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I.

AUTHORITY IN RELIGION.

AT the very beginning of the discussion of the question of Authority in Religion, it is necessary to observe with some care that there is really no essential difference between religious knowledge and any other kind of knowledge. The conditions of knowledge, the laws of cognition, are not contingent upon the nature of the truth apprehended or upon the region of thought involved. The variable elements in the problem pertain rather to the accessibility or inaccessibility of the truth in contemplation, the mediateness or immediateness with which it presents itself to the mind, the readiness or inability of the perceiving faculty to respond, and the rational consequences that follow the perceiving act.

At the bottom of our inquiry lies the question whether we can properly be said to believe more than we know. To the question, thus put, no unqualified answer can be given. Everything must wait upon our definition of terms. And we no sooner attempt to define these well-worn words than we find that we are assuming certain whole systems of philosophy to be true and rejecting certain others as false. This being so, we must content ourselves with what we find to be the best prevailing usage and with adhering as far as possible to that. Augustine says, "*Credere nihil aliud est quam cum assensione cogitare.*" It will be noted that this conception is entirely general, and not merely theological. Kant makes belief to occupy a sort of middle ground between guessing, on the one side, in which we are conscious that the evidence is not convincing either to ourselves or to others, and

self—for what authority could these old usages have, or what example could they set to us on the theory of their origin and of the subsequent development of the Old Testament religion on which he builds? Apart, however, from its occasion or application, this study of the place of woman in the religion of old Israel is not without its interest and value. The assumption of a point of view grounded in recent speculation as to the origin of Israelitish religion and literary remains but little affects the use of the material: and the upshot of the investigation is to give us a vivid sense of the rich religious privileges of women in old Israel, in nothing inferior to those of men, together with a clear apprehension of their reasonable subordination, even in those early times, in the ordering of worship, to man as the natural head and high priest.—**Biblical Quotations in Old English Prose Writers.** Edited with the Vulgate and other Latin Originals, Introduction on Old English Biblical Versions, Index of Biblical Passages, and Index of Principal Words. By *Albert J. Cook* (Hon. M. A. Yale, Ph.D. Jena, L.H.D. Rutgers), Professor of the English Language and Literature in Yale University, President of the Modern Language Association of America. 8vo, pp. lxxx, 350. (London: Macmillan & Co.; New York: The Macmillan Co., 1898). The title page sufficiently indicates the contents of this valuable volume, which makes a beginning, at least, of the study of the use of the Bible by English prose writers prior to Wicliff. The Introduction gives us a conspectus of all that is known of attempts at versions of the Biblical text, whether in prose or verse, during those early years, and the body of the book collects the quotations from the Bible found in Alfred and Ælfric. Excellent indices render the material accessible in detail for use.

IV.—HISTORICAL THEOLOGY.

THE EPISCOPATE OF CHARLES WORDSWORTH, Bishop of St. Andrews, Dunkeld and Dunblane, 1853–1892. A Memoir, together with Some Materials for Forming a Judgment on the Great Questions in the Discussion of which he was Concerned. By **JOHN WORDSWORTH, D.D.**, Bishop of Salisbury. With Portraits. London, New York and Bombay: Longmans, Green & Co., 1899. 8vo, pp. xxv, 402.

Bishop Charles Wordsworth, if not exactly a commanding figure in Scottish ecclesiastical life during the last half of our century, was certainly a very interesting personage and played a part which well deserves the sympathetic chronicling given it by his nephew in this entertaining volume. He seems to have taken himself very seriously indeed—in which he was partly justified by his serious intent and really scholarly outlook, and partly confirmed by a somewhat defective sense of humor. Accordingly he left behind him copious material for his biography. He had begun indeed himself to write the *Annals of My Life*, and had published two volumes of them, which, however, carried the narrative only down to 1856 and covered but three years of his episcopate. Bishop John Wordsworth's task, therefore, which is to write the history of his uncle's episcopate, is differentiated sharply from that of the *Annals* as they exist; it is not the man, but his work as Bishop, that he desires to portray—though he is well advised to give completeness to the volume by summarizing in a delightful opening chapter those earlier and equally busy years, in some respects more fruitful years, which were spent in the work of a teacher of youth.

Unity is still further given the volume by making the whole portrayal turn on the main work of the Bishop of St. Andrews life—his unwearying