

Paulinism, as Calvinism is, in its turn, of Augustinianism. As the-ology is the scientific or formal expression of a spiritual truth, so it borrows the form in which its conceptions are cast from the ruling ideas of the age in which it grows. Hence it is that the Latin fathers are uniformly forensic; their theology being a transcript of Roman conceptions of jurisprudence.

The God of the West is a governmental God. He is, in His essence, transcendent over the universe, which He governs and upholds by general laws, which are not so much the expression of His Being as the manifestation of His will. To the East, on the other hand, God is immanent in the world; and life and all its forms are the successive manifestation of His Being. "In Him was life, and the life was the light of men." This is the true ground of the Incarnation—its "sufficient reason," as Leibnitz would call it—in the preparation of the Gospel, or the successive manifestations of the Logos up the ascending scale of creation from the monad to man.

To the West, on the other hand, the Incarnation was only a means to an end. It was the condition of redemption, and so it is argued out in "*Cur Deus Homo*" of Anselm. But in the East the Incarnation was the end itself, the climax, of many successive manifestations of the Logos in nature and in man.

It is these contrasts between East and West which explain what we mean by the distinction between "Old and New Theology." The phrase Old and New is misleading, as it overlooks the fact that, behind the old, there is a theology older still. What we describe as New Theology is nothing more than a reaction against a reaction. We might employ the argument of Horace, who asked, in his day, what was the exact age which gave antiquity to a poem, and so exalted it into a classic, "*excludat jurgia finis*." If tested in this way by the calendar, what we now call the Old Theology was a novelty in the fifth century. If we take the one as Alexandrian and the other as Augustinian, the so-called "New" Theology is at least two centuries more primitive. We have to thank Professor Allen, in his Bohlen Lectures on the "Continuity of Christian Thought," for bringing this point out into full distinctness. The soundest German thinkers tell us that in Philosophy "we must get back to Kant"; so we join with Professor Allen in saying we must get back to Clement and Origen as the true teachers of a theology which is at once more primitive, and also more abreast of the best thoughts of our age.

In this sense, "Professor Allen's work on the "Continuity of Christian Thought" is the most solid contribution to the settlement of a dispute between Old and New Theology, which to some seems trivial, since it turns apparently on a question of priority. If this were all, we should not care to circulate such question-begging epithets as new and old. We should confine ourselves to the single