

**THE ORTHODOX
THEOLOGY
OF TO-DAY**

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The Orthodox Theology of To-Day by Newman Smyth

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NEWMAN SMYTH

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OF TO-DAY**

THE
ORTHODOX THEOLOGY OF TO-DAY

BY
NEWMAN SMYTH
AUTHOR OF "THE RELIGIOUS FEELING" AND "OLD FAITHS IN NEW LIGHT"

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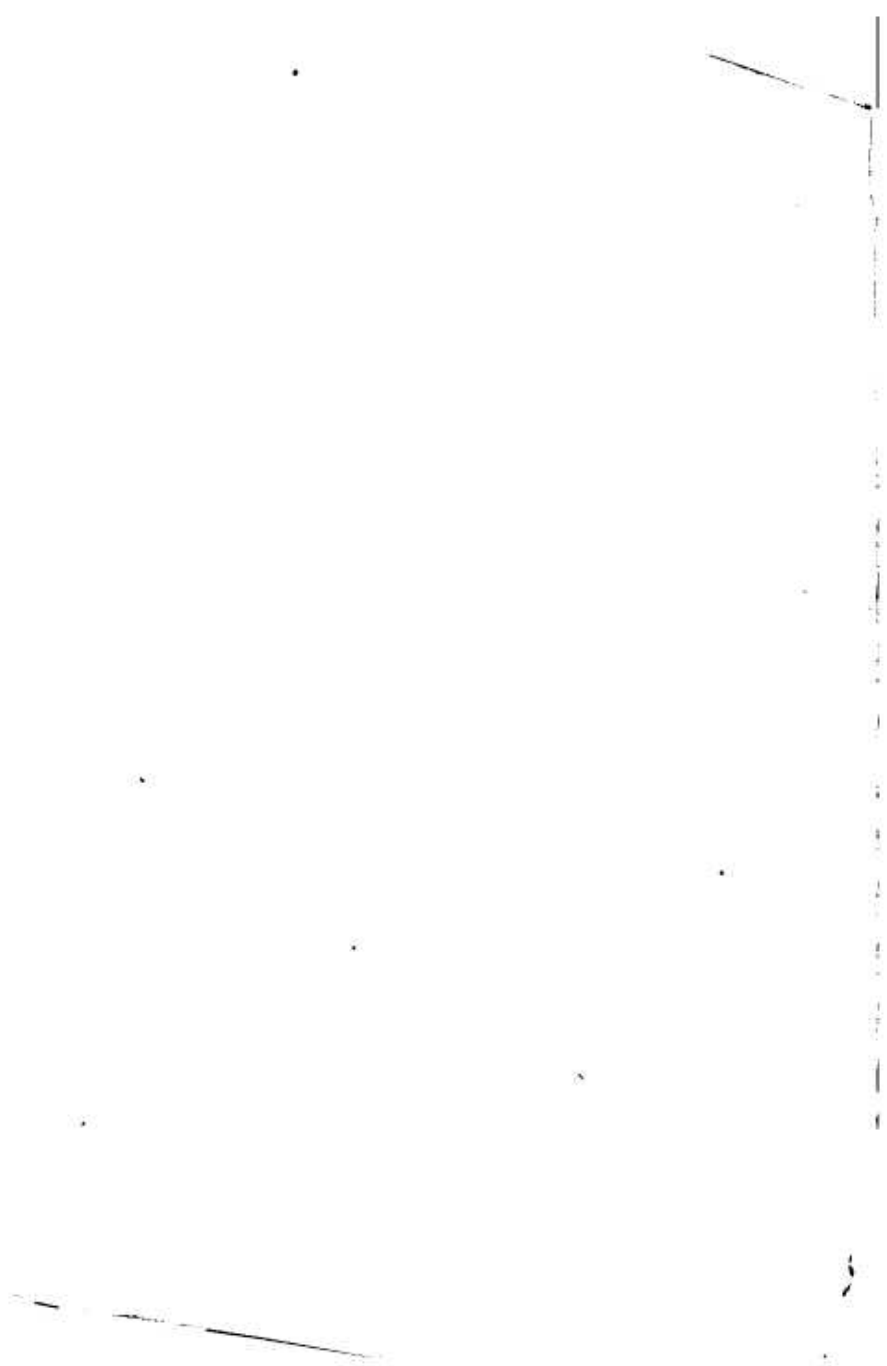
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PREFACE.

THESE discourses were originally prepared in answer to certain objections which had been urged against evangelical teaching in the columns of a local newspaper in my own home, and which are often raised, in various forms, as difficulties in the way of the popular acceptance of the doctrines of the churches. They are now printed substantially as they were first delivered, as, in consenting to their publication, I have felt that the attempt to meet an expressed want in any one locality might prove the most hopeful fidelity to a real need of the larger public to which these discussions of some vital questions of Christian thought are now addressed.

Though they were in form a reply to misconceptions and objections urged upon the attention of the pulpit in behalf of popular

scepticism, I trust that their spirit may not be found to be controversial. I have sought rather to avail myself of admitted difficulties and common perplexities concerning the doctrines of the churches, as a background upon which I would bring out the hopeful convictions and assured beliefs of those evangelical scholars with whom I find myself to be most in sympathy, and who, as it seems to me, are giving the simplest form, and the truest expression, to Christian theology at the present time. The positions and views of these Christian thinkers of to-day can hardly be measured or defined by any traditional lines of division, or by theological names derived from the past. The more recent phrases of ecclesiastical separation, "Old School" and "New School," represent to them issues of yesterday rather than of to-day; and the definitions and phraseology which some who still stand marking time in those old ways are careful to maintain, seem to them utterly inadequate determinations of the advanced line of Christian reasoning and belief which they are compelled to occupy, as they seek to face the great ques-

tions with which faith is now confronted. They do not stoop down and watch anxiously lest the "foundations" be shaken; but, knowing that God's words cannot pass away, they are eager to look up and face present responsibilities of Christian thought, and to catch what revelations of truth may be dawning upon the horizons of to-day.

While, thus, in common with an increasing number of Christian thinkers I must disclaim the terms, and decline myself to be classified by the nomenclature of the schools, I would still retain and use as descriptive of a reverent, but progressive, Christian theology the old word orthodoxy, especially since a distinction of no little present importance is coming to be made, and needs to be emphasized, between orthodoxy and orthodoxism. By orthodoxy I would mean the continuous historical development of the doctrine of Jesus and his apostles; and the orthodox habit or temper of mind I would consider to be simply fidelity to the teachings of the Spirit of Truth throughout Christian history, as the things of Christ have been witnessed to