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REVIEW SECTION.

I.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. VI.

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It is important that this discussion should begin with a precise definition of terms. The New Theology, as I understand it, is that which affirms the Christian consciousness to be the ultimate ground of certainty in doctrine. Whether this consciousness is that of the individual believer or that of the Christian community is not always stated. As far as appears, it is implied that the consciousness of the individual believer will not be found to be greatly variant from that of the Christian community. The forms of expression in which this principle of certainty is stated will clearly show the meaning of their authors. Professor Briggs in his "Biblical Study" affirms it thus: "Faith is the appropriating instrument, and it becomes a test of the Word of God itself, for faith, having appropriated the Gospel of the grace of God, is enabled to determine therefrom what is the Word of God and what is not the Word of God" (p. 408). Professor Ladd presents the principle thus: "The authority of the Bible cannot contravene the authority of the Christian consciousness; but the authority of the latter is the chief witness for the authority of the former in ethico-religious matters. . . . The above truth gives to the witness of the Spirit within the consciousness of the Christian community an authority to act as arbiter and judge over certain portions of the canonical writings, even such as deal in the ethico-religious matters." (Doctrine of Scripture, Vol. II., Chap. X.) The modes of statement adopted by Professor Stearns will appear further on.

It is a notable sign of theological progress that the demands of the heart have at last been admitted. We mean that the attesting value of Christian experience to theological dogma has been recognized in our time as it has never been recognized by scientific theologians be-