

Durham, Liverpool, and Coventry, the Dean of Peterborough, and other friends of the Society, has so far produced about £5,000, and it is hoped to raise the balance by Coronation Day. The appeal is made only to the "thorough-going" supporters of the Society, and in this way it ought not to interfere with any of the many other good causes—the C.E.Z.M.S., or example—which are crying out bitterly for help.

Three colonial sees have been lately filled: The Rev. J. E. Mercer, Rector of St. James's, Gorton, Manchester, succeeds Bishop Montgomery in the Diocese of Tasmania; the Rev. E. F. Every, Vicar of St. Cuthbert's, Bensham, Gateshead, goes to the Falkland Islands in succession to Bishop Stirling; and the Ven. J. Lofthouse lays down his archdeaconry in Moosonee to become first Bishop of the new Diocese of Keewatin, which has been formed out of the western part of Moosonee.

"The law's delays" are proverbial, and in all contested ecclesiastical cases there seems to be an ill-fortune dogging the steps at every stage. A faculty suit for the removal of confessional boxes, tabernacles, images, holy-water stoups, and other "ornaments," from the Church of the Annunciation, Brighton, was begun in 1898; an order for their removal was obtained in 1900, but the "ornaments" are still there owing to some technical error in the method of procedure. The case has now, four years after the start, been remitted to the same judge who tried the case before, and everything will have to be done over again. It is expected, however, that the Chancellor (Dr. Tristram) will make short work of it this time, and that the real struggle will be on appeal to the Dean of Arches. The Protestant party in Brighton are determined that these things shall be cleared out; the Ritualists, on the other hand, are equally determined that they shall remain.

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## Reviews.

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*The Ancient Catholic Church.* By ROBERT RAINY, D.D., Principal of the New College, Edinburgh. Edinburgh: T. and T. Clark.

Principal Rainy's volume is an addition to the "International Theological Library." It surveys the period of the Church's history lying between 98 and 451, a period of the profoundest interest alike in its ecclesiastical, doctrinal, and personal aspects. Dr. Rainy writes with his accustomed clearness, and with the charm of style which makes all his work so attractive. He divides his period into three sections. The first, from 98 to 180, shows us the environment of the Early Church, its belief and life, and the first heresies which distracted the Church. The second, from 180 to 313, opens with a consideration of the relation in which the growing Church stood to the State, shows us the development of Christian thought and literature, together with the ecclesiastical as well as private life of the Christians. The third, from 313 to 451, recalls the further developments in the relations of Church and State, the growth of

ecclesiastical organization, the struggle of the Church with formidable heresy and schism, and some of the greater personages who influenced the ecclesiastical life and thought of the times. It is not to be expected that Principal Rainy should view the institutions of the Church quite as an Anglican would, but his work will command the attention of students in all schools of thought.

*New China and Old: Personal Recollections and Observations of Thirty Years.* By the Ven. A. E. Moule, B.D. Third edition, revised and enlarged. London: Seeley and Co.

Every thoughtful observer of affairs in the farther East will welcome a new edition of Archdeacon Moule's interesting and informing book. In a fresh introductory chapter he has much to say upon recent developments of events in China. He indeed finds changes there. "China in 1902 is like a new-found land." It is also, he urges, a land the friendly alliance of which is worth having. There is an awakening in progress within it. Behind the violence of the Boxer rising lay some genuine revival of a "love of country and pride of empire." There is a reform movement also in China, and to this must be added the growing power of Christianity. Archdeacon Moule pays a warm tribute to the Chinese martyrs in the recent rising, whose sufferings "will be a revelation and a witness for good to the very executioners, and to rulers and people alike." Archdeacon Moule believes that there will be a growing demand for Western literature, which we must endeavour to meet, and that theology should not be forgotten in the provision of books for Chinese circulation. The body of this work remains unchanged, and is as useful as ever to the person who wishes to acquire from a competent Western authority some account of the Chinese, their ways of life and of thought. The illustrations are excellent.

*James Chalmers: His Autobiography and Letters.* By RICHARD LOVETT, M.A. London: Religious Tract Society.

It does not seem so long since the public learned that James Chalmers, the pioneer and missionary, had been killed and eaten in New Guinea. And now we have an authoritative account of the man, partly derived from his own pen. Chalmers was one of those missionary leaders of whom even the world outside the circle of religious life is compelled to take note. He went to the South Seas in 1866 under the London Missionary Society. For some years he was employed at Barotonga, but his name is more closely associated with New Guinea. The account of his life and work is full of romantic incident, as well as of the evidence of spiritual fervour. The career of Chalmers as here presented is, in fact, a striking contradiction of the disparaging criticism occasionally directed against missionary work in the South Seas. Chalmers was a man of rare personal courage, and of indomitable will. He helped to make history in the South Seas, and his services to the Empire, as a pioneer, were considerable. The story of such a life is a stimulus to faith and devotion. Mr. Lovett has done his work well, and given us a

volume which should be in the hands of all who watch with interest the progress of the Gospel in non-Christian lands.

*Pastor Agnorum: A Schoolmaster's After-thoughts.* By J. H. SKRINE, Warden of Glenalmond. London: Longmans and Co.

All parents are, we hope, profoundly grateful to our public school and preparatory school masters for the serious way in which they view their responsibility to boyhood. Especially are they grateful to the many who see in their work a true ministry of God. The Warden of Glenalmond shows us to the full a consciousness of that ministry. He discourses with feeling, insight, and much shrewdness upon the schoolmaster as a man and as a teacher, upon some ways by which the teaching may become a training of character as well as of mind, and by which the teacher may in very truth be the friend of the boy's soul. There are some wise words upon parents, and upon the place of games in school-life. But the whole book will repay the attention either of masters, parents, or of thoughtful elder boys.

*Two Treatises on the Church.* By THOMAS JACKSON, D.D., and ROBERT SANDERSON, D.D. To which is added a letter of Bishop COSIN. Reissue. London: Elliot Stock.

Every thoughtful Churchman will be grateful for the opportunity of conveniently consulting the views upon the Church held by the men of learning and experience represented in this volume. The three treatises were originally brought together in 1843, and their reissue is peculiarly appropriate now, when the doctrine of the Church is forced upon our attention by controversies which touch Rome on the one side and Protestant Nonconformity on the other. This volume should have a wide circulation amongst thoughtful Churchmen.

*Leisurable Studies.* By the Rev. T. H. PASSMORE, M.A. London: Longmans and Co.

The nine articles which Mr. Passmore brings together in this volume convey the comments of an independent observer upon things as different as the public reading of Holy Scripture, "silly ritual," the pun, and the "religious woman." Mr. Passmore's criticisms are often well justified, but almost as often perhaps they seem to us very much beside the mark. He is not superior to the temptation to base generalizations upon particular instances.

*What Nonconformists Stand For.* By the Rev. J. HIRST HOLLOWELL. London: A. H. Stockwell.

Unless we read current events very much amiss, Mr. Hollowell has no just claim to represent Nonconformity. He is the typical member of a rather extreme section, and only that. But all the same, we are obliged to him for a clear statement of what he regards as the principles and aims of Protestant Nonconformity in England. May we not hope that much of Nonconformity is, however, willing to look more on the spiritual and less on the external than Mr. Hollowell does?

