

*Doctrine spirituelle de Saint Augustin.* Par J. Martin. (Paris: Lethielleux, 1901; pp. viii + 282; fr. 2.50.) Augustine was so many-sided that it is impossible to give a complete picture of his work. This book presents a phase of his teaching which finds little place in most historical treatises—Augustine's practical exposition of the religious life. The author, therefore, draws chiefly from sources like the Confessions, Soliloquies, and Sermons. Manifestly the line between the religious and the speculative writings must be somewhat arbitrarily drawn; and a Catholic would include some which a Protestant might omit. Father Martin thus throws the material into the framework of the typical monastic ideal. The obligations of vows, obedience, poverty and humility, and the mystic love and adoration of God are brought to the front. The bulk of the book consists of quotations from Augustine. The author has done little more than select and arrange these. He has thus brought out in strong relief the Augustine who so powerfully impressed himself on the Catholic church. The book is the product of painstaking and careful scholarship, although giving necessarily only a partial view of the great teacher of the church.—GERALD BIRNEY SMITH.

*Petite introduction aux inventaires des Archives du Vatican.* Par Louis Guérard. (Paris: Picard, 1901; pp. 39.) This work is intended primarily for those who are making a historical investigation of the thirteenth century, and who purpose to continue their work in the Vatican library. The author makes the following classification for this study in presenting the material in the library: (1) lists of bulls, briefs, and petitions; (2) catalogues of (a) De Pretis, (b) Garampi; (3) miscellaneous. The period reviewed is sufficiently long to commend the work to the attention of scholars.—T. W. NOON.

*Luthers Auffassung der Gottheit Christi.* Von Constantin von Kügelgen. (Leipzig: Wöpke; pp. 66; M. 1.60.) Luther adhered to the Catholic doctrine of the Trinity and of the pre-existence of Christ, and used the inherited scholastic methods to defend them, but there are occasional attempts at an ethical treatment of the doctrine of the pre-existence. To him Christ was the only way to a knowledge of God; he not only rejected, but opposed, the effort to know him from nature and by speculation. He laid less stress on the dogma of the divine nature and the virgin birth than on the true humanity and the ethical development of Jesus, and on his office as the Savior of men. In his

post-existence the humanity of Christ was united with his divine nature and freed from the conditions of time and space. On this point Luther's later views were deeply influenced by the exigencies of his doctrine of the Lord's Supper. The monograph is compactly written. The quotations from Luther are especially interesting. But Luther was a very practical man, and consequently changed his emphasis as the occasion that happened to engage him demanded. Quotations are, therefore, a less stable quantity with him than with a systematic theologian, and the real importance of a thought in his mind would have to be gauged by something more than the vigor of a passing expression. This fact and the evident interest of the author in establishing points of similarity between Luther and Ritschl leave the reader a little uncertain about some of the most interesting conclusions of the book.—*Die Anschauung der Reformatoren vom geistlichen Amte*. Von Wilhelm Thomas. (Leipzig: Hofmann, 1901; pp. 45; M. 1.) The pamphlet covers only a part of the subject. It deals only with the views of Melancthon, and the author reserves the larger subject for future investigations. Melancthon remained closer to the Roman church than Luther. Luther put his trust in the truth; Melancthon trusted largely in ecclesiastical order and institutions. With him the idea of the universal priesthood of believers receded even farther than with Luther. His conception of the church is more aristocratic. The ministry act; the people receive. He thought highly of the episcopate, and considered personal confession and absolution quite essential to the welfare of the church. One of the most interesting sections of the pamphlet is a quotation from a letter written by Melancthon, in 1530, to Cardinal Campegius, in which he offers the submission of the Protestants if only the pope is willing to concede a few things, like the cup for the laity and marriage for the priests; or, if the pope cannot concede these, perhaps he might connive at them for a time. Osiander wrote about this time that Philip was so exhausted by labor and lack of sleep that he was quite despondent and had to be watched lest he concede things that all might rue. It was a good thing that Luther had a rotunder body and more red blood corpuscles. —WALTER RAUSCHENBUSCH.

*L'œuvre de Calvin*. Réponse à la Conférence prononcée par M. Brunetière, le 17 Déc. 1901, au Victoria Hall à Genève, par Ernest Strœhlin. (Genève: Kündig, 1902; pp. 53; fr. 1.) The author of this response to a cogent attack on Calvin is not a Calvinist in theol-