

for him a stronger reality than speculation. He believed that philosophy is as yet far from attaining its true end; and he drew himself back from it, and retired into the province of Christian experience. This experience he vindicated in his Systematic Theology, with the aid of a fine-drawn and eloquent system of dialectics. On the other hand, the rationalistic tendencies of the day in which Schleiermacher commenced his labors, the style of criticism too which then prevailed, his own philosophical studies also, particularly his study of Spinoza, undermined his faith in many parts of the orthodoxy that has ever been prevalent in the church. Hence it is, that he defended the great doctrines of Christianity, and at the same time, abandoned many portions of truth, many parts especially of the historical revelation....

A large number of theologians, influenced by the genius and labors of Schleiermacher, now came forward, and exhibited more or less of Christian earnestness in defending the weightier doctrines of Christianity, but at the same time favored the cause of rationalism in many respects, and particularly in their style of criticism. Baumgarten Crusius, Hase, Lucke, are representatives of this school. Other disciples of Schleiermacher, however, have adhered more closely to the teachings of the Bible and of the church. Such men, for example, are Neander, Nitzsch, Twisten.

Another prime example of religious experience as the source of religious beliefs is found in Robert Barclay's work, *An Apology for the True Christian Divinity* (1676). Robert Barclay was a Scottish Quaker who became the theologian of the Quakers.

In the *Theses Theologicae* the first three prepositions are germane:

#### THE FIRST PROPOSITION

##### Concerning the true Foundation of Knowledge

Seeing the height of all happiness is placed in the true knowledge of God, (This is life eternal, to know thee the only true God, and Jesus Christ whom thou has sent), the true and right understanding of this foundation and ground of knowledge, is that which is most necessary to be known and believed in the first place.

#### THE SECOND PROPOSITION

##### Concerning Immediate Revelation

Seeing no man knoweth the Father but the Son, and he to whom the Son revealeth him; and seeing the revelation of the Son is in and by the Spirit; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own Spirit, he converted the chaos of this world into that wonderful order wherein it was in the beginning, and created man a living soul, to rule and govern it, as by the revelation of the same Spirit he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices, and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since the object