

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.

Other "Old Lutheran Confessions" down to 1580 are then treated. The author then goes back to discuss the various controversies within the Lutheran body during the first fifty years of its history, many and bitter. This he does with commendable fairness. This phase of the confessional history of the Lutheran Church culminated in the "Formula of Concord" in 1577, which, despite its name, probably provoked rather than allayed the strife.

The closing chapters of the book are devoted to the confessional history of the age of Pietism and of the nineteenth century in Germany, with a final chapter on the confessional history of the Lutherans of America.

Footnotes constantly direct the reader to the sources. The text of the various confessions is of course not given. This can be found elsewhere, but the present historical treatment of the origin, history and contents of these various confessions is most valuable to a proper understanding of the text.

W. J. MCGLOTHLIN.

**Histoire des Dogmes, II., de Saint Athanase à Saint Augustin (318-430).** Par J. Tixerout. Paris, Librairie Victor Lecoffre. 1909. Pages 534.

The standpoint of the author is seen by the following statement in the preface, "The largest part of this volume was written when the encyclical *Pascendi* appeared. In rereading my work I have not seen that the pontifical document has obliged me to change anything. Thank God, I had no need that the action of Pius X should recall me to respect for the fathers of the Church", p. III. The standpoint is, therefore, loyally Catholic. The author would have changed his work in obedience to the Pope, but did not find it necessary to do so. Fortunately for him the material treated in this volume is less controversial than that of the previous centuries. Catholic and unbiased Protestant opinions are more nearly agreed in the interpretation of the sources. Consequently loyalty to truth as revealed by honest and competent scholarship and loyalty to his church as demanded by