It seems from the full account which is given in the *Expository Times* to be a ninth-century MS with a fairly good text, which has many points of connection with ΚΠ (see Bousset's *Textkritische Studien* in 'Texte und Untersuchungen').

K. LAKE.

DOGMATICA.

(1) *Outlines of Christian Dogma.* E. Darwell Stone (Longmans).

Mr. Stone tells us that his aim in writing this book is to present in uncontroversial form 'a clear and systematic idea of the chief tenets of the Faith.' His purpose is to state rather than to defend: but at the same time he hopes that the statement will 'help some to grasp the inherent reasonableness of the Christian religion.' We note this because it seems to us that the strongest point in the book is just this presentation of Christianity as a system. A harmonious unity in which all the parts are mutually dependent and consistent, while each in its place is necessary for the completeness of the whole: such is the idea derived from the birdseye view of his subject which Mr. Stone gives in his admirable index of contents. The care and breadth and depth of thought which he has expended on the ordering of his arrangement make his book in itself a powerful apology for the Christian religion: the index will be found to repay a careful examination with a view to the study of Christian dogma as an ordered system complete in itself, and covering the whole field of religious truth. The book will naturally be compared with two similar works, Canon Mason's *Faith of the Gospel* and Dean Strong's *Manual of Theology*. The two latter, we venture to think, are happier than Mr. Stone is in the way in which they present the practical side of dogma, the moral or spiritual issues involved in every dogmatic truth. Mr. Stone tends occasionally to handle his subject somewhat formally and academically: e.g. the doctrine of the Holy Trinity is not brought into connection with the teaching 'God is love.' On the other hand, the present work has an obvious advantage over the other two in the use which Mr. Stone has made of his really wonderful patristic knowledge. He has found space in nearly all cases to state not only the Biblical evidence, but also the decisions of Councils and the opinions of representative Christian teachers in all ages. Sometimes (e.g. in the doctrines of the Incarnation, of Grace, and of the Intermediate State) he has given us a short history of the doctrine in question. In this way he has been able to make his book an object-lesson in the principle of appeal to Holy Scripture, interpreted by the belief and practice of the Church, as the ground of authority in Christian

doctrine. In this connection, however, we could wish that Mr. Stone had made himself clearer on one point. We could wish that he had applied the Vincentian canon (of which he approves, pp. 136-139) more rigorously throughout his book. The history of a doctrine (e.g. the Angels, Purgatory, Invocation of Saints¹, the necessity for sacramental Confession after commission of mortal sin) is sometimes given without comment or criticism which would enable us to distinguish the degree of authority which the author would attach to its various phases.

One or two possible criticisms on points of detail may be mentioned. The first concerns Mr. Stone's attitude towards the Old Testament. In taking his own definite line he hardly makes us feel that he has given complete justice to the established results of modern archaeological (as distinct from literary) research; e.g. the bearing of the Babylonian legends on the early narratives of Genesis. The one sentence in the book which seems to approach unfairness is the statement on p. 129, 'to suppose that the Bible is full of mythical legends and distorted history is to approach a method of thought as far as possible removed from the mind of the Catholic Church.' And he frequently adopts the traditional interpretation of particular texts without alluding to the existence of difficulties: e.g. Gen. iii 15 (p. 50); Is. vii 14 (pp. 51, 61); Eccl. xi 3 (p. 241). In the chapter on the Atonement might not the statement that our Lord 'bears the penalty of sin' (pp. 93, 94) have been safeguarded from possible misunderstanding by some explanation such as is offered for the term 'vicarious'? A note enumerating the various theories of the Atonement (on the model of the notes on Trinitarian and Christological errors) would have been a welcome addition. On p. 47 St. Irenaeus is quoted as witnessing to the belief in Original Sin, but no reference is given to other passages (see quotations in Harnack, *History of Dogma*, II pp. 270, 271) which minimise the effects of the Fall. On p. 259, as against the evidence of the fourth-century Fathers in favour of the Invocation of Saints, mention might have been made of the passages from St. Ambrose, St. Gregory Nazianzen, and St. Chrysostom which (a) seem to disparage appeal to saints for their intercessions, (b) express doubts whether the saints have knowledge of earthly events.

