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ON THE ANTIQUITY AND THE UNITY OF THE HUMAN RACE.

The fundamental assertion of the Biblical doctrine of the origin of man is that he owes his being to a creative act of God. Subsidiary questions growing out of this fundamental assertion, however, have been thrown from time to time into great prominence, as the changing forms of current anthropological speculation have seemed to press on this or that element in, or corollary from, the Biblical teaching. The most important of these subsidiary questions has concerned the method of the Divine procedure in creating man. Discussion of this question became acute on the publication of Charles Darwin's treatise on the *Origin of Species* in 1859, and can never sink again into rest until it is thoroughly understood in all quarters that "evolution" cannot act as a substitute for creation, but at best can supply only a theory of the method of the Divine providence. Closely connected with this discussion of the mode of origination of man, has been the discussion of two further questions, both older than the Darwinian theory, to one of which it gave however a new impulse, while it has well-nigh destroyed all interest in the other. These are the questions of the Antiquity of Man and the Unity of the Human Race, to both of which a large historical interest attaches, though neither of them can be said to be burning questions of to-day.

The question of the antiquity of man has of itself no theological significance. It is to theology, as such, a matter of entire indifference how long man has existed on earth.

Renaissance receives nearly the same, and those very important yet much neglected subjects of popular piety, superstition, witchcraft, &c., are given about an equal number. Altogether the author and his readers are to be congratulated on the appearance of these two well filled readable volumes. It is to be hoped that the author will now see his way clear to continuing the series beyond the Reformation, and bringing it down to modern times; for such a work is needed.

Princeton.

KERR D. MACMILLAN.

THE CONFESSIONAL HISTORY OF THE LUTHERAN CHURCH. By JAMES W. RICHARD, D.D., LL.D., Professor in the Theological Seminary, Gettysburg, Pa. Published for the Author by the Lutheran Publication Society, Philadelphia, Pa. [1909]. 8vo, pp. viii, 637. Price, \$3.00.

The late Dr. Richard employed himself with untiring energy through many years in an eager study of the doctrinal history of the great age of Lutheran theology. The present goodly volume, which was passing through the press at the time of his death, may be regarded as, in some sense, the garnered fruit of all these years of labor. It is a solid contribution to our knowledge of the origin, contents and history of the symbolical works which are current among Lutherans, written with adequate knowledge, with great clearness and force, certainly not without bias—Dr. Richard was a doughty controversialist—but with transparent honesty of purpose, though not always (for this happens sometimes with doughty controversialists) with perfect comprehension of points of view other than his own, or with sympathetic appreciation of their adherents. He begins from the beginning, with an illuminating account of the rise of the Reformation movement and follows the progress of events to the composition of the Augsburg Confession. The whole history of this document, internal and external, is then traced, and as well that of the other old Lutheran Confessions. Then a new start is taken, and the movements which led up to the formulation of the Form of Concord are minutely studied, culminating in an account of the collection, called the Book of Concord. A chapter, each, is then given to the history of the Lutheran Symbolical books in the eras of Pietism, of Philosophy and of Rationalism, and to their history in the Nineteenth Century; and the volume closes with a chapter on the Lutheran Confessions in America. The scheme, it will be perceived, is very comprehensive, and the treatment everywhere is quite detailed. The book furnishes a welcome guide through the intricacies of an unusually complicated section of the history of Christian doctrinal construction.

Princeton.

BENJAMIN B. WARFIELD.

REGINALD PECOCK'S BOOK OF FAITH. A Fifteenth Century Theological Tractate. Edited from the MS. in the Library of Trinity College, Cambridge, with an Introductory Essay, by J. L. MORISON, M.A., Professor of History in Queen's University, Kingston, Canada;

Late Lecturer on English Literature in the University of Glasgow.
Glasgow: James Maclehose and Sons, Publishers to the University. 1909. Crown 8vo.; pp. 315.

Reginald Pecock, Bishop of Chichester, courtier, churchman, "rationalist," recanter, "forerunner of the modern world," has been enjoying something like a resuscitation in recent years. Mr. W. W. Capes in his *English Church in the Fourteenth and Fifteenth Centuries*, Miss Greenwood in the second volume of the *Cambridge History of English Literature*, Dr. Gairdner in his *Lollardry and the Reformation in England*, seem to have conspired together to recover his name from the obscurity and his works from the ashes to which the angry churchmen of his day consigned them. Mr. Morison follows hard on their heels with this admirable edition of his last, in some respects his most important, book, which has been preserved to us in a single, imperfect manuscript. Mr. Morison does not scruple to speak of his hero as "the only great English theologian of the fifteenth century" (p. 22), whose "intellectual individuality" was "second only to that of Wycliffe in the history of the English Renaissance" (p. 68) and who possessed a "historic sense" "unequalled in England for more than a century" and a "capacity for the scientific standpoint" "startlingly modern" (p. 76). His *Book of Faith*, he pronounces, along with his *Represser* (*A Represser of ever-much blaming of the Clergy*, edited for the Rolls Series by Churchill Babington, 1860), "the most important contribution to English theological thought between Wycliffe and the Tudor writers" (p. 10). Such encomiums may seem overstrained—until we regard the waste and desolation of English theology of the middle of the fifteenth century against which the works of this self-conscious individualist are thrown up to observation. In any event it is an interesting episode in the history of British thought which Pecock marks, and we are glad to have this excellent edition of the maturest of his works.

