

conscience and will—is not fundamentally conformity to a requirement, but response to a spiritual attraction.

(4) The theological tendency under consideration is marked also by a high degree of *hopefulness*. It is optimistic. It believes that "where sin abounded grace did much more abound." The old theologies are, with scarcely an exception, pessimistic. Their doctrine of grace is overshadowed by a sharply-defined and positive doctrine of despair. Starting from the assumption that the world is the scene of a primitive moral defeat and disaster, they carry that assumption, with certain appalling dogmatic consequences, to the bitter end. Salvation is meeting an exigency, and not fully meeting that, instead of a progressive spiritual process that culminates in a perfect result—

"The one far-off divine event

To which the whole creation moves."

The history of theology witnesses to oft-repeated but relatively weak protests against this elaborate and, from the premises, woefully logical, pessimism. The protest is no longer sporadic. It grows multitudinous and powerful. A new significance has rushed into the old formula: "I believe in God, THE FATHER ALMIGHTY." The Incarnation, spiritually apprehended, and more profoundly understood, is turning the Church's confession of faith from a wail, or, at best, but a broken, doubtful song, into a full diapason of anticipative triumph.

The limits of this article forbid a detailed presentation and discussion of all the phases of theological thought which may be properly classed as belonging to the "New Theology." A more needful task than this is to set forth certain reasons why a New Theology is both necessary and inevitable. The formative process is now going on. It is resisted by many because they do not understand its deep-lying causes, and vaguely fear its consequences. New views of truth, particularly of truth relating to religion, are always resisted. Most students of theology are more familiar with the thought of past ages than with the thought of their own age. Want of sympathetic acquaintance with contemporaneous thought makes changes appear sudden which in reality are the result of a gradual process. The "New Theology" is the crescent, and by no means as yet fully defined, result of causes that have been working in the Christian mind for a long time. The tracing out of those causes is the work of the philosophical historian of religious ideas. Many people, laymen as well as ministers, need to look fairly in the face some reasons for theological reconstruction that lie on the surface of the time. The statement of these reasons will also disclose some of the principles which the "New Theology" will incorporate in its completed form.

I. There is on every side a growing demand for *adequacy* in theology; that is, for breadth of view and comprehensiveness of treatment. The theologies of the past are provincial in sympathy, if not in terminol-