Mr. Stone's style is occasionally rather involved and difficult to follow; but always dignified and expressive. He can be on occasions both clear and powerful. The whole chapter on the Incarnation is perhaps the best part of the book: we commend especially to the reader's notice the words in which the oneness of our Lord's Person is described (pp. 73-77). The book as a whole is so good that we

¹ In spite of the 'conclusions' given on p. 265.

hope a second edition will soon be called for: and in the next edition we trust Mr. Stone will give us an index of subjects—a want which is not sufficiently supplied by the index of contents.

(2) *Grundriss der Dogmengeschichte*. Reinhold Seeberg, Professor of Theology in the University of Berlin. (Deichert: Leipzig.)

This book, though based upon the author's larger *Lehrbuch der Dogmengeschichte*, is not an abridgement of it, but rather an independent work. It is, as Dr. Seeberg tells us, a collection of the most necessary material arranged in such an order as to present at the same time the framework for a history of Dogma. The material consists largely of the *ipsissima verba* of the authorities quoted, and the purpose is to supply a textbook to accompany a course of lectures on the subject and to save the time spent in dictating and copying down extracts. No attempt is made to estimate or judge except in a very few cases. As a rule the opinions and doctrines of the various teachers and ages of the Church are simply exhibited as far as may be in the form of quotations, generally without any comment beyond a word of explanation to point out the connection with preceding teachers. The book is thus not one which could be put by itself in the hands of a beginner; its true use would be as an accompaniment to a history of Dogma. Brevity is one of the expressed aims of the author; and indeed it is quite wonderful how much he has to tell us in a short space. In a few places only have we been able to see that the course of the history is obscured by the necessity of fewness in words. The change of parties and opinions in the Arian controversy between 325 and 381 might perhaps have been made more intelligible even in the short space allowed to it (pp. 36-40). The connection of Eutychianism with St. Cyril of Alexandria's teaching is not shown (p. 47). In the account of the system of Origen we miss the statement of his view of the Fall (p. 25). In the section on St. Cyprian Prof. Seeberg goes beyond St. Cyprian's words (as quoted) in saying that the Eucharist is a *repetition* of the offering of Christ (p. 31). As regards the Reformation and post-Reformation history we in England cannot help feeling that Prof. Seeberg has not done us justice. Not a word is said of the course which the Reformation took in England or of the attitude adopted by the English Church. The Thirty-nine Articles are not, so far as we can see, even mentioned. In the last section of his book—probably in answer to a criticism on his *Lehrbuch der Dogmengeschichte* in the 'Theologische Litteraturzeitung' (May 12, 1900)—Prof. Seeberg excuses himself from following the later developments of Protestant theology. Accordingly he says nothing about the teaching of the great English and American non-episcopal religious bodies. No mention again is made of the Old Catholic movement on the Continent. These are serious omissions. The clearest

and also the strongest part of the book we thought to be Part II, on the Middle Ages and the Eve of the Reformation. Part I is noteworthy for the independent attitude which it adopts towards the prevalent tendency which emphasises, to the point of exaggerating, the differences between successive stages in the development of dogma. Part III, on the Reformation, is not so clear or easy to follow in its account of the Lutheran and Calvinistic theology. In the matter of dates, the year of the Second Council of Nicaea is omitted (p. 53); and (by misprint?) the Synod of Arles is dated 316 instead of 314 (p. 56).

(3) *The Oecumenical Documents of the Faith*. T. H. Bindley, B.D. (Methuen.)

The aim of this work is to 'present the original texts of the outlines of the Church's teaching and to endeavour to elucidate them by means of historical and dogmatic annotations.' The documents presented are (1) the Creed of Nicaea, with other Creeds closely connected with it; (2) the Second and Third Epistles of St. Cyril of Alexandria to Nestorius and his Epistle to John of Antioch *περὶ εἰρήνης*; (3) the Tome of Leo and the Chalcedonian Definition of the Faith. It will thus be seen that by the 'Church's teaching' Mr. Bindley means the doctrines of the Holy Trinity and of the Incarnation so far as they were defined by the Oecumenical Councils. Each set of documents is preceded by a short historical introduction; then comes the actual text followed by notes. At the end of the book there is an English translation of the documents. The introductory remarks giving a short explanation of the state of parties with the doctrinal position of each, the issues involved, and the progress of events in connection with the controversy, are brief and clear, and serve their purpose excellently in orientating the reader for the understanding of the documents. The description of Eutychianism (p. 189) as a denial of our Lord's humanity needs explaining. The notes on the texts are on the whole rather disappointing. They might have been made much more useful if they directed the reader more to the sentences which contain the keynotes of the doctrinal positions. In the Tome of Leo, for instance, there is no note directing the reader's attention to the words '*exinanitio illa . . . inclinatio fuit miserationis, non defectio potestatis*' (ll. 109-112), a statement which went to the root of Eutyches' difficulty. This want in the notes is partly—but only to a small degree—remedied by the excellent analysis which precedes the text of the documents. The translations at the end of the book are idiomatic and (as far as we can see) true to the meaning of the original. The words 'personally' (e. g. pp. 263, 268, 269) and 'naturally' (p. 265) are hardly sufficient renderings of the originals *καθ' ὑπόστασιν* and *κατὰ φύσιν*. . On p. 254 the parallelism between *καθ' ὑπόστασιν* and *κατὰ θέλησιν μόνῃν ἢ εὐδοκίαν* (ll. 48-51 of the Greek) is overlooked, and a

