

that time a great deal of work has been done on the building, mostly in the way of repairs. It has been well said that "a more vast, magnificent and beautiful display of ecclesiastical architecture can scarcely be conceived." The Norman portion is late in date and lighter in character than earlier examples of the same style. Of each of the three successive styles of gothic architecture Ely possesses in its cathedral church a pure and perfect specimen. The Galilee and the presbytery were built when the first or early English style was settled and perfected; the octagon, the three arches east of it, and the Lady Chapel, when the second or decorated English was in that state; and Bishop Alcock's Chapel, when the third or perpendicular style had reached the same. If anyone should take in hand to explain and illustrate the different styles of architecture which have prevailed in England, he could not do better than give an account of the gradual erection of this glorious building, with views of the several parts in illustration.

THE MISSIONARY FIELD.

The widow's lot is so sorrowful in India that the daily prayer of the Brahman's wife is that she may die before her husband.

Canon Taylor Smith, at a recent meeting in England, told of the American Soudan Mission, which has already four stations and eighteen workers near the source of the Niger at Talaba, and now proposes to send another set of workers to occupy Timbustoo.

The editor of the leading secular journal of the Far East, *The Japan Mail*, says that the missionaries in that country "are highly educated ladies and gentlemen living lives of unceasing labour and self-denial, lives as noble as are to be found in any page of history, and setting unobtrusive examples of heroism that should make their traducers tingle with shame."

The importance of the mission in Uganda is seen in the fact stated in the *Church Missionary Gleamer*, that its preachers and teachers are found at the south end of the great Victoria Lake and at Kabarega's old capital in Bunyoro, places 400 miles apart, north and south; also from Busoga and Toro, 300 miles east and west. "Thus Christian teachers are located within two and a half hours' march of the Congo Free State; and these advanced posts are not unsupported, but are linked so as to render mutual help one to another. Altogether nearly 400 of the native Christians of Uganda are thus engaged in witnessing for their Lord."

Bishop Rowe, of Alaska, has visited Anvik, where the Rev. Mr. Chapman has been labouring, and confirmed sixteen Indian candidates. The Bishop writes: "I wish you could have seen that impressive service. The sight moved me greatly. To describe it seems impossible—the reverence of the candidates, the worshipful spirit of the congregation! I wish you could have seen it. It seemed a happy consummation of the years of faithful, gentle, patient labour of good Mr. Chapman. His heart was full of joy. The work done in this mission by Mr. Chapman through these nine years may not appear great in the world's estimate, but it has been good work, thorough and patient work, and worthy of all praise. The soil could not have been more unpromising; I am sure the slowness of growth must have been very trying; but Mr. Chapman's faith has never failed, and to-day he can rejoice in the hopefulness and the evident fruitage of all his patient sowing. He has gone to the foundation, and from there he has been building wisely, thoroughly, surely."

When the first services were held by the Bishop of North Dakota in his "cathedral car," about six

years ago, he had no idea that that peculiar phase of Christian work would become so popular, and so almost world-encircling as it is to-day. In his last annual report he mentions the following as among the many imitations of his plan: "In our own country the Baptists have built and are now holding services in four churches on wheels on many railroads in the West, North-west and South-west. One has been in use in the Diocese of Marquette under the direction of the bishop. I learn from the Church newspapers that the Convocation of Northern California has contemplated having one built for use in that missionary district. The papers likewise state that a "non-sectarian mission" is having four built for evangelistic work in different parts of the land. In the Caucasus, at Tiflis, I have learned, a car is transported on the railroad from village to village and services are held in it. In Russia the Greek Church is using one on one of its great railroads. A vast transcontinental railroad has recently been constructed in Siberia. It stretches across that dreary land for 1,500 miles. Five different churches on wheels are traversing the different divisions thereof. I am told that in north Africa, between old Carthage and Tunis, and throughout that neighbourhood, a church speeds day by day along the track. A letter which recently reached me from England states that a clergyman of the Church of England is holding services at many villages in one of the dioceses of South Africa. His church is a railroad car. In another form the same idea is being carried out in England. A clergyman of the Established Church has adopted those curious people, the gypsies, as his flock. 'Copying the cathedral car of North Dakota,' says one of the newspapers in that country, 'he has had a great van constructed and in it holds services at the various camps of these weird people throughout the kingdom.' The Church Army in that land has now in use twenty-two ecclesiastical vans in every part of our motherland."

