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CHRISTIAN EXPERIENCE AND DOGMATIC THEOLOGY.

I. When we speak of "Christian Experience" certain problems at once suggest themselves—problems of importance for Dogmatic Theology. What is experience? Can we speak of "experience" in regard to the objects of religious faith and knowledge? What do we mean by "Christian experience"? How is its normal character to be determined? What is its value for Christian Apologetics? What is its importance in Dogmatic Theology and in regard to the knowledge of Christian truth? In the limits of this article we cannot hope to touch upon all of these problems. We wish, however, to indicate the nature of Christian experience, and from the point of view thus gained to point out its significance for religious knowledge and Dogmatic Theology.

Since the Erlangen theology reached its culmination in Frank, there have appeared a number of monographs on "religious experience" and "Christian experience" or "experience of salvation" (*Heilserfahrung*), as the Germans call it. In none of these monographs, however, is there any full or adequate treatment accorded to the place of Christian experience in Dogmatic Theology. In 1894 E. Haack¹ published an Address on the *Nature and Significance of*

¹ E. Haack, *Ueber Wesen und Bedeutung der christlichen Erfahrung*, 1894.

and pulverized; it was always a terrible weapon. With him pleasantry was relatively less gay; almost always, if not always, it was relatively more dignified: his end was legitimate, and his legitimate end explains, if it does not justify, at least for our age, his deflections."

The whole work brings the reader nearer to an understanding of the real Calvin which it has been Professor Doumergue's life-task to recover for our generation. The high praise is deserved by it that it is worthy of the author of the monumental *Jean Calvin* and forms a welcome part of the portraiture of the great Reformer which he is giving the world. And in the form in which it is presented, we may add, it is worthy of the occasion of its publication, when all the world had gathered to Geneva, Calvin's city, to do the memory of his person and achievements honor.

Princeton.

B. B. WARFIELD.

A SHORT HISTORY OF PURITANISM. By JAMES HERON, D.D.. Edinburg: T. & T. Clark. New York: Chas. Scribner's Sons. 1908. viii, 232. Index. MAKERS OF THE SCOTTISH CHURCH. By REV. W. BEVERIDGE, M.A. Edinburg: T. & T. Clark. New York: Chas. Scribner's Sons. 1908. 212. Index. PURITANISM IN THE SOUTH. By J. EDWARD KIRBY. The Pilgrim Press. 1908. 144.

These three little books dealing with various phases of the history of the Reformed Church, each seeks in its way a popular audience. Dr. Heron's book, as its sub-title indicates, is intended to serve as a "hand-book for guilds and bible classes". It shows on every page the competent hand of the scholarly professor of ecclesiastical history and accomplished writer. The plan of the book is simple, yet comprehensive, the material is solid, yet enriched and varied by wide reading and a fine literary judgment, the point of view is that of a man in sympathy with his subject, and alive to its nobility and permanent significance in the history of human progress. Its use cannot be too highly commended.

Mr. Beveridge has undertaken to present a series of historical portraits illustrative of the rise and progress of the Scottish Church suited to the unlearned reader. His book is not uninteresting. It could scarcely be that, with the commanding interest of nearly all his subjects. But he lacks the story-teller's gift. His sketches are nearly all clumsily begun, and scarcely ever are they drawn with the sure hand which seizes the main lines of character and leaves a definite impression on the mind. Yet, it may be commended to those who can overcome the difficulties of the beginning of each sketch for the series of noble personages which it brings together, especially in the latter half, where Andrew Melville, Henderson, Rutherford, Cameron, Carstares, the Erskines, Chalmers and Rainy are portrayed.

Mr. Kirby's effort is chiefly interesting because of the lack of materials for the writing of a history of Puritanism in the Southern part of the United States, and the hopefulness of even so slight a sketch as indicating an awakening interest in this field. The book appears to be made up of a series of papers published in some newspaper; they are

journalistic in style, without consistent plan or adequate research. We cannot but welcome all such attempts to throw light upon our ecclesiastical history and awaken us to a more intelligent interest in it. Its main contention is that the South was as distinctly Puritan as the New England States, both in its original settlers and its social development, and that the favorite boast of "cavalier" descent was a popular fiction. The serious student of American history has always appreciated the predominance of reformed elements in Southern society, English, Scotch, Irish, and French, and of the reformed churches, Baptist, Presbyterian, low church Episcopalian and Congregational. What is much needed is materials for the more complete study of the origin of the various components of this religious complex and the causes which led to the survival of the independent type in some places such as Charleston, S. C., the more general absorption of all except the Baptists into the Presbyterian Churches, and the growth of Methodism in communities originally reformed in faith.

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HENRY CHARLES LEA'S HISTORICAL WRITINGS. A Critical Inquiry into their Method and Merit. By PAUL MARIA BAUMGARTEN. New York: Joseph F. Wagner. 1909. Pp. 200. Price, 90 cents.

This is an attack rather than a criticism. The author is a Romanist and disturbed over Dr. Lea's inimical attitude toward the Roman Church of the middle ages. He accuses him of lack of care in the use of his sources, and falsification—which he hopes is "objective". Also he declares him ignorant of Roman theology and governed by a prejudice that unfits him for the rôle of historian. To these and similar charges, insinuations are added, unbecoming a scientific criticism. M. Baumgarten is evidently displeased with the success of Dr. Lea's works in English, French and German. Most of his criticism consists in merely asserting the negative of what Lea affirmed, or denouncing his ignorance. In some few matters he offers proof of his statements; but granting that he be right in every case he does no more than to show Lea to be fallible. Sometimes his criticism overshoots the mark, as for instance when he jeers at Lea for discussing seriously the question whether a layman could hear confession and grant absolution. This, he says, was never countenanced by the church, after which he gives seven examples of priests, before mass, confessing to laymen. M. Baumgarten's point is that in every case the offending layman was punished. But if Thomas Aquinas discussed the matter, and ordained priests knew no better, or, as M. Baumgarten would prefer, were unspiritual enough to demand absolution from their inferiors, we cannot really see that Dr. Lea's discussion of the matter is so out of place.

The kernel of the dispute is to be found in this. M. Baumgarten would have Dr. Lea confine his discussion of the doctrines and usages of the church within the bounds set by the Roman authorities. He criticises him for using the Anglican translation of the Bible instead of the approved Catholic version, in his work on Auricular Confession.