# DOGMA, FACT, AND EXPERIENCE

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Dogma, fact, and experience by A. E. J. Rawlinson

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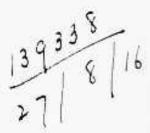
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# DOGMA, FACT AND EXPERIENCE

BY

#### A. E. J. RAWLINSON

STUDENT OF CHRIST CHURCH EXAMINING CHAFLAIN TO THE BISHOP OF LICHFIELD FORMERLY TUTOR OF KABLE COLLEGE, OXFORD



MACMILLAN AND CO., LIMITED ST. MARTIN'S STREET, LONDON 1915

#### PREFACE

Or the essays included in this little volume the first two are reprinted, with slight modifications, from the pages of the Interpreter and the Irish Church Quarterly respectively, and my thanks are due to the editors of those periodicals for permission to republish. The third essay I had originally written as a supplement to an enlarged edition of Foundations which was at one time in contemplation, though the project was subsequently abandoned. I have added papers dealing with our Lord's outlook upon the future and with the subject of "Clerical Veracity," because those topics are of immediate theological or ecclesiastical importance.

I am indebted to numerous friends for

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help and encouragement; and in particular to Dr. H. S. Holland and to Dr. G. A. Cooke, who each read one of the essays in MS.; to the Bishop of Bloemfontein and to Dr. A. E. Burn, who were kind enough to send me some notes; to the Rev. Wilfrid Richmond, for the opportunity of seeing his paper on "The Risen Body"; and to the Rev. D. C. Simpson, Tutor of Keble College, Oxford, who helped me by reading the proofs. The responsibility for what I have written is, of course, wholly my own.

A. E. J. R.

Oxforo, July 1913.

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#### RELIGION AND TEMPERAMENT

It was remarked in the opening sentence of one of the papers read before the Pan-Anglican Conference a few years back that among the many interesting discoveries made by natural science in the course of the last century was that of the existence of religion. To-day we are familiar with a large and growing literature devoted to the study of religion and of religious experience, considered simply as psychological fact. The late Professor William James's well-known book, The Varieties of Religious Experience, is but typical of a multitude of similar works in which the attempt is made to describe and classify the