

began with Augustine. But the history of dogma testifies also to the *unity* and continuity of the Christian faith in the progress of its history, in so far as it proves that certain fundamental ideas of the Gospel have never been lost and have defied all attacks.

## II.—HISTORY OF THE HISTORY OF DOGMA.

Mosheim,  
etc.

Baronius,  
etc.

Luther,  
etc.

Erasmus,  
etc.

Benedic-  
tine, etc.

Gottfried  
Arnold.

The narrative of the History of Dogma begins first in the 18th century with Mosheim, Walch, Ernesti, Lessing, and Semler, since Catholicism in general is not fitted for a critical handling of the subject, although learned works have been written by individual Catholic theologians (Baronius Bellarmin, Petavius, Thomassin, Kuhn, Schwane, Bach, etc.), and since the Protestant churches remained until the 18th century under the ban of confessionalism, although important contributions were made in the time of the Reformation (Luther, Ökolampad, Melanchthon, Flacius, Hyperius, Chemnitz) to the critical treatment of the History of Dogma, based in part upon the labors of the critically disposed humanists (L. Valla; Erasmus, etc.). But without the learned material, which, on the one hand, the Benedictine and other Orders had gathered together, and, on the other, the Protestant Casaubonus, Vossius, Pearson, Dalläus, Spanheim, Grabe, Basnage, etc., and without the grand impulse which pietism gave (Gottfried Arnold), the work of the 18th century would

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