

should consider it worth his while to trouble about it at all. M. Rénan's talents are quite misused, for if his object be to get at the truth, he has not gone the way to do it; while, on the other hand, his exertions are liable to undermine the faith of thousands. He says that "an extensive transposition requires to be effected in all the religious ideas we have inherited from the past. It cannot be said that the formula which would satisfy us has yet been found." What would satisfy M. Rénan? Will he ever be able to tell us?

In the *History of German Theology in the Nineteenth Century* (2) Professor Lichtenberger has furnished a very interesting conspectus of the course of thought in Germany, which has had such a wonderful effect upon the religious aspect of the world during a period which has presented an extraordinary amount of activity in all departments of human energy. He has arranged this subject according to the various schools of thought, beginning with the philosophy of Kant, Fichte, Hegel, and Schelling, and then going on, through the rationalism and supranaturalism of Röhr, Paulus, De Wette, and others, to Schleiermacher and his disciples, such as Neander, Nitzsch, Twisten, and Ullmann. Then follows the New Orthodoxy, represented by such men as Harms, Hengstenberg, Hahn, and Harless; then the Speculative School of Strauss, Daub, Marheineke, &c. A chapter on the Classical Literature of Schiller and Goethe, and another on the Romantic School of Richter, the Schlegels, Novalis, Arndt, Uhland, Ruckert, and Spitta completes the first part. The second part commences with the school of Strauss, of Feuerbach, &c., with the Theistic opposition of Weisse, Hartmann, and Lotze. Then follows an account of the New Biblical Criticism connected with the names of B. Bauer, Baur, and the Tübingen School; then the New Lutheranism under which are ranged such men as Delitzsch, Stahl, Hofmann, Oetinger. After this comes the School of Conciliation, with such names as Tholuck, Martensen, Hagenbach, Beyschlag, Rothe, and Bunsen. Then the New Liberal Schools, and the Neo-Kantian School under which we find Ritschl classed. The Roman Catholic Theology comes in for consideration, and the old Catholics are not omitted. The work partakes greatly of the nature of a biographical dictionary, and here comes in the use of a capital Index of persons. To such men as Schleiermacher, Neander, Bunsen, Strauss, Rothe, and Ritschl greater space is given; but it is very easy to gather the aim and purpose of almost any writer of importance within the limits