It is on Faith; and it is written with the express design of showing that faith is reasonable. The conception of faith presented is the established notion of faith in its large sense. It is conviction founded on evidence; and the evidence on which it is founded, when it is religious faith, is, in the last analysis, the evidence of God. Here is how Pecock defines faith in another book (*The Folewer to the Donet*, p. 28): "It is a knowyng wherbi we assenten to eny thing as to trouthe, for as mych as we have sure evydencis gretter than to the contrarie that it is toold and affermid to us to be trewe, bi him of whom we have sure evydencis, or notable likli evydencis, gretter than to the contrarie, that therinne he not lied." And here is how he speaks of it here (p. 122): "But, sone, y wole that thou bere wele in mynde whet of feith is seid in the places bi thee now alleggid, thet feith, of which we speken now, into which we ben bounde, and which is oon of the foundementis of Christen religioun, is thilke kinde or spice of knowyng, which a man gendrih and getith into his undirstonding, principali bi the telling or denouncing of another persooone, which may not lie, or

which is God." There is nothing revolutionary in this, and there is nothing new in his deference to reason, even in matters of faith,—reason which he calls "the largist book of autorite that ever God made"; or in his confidence in the syllogism, which, Mr. Morison tells us, "he ever spoke of with a reverence he was not prepared to concede to God Himself." "A sillogism wel reuled," he asserts, "after the craft taught in logik, and havying ii premyssis openli trewe and to be grauntid is so stronge and so myghti in al kindis of maters, that though al the aungels of hevene wolden seie that his conclusioun were not trewe, yitt we shoulde leeve the aungels seiying and we shoulde truste more to the proof of thilk sillogisme than to the contrarie seiying of all the aungels in hevene." It is strongly said; but does it say anything more than each of us knows in his heart—that we cannot believe any testimony which contradicts what we perceive to be true?

The chief purpose which Pecock had in view in writing was to confute the Lollards, and we incidentally get a view of the wide extension of Lollardry and the devotion to the Scriptures shown by the Lollards. Pecock does not like their confidence in private judgment, and it is just the common Romish argumentation which we get from him. Decidedly, however, this confident old reasoner is worth listening to, and we are grateful to Mr. Morison for putting his *Book of Faith* in our hands.

Princeton.

B. B. WARFIELD.

ESSAYS ON THE SOCIAL GOSPEL. By ADOLPH HARNACK, Professor of Church History in the University of Berlin, and WILHELM HERRMANN, Dr. Theol., Professor of Theology in the University of Marburg. Translated by G. M. Craik and edited by Maurice A. Canney, M.A. Crown 8vo., pp. viii, 225. [vol. xviii of the "Crown Theological Library"]. London: Williams and Norgate; New York: G. P. Putnam's Sons. 1907.

THE PROGRAMME OF MODERNISM. A Reply to the Encyclical of Pius X., *Pascendi Dominici Gregis*, with the text of the Encyclical in an English version. Translated from the Italian by Rev. Father GEORGE TYRRELL. With an introduction by A. LESLIE LILLEY, Vicar of St. Mary's, Paddington Green, London. Crown 8vo, pp. xvii, 245. New York and London: G. P. Putnam's Sons. 1908.

ANGLICAN LIBERALISM. By TWELVE CURCHMEN. Crown 8vo, pp. 321, [vol. xxiv of the "Crown Theological Library"]. London: Williams and Norgate; New York: G. P. Putnam's Sons. 1908.

MONASTICISM: Its Ideals and History; and THE CONFESSIONS OF ST. AUGUSTINE. Two lectures by ADOLF HARNACK, Rector of and Professor of Church History in the University, and Member of the Royal Prussian Academy, Berlin. Translated into English by E. E. Kellett, M.A., and F. H. Marseille, Ph.D., M.A. Crown 8vo, pp. 171., [vol. xxviii, of the "Crown Theological Library"]. London: Williams and Norgate; New York: G. P. Putnam's Sons. [n. d.].