

Alexandria and Antioch, where the teaching endeavored to shape the Christian doctrines in harmony with philosophic gnosis.* It has now been beating against the barriers and seeking truer and larger views long enough, both to disclose the points of its most positive aversion and to foreshadow some of the features of the new system that is expected to come in place of the old. The object of this paper is, from the stand-point of the writer, to trace, if possible, the real trend of the movement, and to discriminate between the features of real gain and probable loss found in what it offers as both a "theological renaissance" and theological progress.

Because the movement has been gradual and not centered in any one great leader, it is difficult to find what may be held as authoritative statements of the new teaching. Apart from the germs discovered for it in some Greek Fathers, it may, however, be safely said to have its roots in the strongly subjective critical methods of Germany in general, giving direction and coloring to the writings of Dorner, animating and shaping the views and sentiments of J. F. Denison Maurice, F. W. Robertson, and J. Robertson Smith, of Great Britain, accepted and developed in our country by Dr. Newman Smyth, Dr. E. Mulford, Dr. Theo. Munger, Prof. A. V. G. Allen, Dr. Bascom, Prof. Geo. Ladd, and, especially, the able Professors who edit the *Andover Review*. The editorials of this Review, cautious, deliberate, and yet very positive and emphatic, as well as able, especially as since published in a volume, as "Progressive Orthodoxy," may be accepted as probably the best authorized statement.

1. The *principle* on which the "New Theology" claims its right to work is unquestionably valid—the principle of *theological development*. While the Holy Scriptures, as the only infallible rule of faith, are full from the completion of the canon, the Church's apprehension of their truth is progressive, under the help of the Holy Spirit, in the experiences of the Church age after age. The living Church, as well as the living Christian, is to grow in the knowledge of Christ. It is among the Church's highest obligations to adjust its creed to the fullest light that advancing time, experience, scholarship, and the Spirit's illumination afford from the word of God.

2. The *motives and spirit* which impel it must be conceded as not only reverent, but earnestly Christian. It is the spirit of all-embracing love or benevolence. Whatever perils may attend the dictation of the heart to the intellect or cold logic in the determination of truth, the benevolent sentiments are at once a true product of Christianity and a noble feature of the genuine life in Christ. What the "New Theology" is aiming at—the fullest, best adjusted, most thoroughly Christian theology and an optimistic view of the world—is an aim worthy of the highest commendation. And against the features of

* See Professor A. V. G. Allen's *Continuity of Christian Thought*