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time when, as Renan suggests, there was doubt as to which one of the two would become the religion of Europe? Professor Carter finds two reasons: first, because of Christianity's connection with a personal Founder, and, second, because of its ideal of conduct, regarded as its essential message by men as different as Augustine and Nietzsche. "To lift up those who have fallen beneath the feet of the progress of the world, to care for those who are of no apparent profit or good to society at large, to give to those who cannot give again, these are the deeds which even in our modern parlance we call 'real Christianity'. This is the 'Sclavenmoral'; it does indeed hinder human progress, if by human progress is meant the Superman who gains added height by treading on those who are weaker than he. We may take Nietzsche's part against Christianity, we may have steeled ourselves by dint of scientific and pseudo-humanitarian thought so that we advocate euthanasia and lethal chambers, but somewhere inside of us is the chord which responds to the Christian note. It is this note which has unchained a response in millions of human beings during these nineteen centuries. It is the essentially new thing which has come into the world during this new régime. Neoplatonism and Mithraism knew nothing of it, and to its presence, so far as phenomenal explanations go, was owing the conquest of Christianity over the combined forces of the ancient world."

Lincoln University, Pa.

WM. HALLOCK JOHNSON.

La Hongrie Calviniste. Par E. DOUMERGUE. Toulouse: Société d'édition de Toulouse. [1912.] 8vo; pp. 209.

In the year 1909 M. Doumergue, Dean of the Protestant Faculty of Theology at Montauban, was led to make a flying journey among the Calvinistic Churches of Hungary. He visited the five faculties of theology—at Pápa, Debreczen, Kolozsvár, Budapest and Sárospatak, —and some village churches. He was everywhere received with cordiality; and no pains were spared to enable him, within the three weeks which were at his disposal, to see as much and to learn as much of the Hungarian churches as was possible. Professor Pokoly of Kolozsvár even wrote out a memoir for his instruction. Exceptional opportunities, in a word, were afforded him to observe the life and work of the Hungarian churches; and he brought to the observation exceptional native and trained powers of appreciation. The volume which he has published is naturally, therefore, exceptionally interesting and instructive.

The volume falls into three distinct parts. In the first (pp. 17-68), Mr. Doumergue gives a delightful account of his visits to the five theological faculties. Written with a fine lightness of touch this account takes the reader along with the author from town to town, and makes him sharer in all his feelings and impressions. The towns, the people, the institutions, the individuals, all stand before us in their living reality. Here is a single specimen of the cameo-like pictures which abound. "I finished my visit [at Budapest] by going to

a beautiful and large village nearby, Kunszentmiklós, where the superintendent of the province resides, the true type of the Magyar Calvinist Bishop, Baksay Sándor. He has never been outside the boundaries of Hungary. But he possesses a whole French library, which would do credit to more than one French pastor; he is one of the greatest of Hungarian Hellenists. The Hungarian Academy of Sciences has entrusted to him the translation of Homer into verse. In a word, he is one of the best Magyar men of letters. He knows his Bible by heart and all his Psalter; it is scarcely necessary to add that he is a strict Calvinist" (p. 51). We hold out our hand, across land and sea, to Bishop Alexander Baksay!

The second and longest section of the volume (pp. 71-166), is a sketch of the history of the Reformed Churches of Hungary; but, as the history is not continuously traced, M. Doumergue appropriately entitles it: "The great names and great epochs of Hungarian Calvinism." Here with a masterly touch, M. Doumergue makes the heroes of the long struggle of the Reformed Churches of Hungary and their achievements live again before us. The general course of the history outlined, he sums up for us on a later page in a quotation from one of his Hungarian hosts. "A learned professor," he writes (p. 188-9), "sketched for me one day the phases of Hungarian life. First of all, the great period: Hungary seems altogether Protestant. Then the Counter-Reformation is at work: the two first uprisings are purely Protestant; in the third the Catholics take part; in the fourth the Catholics are the chiefs, so much has Protestantism been little by little wrecked. In the nineteenth century there arises the literary and tolerant movement: the Protestants no longer are the most numerous party, but they hold the hegemony of intellect, with their Petőfis and Jókais. Calvinism is at the apogee of its popularity; the party of liberty is led by Kossuth, who is of Lutheran origin." "But the Catholics," adds M. Doumergue, "are struggling to regain the lost time. In every sphere of scientific attainment they are showing an untiring activity. Their numbers in the Academy of Sciences are continually increasing. Their propaganda in journals, in schools, rises more and more; and Protestantism, which persecutions have deprived of the numerical majority, no longer possesses the great intellectual majority. What is needed is a spiritual revival, which will restore its glorious life to the church, to the nation."

