

"Methodistic element into Pietism," and other Pietists are given a due share of attention and condemnation for departing from the doctrine of justification by faith and taking up with conversion and sanctification.

True to himself is the author when he pays his respects to Albrecht Ritschl, "that heresiarch of our day who has recently gone to his own place." Ritschl is represented as pouring contempt on true Pietism in his three ponderous volumes and as showing his dexterity by withholding all definition of piety and Pietism. For had he defined, he would have had to include all the prophets and apostles among the Pietists and so defeated his fell purpose of deceiving the unwary. Whether this failure to give a clear definition is characteristic of Ritschl or not, those can say who have more clear ideas than I have of what the Ritschlians really want the church to believe. Hübener quotes the Göttingen sage at length and reminds the reader that he pours contempt again and again on the mystical union, *unio mystica*, as a *Luxusartikel*. This sharp polemic is stimulating reading. If freedom of the church from the state were a panacea for all theological evils, then in this good land of ours the mistakes of Spener and Francke would not flourish. Nevertheless we cannot help wishing we had a good many of the sort of men they were.

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THE FRENCH REVOLUTION AND RELIGIOUS REFORM. An Account of Ecclesiastical Legislation and its Influence on Affairs in France from 1789 to 1804. By WILLIAM MILLIGAN SLOANE. Based on the *Morse Lectures* for 1900 before the Union Theological Seminary. New York: Scribner, 1901. Pp. xxviii + 333. \$2, net.

THE title of Professor Sloane's book gives its limits and describes its contents. The work was based upon a series of lectures delivered before an audience of theological students and bears the marks of its origin. The subject treated is one of large proportions, and it was impossible, in two hundred and fifty pages, to present more than a general outline of it. An introduction dealing with the beginning of things religious in Europe and the vicissitudes of church history to the eighteenth century is followed by a survey of the religious and ecclesiastical history of France under Louis XV. and Louis XVI. The remaining twelve chapters are devoted to the consideration of the

events that led, first, to the subordination of the church to the state, in the civil constitution; later, to the separation of church and state; and, finally, to the renewal of the relations between the pope and the French church under the Concordat.

The book was clearly intended to be a semi-scientific presentation, in condensed form, of a comprehensive and important period of French history; this is the only standard by which it can fairly be tested. That it is attractive reading, like everything that Professor Sloane writes, goes without saying, but it may be fairly questioned whether the content is as satisfactory as the form. I am quite certain that we need a single volume in English that shall treat the subject that this book deals with, but I am not so certain that Professor Sloane has given us the volume that we need. In a book of this kind a clear, well-connected, and thoroughly reliable narrative of events is without question a matter of the first importance. To accomplish this, in treating a large subject in a few pages, it is necessary to resist the temptation to sacrifice space to judgments upon men and affairs. These things may, and doubtless do, render a lecture attractive, but they are expensive superfluities when the historian's space is limited and the narrative of events is curtailed to make room for them. They are probably less justifiable in a book than in a lecture. It is just in this particular, it seems to me, that Professor Sloane's book will prove unsatisfactory to those who are more interested in the events than in the writer's opinions upon the events. Assuming too much knowledge on the part of his reader, he often neglects connections and details that are necessary to make his narrative intelligible to those who might make use of it.

Not infrequently Professor Sloane fails to maintain that scientific restraint upon the imagination and upon expression that should always characterize the work of the historian, even when he is writing for the general reader. There are some unsound generalizations, some inexcusable misstatements of fact, and many expressions, like "the amazing and preposterous monstrosity of Theophilanthropy," that suggest the *abandon* of a lecture delivered from notes, influenced at times more by the audience than by historical method. Furthermore, the footnotes would be more valuable if they were more critical. On pp. 14 and 15 the references appear to be to two different editions of the *Mémoires* of d'Argenson. As sources for the debates in the different assemblies the *Moniteur*, the *Archives parlementaires*, and the *Histoire parlementaire* are cited indiscriminately. Now, every careful student of the

Revolution knows that the *Archives parlementaires* and the *Histoire parlementaire* are little more than compilations, and that the information contained in them touching the debates is drawn at all times largely and often wholly from the *Moniteur*. When the same material is found in all three, it is drawn from the *Moniteur*, and the proof is not strengthened by the additional citation of the other two. Moreover, for the period between May and November, 1789, the *Moniteur* itself is not a source. The real sources for the debates of this period are found in the *Procès-verbal* of the assembly, in newspapers like the *Point de jour* and the *Courrier de Provence*, in the correspondence of the members of the assembly, and in reliable collections of the speeches of the leaders. With this explanation the value of the reference (p. 92) to the *Archives parlementaires* for the debates of October, 1789, and for Mirabeau's speeches may be appreciated. It should be added that the *Archives parlementaires* is not only a compilation, but a notoriously unreliable compilation.

It is certainly unfortunate that a volume that is so attractive could not have met the requirements that would have made it a thoroughly reliable introduction to the subject. It is to be hoped that in a second edition Professor Sloane may see fit to render his book as acceptable to the critical historian as the present edition will undoubtedly prove to be to the general reader. It is certainly possible to satisfy both at the same time.

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ATONEMENT AND PERSONALITY. By R. C. MOBERLY. New York: Longmans, Green & Co., 1901. Pp. xxviii + 418. \$4.

THIS work, though following in general the lines marked out by McLeod Campbell, is notable as adding an important element to the "Moral Influence Theory of the Atonement"—the element of Christ's union, as Logos, with the entire human race. The author maintains that Christ is man, not generically, but inclusively. The humanity of Christ is the humanity of deity—hence its capacity of universal relation through the Spirit. Christ can act for the human race, because he is identical with the human race. Dr. R. W. Dale had hinted at this truth, but he had seemed to lay the emphasis on Christ's union with the believer, which is rather an effect than a cause of the atonement. Dr. D. W. Simon had spoken of Christ's relation to universal humanity as its head and life. But Dr. Moberly makes this relation