

recent Revision, I confidently believe that we shall one day have; but, without the education of the public mind to which I refer, I do not believe that a Revision, written with the pen of the Angel Gabriel, would take the place in the popular mind and heart now occupied by the Authorized Version.

III.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. III.

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THE title of this paper presupposes something that can be defined. But that which can be defined is already approaching completeness. Definition belongs to the critical process rather than to the formative. In the present case, therefore, the title will be misleading, unless it be understood at the outset that it is descriptive of a spirit and tendency, or even of "a sentiment,"* rather than of a comparatively finished product. For want of a better name, the "New Theology" designates a tendency of theological thought at the present time, a spirit that characterizes an increasing number of thinkers and writers on theological subjects, and a sentiment that widely prevails in the Christian Church of to-day. This paper is an attempt to give, not a detailed and exact, but a suggestive expression of this tendency and sentiment. It is a brief study of the theological *Zeit Geist*, and in no sense a deliberate defence of any theology, new or old; though, let it frankly be affirmed, the sympathies of the writer are profoundly with the new.

There is, properly speaking, no new theology "school." The brilliant group of thinkers at Andover, who find voice in *The Andover Review*, and the large number of men in New England and elsewhere, who sympathize with those thinkers in their attempt to formulate a "progressive orthodoxy," may, with some propriety, be called a "school;" but even they do not constitute an authoritative representation. There are many representatives of the spirit to which the name "New Theology" is attached. In America, the late Elisha Mulford, LL.D.—*magnum atque venerabile nomen*—the Rev. T. T. Munger, D.D., Professor A. V. G. Allen, Rev. Newman Smyth, D.D., President Bascom, and many others, might be named as leading exponents of current theological thought. But there is no one name that has created, or is now creating, an authoritative system which is analogous, for example, to Calvinism. The day of theological despotism has passed, or is passing. We begin to live in "the Republic of God."

It is assumed by a large number of people that the dogma of "probation after death" is the distinguishing tenet of all who sympathize

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