

ology constructed the dogma, but that the Church must ever conceal the labor of the theologians, which thus places them in an unfortunate plight. In each favorable case the result of their labor has been declared to be a *reproduction* and they themselves have been robbed of their best service; as a rule in the progress of history they fell under the condemnation of the dogmatic scheme, whose foundation they themselves had laid, and so entire generations of theologians, as well as the chief leaders thereof, have, in the further development of dogma, been afterwards marked and declared to be heretics or held in suspicion. Dogma has ever in the progress of history devoured its own progenitors.

Augustine,
Luther.

8. Although dogmatic Christianity has never, in the process of its development, lost its original style and character as a work of the spirit of perishing antiquity upon Gospel soil (*style of the Greek apologists and of Origin*), yet it experienced first through Augustine and later through Luther a deeper and more thorough transformation. Both of these men, the latter more than the former, championed a new and more *evangelical* conception of Christianity, guided chiefly by Paulinism; Augustine however hardly attempted a revision of the traditional dogma, rather did he co-ordinate the old and the new; Luther, indeed, attempted it, but did not carry it through. The Christian quality of the dogma gained through the influence of each, and the old traditional system of dogma was relaxed some-

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