tion on this question, his conclusions are familiar to Bible readers. The same might be said of the third section, where the familiar lines of the Judaizers and their propaganda are presented to us.

The fourth section is the most important part of the book. The author points out the large influence which Judaism, through Jews, Jewish Christians, the Judaizers and the constant use of the Old Testament in the public services and in private life, exerted upon the course of Christian development. This influence is manifest especially in worship, in the development of the constitution of the church and in the moral conceptions of the Christians. It is however not wanting in other parts of the Christian whole.

The author is a conservative. He does not regard the imperfect Jewish Christianity as the only genuine primitive Christianity, and consequently all else a perversion. The book is a valuable one in its treatment of the vexed question of Jewish Christianity.

W. J. MCGLOTHLIN.

The Rise of the Mediæval Church and its Influence on the Civilization of Western Europe from the First to the Thirteenth Century. By Alexander Clarence Flick, Ph.D., Litt.D., Professor of European History in Syracuse University. G. P. Putnam's Sons, New York. 1909. Pages 623. Price \$3.50 net.

The object of this work, as stated by the author, is to provide a book for university students and for popular reading. It should be free from dogmatic and theological discussions, and should show the evolution of the mediæval church and its influence on the culture of Europe, he thinks. He calls attention to the woeful ignorance of church history which prevails, at the same time expressing the strongest conviction of the cultural value of the subject.

It is refreshing to find a university professor recognizing the cultural value of church history and striving to do something to popularize the subject. Moreover there is justice in his criticism of existing church histories. They were written by theologians, for theologians and theological students; naturally there is more space devoted to theological questions

than the average layman cares to wade through. Not sufficient attention has been paid to the cultural and social side of Christian history, and there is room for some good work in this direction. But it must be admitted that the present writer has not attained the ideal. In the first place there are numerous mistakes in his statement of facts. For example, on p. 43 he makes the assertion that the Greek gods were regarded as "omnipotent and omniscient", and on p. 43 that the Jews had "several thousand years of spiritual history back of them". He makes Easter of pagan rather than Jewish origin, p. 53, and in stating the reasons for the rapid spread of Christianity omits the central things, the resurrection, the person of Christ, salvation from sin and the heavenly home. How any scientific study could fail to recognize these as important factors in Christian progress is beyond comprehension. On p. 57 it is implied that Irenaeus was the first to distinguish between bishop and presbyter, when more than half a century earlier Ignatius had laid all possible emphasis on the difference. On the question of the primacy of Peter and the power of the early bishops of Rome the author says about all that an ultramontane Catholic historian would wish him to say, and is utterly at variance with the facts at numerous points. The amount of space given to the subject is out of all proportion to its importance. Some of his statements on this subject are positively astounding as, for example, the following, referring to the year 313, "In extent the Roman Church had spread from the Eternal City over the entire Italian peninsula and then to Spain, France, England, Germany, and Africa, and numbered perhaps 10,000,000 members", p. 160. It would be hard to frame a sentence fuller of error. The whole treatment of this subject is viciously pro-Catholic.

There are many mistakes about other things. The material is not systematically arranged and its bearing on the culture of Europe is not clearly shown. It is doubtful if it is possible to show the cultural value of Christianity in the middle ages without devoting more space to internal de-

velopment of the church, especially its theological thought. For centuries the whole intellectual life of Europe consisted in this philosophical theology. It cannot be omitted though it may be treated in a more popular way than is common.

While one can not rate the present work very high, its purpose is excellent and it is readable. Among the good features is an excellent English bibliography at the end of each chapter.

W. J. MCGLOTHLIN.

The Confessional History of the Lutheran Church. By James A. Richard, D.D., LL.D., Professor in the Theological Seminary, Gettysburg, Pa. Lutheran Publication Society, Philadelphia. Pages 637.

The Lutheran Church is rich in confessional literature. The church has been afflicted by numerous theological controversies, the results of contact with Calvinism and other Christian types, as well as by the possession of masterful personalities. One deposit of these, as of most theological controversies, has been numerous confessions. Many of them are of importance not only for the Lutheran Church but for all Protestants, because in some measure they are the pioneers and sources of other Protestant confessions. Their history is, therefore, one of great and general interest. Moreover a history of these confessions is well-nigh a history of the inner development of Lutheranism, because it has always been interested in theology pre-eminently.

The volume under review is an admirable treatment. The author has made an exhaustive study of the subject and has presented the results with clearness and force. Naturally chief attention is given to the Augsburg Confession of 1530, which the author admires extravagantly while admitting its serious deficiencies from the Protestant and even from the Lutheran standpoint. Its sources and preliminary history, its composition, presentation and treatment at the Diet, an analysis of its contents, its various editions and subsequent history, later efforts at reconciliation with the Catholic Church, these and other features of its history are treated with fullness and accuracy.