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AUGUSTINE'S DOCTRINE OF KNOWLEDGE AND AUTHORITY.

Augustine marks almost as great an epoch in the history of philosophy as in the history of theology. It was with him that the immediate assurance of consciousness first took its place as the source and warrant of truth. No doubt there had been a long preparation for the revolution which was wrought by his announcement of the principle of "self-assured subjectivity", as Windelband calls it, and his establishment of it in "the controlling central position of philosophic thought". But the whole preceding development will not account for the act of genius by which he actually shifted the basis of philosophy, and in so doing became "the true teacher of the middle ages", no doubt, but above and beyond that "one of the founders of modern thought".¹ He may himself be said to have come out of Plato, or Plotinus; but in even a truer sense out of him came Descartes and his successors.² When he urged men to cease seeking truth without them, and to turn within, since the home of truth

¹ Windelband, *A History of Philosophy*, E. T., pp. 276, 264, 270.

² Leder, *Augustins Erkenntnistheorie*, p. 76: "If we must see in Plotinus the father of Augustine's Platonism, we may yet recognize it as an especially original service of the Church-Father, that he established over against all scepticism the first point of all certitude in self-consciousness. He found in Plotinus no guidance for this: rather by an act of genius he anticipated in it the line of thought which Descartes (1640) made in his *Meditationes* the starting point of his expositions."

to us from him about his work and his plans". He meant that his supreme purpose was the spiritual conquest of the Roman Empire, as over against the Sadducean policy of compromise and accommodation. If Paul was asserting his religious agreement with the Pharisees, it is said that he was adopting a device not consistent with perfect straightforwardness of character. If he had a political policy in mind, however, "he was asserting the continuity of his mental development from first to last". Professor Ramsay admits that Luke's account ("of the hope and resurrection of the dead, etc.") is "so expressed as to lend itself readily to the commonly accepted view"; and he even allows that Luke himself, who was a Jew and did not understand the Jews, may possibly have so interpreted Paul's words; but he is not deterred thereby from a confident defense of his own interpretation. The essay is valuable for its wealth of learning, its dialectical skill and the light which it sheds upon Paul's farseeing missionary policy; but when we turn again to Paul's own words, Acts xxiii. 6, and his repetition of them, xxiv. 21 ("I cried among them, Touching the resurrection of the dead, etc."), it is so evident that Paul was thinking of the religious doctrine of the Pharisees and not of their attitude toward the Roman state, that with reference to our author's thesis we are tempted to exclaim, "Much learning has made thee mad".

It is safe to say that Professor Ramsay has done more than any other living writer to stimulate interest in the Acts and to strengthen confidence in its historical accuracy. That a brilliant historical student, a layman, and an admirer of the Tübingen views, should come by the way of purely historical investigation to recognize in Luke an historian of the first rank, is in itself an argument whose force can be felt by those who are unable to enter into the subtleties of critical discussion. The views which such a scholar holds cannot be laughed out of court. Interesting here is what Professor Ramsay says of Lightfoot: "The quality in Lightfoot's work that most impressed me was his transparent honesty, his obvious straining to understand and represent every person's opinion with scrupulous fairness. In him I was for the first time conscious of coming in contact with a mind that was educated, thoughtful, trained in scholarship, perfectly straight and honest, and yet able to accept simply the New Testament in the old-fashioned way. . . . The combination had previously seemed to me impossible in our age, though possible at an earlier time; and its occurrence in Lightfoot set me to rethinking the grounds of my own position."

The volume is handsomely printed and bound, with a map of the Pauline world and numerous illustrations.

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WILLIAM HALLOCK JOHNSON.

THE CREED OF CHRIST. A Study in the Gospels. By RICHARD VENABLE LANCASTER. Richmond, Va. The Presbyterian Committee of Publication. 1905. 12 mo. pp. 206.

This is as unpretentious a little volume as it is an excellent one. Mr. Lancaster makes no pretense of having discovered a new Christ; or any-

thing startlingly new about the Christ already known. He has simply asked what the body of beliefs were which Christ held and which—humanly speaking—determined, (may we say, moulded?) His life. And having drawn them out in an orderly manner, he sets them up in the sight of others, that they too may look and see and be refreshed.

The topics dealt with comprise our Lord's conception of the Scriptures, God, Satan, Sin, Punishment, Himself, Redeemed Men, the Kingdom, the Kingdom in the world, the Holy Spirit, the Home-going, the Second Coming, the Final Glory. Taken together they make a little System of Theology: and a very good, sound and uplifting system, which, if a man make it his system, may inspire and bless the life.

Princeton.

B. B. WARFIELD.

HISTORICAL THEOLOGY.

Quellenschriften zur Geschichte des Protestantismus, herausgegeben von Joh. Kunze und C. Stange. Drittes Heft: DER HEIDELBERGER KATECHISMUS UND VIER VERWANDTE KATECHISMEN (Leo Jud's und Micron's kleine Katechismen, sowie die zwei Vorarbeiten Ursins) mit einer historisch-theologischen Einleitung, herausgegeben von Lic. A. LANG. Leipzig: A. Diechert'sche Verlagsbuchhandlung. 1907. 8vo.; pp. civ, 218.

The first impression received on opening this book is that "The Grammarian's Funeral" ought to be paraphrased and made to serve as the author's epitaph, so great an amount of patient and minute comparison does his work reveal. His purpose is to supplement, and in some points to correct, the great work of Gooszen: *De Heidelbergische Catechismus*, 1890. In the preface it is pointed out that Gooszen's method, which was to quote after each question of the Heidelberg Catechism the related statements from the earlier Lasky, Zurich, Geneva and Ursinus groups of catechisms, several of which were inaccessible, prevents the formation of a fair judgment of each source in itself, and hence of its relation to the great Heidelberg work. Some of these documents have since been published by Cohrs in his *Die evangelischen Katechismusversuche vor Luthers Enchiridion* (Berlin, 1900-'02), and by Reu in his *Quellen zur Geschichte des kirchlichen Unterrichts*, etc. (Gütersloh 1904). These new collections contain also the Strassburg Catechism and several other South German catechisms, unknown to Gooszen. Making use of these, together with all the catechisms cited by Gooszen, Lang attacks anew the problems of the sources, the originality and the theological character of the Heidelberg Catechism.

For his readers' benefit he publishes the original text both of the Heidelberg Catechism itself and of the four others named in the title. Of these Leo Juda's and Micronius' were not accessible in any modern edition. The latter belongs to the Lasky group, and was written in 1552