The treatment of the work of "Disintegration" through "Pietism," "The Enlightenment," "Natural Science" and "The Critical Philosophy" is particularly good. Here the author's sympathies and studies make him a master. The treatment of the work of "Reconstruction" is not so good. The method employed involves much repetition, though some chapters, as those on "The Rehabilitation of Faith" and "Agnosticism," are particularly good.

The author has put almost exclusive emphasis on the modifications of systems of thought in philosophical speculation. It seems to the reviewer at least that insufficient consideration has been given to social changes and missions. These have exercised profound influence upon religious thinking. This is especially true of popular religious thinking. The masses of Christian men and women and the preachers in the average pulpits have been influenced by such movements as these far more than by all the philosophical systems of the eighteenth and nineteenth centuries. It seems to me that President King has estimated the significance of these and similar movements much more satisfactorily than Dr. McGiffert. The latter has dealt almost exclusively with the influence of general thought movements upon Christian ideas. In this field the work is admirable.

W. J. MCGLOTHLIN.

Nestorius and His Place in the History of Christian Doctrine. By Friedrich Loofs, D.D., Phil. D. Cambridge; at the University Press, 1914. 132 pp. 3s. 6d.

Nestorius was one of the leading figures in the controversy over the person of Christ, which disturbed and rent the Church for centuries. In the process of formulating a statement of belief which would be acceptable at least to a majority of Christians the name of Nestorius became attached to a party which was for a time large and influential but which is now represented by only a small and suffering remnant in Turkey and Persia. Nestorius was condemned as a heretic and he and his staunchest followers were banished from the empire. His works were destroyed by the orthodox authorities as far as possible with the result that most of them have been known in modern times only by frag-

ments quoted by his opponents. Recently the major portion of his most important work has been recovered in a Syriac translation and has been published. This discovery has enabled scholars to enlarge their knowledge and correct their views of Nestorius and his teachings in several important respects, and has led to a marked revival of interest in this heretic of the fifth century.

For example, it is now known that he lived many years in exile in Egypt instead of two or three as was formerly supposed. Moreover, Professor Loofs has come to the conclusion that Nestorius the heretic was much more of a saint than his chief opponent, "Saint" Cyril of Alexandria. This view had been expressed before, but it has been confirmed by recent studies. Again it is now questionable as to whether Nestorius was a heretic at all according to orthodoxy as defined by Leo's letter and the Council of Chalcedon. Prof. Loofs comes to the conclusion that Nestorius could have accepted the decrees of Chalcedon, and that he was orthodox according to the Antiochian and the western interpretations of those decrees. In his opinion the animus of Cyril was personal animosity rather than zeal for right teaching. Cyril's own views had been questioned by Nestorius, and in Cyril's opinion the surest method of saving himself was to attack the orthodoxy of his opponent. The plan was bold and successful. Cyril, aided by the use of intrigue, violence and bribery, was sustained and was finally made a "saint;" Nestorius died in exile as a heretic under the anathemas of the Church. And yet according to Professor Loofs he was a better man and far more nearly orthodox according to present day standards of orthodoxy than Cyril. The latter knew how to manipulate the ecclesiastical machine, and against its crushing weight truth and righteousness had no chance.

This little volume constitutes a very important study in the history of ecclesiastical intrigue and in the history of the doctrine of the person of Christ.

W. J. MCGLOTHLIN.

The Early Church from Ignatius to Augustine. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass., Boston, Houghton, Mifflin Co., 1915. XIV+312 pp. \$1.75.