

narrower sense of the words *ecclesia* and *ecclesiasticus*, as Maitland clearly saw, although Mr. Ogle fails to see it even after him.

It would be easy to adduce many more instances where Mr. Ogle's gravamina against Maitland rest upon a misunderstanding either of text or of evidence; but these are, perhaps, enough. We are confident that the few who take the trouble (sometimes needlessly increased by Mr. Ogle's imperfect references) to follow both parties through their authorities will rise from the work with the conviction that the "continuity theory," in the exaggerated form in which it is very commonly stated, is quite untenable. Not only does Lyndwood studiously avoid attributing to the *Ecclesia Anglicana* a lawgiving power independent of the Canon Law (though he has to comment upon texts which cry for some such exposition), but he makes repeated assertions which, on the face of them at least, contradict any such supposition. Moreover (as Maitland points out in a passage to which Mr. Ogle vouchsafes no attention), the one man whom we know to have made some such claim on the verge of the Reformation, Dr. Standish, was ill-received by Convocation (p. 89). His recorded exclamation, "What shoulde one poor frier doe alone against all the bishops and the clergie of England?" should have been among the first words to engage Mr. Ogle's attention in this attempt to defend the Welsh Establishment on the continuity theory of fifty years ago. The real line of defence is not to restate that theory in a form as exaggerated as the unauthorized corollaries which are sometimes drawn by politicians from Maitland's great work. We cannot destroy misrepresentation by misrepresentation. It is a pity that Mr. Ogle has not devoted his considerable powers of work and exposition to showing how tithes were originally private endowments; and how no principle can be invoked for Welsh Disendowment which would not equally apply to the moneys now enjoyed by Unitarians, though left for Presbyterians; and, lastly, how small is the chance that the commonwealth will really gain by the transference now suggested. He would then have secured the hearty support of many who will be compelled to greet this present book with an emphatic *non tali auxilio*.

G. G. COULTON.



## Notices of Books.

THE NATURAL HISTORY OF RELIGIOUS FEELING. By Isaac A. Cornelison, D.D. *Putnam*. Price 6s. net.

The author is concerned to investigate the question of "miracles in the soul." This he does with regard to all forms of religious ecstasy, and particularly of conversion. His method is strictly scientific. The conclusion may be given in an extract from p. 163: "We believe that the emotion in religious experience is the product of a Divine action, that the Holy Spirit does comfort believers . . . but we believe that action to be providential, not miraculous—the kind of action that is now accomplishing all the purposes of God in the outer world . . . without once interrupting natural causes in their operation." Some of the tables of statistics about conversion and the discussions of its natural causes are very interesting. At the end is a

long appendix giving an account, usually autobiographical, of the conversion of Augustine, Luther, Bunyan, Jonathan Edwards, David Brainerd, Asahel Nettleton, C. G. Finney, Henry Ward Beecher, and S. H. Hadley. To us this was quite the most interesting feature in the whole.

**THE CHRISTIAN HOPE.** By W. Adams Brown, D.D. *Duckworth and Co.*  
Price 2s. 6d. net.

This is another of the excellent series of studies in theology planned by the late Dr. Fairbairn. It is divided into a historical and a constructive part. In the first, after a brief account of the primitive conceptions, and of the theories of immortality current in Greece and India, Dr. Brown traces the preparation for the Christian hope in Israel and the contribution of Jesus. Let us quote the following from the chapter on the Resurrection: "The present Christian experience, it cannot be too often repeated, is the convincing evidence of the resurrection of Jesus. . . . The fact for faith is the continued existence and supremacy of Jesus, and this is a fact in the realm of spirit. The significance of the events recorded in the Gospels is that they are God's method of bringing this fact to the consciousness of the disciples, and so to the Christian community as a whole. Any interpretation of the facts which is consistent with this double conviction conserves the interests which are vital to Christian faith." Valuable chapters follow on proposed substitutes for the Christian hope, such as the immortality of influence and value, and on the bearing of science and evolution upon it. Its chief historical forms are briefly noticed. In the constructive part the positive arguments are examined—historical, philosophical, ethical, religious—and the value for the individual and for society is indicated. There are valuable footnotes and references, and an extensive bibliography at the end.

