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to modern culture than to make modern culture subservient to the gospel. To a considerable extent, the Church is adopting the easier alternative. And she is suffering a tremendous loss of power. Paulinism is waiting to be rediscovered. Understood in its overpowering entirety, it might again transform the world.

Princeton.

J. GRESHAM MACHEN.

## HISTORICAL THEOLOGY

*Pierre Viret: sa Vie et son Oeuvre* (1511-1571). Par JEAN BARNAUD, Pasteur, Docteur-ès-lettres. Saint-Amans (Tarn): G. Carayol. 1911. 8vo; pp. 703. 12 francs, franco, to be had of the author, Clairac (Lot-et-Garonne), France.

*Quelques Lettres Inédites de Pierre Viret*, publiées avec des notes historiques et bibliographiques, par JEAN BARNAUD, Pasteur, Docteur-ès-lettres. Saint-Amans (Tarn): G. Carayol. 1911. 8vo; pp. 156. 3 francs, to be had from the author, Clairac (Lot-et-Garonne), France.

Peter Viret has the distinction of being the only one of the Reformers of Romance Switzerland of the first rank who was native-born. His place among these Reformers is a distinguished one. Beza indicates it by placing him by the side of Calvin and Farel as constituting with them "le trépied d'élite" of the Reformers; and, on their side, the Catholics, in their reminiscences of those whose assaults had left the deepest impression in the lands of French speech, rang the changes on the names of Luther, Calvin, Viret and Beza. There has hitherto been no adequate biography of this notable man accessible; those of Schmidt and J. Cart were written without access to adequate material, that of Ph. Godet is only a sketch. This lack has now been supplied by Dr. Barnaud with this detailed study prepared as a thesis for obtaining the degree of Docteur-ès-lettres at the Sorbonne. The works before us are two. One is a collection of fifty hitherto unpublished letters of Viret's (forty in Latin and ten in French) which forms a natural complement to the *Correspondance des Réformateurs* published by Herminjard and the letters gathered in the works of Calvin published by Baum, Cunitz and Reuss. These letters are not all that are extant from Viret's pen: Dr. Barnaud has published only those which seemed to him important. They possess, he tells us, a double interest. "On the one side they reveal certain traits of Viret's character, his disinterestedness, his gratefulness, his profound seriousness which does not, however, inhibit a certain playfulness, a gaiety sometimes very delicate. On the other hand they give us precise information as to his life and the rôle which he played. They enable us for example to follow him closely in his contests with the Libertines, in his disputes with the Bernese government, in the crisis which culminated in his expulsion from Lausanne, and in his journeys in the South of France." On the basis

of a careful study of all the material now accessible, Dr. Barnaud has written his *Life of Viret*, which is characterized at once by fullness of detail, and a happy handling of the material, so as to present it in readable form. He gives us in effect the first adequate biography of this great man, who stands out in his pages the worthy companion and aid of the greatest of the Reformers.

Born at Orbe in 1511, Viret had already in his pious youth learned of the new doctrines from one of the few capable pedagogues who taught at Orbe in his day, Marc Romain; and after a sojourn in Paris at the reactionary collège de Montaigu (where he missed Calvin but sat on the same benches with Loyola) in the height of the Reformation excitement, he returned to Orbe in 1530-1531 "with a solid literary culture, a profound conviction of the truth of the Reformed doctrines, and an exact knowledge of the abuses of the Church for the correction of which he was urgent." Like Calvin he was drawn into the public work of the Reformation by the "attestations and adjurations" of Farel and preached his first sermon at Orbe on May 6, 1531—a youth, be it noted, of scarcely twenty years of age. Retiring in native disposition, he became a bold evangelist who feared not the face of man, and drawn by a tender conscience rivaled Calvin himself in the firmness and persistency with which he pressed on in the complete reformation and organization of the Church. "His soft and insinuating speech, his affable manners, did more to advance the Reformation and to assure its success than the aggressive impetuosity of Farel"; but his steady persistency in consolidating and purifying the Church broke on the determined Erastianism of Bern and ended in his being driven from his beloved native land to complete his days, full of labors, in the South of France at the age of sixty.

