constituted for the truth," so that "all authority for spiritual truth lies, in the last analysis, with the consciousness of man." This one-sided view of the divine immanence has evidently been transfused through Hegelian philosophy and evolutionist theories of nature. It has a strong flavor of pantheism. A change so fundamental and extreme affects every department of theology—for the most part, we believe, unfavorably.

4. One feature of the "New Theology," conceded to be gain, is its seeking to make theology *Christocentric*. It does this with emphasis. This is one of its leading features; and the fact discloses the source of the felt trouble, the chief wrong conception which malshaped the system from whose implications and limitations the "New Theology" is now trying to get away. The old Theocentric Calvinism, in which everything was made to revolve about the divine sovereignty, by its absolute predestination, is responsible for so contracting the design and scope of redemption as to introduce all the harsh and forbidding features that obscured God's love and perplexed human faith. His mercy was subordinated to the mere determinations of a sovereign will. His free, all-embracing goodness was abridged by a "præterition," not to say "reprobation," which limited its design as for only a part of the race. Everything took start from the "decrees," and was settled by them. Thus wrongly centered, the system gave but a contracted view of God's "eternal purpose" in the

\* HOM. REV. for March.