doubtful rendering is given. On p. 265 'as truly life-giving as the Word's very own,' the word 'and' is omitted, (perhaps by error) after 'life-giving'; the omission makes a considerable alteration in the meaning (see l. 208 of the Greek). On p. 267 'conceived of by Himself' is ambiguous. On p. 279 'scandal' has modern associations which make it hardly a fair rendering of 'scandalum.' We sincerely hope Mr. Bindley's book will meet with the encouragement which it undoubtedly deserves.

(4) *Greek Manuals of Church Doctrine*, by H. T. F. Duckworth, published for the Eastern Church Association, with a preface by Rev. A. C. Headlam (Rivingtons), contains selections from the present-day teaching of the Greek branch of the Eastern Church. Mr. Duckworth, who has spent some years in Cyprus as Representative of the Eastern Church Association, is well qualified to speak on the subject. He has chosen for his authorities four representative catechisms for the use of pupils ranging from students in Theological Seminaries to children at the Elementary Schools. The result, it is stated in the preface, shows that the differences of doctrine between the Greek Church and the English Church are slight compared with the points of agreement. Some of the lesser-known matters in which the Greek Church differs from us may be noted here. In the list of Old Testament books the Apocrypha is included under the term 'deuterocanonical books,' and described as 'pervaded by the same spirit of purest piety which is dominant in the rest of the Old Testament.' Tradition (defined as 'the unanimous teaching of the ancient Fathers') is declared to be 'a source of Christian truth of equal value with the written Word' (p. 21). Heresy results from neglect of the true tradition, which the Eastern Church alone has preserved intact. 'Anglicans' or 'Episcopalians' are included in the 'Church of the Protestants' which has offended by rejecting Tradition altogether. They are the 'Protestants of the English Church who have retained the ministry with its three orders and the hierarchy of the Church, and, in part, the ancient order of the administration of the Divine Eucharist' (p. 22). It is interesting to notice that 'original sin' is regarded as the 'cause of constant inclination to evil'; 'a taint of sin' which 'entails personal responsibility' when it has broken out in act. In the Holy Eucharist the Bread and the Wine are 'changed' (μεταβάλλονται) by the words of consecration and become (γίνονται) the Body and Blood of Christ. The word 'Transubstantiation' (μετουσίωσις), though found in the seventeenth-century Confessions quoted at the end of the book, seems to be purposely avoided in the Catechisms. But in the Confessions the word is used to affirm the *fact* (ἀληθῶς not τυπικῶς), not to explain the *manner*, of the Presence. Auricular confession is urged as a duty in

order to avoid the danger of unworthy partaking of the Holy Eucharist. The Eschatological section is of particular interest. The 'saints' are the 'friends of God,' 'now already in a place of joy': they may be invoked to intercede with Him on our behalf. The unrighteous dead are already suffering punishment. Those who repented on earth, but died before they had opportunity to bring forth fruits worthy of repentance, suffer punishment for a time and are then released. Their release is helped forward by the prayers of the living, and especially by the offering of the 'bloodless sacrifice.' But 'we know not the time of the soul's release.' Mr. Duckworth's manual is excellently suited to fulfil its purpose of making more widely known in England the doctrines and practices of the great Church of the East.

