

what—this was so much the case in Protestantism that one does well, as remarked above, no longer to consider the symbolical teaching of the Protestant churches as wholly a recasting of the old dogma.

9. An understanding of the dogmatico-historic process cannot be secured by isolating the special doctrines and considering them separately (Special History of Dogma) after that the epochs have been previously characterized (General History of Dogma). It is much better to consider the "general" and the "special" in each period and to treat the periods separately, and as much as possible to prove the special doctrines to be the outcome of the fundamental ideas and motives. It is not possible, however, to make more than four principal divisions, viz.: I. The Origin of Dogma. II. a. The Development of Dogma in accordance with the principles of its original conception (Oriental Development from Arianism to the Image-Controversy). II. b. The Occidental Development of Dogma under the influence of Augustine's Christianity and the Roman papal politics. II. c. The Three-fold Issuing of Dogma (in the churches of the Reformation—in Tridentine Catholicism—and in the criticism of the rationalistic age, *i.e.*, of Socinianism).

Periods in  
History of  
Dogma.

10. The history of dogma, in that it sets forth the process of the origin and development of the dogma, offers the very best means and methods of freeing the Church from dogmatic Christianity, and of hastening the inevitable process of emancipation, which

Value of  
Study.