

**Manual of Early Ecclesiastical History to 476 A. D.** By Chas. L. Wells, Ph.D. University Press, Sewanee, Tenn. 1912. 259 pages.

This volume is one in the "Sewanee Theological Library," "intended to provide for the clergy and laity of the Church a statement, in convenient form, of its Doctrine, Discipline and Worship. The "Church" to which reference is here made is the American Episcopal Church. The purpose of the book is, therefore, distinctly practical and ecclesiastical, its primary object being to serve a special need of one denomination. As would be expected it does not show the usual freedom of unhampered scholarship, taking the position, for example, that infant baptism and the three orders of the ministry existed from the very beginning of Christianity. The arguments adduced in support of the three orders of the clergy are ludicrous.

But when this stricture has been made it must be said that the book is a very valuable compendium for its purpose. It manifests genuine scholarship, and as much freedom as would reasonably be expected under the circumstances. Topics are treated with a clearness, orderliness and fulness that make the volume highly interesting and valuable to the classes for which it was intended. Carefully considered references to much of the best recent literature of the subjects treated add a feature of worth even for those who are already well acquainted with the theme.

W. J. MCGLOTHLIN.

**The Political Activities of the Baptists and Fifth Monarchy Men in England During the Interregnum.** By Louise Fargo Brown, Ph.D., Instructor in History in Wellesley College. Oxford University Press. 1912. 258 pages.

This work won the prize of the American Historical Association for 1911, which is high endorsement of its merits. It covers the period from the death of Charles I to the Restoration under Charles II, 1649 to 1660. These were notable years in the history of the English Baptists. For this brief period they were probably more influential in the public life of England than at any time since. For ten years they had multiplied rap-

idly, heartily supporting the cause of Parliament and Cromwell. The army was full of them and when Cromwell came to supreme power they were given many important posts in the civil administration. As time went on they were less favorable to Cromwell and his military regime and when Charles was restored they were accused of complicity in the rebellious plotting of the Fifth Monarchy Men who broke into open rebellion in January, 1661. They denied all complicity in this treasonable movement, but suffered considerable hardship because of the suspicion.

The exact status of the relations existing between them and the Fifth Monarchy Men has never been determined, hence the importance of this work of Miss Brown. It is based upon original sources and seems to be careful and exhaustive. There are some mistakes as to fact which renders one a trifle apprehensive as to accuracy at points where the work cannot be tested. For example in the quotation from the Confession of John Smith on page 7 several important clauses are omitted without any indication that anything is wanting. On the same page it is said that Smith died before 1611, whereas he is known to have died in 1612.

The author admits that "the Baptists of England were all advocates of liberty of conscience," but declares that it "was too often theoretical rather than practical." This assertion is made on the basis of charges made against some Baptist officials in Ireland by Quakers chiefly. Of course there may have been here and there a Baptist politician who did not measure up to the full significance of Baptist principles. This phenomenon is not entirely wanting in modern times. But the author has undoubtedly exaggerated the significance of these charges, and the reviewer is by no means convinced by the evidence adduced that they ever actually showed any real intolerance.

The author finds that very few Baptists were in any degree sympathetic with either the views or the treasonable designs of the Fifth Monarchy Men.

The work is a valuable addition to our Baptist literature. In addition to the text by the author there is much important in-

formation as to sources and later works which makes the book an unusually significant one for our history.

W. J. MCGLOTHLIN.

**Primitive Christianity and Its Non-Jewish Sources.** By Carl Clemen, Ph.D., D.D., Professor in the University of Bonn. Translated by R. G. Nisbet, Lecturer in Latin in the University of Glasgow. Chas. Scribner's Sons, New York. 1912. 430 pages.

It was time that a serious effort should have been made to test the large claims made by some that Christianity in its extra-Jewish ideas is mere heathen philosophy and mysticism from the "Mystery Religions." On the flimsiest pretexts the whole structure of Christianity has been torn down as of no more value than Gnosticism and Mithraism. The conflict of Paul with incipient Gnosticism is manifest in Colossians, Ephesians, and the Pastoral Epistles. It appears also in the Gospel and Epistles of John. Clemen does not admit the genuineness of Ephesians and II. Timothy. It is still a disputed question whether Paul was personally acquainted with Mithraism and was influenced by it in his view of baptism and the Lord's Supper. It has not yet been shown to be true, but it is clear that Paul did not live in seclusion. He knew Gnosticism, Stoicism, Epicurianism, and possibly Mithraism, and combated them all.

Clemen's book is one of very great importance and value.

A. T. ROBERTSON.

**Bible Reading in the Early Church.** By Adolph Harnack; translated by J. R. Wilkinson, M.A. Putnam's, N. Y. 1912. 159 pages. Price \$1.50.

Harnack's authorship is sufficient guarantee of the thoroughness and value of this little work. No important material bearing on the subject has been overlooked or neglected. The work deals with the private reading of the Scriptures in the homes by the laity and women rather than the public reading by the clergy in the church services, which has often been treated. For American and English readers a long introductory disquisition on the controversy between Lessing, Goeze and Walch might have been omitted without loss to the value of the book.