

Again the author is utterly confused and confusing on the basis and meaning of infant baptism. Believer's baptism symbolized "entrance on Christ's service," "the washing away of sin," "a real cleansing of the heart, a making over of the life, through the influence of Christ." p. 159. Not so with infant baptism. It is not a symbol of anything, but "rather the solemn form by which the parents and the church appropriate for a child all the love and power which are at the command of God's true sons. We take a covenant for him." p. 163. "The value of baptism will depend on the spiritual atmosphere of the home in which the child grows up. Baptism of a child by a Christian church where neither parent is a member of that church would in most cases be meaningless." p. 165. In other words there are two baptisms with totally different meanings, one for believers, another for children. Nothing could be more illogical or devoid of Scriptural foundation. Baptism is one and whatever it means for believers, it means for children if they are to be baptized. There is but one logical ground for infant baptism and that is baptismal regeneration. The author admits that "believer's baptism was certainly the ordinary practice in the primitive church." Infant baptism in the New Testament is only "probable," "but here again, we believe, the almost universal practice of the Christian church from early times is a natural and legitimate development of Christ's command and the apostles' practice." p. 157. The author should have told us that the "early times" begin about the middle or end of the third century.

The book is an able presentation of the author's views, fresh and suggestive, fair and fraternal.

W. J. MCGLOTHLIN.

John Calvin, Organizer of Reformed Protestantism.

By Williston Walker, Professor of Ecclesiastical History in Yale University. New York, G. P. Putnam's Sons. 1906. \$1.50.

We have here the latest volume in the *Heroes of the*

Reformation series, edited by Dr. Samuel Macauley Jackson. The characteristics of this series are well known to those who have seen or used the previous volumes. They are generally marked by freshness of research, balance of judgment, modern view-point, clear style, and brevity. The present volume keeps pace with its predecessors in these respects. It is a fresh, able, interesting and valuable study of the great Genevese reformer. It is the fruit of years of patient study. While greatly condensed in presentation, the material is thoroughly sifted and weighed. It is really remarkable how much important information is contained in so brief a compass. Nothing that is essential in the life of the great theologian seems to have been slighted, and yet the absence of prolixity and detail is notable. The great authorities have been carefully studied, and back of them, all available sources also have been subjected to painstaking review. The forces and movements which made possible Calvin's career are briefly but intelligently presented. The early years and training of the precocious young scholar are appreciatively and discriminatingly studied. Keen interest is awakened by the discussion of Calvin's "sudden conversion"—as he himself calls it. That brief phrase in the preface to Calvin's commentary on Psalms, has given his biographers, early and more recent, a great deal of trouble. To understand precisely what he meant by it, or to date the occurrence itself, has been a task for criticism, and the variety of opinion among competent authors is continued evidence of the difficulty in hand. Professor Walker deals with it as well as could be under the circumstances. He wisely says (page 90): "To the present writer none of the careful interpretations just cited is held to be satisfactory, but he can offer his own attempted reconstruction only with the consciousness that it is equally tentative and fallible." He thinks that Calvin's family experience—his father and brother having fallen under discipline—tended to loosen the hold of

the Roman church upon him. He thinks also that something must be allowed to the influence of Calvin's kinsman, Olivetan, and to that of his teacher, Wolmar, and that these influences came to a head, in his own reflection, after the publication of his *Commentary on Seneca* in 1532, and the delivery of Nicholas Cop's famous inaugural address on becoming rector of the University at Paris, in November, 1533. Notwithstanding the obscurity of this event its reality and importance are properly discussed. The next great event in Calvin's life is the publication of his *Institutes* in 1536, and this receives its due and well considered study. The early work at Geneva, the busy intermission while in exile in Strasburg, the return to Geneva, and the forming of its ecclesiastical constitution are sketched with intelligence and clearness. The great tragedy in Calvin's career, the condemnation and execution of Servetus, receives particularly careful and judicious treatment. Calvin's responsibility and blameworthiness in that terrible affair are not minimized, while the general sentiment of the age, which was favorable to such persecutions, is properly estimated and the aggravating nature of the circumstances which led to the execution are properly weighed. The character of Calvin, and both his contemporary and posthumous influence are wisely estimated. The description of his closing years and enormous labors is well done. Upon the whole, both Professor Walker and his readers—and they should be many—are to be congratulated upon his achievement.

E. C. DARGAN.

The Life of Sir George Williams, Founder of the Young Men's Christian Association.

By J. E. Hodder Williams. A. C. Armstrong and Son, New York. 1906. Pp., 358.

Perhaps no religious movement of the nineteenth century has proven more beneficent in the past and holds greater promise of usefulness in the future than the