

Book Notices.

Gathering Clouds. A tale of the days of St. Chrysostom. By FREDERICK W. FARRAR, D.D., Dean of Canterbury. New York and London: Longmans, Green & Co. Toronto: William Briggs. Pp. xiv-593. Price, \$2.00.

The literary activity of Dean Farrar is prodigious. Scarce a year passes in which he does not send forth some work of learned research, or volume of practical sermons. This noble historical tale is not a mere novel spun from the imagination of the author. It is history quickened into life, its dry bones covered with flesh, its veins pulsing with blood. As in his previous tale of the days of Nero, "Darkness and Dawn," every circumstance, every particular, even of costume and custom, is derived directly from the literature and remains, pagan and Christian, of those early days.

The former great work described the heroic struggle of the first century between Christianity armed only with "the irresistible might of weakness," and a decadent paganism, "supported by the wit, the genius, the religion, the philosophy, the imperial power and all the armies of the world." This book has a sadder theme. It is to show, not the triumph of the Church over the world, but the triumph of the world over the Church. Not how Darkness has been scattered by the Dawn, but "how the Sun of Righteousness, which had risen with healing in His wings, was overshadowed by many ominous lurid clouds." "Of the Byzantine Empire," says Mr. Lecky, "the universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed."

The glory of the Seven Churches of Asia had departed, the golden candlesticks had been removed out of their places. The conflicts of the green and blue factions of the Hippodrome were rivalled by those of the ecclesiastics of this Eastern Rome. Yet in no age does God leave Himself without a witness. There were saints and prophets and martyrs amid these times of gathering clouds. The golden-mouthed Chrysostom—one of the noblest characters in all ecclesiastical history—is a conspicuous figure in this stirring story. Like another John the Baptist denouncing sin in high places, he confronts the proud Empress Eudoxia,

and makes her ears tingle with his words as he proclaims, "Again Herodias dances; again she demands the head of John the Baptist." The exile of Chrysostom to the bleak regions of the Caucasus she did indeed procure, but from his lonely cell he ruled Christendom more truly than did the Emperor of Byzantium. The story covers the half-century from 387 to 437. It ranges in scene from Antioch to Constantinople and Palestine.

Dean Farrar's poetic and elegant style finds scope in the descriptions of the barbaric pomp of the Eastern Cæsars, the ecclesiastical pageantry of the Eastern Church, the moral heroism of St. Chrysostom and St. Jerome, and the great world-movement of the period. The reading of this book will give a clear conception of a very important period in the history of the Church and the history of the world.

Oxford High Anglicanism, and its Chief Leaders. By the REV. JAMES H. RIGG, D.D. London: Charles H. Kelly. Toronto: Wm. Briggs. Price, \$1.75.

Dr. Rigg has made a special study of this subject for many years. He is able to pronounce a candid and impartial view, all the more that he does not represent the radical wing of English Nonconformity, and that he had intimate friendly relations with many of the leading Churchmen of his day. He describes the Oxford Movement, and the influence of the Tracts for the Times. He tells the story of the wider movement known as Puseyism. How Pusey could call himself a Protestant at all with his doctrine of Confession, Celibacy, Real Presence and Reunion with Rome, is a strange problem.

Dr. Rigg takes his stand with Dean Farrar, and quotes with approval the following utterance in the *Contemporary Review* on "Undoing the Work of the Reformation:" "Disestablishment will be one of the first consequences of the triumph of ritualism; and immediately after disestablishment will come the necessity for, and the certainty of, a New Reformation to re-establish the truths which ritualism endeavours to overthrow. . . . There are myriads of Englishmen, and not a few even among the clergy, who will not stand a Church of England which shall tend to become Romish in all but name, or perhaps Romish even in name.