(5) *The Victory that overcometh*, by H. A. D. (Elliot Stock), is a series of short discussions on the Articles of the Apostles' Creed, with a few chapters on kindred subjects. The book contains valuable thoughts scattered up and down in its pages: but it suffers greatly from disorderliness. It is difficult to know whether the discussions are intended as sermons or meditations or essays: but certainly the name best fitted for its jerky and disconnected paragraphs would be 'jottings.' One or two chapters only, and these especially towards the end of the book, have any connected thread running through them. The book is marred moreover by statements which do not represent the Faith which (speaking historically only) has 'overcome' the world. The explanation of 'Only Begotten Son' on p. 38 is so worded as to make it appear that the title 'Son of God' as applied to our Lord might be applied to Christians generally with a difference of degree only. Yet we gather from the general tenor of the book that the author would not be satisfied with the conclusions involved in this statement. The chapter on the Article 'He suffered' has nothing to say on the relation between human sin and the Crucifixion as it appears in the Biblical doctrine. The Passion is treated exclusively in the light of the text 'He learned obedience by the things that He suffered.' The words 'secured our salvation' occur once only, and without any context or explanation: the only meaning which could be attached to them in the light of this discussion on the Passion would be that the example of the suffering of Jesus teaches us the value of suffering and the way to bear it.

(6) *An Examination of Harnack's 'What is Christianity?'* A paper read before the Tutors' Association (Oxford) on Oct. 24, 1901, by W. Sanday, D.D., LL.D. (Longmans.) In this paper the author discusses one by one the points raised by Prof. Harnack in his recently published Lectures. Prof. Harnack 'offered to his audience,' says Dr. Sanday, a 'reduced Christianity,' in which 'he leaves out much

that we have been in the habit of regarding as essential to it.' In spite of some show of appealing to the testimony of the first generation of Christians as interpreting the teaching of Christ, he really limits his Gospel to a residuum which in his judgement formed the original contents of the Christian religion. St. Paul, the author of the Fourth Gospel, and the early Fathers of the Church, added to the original teaching of Christ: and the greater part of their additions are not authoritative because they go beyond what was taught or implied by the Master. The Pauline and Johannine Christology, and the conception of a Catholic Church with Creed and Liturgy which was the outcome of the struggle with Gnosticism, are not essential parts of Christianity. Such is Prof. Harnack's view. In Dr. Sanday's reply it is not so much the positive side of Prof. Harnack's book as his negations which are questioned. The refusal to allow the later teaching to take its place by the side of the earlier as part of the Christian religion is criticised on two main grounds. First, that Professor Harnack overlooks or minimises the presence in the earlier teaching of germs which bore fruit in the later teaching. As a result his statement of the earlier teaching is inadequate, and he exaggerates the contrast between the earlier and the later. Secondly, Prof. Harnack estimates the authority of the later from the standpoint of his own version of the earlier. 'The moment their (i. e. the early Christians') testimony conflicts with his theories (i. e. of the teaching of Christ) it is overruled.' Against Prof. Harnack's view Dr. Sanday urges that the development exhibited in the history of the early Church was one of steady growth in which however 'the roots struck deep down into the original soil.' Prof. Harnack's estimate of present-day Christianity in Greek and Roman Catholicism and Protestantism is criticised on the ground of a defective appreciation of the 'whole side of corporate and external religion.' He speaks disparagingly of Church, Doctrine and Worship, because he fails to give due weight to the truth that 'God fulfils on earth His counsel for men through men' (quoted from Westcott, *Lessons from Work*, p. 35). Dr. Sanday's pamphlet should most certainly be read. It is marked with all his usual fairness and courtesy; balanced and temperate in statement; yet it always hits straight and hard. It must be remembered that it was written to be read before a University Society. The ordinary reader will perhaps find it somewhat difficult, from the brevity of the reply, to realise the full weight and bearing of the arguments.

(7) *The Bible and its Theology*. G. Vance Smith. (Longmans.) This is a 'fifth edition, revised and enlarged.' The general standpoint of the book is that the New Testament (accepting on the whole its genuineness) does not teach the doctrines of the Trinity and the

