

the hierarchy did not come into very serious conflict. Doctrine is not the point of most acute conflict in this period.

The author is a scholar, acquainted with his sources. His discussion is well arranged, and his position fortified by abundant quotations. Unnecessary space is sometimes given to unimportant authors, men whose positions and work had no appreciable effect upon the later development of theology. Only in his treatment of the doctrines of the church, its sacraments and officers, does he show decided Catholic bearings. Even here he does not omit evidence opposed to his contention, in one way or another, however, he explains it away. For example he has what seems to be to him a satisfactory explanation of the action of Liberius in signing an anti-Nicene theological formula in order to recover his position as bishop of Rome. The formula was not heretical, he claims, though it did omit the essential and distinctive word in the Nicene formula.

The scholarship and fullness of treatment make the volume very valuable. Besides it is well to see these questions from the Catholic standpoint sometimes. A very full and carefully prepared index to the material greatly enhances the usability of the work.

W. J. MCGLOTHLIN.

The Church and the World in Idea and in History. Eight lectures preached before The University of Oxford in the year 1909 on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By Walter Hobhouse, M.A., Honorary Canon and Chancellor of Birmingham Cathedral, Examining Chaplain to the Bishop of Birmingham, formerly Fellow of Hertford College and student and tutor of Christ Church, Oxford. London and New York. 1910. The Macmillan Co. xxv+411 pages. \$3.20 net.

This is a notable volume of the Bampton Lectures. Not that there are any strikingly new positions or any remarkable information in the lectures. The positions maintained and the arguments advanced are, for the most part, commonplaces with Independent churchmen, particularly with Baptists and more especially in America. But for an English churchman to arrive at the conclusions herein set forth and to announce them with such convincing clearness of conviction, accepting

fully the logical and practical inferences from his main conditions, these are facts to arrest attention and evoke grateful praise.

Long a student of church history, the lecturer took this occasion to test with fuller investigations a belief long ago entertained, "that the great change in the relations between the church and the world which began with the conversion of Constantine is not only a decisive turning point in church history but is also the key to many of the practical difficulties of the present day, and that the church of the future is destined more and more to return to a condition of things somewhat like that which prevailed in the Ante-Nicene church, that is to say, that instead of pretending to be co-extensive with the world, it will confess itself the church of a minority, will accept a position involving a more conscious antagonism with the world, and will, in return, regain in some measure its former coherence". He thinks that the "World-policy" of the church has generally been treated in a most inadequate manner by ecclesiastical historians and has seldom been sufficiently regarded as having a practical connection with our present distresses". It is the "World-policy" of the church which our author traces from the New Testament time down to our own day with a straight-forward directness and a frank declaration of results and implications that bespeak the competent and sincere student of the church and its mission in the world. In the New Testament he finds the simple organization of the local *ἐκκλησία* with a general unity, tending, however, to division and segregation from the universal *ἐκκλησία*. It is in the relation of the local to the universal church that our author is most disappointing. He finds little in support of any Episcopal view and he is unable to see the simple and rather patent fact of spiritual, rather than formal, unity. During the first three centuries the church overcame the world by maintaining its distinction from the world (Ch. II). Then it was secularized by the world (Ch. III), and next overrun by the barbarians with whose heathenism all sorts of damaging compromises

were made (Ch. IV). Next (Ch. V), in direct conflict with our Lord's rebuke of a "worldly temper" in his apostles the papal church adopted a world program and sought to erect a world empire, deriving its inspiration from paganism and the Old Testament, not from the New Testament. With the Reformation (Ch. VI) the original conception of the separateness of the Church was not restored but, on various grounds and with various ideas, the principles of union of church and state and of coercion in religion were brought over from the mediæval church. From these vicious theories we are yet to be delivered. The inconsistency of these theories with the restoration of New Testament Christianity and with the dominant democratic ideals has contributed to the current chaotic condition when the effort is made to maintain an "Establishment" in the midst of modern conditions. The "Establishment" is impracticable in new countries and must be abandoned in the older countries. "The church must decide whether the policy should be *extensive* or *intensive*" (Ch. VII). The final lecture modestly undertakes to give in outline "The Future Outlook". There is first of all the need for *reunion* of the church. The difficulties to this are clearly seen and it will require decades, may require generations to effect this but "the process has begun and will continue." It is clearly seen that the difficulties are more in the matter of polity than in doctrine.

More immediately urgent is the concern of discipline which shall eliminate from the church nominal and formal Christianity where there is "membership without obligation". Lastly establishment being illogical in the sight of the fundamental principles of Christianity and untenable in the light of political and religious conditions of modern life must be surrendered for good and all.

Such is the argument of a notable volume.

W. O. CARVER.