

and there is an unusual grasp of the total content of Scripture on the various subjects discussed. He believes that the baptism of the Holy Spirit took place once for all on the day of Pentecost, but that the results of the baptism of the Spirit to the Church abide throughout the present generation. The baptism in fire is not the baptism of the Holy Spirit, but the baptism in the fires of eternal suffering. The end of the age is discussed in a brief closing chapter. The author holds that the "second coming" of Christ is a broad term, which cannot be explained in one definition, nor limited to a single event. He says, "It is a journey with stages; a duration of time with subdivisions; a day, so to speak, divided into watches. Failing to discern this causes many to fall into mistake." He then sets forth the events which he thinks the Scriptures teach will take place in connection with the coming of Christ. There is not space here to outline all the views, but the book may be heartily commended as an earnest and careful study of a most vital Biblical subject. It is cheap enough for one to purchase it, and will be a valuable addition to the working library of any pastor.

E. Y. MULLINS.

#### IV. CHURCH HISTORY.

##### **A HISTORY OF THE REFORMATION.**

By Thos. M. Lindsay, M. A., D.D., Principal the United Free Church College, Glasgow. Two vols. Chas. Scribner's Sons, New York, 1906-7.

The time has come for a really adequate history of the Reformation in the English language. Dr. Lindsay's work approaches this standard more nearly than any of its predecessors, though the limits of space allotted him have compelled too much condensation especially in the second volume.

The whole of the first volume is given to the Lutheran Reformation, and almost the whole of it to Lutheranism in Germany, only nine out of 528 pages being given

to other countries. In the opinion of the reviewer this is not a just distribution of space, and it is the more surprising when it is remembered that the author belongs to the Reformed branch of the Protestants. But the treatment of the German Reformation is every way admirable. The work has been written only after the most diligent use of the sources together with all the best present-day literature of the subject. It has, therefore, all the freshness, vigor and sureness of touch which are the result of the mastery of a subject from first hand study. The author assigns nearly 200 pages to a survey of the political, social, educational and religious condition of Europe on the eve of the reform movement and this view is, in the opinion of the reviewer, equal to any of the same length in existence. It places the living, breathing humanity of Europe before one and prepares him to understand the mighty conflict through which it was on the eve of passing. Here Dr. Lindsay has made a real contribution to the ultimate understanding of the Reformation. Other chapters are almost as brilliant; for example that on the "Diet of Worms" and the one on "The Religious Principles Inspiring the Reformation". Dr. Lindsay has passed lightly over periods treated more fully by his predecessors. This feature makes the book very readable and helpful to one who is already somewhat familiar with the subject, but renders it less valuable to a student who is approaching the subject for the first time.

In the second volume of 631 pages, the author treats the Reformation in Switzerland, Genoa, France, the Netherlands, Scotland and England, the Anabaptist and Socinian movements and the Counter-Reformation. Naturally, the treatment in no case is so full and satisfying as that of Germany. Illustrative details and illuminating incidents had to be excluded, and surveys had to be so condensed as to deprive the second volume of some of the life and movement found in the first. Only in the earlier stages of the various reforms does Dr.

Lindsay give us the graphic treatment of the earlier volume. And yet the second volume is admirable. The author has a rare faculty for seizing important factors and interesting incidents which had been more or less neglected by his predecessors. This gives unusual freshness to the book.

The attitude of the author toward all the great currents of the Reformation is about what one could expect from the Principal of the United Free Church College of Glasgow. He is fair, judicious and appreciative of the religious in all the movements. In particular his attitude toward the Anabaptists is gratifying. With the most advanced German historians he exonerates them of most of the charges of dangerous doctrines and evil conduct, which were once the stock in trade of historians of the movement, and makes them out a simple, pious, quiet people, sincerely bent on the reform of life as well as doctrines. He believes they are the spiritual and doctrinal descendants of the sects of the later Middle Ages. His exposition and treatment of their doctrines is in the main correct and sympathetic.

In general, the style is clear, forceful and often pictorial. It is an admirable book, the best that has yet appeared in English on the Reformation. And yet it is marred by a good many more or less serious blunders in detail, which seem to be due to lapses in memory and somewhat detract from its value. Space forbids a catalogue of these, but they are sufficiently numerous and serious to demand a very careful revision in the next edition. Moreover, the proof-reading was not very well done, leaving many pages marred by unsightly blunders which ought to have been corrected.

W. J. MCGLOTHLIN.

### **THE REFORM MOVEMENT IN JUDAISM.**

By David Phillipson, D.D., Author of "The Jew in English Fiction", "Old European Jewries", etc., etc. New York. The Macmillan Co. 1907. Pages 581.