

brought light and hope to them. Denying themselves all earthly goods they were in a position to know the poor. But their influence extended in other directions. They stimulated art and learning, and gave a smart uplift to society.

The author is a Catholic and the work has the approval of the church; but it is liberal in spirit. It recognizes the excellence of the work of Sabatier and other Protestant scholars in elucidating the life of Francis. The author strives to stir a middle course between the extreme Catholic and Protestant writers. There is an appendix treating the sources and the more recent literature on Francis. Altogether this new study of Francis was worth while and throws some additional light on the subject.

W. J. MCGLOTHLIN.

Militia Christi. Die Christliche Religion und der Soldatenstand in den ersten drei Jahrhunderten.

Von Adolf Harnack. J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1905. Pp., 129. Price M 2.80.

This pamphlet is a by-product of Harnack's studies for his recent great work, "The Extension of Christianity in the First Three Centuries." It is strange that so interesting and important a subject as the attitude of the early Christians toward war and military service has not had adequate treatment earlier. Harnack has at length supplied that lack. It is done with his usual masterful touch and exhaustive handling. He treats the subject under two general divisions; (1) the figurative use of war-images in describing the various phases of Christian life and (2) the attitude of Christians toward actual military service in the imperial armies. After pointing out the fact of "holy wars" in the course of Christian history and the presence of military organization in some monastic orders, in the Salvation Army and elsewhere, and the presence of the military spirit despite the peaceful character of Christianity, he turns to the discussion of the extensive use of military language in the descrip-

tion of the Christian life. This was inherited in part from Judaism, in part from other religions and arose in part from military expressions used by Christ, by Paul and others. Paul especially emphasizes the idea that the Christian is a warrior, especially the Christian missionary. Harnack thinks some of Paul's expressions were influential in the development of the clergy as an order and the later development of monasticism, but in this position he overworks his material. Leaving the New Testament literature he finds a continuation of this imagery in abundance down to the time of Constantine; but the war was always a spiritual one and actual resistance, even to the terrible persecutions of the time, was not one time preached in all the period.

Turning to the second question Harnack finds that the great body of Christian writers opposed military service on the part of Christians and that the great majority of Christians shunned the service. This opposition was due to the general opposition of Christianity to war and the shedding of blood, to the fact that officers must occasionally inflict the death penalty, to the idolatry and emperor-worship required of soldiers, to the low moral life of the army, etc. It is interesting to note the opposition of the early Christians to military service, to the holding of civil office, to capital punishment and to oaths, four points on which the sects of the Middle Ages and the later Anabaptists were unanimous. On the other hand there is abundance of evidence that there were many Christians in the army. Tertullian, one of the most violent opponents of the service, admits their presence in the army in considerable numbers. The first great recognition of Christianity was in the army when Constantine raised the sign of the cross at the Milvian bridge and threw himself upon the Christian soldiers for support. After the recognition of Christianity by Constantine opposition to military service on the part of the church ceased. In fact Harnack maintains that the term *pagan*

did not mean countryman as against city man as was formerly supposed, but civilian as against soldier; the imagery of war had so completely taken hold upon the imagination of the Christians by the end of the Fourth century or earlier that they regarded themselves as warriors while all others were civilians, *pagans*. In this view he has the support of Bigg, the English historian. An appendix contains the passages on which the conclusions are based.

This brief notice will serve to give some idea of the contents of this suggestive and valuable treatment of an important subject.

W. J. MCGLOTHLIN.

Studies in Early Church History.

By Henry T. Sell, D.D. Fleming H. Revell Co., New York. Pp., 162. Price, 50 cents.

This is one of the volumes in Sell's Bible Study Text Books and is intended for popular Bible classes. It deals with the history of Christianity up to the time of Constantine. For its purposes it is well done. It is a pity that the value of church history for Bible classes, prayer-meeting talks, etc., is so little recognized. If this little work serves to popularize the subject it will have done a good work. Pastors would find it quite helpful in this direction.

W. J. MCGLOTHLIN.

Wesley and His Preachers. Their Conquest of Britain.

By G. Holden Pike. T. Fisher Unwin, London. Pp., 310. Price, 3s. 6d.

This work is not an orderly life of Wesley nor is it intended for scholars. It is based chiefly on Tyerman's Life and on Wesley's Diary. It might be called "Popular Studies in Certain Phases of the Great Methodist Movement." This will be seen from the titles of some of the chapters: "Some Characteristics of the Man," "The Early Assistant Preachers," "Some Characteristics of the Work," "Travelling and Travellers," "Some