

**THEOLOGY AND HUMAN PROBLEMS: A
COMPARATIVE STUDY OF ABSOLUTE
IDEALISM AND PRAGMATISM AS
INTERPRETERS OF
RELIGION; THE NATHANIEL WILLIAM TAYLOR
LECTURES FOR 1909-10 GIVEN BEFORE THE
DIVINITY SCHOOL OF YALE UNIVERSITY**

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Theology and human problems: a comparative study of absolute idealism and pragmatism as interpreters of religion; The Nathaniel William Taylor lectures for 1909-10 given before the Divinity School of Yale University by Eugene William Lyman

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EUGENE WILLIAM LYMAN

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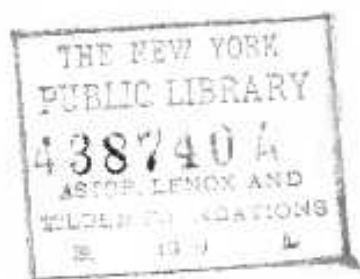
THEOLOGY AND HUMAN PROBLEMS

A COMPARATIVE STUDY OF ABSOLUTE
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AS INTERPRETERS OF RELIGION

THE
NATHANIEL WILLIAM TAYLOR LECTURES
For 1909-10
GIVEN BEFORE THE DIVINITY SCHOOL OF YALE UNIVERSITY

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To

MY FATHER

WHOSE LOVED MEMORY

AND

TO MY MOTHER

WHOSE GRACIOUS PRESENCE

HELP ME TO UNITE THE SEEN AND THE

UNSEEN WORLDS

1894

PREFACE

THIS volume consists of the lectures delivered at Yale University in December, 1909, on the Nathaniel William Taylor foundation. The lectures are published as prepared for that occasion, in the hope that an attempt at a popular statement of the great themes discussed may have a value of its own.

There are in general two methods open to the worker in the field of theology. They are the method of the cloister and the method of the clinic. These two methods may be distinguished by their predominant motives. The one seeks primarily to protect religion, the other strives mainly to develop religion. The former method aims first of all to gain support for existing religious truth from philosophy, tradition, or the church. The latter method aims to deepen the significance of religious truth and to enlarge its boundaries by liberat-

PREFACE

ing and stimulating the religious life. The two methods are, in more technical language, the *a priori* method and the method of experience. The one deserves to be called cloistral because it seeks to gain its fundamental truths from sources other than that of man's actual religious experience. The other deserves to be called clinical because in the last analysis it relies for its scientific truth upon the study of the religious life and needs of men.

The two methods are, for various reasons, not as clearly distinguished as they should be. On the one hand a thinker of the cloistral type may be concerned to make his *results*, after they have been gained, as far as possible serviceable to life, and so the fact may be obscured that serviceableness to life is not the *principle* on which he depends for the discovery of truth. On the other hand the thinker of the second type may be led to sink himself deeply into the religious life of the past—and in truth he must be one who knows how to enter into his closet and shut the door—and so men