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digesting and arranging, and worth the money spent upon them, surely they are also worth the care necessary to their intelligent comprehension and their fair presentation to the minds of others."

There have been no striking developments of the Ritual Controversy of late. It is said with some show of authority that the Bishop of London has personally visited all the churches in his diocese in which reservation is practised, and has "regulated" the custom. It is also understood that the Bishop of Rochester has had some success in dealing with those of his clergy who used extreme practices, and that only one incumbent has wholly refused obedience. At the same time it must be confessed that the position is still so bad as to be almost intolerable. A book compiled for the use of Members of Parliament, and privately printed by the Rev. the Hon. W. E. Bowen, shows by a mass of fresh evidence that within a few miles of the Palace of Westminster the most painful irregularities still prevail, whilst a selection of passages from Ritualistic manuals is equally eloquent as to the doctrines taught at such churches. In some quarters there is a growing conviction that the little band of irreconcilables must before long either join the Church of Rome in a body or found a little schism of their own. One of the Bishops most likely to know something of their temper thinks that the latter alternative is the more likely to be accepted by them. In the interests of the English Church the crisis and its solution cannot come too soon.

The month of February is one in which there is always much talk as to the finances of the great societies. Those which complete their year with December can then say how they stand, and those which end it with March 31 are getting more or less anxious as to the result. There is too much reason to fear that we are face to face all around us with lowered incomes. The C.P.A.S. has received a gift of £10,000 for special work, and the A.C.S. is raising a second Quinquennial Fund of £10,000; but both Societies want a larger annual income. It is always dangerous to forecast the income of the C.M.S., but at least it is safe to say that the Society has so jealously guarded its expenditure that something will be gained that way. The societies which more especially minister to the needs of London have suffered a good deal, and denominational agencies have their sorrows no less than those of the Church. In the meantime the work of raising some large sums of money—such as that for the Peache Memorial in connection with St. John's Hill, Highbury, and the fund for the new premises of the Home and Colonial Training College—goes steadily on.

Reviews.

DEAN SPENCE ON EARLY CHRISTIANITY AND PAGANISM.

Early Christianity and Paganism. By the Very Rev. H. D. M. SPENCE, D.D., Dean of Gloucester. London: Cassell and Co., 21s.

Dean Spence is one of those writers whose happy task it is to popularize historical records which might otherwise obtain but little recognition from the general reader. It is a task for which his method and his picturesque style are well adapted, and it is a task which he appears to discharge with real enjoyment. His new book is just the kind of work which men and women, who revolt from Church history, as

presented to them through the ordinary channels, will receive with pleasure and read with great profit to themselves. Dean Spence deals with that astonishing period in which Christianity, from being the faith of a minute and obscure sect, became the faith of the Roman Emperor and Empire. People acquainted with the slow progress of Christian missions to-day often in ignorance assume that it has ever been so. They do not understand the extraordinary story of the first three centuries of the Christian era. Many, too, have heard something of the noble constancy with which Christian men and women within that period died for the faith; but few, perhaps, have been able to survey broadly the field of conflict between oppression and faith. It was the effort of Paganism, which glorified the Present, to crush out the teaching of a new principle which preached the recollection of the Future; it was the struggle of Materialism against the faith which taught that the concerns of the Spirit were of more importance than those of the flesh. Dean Spence usefully shows how keen was the struggle which intellectual Paganism made against the advancing tide of Christianity, and how persecution cannot then, or in later ages, always be traced to the mere enmity of an evil nature for the pure and the good. Dean Spence handles with becoming caution the records of early saints and martyrs, but, without using undue credulity, presents a vivid picture of their testimony to the faith.

This book is handsomely got up and is well illustrated. It ought to find a large circle of appreciative readers.

MR. GALTON ON OUR ATTITUDE TO ROME.

Our Attitude towards English Roman Catholics and the Papal Court. By ARTHUR GALTON, B.A. London: Elliot Stock, 2s. 6d. net.

Mr. Galton's manual is an addition to the promising series entitled "The Church's Outlook for the Twentieth Century." It is the work of one who, as he tells us, "has known English Romanism from within; who accepted the Papal claims in his youth, but who was compelled to reject them by fuller and more accurate information. My experience of English Romanists leads me to the same conclusions which I have gathered from historical investigation. I admire and honour individual English Romanists; I abhor that foreign and mundane organization which, as I think, deceives them by religious pretexts and professions." This passage gives us the keynote of the whole book. It is first and foremost a historical survey, rapid as a matter of course, but still taking in much detail, and marked occasionally by an element of the picturesque. In this survey Mr. Galton is always at pains to mark the distinction between the English Church and the power seated at Rome. Perceiving that distinction in history, he is the better able to sympathize with the modern Romanist in England who, often enough, retains a good deal of the old characteristic distrust of the Vatican, and is occasionally hard pushed to reconcile his loyalty to the throne with loyalty to his spiritual potentate.

If excuse were needed for the publication of such a work as this, it might readily enough be found in the astonishing ignorance as to the relation of the English Church to the Church of Rome which prevails on all sides. Many Nonconformists (and, it is to be feared, some Church-people also) steadfastly hold the theory that down to the time of the Reformation the only Church in England was the Church of Rome; that at the time of the Reformation the Church of Rome was expelled; and that Parliament then set up (with the moneys of the other Church)

a brand-new organization, called for the first time the Church of England. This volume is an admirable corrective to such views. It clearly states the various sources of British Christianity, and as clearly presents for us the early development of the Papal power at Rome. The struggle of the English Church with Rome in pre-Reformation times; the meaning and character of the Reformation; the attempts to overthrow the Reformation and snatch the throne from Elizabeth—these stages of the history of the Church and the nation are lucidly and vividly described. Of the Papacy as it is to-day Mr. Galton entertains no hope; on the contrary, he fears that those parts of the Empire in which it is most powerful will increasingly find how serious an obstacle it presents to the cause of civil liberty and social progress. We have our own object-lesson near at home in Ireland, and certain recent events in Australia suggest that some of our experiences may be repeated there. Mr. Galton has not dealt in any great detail with the position, aims, and methods of the Roman Church in England. Some day, perhaps, he may find time to discuss this aspect of the subject. Meanwhile he has given us a very useful and a very readable volume.

