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I.

THE ALLEGED LEGALISM IN PAUL'S DOCTRINE OF JUSTIFICATION.

COMPARISONS between the teaching of Paul and the teaching of Jesus are the fashion of the day. A purely historical and a practical motive combine to lend interest to these comparisons. Prompted by whichever motive, the problem sought to be solved by them is the continuity or non-continuity of the religious impulse which shaped the origin of Christianity. The historian asks: Were two distinct forces introduced, the one by Jesus, the other by Paul? Or must we say that, on the whole, Paul's work lay in the line of the further carrying out of the principle introduced by Christ? If the former, can we determine the exact relation of difference or perhaps even heterogeneity in which the two stood to each other? Can we trace the interaction between them in their subsequent development, the degree in which each contributed toward the final result, and the mission which in virtue of this final result Christianity has since then accomplished in the world? If the latter, can we point out the unity of fundamental principle in the variety of doctrinal formulation? Can we draw the lines which run from the centre posited by Jesus to the several points of the wide circumference along which we observe the versatile and comprehensive religious genius of Paul moving? To the practical mind, on the other hand, this same problem of continuity, or lack of continuity, appears of decisive importance for the attitude to be assumed toward the modern attempt to supplant the theology of the Reformation, so largely based on Paul, by a less elaborate, less speculative, more congenial, be-

the battle of Chalons and the heroic struggles of Belisarius in Italy are subjects, one would say, which ought to impart a glow to the story of them written by a sympathetic historian, and should even compel him to something like eloquence. But glow and eloquence are wanting.

Good judgment, however, seems always to be present and to result not only from special knowledge but from the moderation which belongs to large culture. This appears in his characterizations of the barbarian leaders and in discussions like that on the Donation of Pepin. The translation is into readable idiomatic English, indeed into English "up-to-date." One of the latest words taken over from another language is "trek." And "trek" is employed by the translator with inverted commas to describe the migration of a German tribe as distinguished from a march of its men of war.

The subject of Prof. Villari's volume is a subject in Church history as well as political history. And we commend it cordially to those who wish to read a brief story of the external beginnings of mediæval Christianity.

Princeton.

JOHN DE WITT.

SOCIAL GERMANY IN LUTHER'S TIME. Being the Memoirs of Bartholomew Sastrow. Translated by ALBERT D. VANDAM, with an Introduction by HERBERT A. L. FISHER, M.A., New College, Oxford. Westminster: Archibald Constable & Co., 1902. 8vo, pp. xxv, 348. Index.

The principal title of this book is misleading and has been adopted apparently to attract the attention of those who are not acquainted with the obscure but striking personality of Sastrow. Nor is it a fair alternative, as these memoirs, though they throw not a little light on the social condition of Germany in the time of the great Reformer, are very limited in scope. Sastrow belonged to a family which had but recently, through the opportunity offered by the Hanse towns, shaken itself free from the serfdom of the peasantry and by intermarriage with a substantial burgher family taken a great step up in the world. Their field of action lay in northern Pomerania, especially in the towns of Greifswald and Stralsund. The social upheaval of the Reformation epoch made opportunities for the active minds of these aspiring "*novi homines*," and Sastrow is a good type of his class. He made good use of his chance to obtain a classical education, took kindly to the doctrines of Luther, without allowing them to stand in the way of his employment by less progressive spirits, with fierce partisanship entered every quarrel of his friends and relatives at home and in his old age wrote a simple, coarse and self-centred account of his life for the benefit of his descendants. The picture thus presented is very well worth while preserving and may well be welcomed in this English translation. It is essentially a book for the serious student of the period. While often highly diverting, its humor is mordant and its atmosphere far from cheerful. With characteristic vulgarity, too, the author has never omitted an opportunity to tell an unclean story, even when it is at his own expense. Some of the details of these stories the translator has spared us, but more than enough remains to show that Sastrow's Protestantism was more a matter of choice than of conscience, of liberty than religion.

The translation is somewhat lacking in precision in the earlier chapters and throughout would be improved by additional notes, especially upon matters of coinage and relative value of money.

The bookmaking is excellent and the few illustrations good.

Stuttgart Germany.

ETHELBERT D. WARFIELD.