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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

Holy Scripture." This is a very imperfect *précis* of the enlargement and readjustment which the book has received : and it is entirely true that it has "not simply been revised, it has been made over in to a new one." Nevertheless the point of view and general spirit which characterized the old book remain ; and, in that sense, the book continues the same old one revised and enlarged. It is, after all, only by accretion that it has grown, gathering new material for the enrichment of its pages as the years rolled on. It presents a large and closely compacted mass of facts relevant to the whole sphere of Bible study. But the facts have not been gathered by the calm scholar in the dry light of science ; nor are they presented with the coolness of a purely judicial mind. Everywhere the heat of prejudgment and the flames of a burning polemic zeal have warped alike their collection, selection and presentation ; and opinion takes a larger place in the pages of the book than fact. Add the brusqueness of Dr. Briggs' style, the inconsequence of his composition ; the disproportion of his treatment, the lack of restraint both in his manner and in his use of his matter, his defective sense of form—and we have some of the causes why the real excellences of his book fail to make it an admirable volume. If Dr. Briggs could only have found, amid the blocks of "twenty years" and "a quarter of a century," which he has told us from time to time he has given to the study of this or that branch of research, another twenty years or so which he might have given to cultivating the art of self-restraint, on the one hand, and the art of orderly and proportional presentation, on the other, his remarkable industry and his great talents might have received their crown in a corresponding usefulness. As it is, as there is hardly a page he has written that we can read without instruction, there is hardly a page we can read without offence ; and he who commits himself to Dr. Briggs' guidance without checking every statement by a reversion to the sources of information will find himself led shortly into the bogs. The volume now before us, therefore, we think better in the hands of the teacher than of the taught : to the cautious and judicious reader who knows how to sift the material offered him, it will bring stimulus, and offer many useful suggestions ; for the helpless inquirer seeking assured knowledge it may prove a somewhat blind guide, with the usual results.

—**Woman in the Ancient Hebrew Cult.** By *Ismar J. Peritz, A.M., Ph.D.* (Harv.), Professor of Semitic Languages and Archæology, Syracuse University. Reprinted from the *Journal of Biblical Literature* (1898, II). 8vo, pp. iv, 38. (The Author. Syracuse University, N. Y.) The primary incitement to this survey of the facts relating to woman's place in worship under the Old Testament period seems to have been the discussion in the Methodist Episcopal Church as to the propriety of the admission of women to membership in the General Conference. The ample proof that is brought for the participation of women, in Old Testament times, in the worship of Jehovah, though welcome in itself, seems from this point of view scarcely *ad hoc*. For their sharing in the "Cult" of Israel, as the author invariably calls it, in an official capacity, he has nothing to urge except the "serving women" at the door of the tent of Ex. xxxviii. 8, 1 Sam. ii. 22, and the "singing women" of Neh. vii. 67, Ezra ii. 65, eked out by the "prophetic women"—Huldah and Deborah and Miriam—under the supposition that the functions of priest and prophet were in early times combined—and the "divining women" of more dubious relations. Even supposing that his search for evidence of governing feminine religious officials in old Israel had been more successful, the inquiry of *cui bono* would be very much in place. Not to the Christian Church : for the author himself admits that the "later Levitical legislation" is unfavorable to the idea ; and had he prolonged his investigation into the New Testament he would have needs confessed that it is prohibitive of it. Nor to the critical scholar like him-

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