Incarnation. The chief passages generally quoted in support of these doctrines are discussed. Several however are omitted; e.g. John xvii 24, xx 28; Heb. i 3 b ('upholding all things by the word of His power'). The collocation of 'Jesus Christ' with 'God the Father' in St. Paul's salutations and the claim of Jesus to forgive sins are not noticed. The expectation of Jesus as the Judge in the Last Judgment receives only a passing allusion, as if it had no significance (p. 204). In a revised edition the author might have taken more account of recent literature and thought. A sufficient answer to the contention of ch. x is to be found in Latham's *Pastor Pastorum*. The objections to the continuity and organic unity of the Old Testament are answered by a work like Dr. Sanday's *Inspiration*. In chapters xxiv and xxv, an attempt is made to disprove the *fact* of the Atonement by overthrowing one particular theory which tries to explain the fact; nor can the theory be regarded in the present day as very widely prevalent. Dr. Vance Smith is reverent and restrained in expression, considerate and courteous towards his opponents. But in his imputation of unconscious prejudice to them he is himself not always free from unconscious prejudice (see e.g. p. xii). The derangement of accents and breathings in the Greek quotations on pp. 323, 324, must be seen to be believed.

(8) *The Incarnation*. H. V. S. Eck. (Oxford Library of Practical Theology: Longmans.)

Mr. Eck starts with a preliminary chapter on the Incarnation as answering to the needs of man. The New Testament evidence is then dealt with under three heads, the Godhead, the Manhood, and the Virgin-birth of Jesus Christ. Three chapters follow on the history of the doctrine down to the Council of Chalcedon: and in conclusion three chapters are devoted to the relation of the Incarnation to the Atonement, to the Holy Eucharist, and to common life respectively. The book closes with a series of notes dealing with the more technical points, the discussion of which was wisely avoided in the text. In drawing up the New Testament evidence Mr. Eck lays himself open to the charge of neglecting the historical order of the passages quoted. The quotations would have been more striking if they could have been made to illustrate the gradual unfolding to the disciples' minds of the truths implicitly present from the first. The references to the High Priesthood of our Lord quoted from the Epistle to the Hebrews (p. 44) would be more appropriate in the chapter on the Manhood than in that on the Godhead. In the chapter on the Virgin-birth the statement that discrepancies of detail in the narratives of the Nativity strengthen the witness to the central fact (p. 87) is, as it stands, too paradoxical. What would a jury think of such a statement? We do not mean to

say that it is not true: but it needs to be justified at greater length. On pp. 97, 98 the references to the New Testament use of *ἡ πίστις* in an objective sense (= the Faith) are hardly all so certain as is implied. In the list of early creed-like passages (pp. 101-103) mention might have been made of the Baptismal formula in the (early) Western text of Acts viii 37. In the discussion on 'development' (pp. 116 ff.), the work of 'systematic' theology, the gathering, harmonising, and arranging in due proportion and relation of the truths of the Faith, might have been included along with the development of phraseology. But what seems to be the most serious omission in the book is the comparative absence of allusion to the Heavenly Intercession of our Lord. This is barely mentioned on p. 60. We search in vain, especially in the chapter on the Incarnation and the Atonement, for some words to explain the place of the humanity of Christ in this work of Intercession. We miss a reference to it again in the summary on p. 252. But apart from these criticisms, we cannot lay down the book without a very warm word of thanks to Mr. Eck. His treatment of the Incarnation amply justifies—if any justification were needed—the inclusion of the book in a series dealing with Practical Theology. He is always practical. He has learnt from his master, Dr. Bright, not only the spirit of warmth and reverent devotion, but also the grasp of the moral or spiritual side of dogmatic questions. He never allows us to lose sight of the practical bearing in discussions which might seem at first sight to be merely academic subtleties.

(9) *Confirmation*. The Right Rev. A. C. A. Hall, D.D., Bishop of Vermont. (Oxford Library of Practical Theology: Longmans.)

The plan adopted in this book is to 'begin with Confirmation as actually administered in our Churches,' and then to 'justify its existence and explain its character' by the New Testament and the practice of the early Church. Accordingly, after a brief introductory chapter, the history of Confirmation is dealt with under the following heads: (1) its identity with the 'laying on of hands' in the New Testament; (2) the mode of administration; (3) the minister of Confirmation; (4) relation of Confirmation to Baptism and Holy Communion; (5) the age for receiving Confirmation. This part of the book is clear and straightforward, and, as far as we can see, sound in its history and its practical conclusions. On the question of the relation between Baptism and Confirmation Dr. Hall agrees with Canon Mason and Father Puller that the indwelling of the Holy Spirit is the distinctive gift of Confirmation. His reasons for this view are set forth very convincingly. But as he declines to commit himself except very guardedly to either side, we cannot help thinking that it might have been useful to have given (if only in form of a note) the line of argument adopted by the

other side. For practical purposes also we should have welcomed a fuller explanation of the meaning in which it is said that Confirmation is 'consecration to a priestly character' (pp. 27, 95). The more immediately practical chapters which follow are somewhat disappointing. With the exception of the chapter on 'Preparation for Confirmation' they strike one as being too vague and general to be of great practical use. They are very brief: perhaps that was inevitable. But they are also disjointed and in places even scrappy.

