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greater fulness and precision for which years of added study have qualified him.

These two volumes are a most valuable companion piece to Köstlin's *Life of Luther*. The first volume is, in fact, a biography from another point of view. It discusses the main outward events of his life, but only in so far as they contributed to fashioning his thought. It was the secret of Luther's power that his doctrine was the product of his life. His ideas cannot be understood apart from his experiences. The spiritual struggles of his youth, his contact with mysticism, the conflict between the spiritual certainties which had been wrought out in him and the doctrines and practices of his church, his opposition against Roman Catholicism on the one side and the ultra-Protestantism of Carlstadt and Zwingli on the other—all these left a chemical deposit in the sum of truth as he held it. The first volume of Köstlin's book is a most interesting history of this spiritual process. It was an even more delicate task to inquire how much of Luther's theology was really Luther's, and how much had been merely taken over by him without real scrutiny. Only some portions of theology were melted down by the heat of his personal experience and cast into new molds, and he hardly became conscious of some of the contradictions between the inherited and the renovated portions.

In the second volume Köstlin arranges in systematic form the finished product of Luther's thought. The chapters deal with "The Scriptures as the Source and Norm of Truth;" "God, the Triune;" "God and His Creatures, Especially Angels and Devils;" "The Condition of Man before Redemption;" "Christ the Redeemer and Lord;" "The Word and the Sacraments;" "The Church;" "The Unfolding of Christian Morality in its Various Aspects;" "The Last Things."

The author has maintained throughout the dignified tranquillity of purely historical investigation. He has resisted the temptation to apply Luther's theology as a plaster to blister the back of modern theology. But the readers are not estopped from making the application.

WALTER RAUSCHENBUSCH.

ROCHESTER THEOLOGICAL SEMINARY.

THOMAS WOLSEY, Legate and Reformer. By ETHELRED L. TAUNTON. New York: Lane, 1902. Pp. xx + 254. \$6.

THIS interesting volume is a thorough examination of Wolsey in his relations as an ecclesiastical statesman. This work, the author

thinks, has never been done before. Wolsey was first and last a churchman, but this, the most prominent feature in his character, has been thrown into the background by his great achievements in the secular sphere.

The author has gone to the original documents, and has considered every scrap of evidence that could have any bearing on the subject. He does not appear as the champion of Wolsey, but merely as one seeking the truth. The result seems to us a remarkably candid and convincing discussion.

The author is a Roman priest, loyal to the Roman church. He has no sympathy with the Reformation, as it came through the new learning, Luther and Calvin. But he does recognize fully the need of reformation—the shortcomings, even the gross immorality, of some of the popes and clergy. He thinks, however, that reformation should have taken place within the church. Wolsey throughout his public career was a loyal and consistent Romanist. All his strivings after position and honor were that he might use these in reforming the monks and clergy and advance the cause of Rome. He did use all his ingenuity to be made a legate, but as soon as he got the commission he instituted thoroughgoing reforms. He did aspire to become pope, and worked to that end, but it was with a view to glorifying his king, and to the enlightenment and glorification of Christendom. In the celebrated divorce case, which was Wolsey's undoing, his course, so the author claims, was in the main consistent and upright. After his fall his true greatness and genuine piety came out.

Despoiled of all his goods and shut out from the presence of the king by enemies, who knew and dreaded his influence, stripped of all his dignities, and basely accused of high treason, stricken in body and soul, and a prey to grief which reveals a highly sensitive nature, Wolsey arose to the occasion and showed the true nobility of his soul. He found in God and the service an abundant consolation for his earthly disgrace.

Taunton squarely faces the evidence as to Wolsey's illegitimate children, and finds it at least not fully convincing, and dismisses it with the comment: "An age that could tolerate Alexander III., who certainly, while pope, had a son, would look mildly upon such lapses on the part of a cardinal."

The publishers have given us an elegant piece of work. The illustrations are exceptionally good.

J. W. MONCRIEF.