

declining to define its conceptions of the *anima mundi*, whether this is a person or only a process. But on one point science insists on laying stress—that creationism, in the bald, external sense, is an out-of-date conception. *Ab ovo omnia*: all life from a germ, and all growth from within, by evolution, or any other phrase we choose to employ—these are the axioms on which science insists.

The dynamical conception of unfolding, under power inherent in itself, not the mechanical conception of a world fashioned from without by a designing hand,—this is what physiology lays stress on as its only revealing of the earth's story from the beginning. Now, what is this but the teaching of the old Book that God is spirit, and, as such, informs and fills all things with Himself.

The world thus exists as a thought of God, but it is a thought which, unlike the Hindu cosmogony, which is entirely subjective, cannot sink back into nothingness, as if, when God awakes, behold! it was a dream.

Matter and mind are thus not two, but one, since what we call matter is only the expression of some force in action which, in the last resort of all, is an outcome of mind. This unbelief is the spiritual philosophy of our day, and it is that which the best leaders of modern thought now recognize as the meeting-point where physics rises up into metaphysics, or *prima philosophia*.

But this is only what the New Theology sets out with as its best and devoutest conception of God. The Old Theology subsumed a basis of Theism, on which it set up a superstructure of supernatural religion. But the supernatural, on such foundations of Deism, has come crumbling about the ears of the old school of divines. It was shaken by the battering-ram of Kant's "Kritik of Reason," and modern science has made short work of its old arguments for miracles or occasional interruptions of the usual sequences of nature. With these difficulties to face, theology must reconstruct itself, or it is doomed to perish. It is vain to say, as some modern apologists do, that faith and reason can agree to a partition of the field of thought; and with a few sacred reserves of faith, all miracles, all past reason, may fairly claim its own in the modern world, and make a clean sweep of all assertions of the supernatural since the apostles fell asleep. This *caput mortuum* of historical Christianity, which lasted on to the age of Paley, is now given up by all; and we must choose new ground, or renounce all hope of reconciling reason and faith.

But we need not despair. The ground of a new readjustment of the long-standing conflict between reason and faith may be sought in the New Theology. We look around, and see that there must be some *numen*, some Power, outside and above us, which makes for righteousness. But what is this *numen*? and, above all, what is his *nomen*? Can we be conscious of Him at all? or must we stand for-