**LIFE'S CHANCE.** By the Right Rev. Bishop Walpole. *Robert Scott.* Price 4s. 6d. net.

Surely it would be difficult to find a better message for a self-loving, self-indulgent world than that in this book. If for some friend who is on the threshold of life, entering a profession, or starting married life, we want a book which will attract and help, we have it in "Life's Chance." Life's chance is to learn to love, and the secret is learned neither by the way of Mammon nor of Self, but by the way of venture and loss. Portia's picture is in the casket of lead. Love was revealed to the world in Christ, and especially in the suffering involved in His "Great Venture" made on the world's behalf, for the Cross was "Love's greatest triumph." By His Spirit Love now overcomes the world and abides in His true Church. Self-seeking and insistence on privilege inevitably involve its loss. "Knowledge and a correct ritual rank low in the scale of those virtues that belong to the disciples of Christ." If I love my life I lose it; if I lose my life (in love) I find it—this is Life's only Chance.

And so Bishop Walpole gives us most delightful chapters on loving God with all my (1) Heart; (2) Soul; (3) Mind; (4) Strength as our ideal, and on loving my neighbour in the service (to Him) of my hands, eye, ear, tongue, feet. Frances Ridley Havergal speaks to us again, just as tenderly, just as pleadingly, and not less effectively, because through the lips of a scholarly Churchman of another school.

Love gave its *all* to us in Christ, and Love claims our *all* back to Him, and for His sake. "Love demands the whole, and will be content with nothing less." We have the certainty of being personally loved, and from this certainty springs the possibility of my love to God; and this carries within itself my love for a whole wide world of "neighbours." "It is any brother—the dull, the foolish, the hard, the sinful—they all present to us tests by which our love of God is discovered." Christ shows us how to love our neighbour, whether in the home, the parish, the city, or the State. Death itself falters before Love, for it goes along into the New Life with no pause or change, save that of growth and added strength, the one eternal dividing line between the saved and the lost. "The principle that underlies the separation is this old one of Love. No question of faith or doctrine, or sacraments rises here, but of that for which faith, doctrine, or sacraments served." Life's chance, life's choice, is to learn to love. On a man's wisdom in choosing depends his happiness here and hereafter.

The book is of the very best. We do not suppose the Bishop of Edinburgh wrote it to provide a suitable wedding present, but for such a purpose it is well-nigh perfection.

ASTROLOGY AND RELIGION AMONG THE GREEKS AND ROMANS. By Professor F. Cumont. *Putnams*. Price 6s.

The author's well-known studies in the Oriental religions which permeated the Roman Empire have led him to push his researches further back, to the origin of those astronomical and astrological data which played so important a part in their creeds. His results are given in the present volume, the ninth published in connection with the American Lectureship on the History of Religions. He traces the beginnings of astronomy in Babylon, and its religious application in astrology, the relations between Babylon and Greece, and the spread of the beliefs in the Empire, and he describes the theology, ethics, and eschatology of the movement. Incidentally, he blows to very small pieces that "Pan-Babylonianism" which attempts to explain much of the Old Testament and of Homer as astral myths, by showing that the first *scientific* astronomy in Babylon dates back only to the end of the sixth century B.C.; for the theory of "cycles" on which the Pan-Babylonian theory is built up could only be formulated when accurate observation of the movements of the heavenly bodies had been made and co-ordinated. Another by-product of his investigations is the evidence adduced for the influence of astrology on Jewish Apocalyptic literature. Professor Cumont takes the Book of Enoch as an example; but a more familiar one might be found in the Book of Revelation, the twelfth chapter of which contains imagery which can only be reasonably explained as astronomical in its origin. His acute analysis of the attraction which the astrological doctrines of Babylon had for the religious mind is singularly interesting, and he makes it plain that the star worship of the East played no inconsiderable part in the "Præparatio Evangelica," in which so many strange and unexpected factors took a share. But astrology revenged itself upon the Gospel for its ultimate defeat by the influence which it long exercised, more or less illicitly, upon the thought of the Church, a fact to which many a common phrase of daily life, used without any recollection of its astrological origin, bears undying witness. The

book is one which is full of interest to the student of religions, and the interest of its material is equalled by the freshness and vigour of its style, which the translator has been most successful in reproducing.

M. LINTON SMITH.

PHARISAISM: ITS AIM AND METHOD. By R. Travers Herford, B.A.  
*Williams and Norgate.* Price 5s.

Mr. Herford has done well to publish the lectures on Pharisaism which he delivered at Manchester College, Oxford. There is probably no man in England who is so competent to interpret the Pharisees to Christian readers, and he writes on a subject which is associated with dull treatment with the ease of one who is completely master of his subject, and knows how to choose from his stores just the facts which will most interest, not only specialists, but any educated reader who wishes to understand the environment of our Lord and His Apostles.

