

speaks of the personal and the individual as different aspects of the constitution of the single member of the group. The distinction, as drawn, is a most confusing one. What he has in mind is the distinction between that which is generic and that which is specific in personality.

C. S. GARDNER.

**An Introduction to Protestant Dogmatics.** By Dr. P. Lobstein, Professor of Theology in the University of Strassburg. Translated from the original French edition by A. M. Smith, D.D., University of Chicago. Chicago. The University of Chicago Press. \$1.62 net.

The translator of this able volume states in his preface his belief that Dr. Lobstein has made a valuable contribution toward the removal of the misunderstanding between the traditional churchman and the scientific theologian who differ more in method of treatment than in the essentials of Christian truth.

The traditional conception of dogma is subjected to a close scrutiny which by philosophical analysis, differentiates dogma from popular preaching and from moral and practical decisions; by psychological analysis, shows the development of religious sentiments into a collective compactness and supreme authority; and, by historical analysis, indicates how the Christian faith chrysalized into a dogma which is "obligatory belief decreed by an infallible Church and sanctioned by an absolute State".

But the traditional idea of dogma is in direct contradiction to the religious principle of Protestantism as shown in the Protestant idea of faith, the Church and seat of religious authority. The development of doctrine and its scientific statement becomes necessary for the spiritual welfare of the Church, for the practical ministry of the pastor, and for the settlement of doctrinal and ecclesiastical disputes. Thus it was inevitable that Protestantism should have a dogma which is the scientific expression of the Protestant Church at a given time. This conception of dogma gives intelligent solidity to doctrine, and permits a vital and progressive flexi-

bility and adaptation to the scientific formulation of faith in successive generations.

The Gospel is both the source and object of the systematic exposition of the Protestant faith. As a science Dogmatics contributes to the edification of the Church not by presenting to it a rigid and unalterable creed imposed by an external and legal authority but by formulating for it a scientific expression of "the religious content of the Christian consciousness, the child of the Gospel".

The source of Protestant Dogmatics is not subjective experience independent of revelation and segregated from the social consciousness of the Protestant community. To be the source of Dogmatics faith must assimilate the essence of the Gospel and draw "its nourishment and substance from the rich soil of the evangelical revelation". The author considers the name of dogmatics as equivalent to authority in matters of faith. He eliminates the legal authority of the confessions of faith issued by the churches in various ages, and reflecting the conflicts and agreements of the time wherein they had their origin, and without needing revision as the historic order changes. He also rejects the legal authority of the Holy Scriptures which are an indispensable but not a verbally inerrant record of the Gospel. The true norm or authority is therefore not the Bible as a book but Jesus Christ as Saviour and Lord. The authority is not external and legal but internal and spiritual. "The religious authority of Jesus is limited to the spiritual experiences which He would communicate to the consciousness of His followers."

The author thinks it would be a reflection on Jesus to assert that he believed in the "historical reality of the traditional figures of Adam and Eve, of Abraham and Isaac, of Jacob and his sons". It was not the mission of Jesus to explain the origin of the Old Testament Scriptures nor to advance any theory of inspiration, but to reveal God's love and to save men from their sins, and to impart to them a new life and to work in them a spiritual transformation. To establish a dogma is more than to gather a vast number of proof

texts; more than to collect the teaching of the Apostles, using as they did language more readily understood by ancient Judaism than by modern Christianity; more than an aggregation of symbols of thought or even Apostolic interpretation of the Old Testament and of the mission of Jesus Christ. To establish a dogma is to show that it is "the authentic translation of the experience of Jesus".

While the methods of Protestant Dogmatics is historical it is also psychological and experimental. "The experience which the dogmatician attempts to analyse and translate is the collective experience of the Christian community, the experience of which the consciousness of Jesus is at once the source, the material and the norm." Protestant Dogmatics is therefore "the scientific expression of the experiences accessible to Protestant consciousness". The author contends that "religious experience, determined by the Gospel, is an experience *sui generis*, inaccessible to the natural faculties and produced by a Divine factor of a different order from that of the theoretical concepts which depend upon philosophy".

Christian Dogmatics presupposes a new birth, or inner life derived from Christ and maintained by faith in the ever Living One. The highest and most authoritative proof of the Christian faith is not verbal and theoretical but personal and experiential. Dogmatics has little convincing power with a stranger to Christian experiences. Dr. Lobstein gives a brief and discriminating history of the principal methods of dogmatic classification adopted in the Protestant Church in the progress of its history, and then attempts a positive solution by advocating the Christocentric classification as the logical result of the Protestant principle of the supremacy of Christ and the believer's personal and intimate union with his Saviour and Lord.

"The proper object and the substance of Protestant Dogmatics is the fact of salvation through Jesus Christ: that central truth is the real good in the organism of theological thought, the essential thing, the only necessary thing."

The doctrines of Salvation, of God, of Creation, of Provi-

dence, of Anthropology, of Christian Experience, of Eschatology, which is the completion of redemptive processes, are all made to center in Jesus Christ, who is the perfect embodiment of all excellencies and the source of all data for the formulation of Protestant Dogmatics.

For depth and vigor of thought, for strength and perspicuity of expression, Dr. Lobstein stands high in the scale of authorship. Though a staunch advocate of the new theology and the Higher Criticism, he considers the kernel of revelation full of fatness still, and the reality of Christian experience as priceless as ever.

BYRON H. DEMENT.

**Kant and His Philosophical Revolution.** By R. M. Wenley, Professor of Philosophy in the University of Michigan. New York. 1910. Charles Scribner's Sons. xi+302 pages. \$1.25.

To select Kant as one of "the world's epoch makers" needs no explanation. Every informed man knows that Kant made an epoch in philosophy and that from his day unto this we rejoice in his revolutionary contribution to thought and labor under the limitations of his method. Aside from the interest in him as an epoch maker there is peculiar fitness in a present day study of Kant. It is a matter of first importance that current thought shall evaluate Kant if it is to free itself for a new constructive period in philosophy. The subjectivity of Kant has been a vicious element in most of the thinking since his day, even when it has been contributing very greatly to advance in scientific thought.

Professor Wenley has proceeded in a thoroughly scientific way to an estimation of Kant. He gives a full discussion of his environment, his development, his system, his influence on subsequent thought. It is a good volume for any student of philosophy.

W. O. CARVER.

**A Beginner's History of Philosophy.** By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tufts College. Vol. I. Ancient and Mediæval Philosophy. Boston. 1910. Houghton Mifflin Company. xxi+406 pages.

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