(10) *A Treatise on the History of Confession until it developed into Auricular Confession*, A. D. 1215. C. M. Roberts. (Cambridge University Press.)

This is an attempt to bring together the most important passages from the Fathers and other writings illustrating the change from open public confession to private auricular confession. The conclusions to which it comes are briefly as follows. The early public confession (*exomologesis*) was intended in the first instance for open sins which caused a scandal. But Christians guilty of secret sins were also encouraged to come forward and declare their guilt with a view to submitting to penance and obtaining reconciliation. About the third century it was found that this open confession was often unedifying, and in the East (probably not in the West, although Mr. Roberts assumes that this was the case) 'Penitentiarii' (οἱ ἐπὶ τῆς μετανοίας πρεσβύτεροι) were appointed to hear all cases privately first and restrict the public confession to cases in which it would not do harm. By the seventh century the public confession and open penance in church had begun to disappear both in East and West, and their place was taken by private confession and private penance. Then arose the question, Was such confession necessary to salvation? On the one hand, for open and notorious sins the public confession followed by public penance and reconciliation had been regarded from the earliest times as absolutely essential to forgiveness. On the other hand, it had never been *compulsory* (although always commended) to make public confession of *secret* sins. So, e.g. in the twelfth century, two opinions had grown up as to the necessity of private confession. Mr. Roberts recognises the existence of these two opinions, but fails to connect them with their natural origin in the earlier practices. The first definite statement that forgiveness could only be obtained through auricular confession, which is therefore necessary for salvation, is from the English Ælfric (995 A. D.). The discussion was closed by the Fourth Lateran Council in 1215, which ordered that all men should make their confession at least once a year. Mr. Roberts is content simply to give the history of his subject. He avoids doctrinal discussions, and draws no practical conclusions. But in spite of this a certain

controversial undertone runs through the book, greatly, we cannot help thinking, to its detriment. Where doctrinal language is used, it often seems to indicate a failure to understand positions with which the author is evidently not in sympathy. Unhealthy distinctions are drawn between 'confession to God' and 'confession to a priest' (pp. 57, 68), between the act of the Church and the act of the priest (pp. 66, 71). The compulsoriness of the confession is wrongly included in the definition of auricular confession with which the book starts (p. 1); and it would seem that on this ground he justifies himself in speaking of his book as the history of confession 'until it developed into auricular confession, A.D. 1215.' On p. 58 the reference of Paulinus to the strictness of St. Ambrose in preserving the seal of confession is wrongly interpreted by Mr. Roberts. The familiar words of St. Augustine, *Confessions* x 3, regarded in the light of their context, cannot be considered as a reference to sacramental confession, and should not have been quoted as such (p. 63). Mr. Roberts' book is however of value at the present time, because of the proof it affords of the late date at which auricular confession was generally recognised and established as a matter of compulsion. But why has he given us no index of contents or of chapters, and no headings to the chapters?

(11) *Purgatory: the State of the Faithful Departed: Invocation of Saints*. Three lectures delivered before the Clergy of Leeds in support of the 'Anglican tradition' on these questions. A. J. Mason, D.D. (Longmans.) We wish Canon Mason had told us more definitely what the 'Anglican tradition' in his view of it has to say on these points. He prints the phrase in inverted commas as if it had a well-known definite content, but beyond hinting (p. xii) that it speaks of three places—Heaven, Hell and the Intermediate place of waiting—he leaves us without explanation as to its meaning. Where is the tradition embodied? In the Articles? They leave us with a negation only. In the Homilies? They scarcely support what Canon Mason tells us of the Anglican tradition. In the Prayer Book? Where is the statement or implication concerned? In representative Anglican writers? What do they say? Do they speak with one voice? We should like to have heard from Canon Mason some answer to these questions. Briefly, what we gather of Canon Mason's own results is this. He inclines to allow as a private opinion that there may be a cleansing of the soul after death from taints and weaknesses repented of and forgiven in this life; but refuses to have it laid down as an article of belief, or to speak of the time or place or manner of cleansing. The first two lectures which deal with this question do not seem to give entire justice to the early Patristic and to the Biblical teaching. In spite of the statement on p. 23, it is very difficult to think that Tertullian

