

fore. The New Theology has caught hold of the fact that man's spiritual nature has something to do with the acceptance of divine truth, but unfortunately it has pressed the fact beyond proper limitations. This revolution has not, however, come to pass without due preparation. Nearly forty years ago, Horace Bushnell, in his discourse on "Dogma and Spirit, or the True Reviving of Religion," asks the question, "How far religion is a matter of feeling, addressing itself to an æsthetic power in the soul—perceived and perceivable only through a heart of regenerated sensibility." As usual, he is one-sided, and doubts if the facts of religion can be formulated in any dogmatic statement. For him the heart is the only sure source of dogma. This thought, which is originally from Schleiermacher, has been fruitful in the New England mind. Professor Stearns, of Bangor, expresses it with far more precision than Bushnell himself. Thus he says: "More and more we are coming to see that the infallible authority to which the believer must bow is not the Church, as the Romanist says; it is not human reason, as the rationalist says; *it is not the Scripture, as the reformation theology said; it is God speaking in Christ to the soul*, speaking to conscience and through conscience, speaking in tones which all that are willing to hear can recognize. *The Scriptures contain this divine authority; but they are not it.* The Scriptures are the setting, but they are not the jewel. If there is that within us which is capable of recognizing the divine Spirit, it finds traces of that Spirit all through those sacred books, as in no other books the world possesses, and it feels and knows that their authors were moved and led by that Spirit as men have never been led before or since."* The Christian consciousness is therefore the highest source of divine truth; whatever in Scripture accords therewith is divine, and whatever does not is human. This is Schleiermacher's view precisely, and it led to his reckless handling of the New Testament. In order to fortify this latter statement, I will quote from Van Oosterzee: "It was only in the present century, and chiefly through the influence of Schleiermacher, that the Christian consciousness began to be considered a source of Dogmatics. Dogma is for him the development of the utterances of the pious self-consciousness, as this is found in every Christian, and is still more determined by the opposition between sin and grace. In other words, it is the scientific expression of the pious feeling which the believer, upon close self-examination, perceives in his heart. Thus, this consciousness is here the gold-mine from which the dogmas must be dug out, in order to 'found' them afterwards as far as possible in Holy Scripture. Of this 'Gemeingeist,' Schleiermacher allows, it is true, that it must continually develop and strengthen itself by the words of Scripture, *but not that it must find in the latter its infallible correcting rule.* For him the highest prin-

* New Englander, Jan., 1832, pp. 91, 92.