

upon which it is based. Some of the questions are "The Original Tradition", the books of the New Testament being inconsistent with themselves, in his view, what is the original account; the institution of the supper, its relation to the Passover, its relation to a new testament, to the death of Jesus, whether it is a symbol of his death or itself an offering in the Catholic sense, etc. He sums up his view of the Supper (p. 309) as follows: "At the beginning of the last meal on the night in which he was betrayed Jesus spoke to his disciples first about his early departure from their midst and then of a new kind of association in the future. Then at the end of the meal after a prayer of thanksgiving for food and drink, again broke bread for the disciples to eat and again gave them the cup to drink, and out of this act made for them a symbolical parable with the words, 'This is my flesh and blood', in order to impress indelibly upon his disciples before he departed out of this life and saw them in the old way no more, the abiding significance and importance of his human life which they had lived with him. So that they could, after his death, constantly be mindful of the fact that Jesus, his well-known human essence, would furnish their souls with that which food and drink afforded for the body and he would be to them food and refreshing in the true sense." He holds that this simple idea (simple to him) was further developed by Paul until the differences in the New Testament itself became the germ of the later divergent developments. This conclusion is inadequate, not only robbing the supper of its biblical meaning, but robbing the action of Jesus of all meaning. Still the discussion is very able, the learning ample. The reviewer is not acquainted with any other treatise that puts the whole historical course of the controversies about the supper so clearly and adequately before us.

W. J. MCGLOTHLIN.

### **Three Important Movements.**

By Rev. W. A. Stanton, D.D., American Baptist Publication Society, Philadelphia. 1907. Pages 48.

The three movements are the rise of the "Disciples", the

Mormons and "Spiritualism", the last the author does not treat. The brief treatment of the others is very good, showing the intimate relation of the two to each other and the true relation of both to the Baptists. W. J. MCGLOTHLIN.

**Die unter Hippolyts Namen überlieferte Schrift über den Glauben nach einer Übersetzung der Georgischen Version herausgegeben.**

Von G. Nathaniel Bonwetsch.

**Vincenz von Lerin und Gennadius.**

Von Hugo Koch.

**Virgines Christi.**

Von Hugo Koch. Leipzig, J. C. Hinrichs'sche Buchhandlung. 1907. Pages 112. Price, M. 3.50.

This booklet is volume 31, chapter 2, of the *Texte und Untersuchung*, which are being published under the editorship of Harnack and Carl Schmidt. It contains three separate treatises.

The first is a translation into German, with an introduction, of a brief treatise "On Faith", which goes under the name of Hippolytus. It was probably written in the fourth century in the midst of the Arian controversy, and is a clear and vigorous presentation of the orthodox doctrine of the Trinity.

The second is a brief treatment of the part taken by Vincent of Lerins in the Semi-Pelagian controversy, Vincent being a decided opponent of Augustine's doctrine of grace.

The third deals with the history of celibacy among Christian women up to the Council of Nicea. This ascetic tendency began very early, but there is difference of opinion as to when the public vow of virginity began to be taken publicly before the church or bishop. Many historians maintain that this custom is found in at least one passage in Tertullian, about 200 A. D. This Dr. Koch vigorously denies. He says (p. 75): "It is certain that Tertullian knew no liturgical presentation of the veil, no public taking of vows, no distinction between public and private vows." He recognizes the fact that there were at that time many persons who deliberately chose a life of virginity for Christ's sake; but this was a private matter with which the church and bishop had hitherto had nothing to do. These