

a soft and elevating influence," but it must not exact intellectual homage. To value dogma is contrasted with setting a value on Christian character and Christian life. From the very nature of the case these objections to dogma are unfounded. Those who believe that a divine revelation has been given must believe that it contains facts and doctrines which can be stated in language—and the truths thus stated cannot be contrasted with morality, as if morality were antagonistic to truth.

Another writer of the same school says, "We are not the apologists of your old systems of theology—your dogmatic teachings, your stereotyped theology. This is to give up the spirit for the letter. It is to go back to form. We must get away from everything so narrow and confined, and seek for the glorious liberty of the spiritual world."* Again the same writer says, "By truth we mean not the mere letter of Scripture, not any set form of words, no particular dogma, or creed, or article of faith. This hitherto has been the grand mistake." Such writers repudiate the idea of assailing any of the fundamental principles of revealed religion, but their sentiments carried out to their logical conclusions empty revelation of all positive value. The error lies in losing sight of the intimate and inseparable connection between the letter and the spirit. "The words which I speak unto you," said our Lord, "they are spirit and they are life." True we must get beneath the mere letter, that we may get at the spirit and reality which the written word expresses. In doing this we get at the very doctrines and articles of faith which are stigmatized as the stereotyped letter in opposition to the spirit. The historical and critical study of the Bible must ever be conducted in view of the fact that it is God's truth we are studying—that the Holy Spirit speaking through the Holy Scriptures is the real author of the doctrines. These truths are the instruments through which the same divine spirit quickens the soul, and then carries on the work of sanctification. Nor can we conceive how an intelligent and moral being such as man, in his known moral condition, can be wrought upon save through his powers of thought and reflection, of impression and feeling.

* Dr. Ferguson's Sacred Studies.