

point, Which of the two is the truest transcript of the Divine mind, as revealed to apostles and prophets? But it is some satisfaction to know that, tested even by the claims of antiquity, the immanent theology of the Alexandrian school is both older in itself, and also nearer to apostolic teaching, than the current theology of the West, which, dating from Tertullian and Cyprian, reached its fullest development in the writings of Augustin. The more explicitly we draw out the details of Alexandrian theology, the more fully it harmonizes with what is now known as the New Theology. Both set out from the same starting-point of a God immanent in the universe; and this immanence of Deity is the ground of our belief in the Incarnation, and the only rational solution of an otherwise insoluble mystery—the indwelling of Godhead in manhood in the Person of Christ.

It is here, too, that the true reconciling point is to be sought between science and faith.

The last word of modern science is that God is not a God far off, but very near. He is the *anima mundi*, the *natura naturans*, the formative principle, which all we call matter is the form, and mind the force by which that form takes shape. *Licht, Leben, Liebe*, which was Herder's triad, is the scale of three successive manifestations of God. As Light, God is the fountain of force in the inorganic world; as Life, God is the source of organism and growth; as Love, God is the spring of self-conscious beings, who can lose their life only to find it in another, which is the mystery of love. This is the ascending scale of science, which rises from nature to person, and there, when it reaches personality and will, returns back to God; since "to know God, this is eternal life." The best thought of our age is thus Monist, not Dualist. It sees in light, life, love, only successive manifestations of the one God, as he passes up from nature to person, from matter to mind, from blind force to self-conscious will, which reaches its manifestation in the seraph cry, "Holy, holy, holy!"

The New Theology, then, whose starting-point is the immanence of God in the universe, has these two points in its favor. In the first place, it is only new in the sense that as the old truth which was from the beginning, but which seems new because it is strange to those who have been trained up under another class of ruling ideas.

It is substantially the theology of the second and third centuries, though not of the fourteen centuries during which Augustin has reigned without a rival throughout the whole West. In the next place, this theology, which we describe as Alexandrian, corresponds with the best and deepest thoughts of the age we live in. We do not say (for this would be to promise too much) that it offers a final concordat between reason and faith. But we do maintain that the last word of science and the first word of faith correspond when both set out from a common conception of God. Science may be agnostic in