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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."

much of Calvin's strength, but the Servetus episode is fully related and justly characterized. The sojourn in Strassburg (Chap. ix.) brings out in clear outlines Calvin's indebtedness to the German reformers, especially Bucer. As the sub-title indicates, special stress has been laid upon the reformer's achievement as the organizer of Protestantism.

Taken as a whole, the work is fully up to the standards of scholarship and literary skill which this admirable series of biographies has taught us to expect. The volume is adequately indexed. The bibliographical note at the beginning gives a critical resumé of the Calvin literature up to date. The illustrations are not so numerous as in some of the companion volumes, and neither of the two reproductions, one of an engraving and the other of a painting of Calvin, can claim to give us a thoroughly life-like representation of the reformer: even the portrait after the style of Holbein, in the Public Library in Geneva, cannot with certainty be said to have been taken from life.

Philadelphia.

FREDERICK W. LOETSCHER.

SYSTEMATIC THEOLOGY.

THE RELIGION OF CHRIST IN THE TWENTIETH CENTURY. New York and London: G. P. Putnam's Sons. 1906. Crown 8vo.; pp. vii. 197.

A brightly and persuasively written plea (from the pen, one would imagine, of a hereditary Unitarian,) for the new "humanitarianism" in the conception of the Christian religion—of Christ and His work. There is no "external authority" in religion, no "special revelation",—no "dogmatic authority outside the human heart"; "history and psychology furnish the only safe foundation upon which to build". Building on this foundation, we determine Jesus to have been a mere man, teaching a religion which is "mere theism", theism fired by love. By deifying Jesus, we deprive humanity of its noblest witness that God is with it: for He is the first religious genius who has taught us by word and example that greatest of truths, and they are His faithful followers who—not cry to Him "Lord, Lord," but—, "encouraged by his assurances and example to believe that men are in truth the children of their Father in heaven, set themselves very simply to try and do the will of that Father as declared by His Son Jesus". It is true Jesus was not a perfect man: He shared the popular unphilosophical outlook of His day and environment, falling below some pagan thinkers in some of His teachings. But who among the spiritual leaders of the world have equaled Him in His power of turning the ideal into reality? His power lay, in one word, in His faith: and therefore Christianity is something more than an ethical code—it is a faith,—the faith of Jesus continued in His followers; for it is the religious consciousness of Jesus "transmitted to His followers which is the inspiring and energizing power among them". Entering by the force of our will, "strong and single", into the life He has illustrated—shaking off the spiritual palsy that

would fain be saved rather than save itself—we shall find salvation, not by being conveyed after awhile to an impossible heaven, but by living here in the consciousness of God and in obedience to His will. Of course, Jesus did not mean this when He spoke of “eternal life”—He shared the Pharisees’ belief in a future life with a heaven and a hell. But surely we may learn the essence of life from Him while discarding His natural errors of theory. And this—it may well be it is not “the Christian religion”,—but it surely is “the religion of Christ”: and that is far better. The world has been a long time coming to it: as Lessing tells us, “the Christian religion” has been tried for eighteen centuries,—let “the Religion of Christ” be now tried. Jesus—Luther—Theodore Parker—these names mark the stages up to it: and a Liberal Christianity is announcing it with myriad voices. Shall we not at length enter into our real heritage?

It is in these dulcet tones that the new Christianity would woo us—the Christianity of Bousset and Wernle and Wrede and Heitmüller and the “school of comparative religion”; the Christianity to which Christ has ceased to be the object on which faith rests and become only an outstanding subject in which faith manifests itself,—no longer our Saviour, but only our example. Perhaps the reading of the signs of the times here given us is the true one. Perhaps Theodore Parker has blazed out the path in which the professors of the Christian religion—no, we beg pardon, of the Religion of Christ—are to walk for a season. Who knows into how deep a declension we may sink before we rise again? But that Christianity can rest at this point, no one can possibly believe who believes in Jesus, not only as a good man (of course limited by the conditions of his time and life), but as the Son of God come down from heaven to save the world by His blood and righteousness and now ascended on high as head over all things for His Church, which is the fulness of Him who filleth all things. It is all a question whether we believe in the Jesus of the Gospels or only believe with the Jesus of the anti-supernaturalistic critical reconstruction. For the one, we have all history and our hearts’ deepest needs, yea and also the Holy Spirit working in us faith in His Name—to testify. For the other, we have absolutely no testimony, except this irrefragible certainty—that thus it must needs be if—if man needs no salvation and there is no Almighty arm stretched out from heaven to save him. Supernaturalism and anti-supernaturalism—there is the real hinge of the question: and on the side of supernaturalism stands everything but an anti-supernaturalistic prejudice.

Princeton.

B. B. WARFIELD.

CHRISTIAN THEOLOGY IN OUTLINE. By WILLIAM ADAMS BROWN, Ph.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York; Author of *The Essence of Christianity*. New York: Charles Scribner’s Sons. 1906. Pp. 468.

In this volume, as the title indicates, Prof. Brown has attempted an outline of Christian doctrine. The book is written in a clear and simple