(in *de Anima*, 58) does not refer to a cleansing of the soul by suffering during its waiting state. Let the reader study the whole chapter in Tertullian and see in the light of the context whether anything less will satisfy him as to Tertullian's meaning. Again, in discussing 1 Cor. iii. 13-15, Dr. Mason says the fire tries the work, not the man. But we might well ask, Can the man and his work be thus separated? And does not St. Paul imply by v. 15 that he does not separate them? Both are tried, and the metaphor used, the refiner's fire, suggests that the process of trial is also a process of purification (cf. Zech. xiii 9 for a similar combination of ideas). On the question of the Invocation of Saints Dr. Mason is more definite. He would discourage it entirely. Again, we think he has hardly done justice to the early history. The invocations on tombstones and in one or two of the earlier writings may offer no authority in support of the primitiveness of the practice; but, on the other hand, it cannot be denied offhand that they have anything to do with Invocation (see pp. 117, 118). But when we have said this, we must express our gratitude to Dr. Mason for his timely reminder that in the thought of the early Church peace, not pain, is the chief feature in their picture of the faithful departed; that they know nothing of 'saints' to whom the realisation of Heaven is already granted; nor of Invocation in the sense and degree of its later practice.

(12) *The Things beyond the Tomb in a Catholic Light*. T. H. Passmore. (Longmans.) This little book on the Future State is intended for use in parishes. Mr. Passmore is nothing if not definite. He sometimes spoils his arguments by adding weak proofs to good ones. The paying of the 'uttermost farthing' and the 'sin which hath never forgiveness' (p. 13) cannot be quoted as if they unquestionably favoured the idea of a temporary punishment in the Intermediate State. The argument from our Lord's silence as to Jewish prayers for the dead is over-estimated (p. 29). No distinction is made between a doctrine of Purgatory as an allowable opinion and as a binding article of belief. Job xix 26 is quoted unhesitatingly in favour of the Resurrection of the Body (p. 39). The conception of the 'Spiritual Body,' 1 Cor. xv 44, is very inadequate (p. 64). The description of St. Paul's forecast of 'Spiritualism' is fanciful (p. 32). The chapter on the 'End of the World' is rather crude and literalistic. But apart from these blemishes the book is clear, simple, and restrained. The chapter on 'Hell' is wholly commendable, both for what it says and also for what it does not say.

(13) *Christianity and Judaism: an Essay*. G. H. Dalman. Translated from the German by the Rev. G. H. Box. (Williams & Norgate.) This little book is the outcome of a lecture delivered before the German

Evangelical Union at Berlin in 1898. Its subject is the consideration of the relations between (Protestant) Christianity and Judaism at the present day in Germany. The conditions of which it speaks—the pressure of the ‘Jewish’ question, Anti-Semitism, attempts to amalgamate Christianity and Judaism in a new religion by watering down the inconvenient salient points of both beliefs, schemes of Jewish proselytism, Zionism—these are surroundings which together constitute an atmosphere bewildering to the English mind. Undoubtedly for English readers the most interesting part of the Essay will be the account of modern Judaism on its doctrinal side, the divisions between orthodox and reformed Judaism, the neglect of the Old Testament, and the standpoint of a modified Talmudism, with the tendency to drift towards a vaguer Unitarianism. The accuracy of this account is vouched for by a leader of modern Jews, Mr. C. G. Montefiore, in the *Jewish Quarterly Review*, July, 1900, p. 736 (quoted by Mr. Box in his Preface). Professor Dalman is opposed to Anti-Semitism, i. e. any political scheme which refuses civil equality to Jews. He admires the Jewish attempt to restore their national existence in the Holy Land, but sees no hope for Zionism as a spiritual or an intellectual movement. As against the dreams of Jewish proselytism, or the piecing together of fragments of Judaism and Christianity into a new creed, he draws out what seem to him fundamental contradictions between the two religions—notably the failure of Judaism to perceive and satisfy the needs of human nature as Christianity does by its doctrines of original sin, faith in Christ, and grace. Mr. Box has been very successful as a translator. His English is smooth, readable, and idiomatic.

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