The most delicate part of M. Doumergue's task is reached, when, in the third section of his book, he undertakes to give some account of the present condition of the Hungarian Reformed Churches, under the title of "The Interior Life" (pp. 169-198), closing with a few words on their "Relations and Isolation" (pp. 201-206). The Hungarian Churches are, in his view, perhaps over-organized, and yet perhaps not organized in the most efficient manner. Certainly, we cannot look upon the present indifference in doctrinal matters which seems to be prevalent, as a good sign. The struggle against the liberalism, imported from Germany in the early seventies, which was

carried on particularly by Révész and Balogh, has apparently given way to a general acquiescence in grave differences of opinion, so long as they are quietly held. We learn that of the five theological faculties, two are considered "orthodox", two "liberal", and one "mystical" (p. 182). Meanwhile, the heart of the church remains sound, and it is supposed that the publication of "liberal" views here and there does no great harm. We cannot look upon this as a healthful condition. For the rest, M. Doumergue evidently thinks, that while there are many signs of life in the churches, a great revival is much to be wished; though it would be well, he thinks, if that revival could be home-bred, or at least, could take on forms which are "Magyarized". The greatest dangers of the Hungarian churches, he seems to think, arise now from their isolation. Set upon the Eastern limits of Europe, speaking a language known to few outside their own borders, there is peril that the blood of the whole body of Christ may circulate feebly in these extremities. No doubt there is such a danger: but,—may it not be exaggerated?

At all events the other branches of the Reformed Church must always hold their Hungarian brethren in the warmest regard. M. Doumergue rightly emphasizes the debt we all owe to the Hungarian Church which has borne the brunt of both Turkish invasion and of Romish persecution for us all. "She has given her blood," he writes strikingly, "to arrest the Musselman invasion, and with Hunyadi, before Belgrade, she saved Europe. Then, always at the cost of her purest blood, Protestant Hungary has striven against the Hapsburgs, against the invasion not so much of Catholicism as of Jesuitism. The Philips the Second of Spain and the Hapsburgs of Vienna were for the Europe of the sixteenth to the eighteenth century what the Turks had been at the end of the Middle Ages. And in that defence of Modern Europe, in which Holland and Richelieu and Sweden were glorious, Hungary took the most noble part with her Bocskays, her Bethlens, and her Rakoczys."

The prime object of M. Doumergue's book is to fix our affectionate attention on the Hungarian Reformed Church as one of the most isolated, one of the most needy, but also one of the most deserving, one of the most noble of the whole family of Reformed Churches. M. Doumergue is a Frenchman and writes for his French Protestant audience. He thinks there are special affinities between the Magyar and the (especially Southern) French character; and that there should be above all a closer relation instituted between the Hungarian and the French Reformed. We wish it with all our hearts. But we Americans must not fail, either, in our duty of love. Like the Hungarian Churches, we too have our place set on the edge of the world: the extreme East and the extreme West may find they have many things in common which both would miss nearer the center. Above all, in the movements of the peoples that characterize our times, Hungary has come into our very midst. The immigrant Magyar Reformed in America are in immediate contact with us, and call to us as they do

to no other nation. It matters not how they are organized into churches on our American soil: whether they retain their organic connection with the churches of their fatherland or become constituent parts of sister churches already living and laboring on these, to them, foreign shores. What matters it that to these Hungarian Reformed in our midst, the American churches shall show themselves brothers, and through them manifest their spiritual unity with their brethren at the other end of the world.

Professor Doumergue, himself a member of the Reformed Church of France, writing of the Hungarian Reformed, has dedicated his book "to the Theological Seminary at Princeton",—and added the sentiment: "I believe in the Holy Catholic Church, the Communion of Saints." No doubt he meant it as a symbol. We accept it as such. France, Hungary, America: the suns are different, the faith is one. We in the extreme west read his book, written in France, to commend to our love the Churches in the extreme east and we lay it down with the words with which he closes it on our lips: "God bless Hungary!" And we add, God bless the churches of France: God bless His people everywhere and make them one in heart and thought and life!

Princeton.

BENJAMIN B. WARFIELD.

The Religions of Modern Syria and Palestine. Lectures delivered before Lake Forest College on the Foundation of the late William Bross. By FREDERICK JONES BLISS, Ph.D. New York: Charles Scribner's Sons. 1912. (The Bross Library, Volume V). Pp. xiv, 354. \$1.50 net.

This volume is evidence that its author has not confined his interest to the exploration of Palestine and the excavation of its ancient sites, but has had eyes and ears open to the religious situation of the land to-day. In fact much of what the author records as of his own observation he has learned through the opportunities which his scientific work has afforded him to mingle with all classes of the Syrian population. In addition to this point of contact Dr. Bliss has had the advantage not merely of birth and long residence in Syria, but of bearing a name honored throughout the region because of the character and services of Dr. Daniel Bliss, his father, long president of the Protestant College at Beyrout. The author is at pains to acknowledge, in his preface, the value of his own wide acquaintance among the students of that college, with its variegated religious clientele; and he adds a further source of information, of a more fortuitous nature, in his use of the unpublished journals of the late Professor S. I. Curtis.

The field covered in this book includes both the Christian and the Mohammedan sects. Indeed it embraces sects that strictly belong to neither the one nor the other of the two great religions, and has something to say of the Jews. But the author announces a future study of the Palestinian Jews, and of the Druses and other semi-Mohammedan sects.