

ever beside some altar to some unknown God, ignorantly worshipping what we know not? It is at this point that Faith reaches out a helping hand to our fainting reason. We look in, and are conscious of personality; and we reflect that, if we have wills, the *numen*, too, must have a will. In a word, He must be a Person; and so we rise to the thought of the Greek hymn, that "we, too, are His offspring." This is the argument of the New Theology, which lays stress on the intuition of Godhead contained in the spiritual faculty of man. Now, it is a satisfaction to know that this so-called New Theology is substantially the old ante-Augustinian theology of the undivided East and West. It is even that which Augustin himself taught in his earlier writings, after his conversion, and before he had soured his temper by over-much controversy, right and left, with Devotists and Pelagians. Into these we need not enter. Mr. Allen, in his "Continuity of Christian Thought," has set this point in a clear light, and shows how great a loss it was to the Christian Church; and in this sense the greatest of Church fathers fell into the same fault as Edmund Burke, and "narrowed his mind, and to party gave up what was meant for mankind."

Our waning space warns us to be brief, but we cannot conclude without pointing out that half the objections to the phrase "New Theology" would disappear, if we could only realize what a departure it was from the simplicity of the truth as it is in Jesus, when the Church developed, as it did soon after the third century, into a hierarchy, with a sacramental system, a peculiar doctrine of grace, and the whole apparatus of the whole supernatural overlaid, or what, by disparagement, was called nature.

A few phrases in the Pauline Epistles, such as "election," satisfaction, original or birth-sin, and eternal judgment, are made the bases of an elaborate theology, based on certain judicial conceptions, which were of Latin growth, and foreign altogether to the Hellenic, and much more to the Hebraic, conceptions of God. As soon as a wholesome skepticism of Augustinian theology, as a whole, has begun to do its work, earnest minds, who do not mean to part with their faith in Christ as "the Way, the Truth, and the Life," will look out for something to put in its stead, and then, looking back, they will see the Alexandrian theology; and, looking forward, they will see what is now known as the New Theology, and, making a synthesis of the two, they will find that it meets their spiritual needs.

This is all that we have aimed at doing. The writer of these remarks, in sitting down to sketch a constructive critique of Old and New Theology, was prompted to do so by the suggestive remark of the Rev. T. Munger, in the Introduction to his volume of sermons on the "Freedom of Faith."

Mr. Munger observes that he uses the phrase "New Theology"