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SOME RECENT DEVELOPMENTS IN CRITICISM AND THEOLOGY.

Fashion in religious controversy, as in other things, is continually changing, and the methods of apologetics have to change with them. Instead of discussing either the attack or the defence in the abstract, I propose in this paper to illustrate the temper of the times, on both sides, from a few books which lie at this moment on my study table, and seem to me to be exceptionally suggestive.

I do not know that there has been a time within recent memory when the attack on the foundations, records, and doctrines of revealed religion has been more outspoken, confident, and daring. It seems in many quarters to be quite assumed that the older Christianity is dead; that the new conception of the world evolved within the last fifty years or so has given it its death-blow; that the kindest thing the world can now do for it is to see it decently buried. In such a learned quarterly, for example, as *The Hibbert Journal*, on this side of the Atlantic, the assumption in many articles openly is that Christianity, in the old sense, is obsolete, and that the only question left to ask is, what substitute can we find for it? The supernatural, of course, is to be given up; there must be an end, as one article puts it, to "the entangling alliance of religion with history"; religion is to be based on moral and spiritual, or on rational,

or, I should better say, soft." And Viret replies: "Yes, I know how tender a heart you have." He writes to Bucer, "If on any point, I do not make response as you hoped, you know I am in your power: reprove, rebuke, do all that a father can to a son." And Bucer, a year later, responds by addressing him as "My heart! my soul!" It used to be the fashion to deny to Calvin, throughout his life, these traits of a profoundly affectionate nature. This fashion has passed away. Everybody now admits that in his early life his was a peculiarly merry and sympathetic disposition. Men now wish to distinguish times, and to contrast with his joyous youth his soured age, with the abounding affections of the one, the stern harshness of the other. It is precisely to this last resort of the calumny that Professor Doumergue addresses himself. The historians may not be able "to feel Calvin's heart-beat", he rejoins; everybody about him did, and something surely must be the matter with a history which sees a personage in an entirely different light from that in which he stood out to his contemporaries. If he had no heart, no charm, how did he so seduce his contemporaries? And not content with advancing an overwhelming body of proof from Calvin's, not companions and friends only, but his mere acquaintances, that it was precisely the heart which made the man, he passes on to show further that it was also precisely the heart that made the theologian. "The heart in the theology of Calvin" is the title of the last section of the discussion; and in it is shown beyond dispute that it was not to the bare intellect but to the heart that Calvin addressed himself throughout his system: and, adds Professor Doumergue, "in his theology, the rôle played by the heart does not decrease as time goes on,—it increases; notably in the *Institutes* from edition to edition" (p. 563).

The last Book in the volume, entitled "The Street of Calvin," gives an account of a number of Calvin's neighbors and friends, from his brother Anthony to that remarkable Italian the Marquis of Vico. We shall not dwell on these brief biographies here. But perhaps it will be well before closing to call attention to the two appendices (v and vi) in which the legend of Whittingham's marriage with a sister of Calvin, already known to be erroneous, is finally exploded.

The volume, like its predecessors, is elegantly printed and illustrated in the most sumptuous manner.

Princeton.

B. B. WARFIELD.

PRIMITIVE CHRISTIAN EDUCATION. By GERALDINE HODGSON, B.A. (Trin. Coll., Dublin), Sometime Cobden Scholar of Newnham College, Cambridge, Mistress of Method and Lecturer on the History of Education at University College, Bristol. Edinburgh: T. & T. Clark, 1906. 8vo. pp. viii, 287. (Imported by Charles Scribner's Sons.)

This is a popular presentation of the salient facts in regard to the education of the early Christians, their methods of instruction, their attitude, in general, toward the culture of their day. The book is thoroughly readable; but its confessedly apologetic aim, as well as its

charm, is impaired by the introduction of altogether too much irrelevant material both from the realm of objective history and from the subjective domain of the musings and moralizings of the authoress. The chapters could, moreover, have been more satisfactorily organized and adjusted to one another as well as to the work as a whole. None the less the abundant information here presented merits a careful reading.

Princeton.

FREDERICK W. LOETSCHER.

THE REFORMATION. By GEORGE PARK FISHER, D.D., LL.D., Emeritus Professor of Ecclesiastical History in Yale University. New and Revised Edition. New York: Charles Scribner's Sons, 1906. 8vo. pp. xxx, 525. Price, \$2.50.

Dr. Fisher's work on the Reformation has been so widely known and so highly appreciated by a whole generation of students of history that we may here content ourselves with a purely formal notice of this "new and revised edition." Reduced in the text by about ninety pages, but practically unaltered in method or content, with the elaborate bibliographies brought up to date, the book will no doubt enter upon a further career of deserved popularity, as a sketch of the Reformation which is both compact and comprehensive, scholarly in method and graphic in style, equally felicitous in arranging biographical detail and in grasping the deepest significance of the great events, thoroughly Protestant in spirit yet perfectly candid and just with respect to the merits and defects of the papal church. It gives us pleasure to welcome in its new form this admirable manual on the Reformation.

Princeton.

FREDERICK W. LOETSCHER.

A HISTORY OF THE REFORMATION. By THOMAS M. LINDSAY, M.A., D.D., Principal of the United Free Church College, Glasgow. Vol. I, The Reformation in Germany from its Beginning to the Religious Peace of Augsburg. New York: Charles Scribner's Sons, 1906. 8vo. pp. xvi, 528.

As was to have been expected, Prof. Lindsay has admirably discharged his obligation to the editors of the *International Theological Library* in this initial volume on the Reformation. He here reveals the same abundant learning, the same clear discernment of the religious, social, and political problems of the period, the same candor and moderation, the same skill in generalization and realistic description which we had learned to prize in his previous works on Luther and early Protestantism. We cannot but express the hope that the second and concluding volume, which is to deal with the Reformation beyond Germany and the Counter-Reformation, will be equally successful in plan and execution.

Certainly the most distinctive, and perhaps also the most valuable, portion of the work under consideration is that comprised in Book I, which, bearing the caption On the Eve of the Reformation, discusses in six preliminary chapters the complex conditions of Europe at the close of the Middle Ages. In harmony with the best present-day tendencies of German scholarship in this field, Dr. Lindsay has taken special