

lute purpose of divine self-revelation and self-communication." "It is not in its origin contingent upon sin." "Evolution looks to an Incarnation as its adequate goal." It is easy to see that the "New Theology" is about prepared to join hands with Darwinism and obliterate the doctrine of the Fall, as underlying the fact that "the Word was made flesh," "made of a woman, made under the law." All this is for the sake of "the absoluteness of Christianity," *i. e.*, its independence of the special fact of man's fallen state. And when it goes on to say that, unless the Person of Christ be thus viewed as above the contingent fact of sin, men "cannot be won to that absolute devotion to Christ which is essential to Christian living and Christian work," it becomes evident how far the "Christian consciousness" has, in its necessities, changed from what it was in the Apostle, who felt the love of Christ in *dying* for all quite sufficient to "constrain" him, 2 Cor. v: 14, 15.

9. In the doctrine of the *atonement* the "New Theology" departs still more from the old, and with more damage. This is shaped into the general conception of the organic connection of Christ with humanity, independently of the Fall. The *guilt* of sin is minimized, and the notion of *satisfaction* to God's holiness in the atonement almost wholly disappears. "It is not believed that the consequences of sin can be borne by an innocent for a guilty person."* The atonement is made "a divine act and process of ethical and practical import"—a reconciliation. By virtue of Christ's organic relation to the race, He can act for it, represent man in confession of sin and in suffering its consequences. So "the entire race repent in Christ, and Christ becomes the Amen of humanity to the righteousness of God's law to the ill-desert of sin, the justice of God's judgments." "Christ's sacrifice avails with God, because it is adapted to bring men to repentance." In its last analysis the new theory is a modification of the combined "mystical" and "moral influence" theories. It makes little or nothing of the guilt of sin as requiring expiation, of Christ's dying for our sins, "the just for the unjust," and seems to empty the whole idea of atonement into that of the resultant reconciliation.

10. Corresponding to this is the changed view of *justification by faith*. Faith is made justifying, not in virtue of apprehending Christ as having suffered for sin and wrought a perfect righteousness for man, but in virtue of its ethical force as working a new obedience—"a faith," says Dr. Munger, "that, by its law, induces an actual righteousness, a simply rational process realized in human experience." The ground of the acceptance is not the merit of Christ, imputed to the believer, but the free love of God, which is satisfied and pleased with the sinner's return to obedience and righteousness. It becomes justification through conversion and virtue. It is not so much a

* *Progressive Theology*, p. 49.