The peculiarity of Viret by which he is distinguished from his compeers, Dr. Barnaud finds in his predilection for the work of a pastor. "No doubt he labored with zeal for the evangelization of the masses and met with remarkable success as an evangelist. No doubt also he taught theology and composed theological works which are not without value even by the side of those of Calvin. But the Church formed the sphere in which he exercised by preference the gifts which he possessed." "To instruct, to counsel, to edify, to exhort, to say all in one word to 'shepherd'—these are the functions to which his aptitudes and his tastes most naturally led him." "His history shows that his principal preoccupation was the organization of the Church, considered as a religious society and in its relations with the civil power." No labor was too great, no care seemed to him to be exaggerated, which promised either the better training of the individuals of his flock in the Christian life, or the more complete equipment of the organized Church for its work in the world. He was only twenty-five years of age when he was named pastor of the Church at Lausanne and from the first the care of the parish fell on his shoulders and was taken by him most seriously. Herminjard

infers from one of Farel's letters, that, troubled by the ignorance of his parishoners, Viret went about from house to house, patiently explaining to each household in turn, the details of the Lord's prayer, that they might use it intelligently. Of course he did not neglect the public services of the "Temple". He was a great preacher. Dr. Barnaud describes his preaching for us in connection with his work at Geneva, after he had been driven out of Lausanne. "He filled there first of all," he says, "the function of preacher. His services were appreciated: the registers of the Council say that the 'multitude' was urgent to hear him. It attended his preaching and that of Calvin in such numbers that, in the month of June, it became necessary, on account of the excessive heat, to hold the weekly worship in St. Peter's and no longer in St. Germain. It is difficult for us to form any exact idea of Viret's eloquence. His oratorical successes are attested by his contemporaries. Theodore Beza, among others, places him first in the charm of his discourse. Later writers also represent him as one of the most remarkable orators of the Reformation. 'He had,' says Verheiden, 'a speech so sweet that he kept his audience always alert and attentive. His style had so much force and a harmony so caressing to the ears and the mind that the least religious among his auditors, the most impatient with others, listened to him without effort and with pleasure. It was said that to see them hanging as it were on his lips, it was evident that they wished him to speak longer.' 'At Lyons,' says Melchoir Adam, 'where he preached in the open air, he brought thousands to faith in Jesus Christ. By the power of his divine eloquence, he arrested passers by who had no intention of listening to him and constrained them to hear him to the end.'—As he spoke extemporaneously and his sermons were not regularly taken down, as Calvin's were, we are left to contemporary accounts to inform us of their character. Five of them have come down to us, however, in reports made by the "scribe," Denis Ragaimier, and they bear out the encomiums passed on his ordinary preaching. We are interested to note that his sermons were about an hour and a half long: a fact which gives point to Verheiden's remark that his auditors evidently wished that he would go on. No good and effective preaching can be short: short sermons are an unfailing index of times of decaying faith. It was the warmth and life of his discourses which gave them their attractiveness. "They breathed a profound conviction, which did not permit itself to be bound in by a prearranged form and which yielded to the inspirations of the moment. On the other side the preacher was not remote from his audience. He came into contact with them, alert to draw from the circumstances which were interesting the Church the lessons that flowed from them, interesting himself in the affairs of everyday life and counseling everyone as his experience dictated to him." "We find," adds the narrator "in Viret's preaching, in general, the same virtues and the same imperfections which characterize his writings. In default of profound thought, of a vigorously logical plan, they give easy developments in language

familiar, free and picturesque, eminently popular. Here also he has before his eyes the great public which was in his mind as he wrote his Dialogues. As an intelligent and cultivated man, he avoids the trivialities from which so many others do not know how to guard themselves, but on every page of his discourses, as of his books, there is apparent the preoccupation of placing himself at the level of the most humble."