Mr. Herford writes reverently but frankly from the Unitarian standpoint. He is therefore under no dogmatic presumption in favour of the presentation of Pharisaism which we find in the New Testament. But it does not follow that his verdict on this point is to be accepted, the less so as he seems to write in strong reaction from such presentations of Judaism as may be found in the pages of Edersheim and Weber. He is indignant with their inadequacy, and his motto is *Audi alteram partem*. We thank him for this, but we cannot accept his summing up and verdict. Life is more complex than Mr. Herford supposes, and a recent discovery has proved the existence of a sect of Zadokite Saducees whose tenets run counter to all our previous ideas, and warn us how easily judgments which rest on inadequate data may be mistaken. Mr. Herford does not really discuss his evidence—he probably was prevented from doing so from considerations of space—but it would require far more evidence than is likely to be available to convince us that the Pharisees never held a doctrine which Christ attributed to them (p. 160), and that Pharisaism was to St. Paul no more than “a distant memory of discarded things” (p. 178).

We have dissented from Mr. Herford's decision on the most important topic which he raises, but his book is of great value and importance. We have seldom found in so small a compass so much matter which was new, interesting, and suggestive. The style is very pleasant and lucid. There are good indices.

H. J. BARDSLEY.

SOME WEAK POINTS IN CHRISTIAN SOCIALISM. By W. Sanday, D.D.  
London: *Longmans, Green and Co.* Price 1s. net.

Dr. Sanday's indignation has been aroused by the prevailing tendency to create class war, especially when that tendency shows itself in injustice to the middle classes. Dr. Sanday writes as kindly as is his wont, but with more assurance and emphasis than usual. He bases his arguments largely upon statistics—statistics which early criticism of his pamphlet have shown to be sometimes unreliable. In order to plead for the middle classes he goes a little out of his way to defend the millionaire. But the whole pamphlet is worthy of thought, and is a real contribution to the social problem.

Dr. Sanday teaches us that there is, there should be, an equilibrium between Labour, Capital, and the State. Experiments which tend to vary that equilibrium must be made carefully and without undue haste, or trouble is wooed. Dr. Sanday still prefers the true charity, that helps because it loves to help, to the rate that helps because it must. He concludes his little book with a gentle rebuke to the Christian Socialist for scolding the public. If this pamphlet does nothing else—and it will do much else—it will teach us the spirit in which to approach the problem—the spirit of wisdom, of love, of considered thoughtfulness and never-failing charity—a spirit too often sadly lacking on both sides.

HANDBOOK OF THE MODERN GREEK VERNACULAR. By Professor A. Thumb.  
London: *T. and T. Clark.*

This is a translation, by Dr. Angus, of Professor Thumb's "Modern Greek Handbook" from the original German. To the student of the New Testament modern Greek must always have a special interest. This is especially true now that we have realized that the Hellenistic of the New Testament was no ignorantly-handled and badly-written treatment of classical Greek, but the living, everyday language of many nations—the *lingua franca* of the then known world. The Hellenistic of the New Testament is one of the links in the chain between old Attic and modern Greek. Most of our English knowledge of modern Greek has been confined to the Atticized and learned language of to-day. Professor Thumb, practically for the first time, deals with the language as it is spoken. Seeing that the New Testament is written in the language of life rather than in the language of books, the study of the modern vernacular must tend to throw some light on the language of Scripture. For that study Professor Thumb provides a complete and illuminating handbook.

A DEVOTIONAL COMMENTARY TO THE EPISTLE TO THE GALATIANS. By Canon Girdlestone, M.A. London: *Religious Tract Society.* Price 2s.

A DEVOTIONAL COMMENTARY TO ROMANS XII.—XVI. By the Rev. Griffith Thomas, D.D. London: *Religious Tract Society.* Price 2s.

Two new volumes of this excellent series have come to hand. Dr. Thomas needs no introduction; he has already given us two volumes on this Epistle, and the third is as good as the first two, and they are all excellent. From the devotional and practical point of view Dr. Thomas has an easier task here than in the earlier volumes, but he has given it as much care and thought. Canon Girdlestone has the more difficult task. Galatians comes hot from the pen of a great teacher who is fighting a tremendous battle for the very first principles of his doctrine. One would hardly expect him to be devotional. But Paul found his strength in nearness to his Lord, and Canon Girdlestone realizes that beneath all the controversy there is devotion, and he makes his discussion devotional.