CANON MASON ON CONVERSION.

The Ministry of Conversion. By ARTHUR JAMES MASON, D.D. London: Longmans and Co., 2s. 6d. net.

This little volume belongs to a series entitled "Handbooks for the Clergy," the purpose of which is to offer to clergy and to candidates for Holy Orders some help and advice as to their responsibilities and opportunities. Canon Mason's choice of the subject of Conversion is perhaps another reminder of a certain change which is coming over the minds of thoughtful and devout people to-day. Whilst some preachers, High as well as Low, have not ceased to bear witness for the need of repentance and a new heart, there has long been a tendency to neglect these truths—to treat of God as a Father and not as a Judge; to handle the question of sin either with vagueness or tenderness, or both; and, in fine, to adopt a line of teaching which had scant room for a proclamation either of the Law or the Gospel. To this we may fairly attribute something of that weakening of the sense of sin which is now admitted to exist on all sides. In the face of it there is a refreshing tendency to revive older and better methods. Of that tendency we think we see one sign in this volume. For Canon Mason stands boldly for the need of conversion, the conversion not only of the profligate and the sinner whose condemnation is in every mouth, but also the conversion of the religious formalist and of the man who is confident of his own moral position. The relation between Baptism and Conversion is frankly handled thus:

"Can we reconcile the doctrine of the new birth in baptism with the statement that all men need conversion? Yes; there is no conflict between the two things, unless conversion is interpreted after a special and restricted and arbitrary manner. Taken in its broadest sense, as the bringing of the soul into a right relation with God, conversion is necessary if baptism is not to have been received in vain. Baptism is no substitute for conversion. Baptism is a matter of spiritual endowment; conversion is a matter of the will. It does not avail the soul to have received the most rich and priceless of privileges if the will prefers to remain in estrangement from God. What is this but to say, with Hooker, and with all right reason, that sacraments are 'moral means' by which God acts upon us, and not *non-moral* means, which in this instance would really be *immoral* means, bestowing salvation irrespective of character?"

Canon Mason's attitude towards Confession is sympathetic, as would

be expected, but he utters some wise cautions against its undue use, and he says:

"A truly contrite soul, which has found its way to the living Saviour, and felt the touch of His hand, in the sacred privacy of direct dealings with Him, and is walking in His ways within the unity of the Church, has a right to believe itself absolved and justified from past sin and set right with God forthwith. No one may trouble the peace of such a believer or break in upon it with demands of a more outward kind. It is not wholly unnecessary even now to protest against the intrusions of a wrong kind of sacerdotalism, such as would bar the free approach of God's children to their Father, and would question the truth of their forgiveness if it be not dispensed by the hand of the accredited minister. With the utmost earnestness and jealousy we ought to maintain these rights and liberties of the Christian, which are at least as well worth dying for as any of the other rights and liberties which martyrdom has championed."

This is a book which we cannot help thinking should be of much value amongst the members of the school of thought to which its author belongs.

THE BISHOP OF SALISBURY'S "STUDIES."

The Ministry of Grace: Studies in Early Church History, with Reference to Present Problems. By JOHN WORDSWORTH, D.D., Bishop of Salisbury. London: Longmans and Co.

The Bishop of Salisbury's book is composed of the addresses given during his fifth Triennial Visitation, here revised, and with one considerable addition. His aim has been to consider some of the problems of modern Church-life in the light of ancient history. The Orders and Minor Orders of the Church, the Calendar of the Church, the Celibacy of the Clergy, and the Lord's Day, are some of the topics discussed in detail. The general treatment is, as we should expect, that of sober Anglicanism. The Bishop's attitude in regard to the ministry in its origin is in distinct conflict with the theory which makes episcopacy essential to the being, and not merely to the well-being, of the Church. In regard to the celibacy of the clergy, Dr. Wordsworth brings out, not merely the want of Biblical warrant for such a demand, but also the grave practical disadvantages of the system. The discussion on woman's work is interesting and suggestive, but it may be doubted whether there is any real advantage in more widely extending the distinction of women workers as persons holding ministerial offices of a kind. Dr. Wordsworth proposes a bold and sweeping rearrangement of the Calendar, with recognition of the modern saint as well as of traditional festivals. But his principle of selection seems curious. Here, however, as, indeed, in every part, the book repays the attention of the reader, and will help him to a more judicial consideration of the problems it discusses.

In a Minster Garden. A Causerie. By CHARLES WILLIAM STUBBS, D.D., Dean of Ely. London: Elliot Stock.

Dean Stubbs has written a very delightful book—one of those charming contributions which are not easily classed, but are not the less entertaining on that account. Here we may learn much of the Minster which dominates the book, and here of such thoughts and studies as may fitly dwell under its shelter. Here are reminders of those strong feelings in regard to social affairs which we have learned to associate with Dean Stubbs, and here, too, is the thread of a love-story, helping to link these discursive chapters together. Readable as the text is, the illustrations are equally attractive. They give us some striking views of the Minster and the Deanery Garden. The volume is tastefully got up, and should be welcome as a gift-book.