

rated and made basal for the incarnation.* Besides the fact, that the Scriptures clearly and uniformly represent the incarnation as in order to redemption, to rest it on a different basis removes the distinguishing grace of redemption and involves the metaphysics of creation in fresh difficulties. So far as the "New Theology" is trying to identify the Christocentric view with this non-Scriptural ground for the incarnation, and the notion that the Logos is immanent in humanity by virtue of a *creational* necessity, it is certainly not adding anything essential or anything which, if known to them, the sacred writers deemed of sufficient importance to mention distinctly. Rather, it is using it to shift the heart of redemption from the cross to the manger. To some degree it is perverting the Christocentric principle while receiving it.

5. The "New Theology" proposes seriously to modify the old conception of the Bible. It so enlarges the human element in it as to impair its reliability and completeness as a revelation. The very idea of revelation is so changed as to make it not so much a disclosure from God as a discovery of Him.† Says Mr. Moxom: "The growth of spiritual perception, the deepening of moral capacity, the enlarging of the soul, is the 'progress of revelation.'" Inspiration is made to mean merely the clearing and helping action of the believer's new life given by the Holy Spirit, a speaking or writing from the insight of his renewed and sanctified heart. It was not, it is represented, something unique and special afforded to the sacred writers, but rather a product of their Christian vitality and growing spiritual perceptions. "The pentecostal gift of living in a new and higher way was the fountain out of which flowed the divine teaching. The elements of the teaching were all the fruits of the new life. The revelation, of which each apostle was the bearer, was in essence his personal experience of Jesus Christ, in and through which he lived." "Not that they alone possessed the Spirit of wisdom and revelation. He is the Spirit of wisdom and revelation in every soul in which He dwells, and there have been some souls in ages since the Apostolic into which He has so abundantly shed the radiance of God's truth, that they have been the spiritual luminaries of their own and following centuries."‡ This levels away revelation and inspiration to the simple illumination given by renewal and sanctification in the ordinary supernaturalism of saving grace. As human experience touches up higher and higher into divine realities, it fetches down better and better revelations. The process is only that of clear-eyed faith's better and better insight. Inspiration is different, not in kind, but only in degree, from the common enlightenment by the indwelling Spirit. "In its highest action," says

* *Andover Review*, May, 1885, p. 472.

† Dr. Munger's *Freedom of Faith*, p. 10.

‡ *Progressive Orthodoxy*, pp. 261, 269.