

macher has called "the religious consciousness," as this is exhibited either in the body of the faithful, or the personal experience of every individual believer.

A new turn was given to the dispute on the inspiration of the scriptures, by the resignation of M. Scherer of his Professorship in the new Theological school of Geneva, in consequence of his aberration from the ancient faith of the church on this subject. We are indebted to a late No. of the Biblical Repertory for an account of his system and the arguments which he adduces in support of it. From this it appears that the theory which he propounds is similar to that of Schleiermacher, or the inward light of the quakers. Instead of the Scriptures being inspired of God and opened up by the illumination of the Spirit he maintains individual revelation to every Christian. The theory is ushered in with the most extravagant pretensions as to what is to result from it. The same views substantially were broached by Castellio in Geneva 300 years ago and with similar pretensions, but Calvin coolly replied, "that there was nothing in all these so-called discoveries that was not known and more than known a very long while before he was born."

Substantially the same views have been broached by Morrell, who gained no small reputation by his able work on the History of the Speculative Philosophy of Europe in the 19th century. In a work recently published, styled the Philosophy of Religion, he has propounded a theory of a similar kind, but with this material difference that he has plunged into the mist of German metaphysics, and upon it has based his views of the word of God. We are not going to enter into the fogs of German Metaphysical Philosophy. Our night glasses will not penetrate them; but when we see a monster emerging from them ready to strike at the foundations of our faith, we must gird on our armour. Without entering then into his scheme of Intellectual Philosophy, his views of inspiration may be described in terms sufficiently explicit. He adopts the division of mental operations into reason and understanding, or what he calls the Intuitive and the Logical Consciousness, and considers Inspiration to be an elevation of the Intuitive power to a clearer perception of truth than could ordinarily be attained. It is thus, as Mr. Morell expresses it, "only a higher potency of what every man possesses to some degree"—not generically different from that which poets and other men of genius, or persons of distinguished personal holiness. Of course, therefore, everybody is inspired to a greater or less degree. This is the same thing as to say that nobody is inspired, for in the common and ordinary sense of the word these two things differ, not in degree only but in kind. The system, therefore, identifies itself with the sceptical theory we have already considered. We thus see the close affinity between mysticism which claims a special inspiration for every man, and modern scepticism, that admits the inspiration of scripture but only in such a sense as is common to all authorship. However wide and vital may be the discrepancy in other respect between the mystic and the sceptic, in this principle they seem as one; and they are at one in the practical tendencies it engenders, such as the disparagement of Scripture as a rule of faith. The Scriptures, according to the Friends, are only a secondary rule subordinate to the Spirit, or the inward light.