

Prof. Allen, approvingly expounding Clement of Alexandria, "it still corresponds in principle, however it may differ in degree, with the humblest insight of faith."*

Now, the ground of just complaint is not that the "New Theology" seeks to modify the old theories of a mechanical or artificial inspiration. This it might do, not only without detriment, but with the advantage to the authority of the Scriptures as the divine rule of faith and life. But in pushing the change to the extreme it does, it really empties the Bible of its unique character as God's authoritative and completed revelation. It is true that, even on this low conception of it, it could still be spoken of as *containing* a revelation—that of Jesus Christ; but so far as, in the New Testament, evangelists have attempted to trace the meaning of that revelation, or apostles have developed and expounded Christian doctrine, that high quality, in virtue of which we could appeal to their teaching as decisive for doctrinal truth, would be gone. Thus, this attempt to find a broader and more natural basis for the authority of the Bible broadens it out into a naturalism with too scanty a supernatural and divine quality to assure faith or obligate conscience.

7. Allied to this is the exaggerated authority given to the so-called "*Christian consciousness*." Under this favorite designation is introduced a large reliance on reason and the ethical sentiments in settling theological truth. Having reached the conclusion that the sacred writers spoke and wrote only out of their personal experience as men renewed by the Spirit—out of their Christian consciousness—it has found in such consciousness a co-ordinate source of real and continuous revelation. Having reduced the external authority, it exalts an internal authority. In the right of this, the new theologian may feel authorized to go forth into the realm of the unrevealed and settle "larger hopes" or other things. Once establish the principle that "the human consciousness is the ultimate source of authority in religious truth," and every man may make his own Bible.

8. The doctrine of the *incarnation* and of the *Person of Christ*, the "New Theology" accepts as in its main features correctly stated in the old teaching, but it puts it in such "new light" as greatly to change its meaning and place in Christianity. Even the cautious statement of it in "PROGRESSIVE ORTHODOXY" shows that whilst in some aspects it has been somewhat conformed to the Lutheran Christology, and therein made better, it has at the same time been shifted from its hitherto accepted relation to the atonement by Christ's death and adjusted to the idea of atonement by the divine immanence. In the extreme effort to identify the incarnation with the creational teleology, the new teaching makes the *redeeming* purpose of it only incidental. "The ultimate reason" of it is declared to be "an abso-

* *Continuity of Christian Thought*, p. 60.