Viret's place in literature is already suggested by the words we have just quoted. "As has been justly said," Dr. Barnaud remarks in another connection, "Viret filled a rôle of his own in the teaching of the Reformation. While the higher instruction is the work of Calvin, he makes popular instruction his own." In an excellent preface which contains valuable biographical suggestions, and which reveals to us a truly Apostolical soul, Viret advises his readers that his object is "to instruct and enlighten the 'poor people', to reassure poor consciences which have fallen into trouble and doubt. Skilful in popularising, intelligent, learned, he seeks to diffuse the truths of the Gospel brought to light by the Reformation, but he does not make a contribution of his own to the religious or philosophical thought of his day." Here is the secret of Viret's whole literary product, of its strength and of its weakness. It was all written for a practical end—the instruction in the Gospel of the "poor people"; and that end attained, he was careless of all else. It is merely incidentally, therefore, that he has won for himself a place as one of the most remarkable writers of the French Reformation, and indeed a permanent position in the history of French Satire. He wrote copiously, too copiously; even his most characteristic form of composition, satirical dialogue, is copious in the extreme. But all that he wrote was directed to one end. "On every page of Viret's work, there is displayed the triple preoccupation of combatting his adversaries, of instructing, of jeering. He employs to reach the end in view, all the resources of an ingenious and fecund mind, leaving nothing to chance, utilizing every legitimate means of securing the victory for what he deemed the truth. He recoils before no obstacle, permits no difficulties to arrest his task, neither the reputation nor the authority of his opponents; he combats the doctrines which they impose on the ignorant multitude, he unmasks the sophisms, the pride and the ambition of those who cannot endure to see their influence in the Christian world contested; he unveils their bad faith; he drags to light their ignorance and their pretensions; he exposes the absurdity of their superstitions; he uses against them every weapon which could be employed without failing in the duties of charity,—instancing usages without naming names except when he has himself been personally assaulted. To expound his own ideas objectively, to manifest their value, or to make plain the error and insufficiency of the doctrines which he attacked, are the sole instruments of conviction which he possesses, and we must acknowledge that he uses them with consummate skill." His satirical dialogues composed in this spirit cannot be said to be models of literary art.

But they were effective; they did their work; and incidentally they have vividly reflected the manners of his day, created types, and won for themselves a permanent and not unenviable place in the history of French literature.

Out of the shadows cast by four hundred years, Dr. Barnaud has drawn the figure of this admirable man and stood him before us in the light. It is a pleasant figure to look upon, and it is pleasantly presented to us in Dr. Barnaud's pages. We rise from the perusal of Dr. Barnaud's memoir with a higher admiration for Viret than ever before—because we know him better. Perhaps no better tribute could be brought to a man,—or to a biographer.

Princeton.

BENJAMIN B. WARFIELD.

*The Confessional Principle and Confessions of the Lutheran Church* as Embodying the Evangelical Confession of the Christian Church. By THEODORE E. SCHMAUK and C. THEODORE BENZE. With Translations from the Introduction and Writings of Theodor Kolde, Professor in Erlangen. Philadelphia: General Council Publication Board. 1911. Pp. cxxxi, 962. \$4.00.

The authors of this work remind us in the Preface that there has not appeared in the English language any complete work devoted to Confessional Lutheranism, with the exception of one small volume, since Krauth's *Conservative Reformation* about forty years ago. The researches of German scholars in the last two decades and the changed circumstances of to-day therefore make necessary a new and strictly historical examination of the Confessional structure of the Lutheran Faith. This is here undertaken "in the belief that our Confession comes direct from Christ in the word of Scripture as the answer and testimony of Faith unto its Lord and unto all the world; and in the assurance that this Faith will ever enlarge its circles of contact, and that it holds in its embrace the strength of the past the potency of the present, and the hope of the future". The late Professor Richard's work on *The Confessional History of the Lutheran Church* appeared while the volume was in the press but receives notice in the Preface, where it is stated that Prof. Richard's purpose is almost the reverse of that of this work, and in criticism it is added that "in this age it is impossible to maintain uncritically the dogma of Biblical infallibility in the same breath with a loose, critical and destructive dogma of confessional fallibility". The character of Messrs. Schmauk and Benze's work is evident from these quotations. It is a contribution in the first place and chiefly to American Lutheran controversial literature, and its publication shows how deeply the members of that historic Church are still exercised over their differences. The authors maintain throughout the thesis that "the Apology of the Augsburg Confession, the Schmalkald Articles, Catechisms of Luther and the Formula of Concord—are with the Unaltered Augsburg in the perfect harmony of one and the same Scriptural faith". In other words this is a manifesto of the General Council of the Evangelical Lutheran Church in North America.