

therefore endeavoured to set forth, as simply and clearly as I could, the conception of life which commends itself to my own mind after the most careful thought.

The conditions under which the lectures were delivered made it necessary that I should avoid as far as possible all merely technical terms, and at the same time should not assume intimate familiarity on the part of the audience with the history and problems of philosophy. Convinced as I was that the theology of the future must take the form of a philosophy of religion, it was therefore impossible, in writing the lectures, to avoid a certain amount of philosophical exposition; while, on the other hand, I should have defeated the object I had at heart, if I had burdened my pages with an excess of historical detail. I have therefore tried to combine freedom of movement with definiteness of thought.

The development of the religious consciousness in the past has been partly aided, and partly hindered, by its inevitable dependence upon external authority; and, though the whole principle of authority was virtually overthrown at the beginning of the modern world with the Reformation and the Renaissance, there is now, as there always has been, a tendency to revive it, whenever a new movement of the secular consciousness seems to threaten the enfeeblement or extinction of traditional religious beliefs. In this way we may explain such ineffectual attempts to defend an obsolete point of view as that of Cardinal Newman, and in our own day of Mr. Balfour in his *Foundations*