REVIEWS.

NEW AMERICAN SUPPLEMENT TO THE LATEST EDITION OF THE ENCYCLOPEDIA BRITANNICA.—Five volumes. Vol. II. Chicago: Werner Co. 1897.

We have already drawn attention to the first volume of this excellent and even necessary supplement to the great Encyclopedia. We ought, perhaps, to have noticed one peculiarity in which it differs from the original work, namely, the greater number and lesser length of its articles. For this there are two reasons. In the first place, many of them are simple continuations of those in the Britannica, bringing the information up to date. In the second place, the supplement gives a number of names of living writers, which had no place in the original work, and which are here treated with appropriate brevity. A glance at some of the scientific articles will convince the reader of the importance of the work, and perhaps surprise him, as showing the enormous progress of scientific inquiry and discovery in these later days. Take, for example, the article on electricity, which fills 68 columns of the supplement—82 quarto pages. The eighth volume of the original work, published in 1880, contained an exhaustive treatment of this subject. But the "advances in theory and application" during the last sixteen years "require further narration"; and this is given to date by the work mentioned, under the following heads: 1. Electrostatics; 2. Current Electricity; 3. Electromagnetism; 4. Electromagnetic Induction. Letter press, diagrams of mathematical character, and pictures of the different machines and apparatus, are all of first rate character, and leave no point untouched in the recent development of the science and art of electricity. We may see how thoroughly the subject is brought up to date by noticing that the discoveries of Professor Roentgen, in 1895, are duly chronicled, and a careful account of the applications of the discoveries is given. We should mention that this great article is the work of Dr. S. W. Stratton, of the University of Chicago.

MORE "COPY." A SECOND SERIES OF ESSAYS FROM AN EDITOR'S DRAWER ON RELIGION, LITERATURE AND LIFE.—By Hugh Miller Thompson, D.D., Bishop of Mississippi. 12 mo., pp. 244. \$1.00. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

A collection of independent articles is always a difficult object to review, because there is no centre of unity and the result is only a general impression. The Bishop of Mississippi is always a clear and vigorous writer, and even his stray thoughts upon current topics are worth a careful study. He appears to have the habit, which most busy men must covet, of taking up a thought, however it may have been suggested, and of working it out in detail as a special study, and then of laying it aside as an attained possession. We are not always in the mood for doing a work of this kind, and we do not always have the leisure when the mood is on. But to our author this is evidently a pleasure, and we enjoy the lively eloquence with which he discusses each case and freely handles it. To each he gives a graceful finish, and we have a thought made ready to our hand. The last article in our volume is a favourable sample of his method, as he deals with "Common sense needed." Common sense is often sadly adrift in the management of our parishes, especially in making the best of Church property, in securing land for sites when it may be had for a mere song, and in having higher aims than a bare congregationalism. A parish of our acquaintance had a glebe of forty acres, which could not be legally alienated, but the wardens of a former generation gave it on a long lease, with the result that it is entirely lost to the Church. Bishop Thompson scores the laymen that they would not act in this way with their own property, but there is evidently a more radical need than that of common sense. The other articles, varying as they chance in their subjects, are of equal quality in their treatment, and the volume is such that you can read it ad aperturam.

MAGAZINES.—*The Expository Times* (March) draws special attention to Harnack's recent testimony, already mentioned in our columns, to the genuineness of the books of the New Testament. Only one pseudonymous book can this keen critic descry, the second epistle of St. Peter; and all are substantially incorrupt, except that he thinks there may be some slight interpolations in the pastoral epistles. This is really a very important testimony. Some interesting notes occur on the Tower of Babel. Maspero's work is commended, although it is regretted that he sanctioned alterations in the English version without their being noted in the preface or notes. Professor Sayce continues his Archaeological Commentary on Genesis. The great text commentary deals with St. John ix. 4. A very interesting memoir of D. F. Field comes from the pen of Dr. J. H. Burn. The reviews are executed in a workmanlike manner, and a number of short papers by correspondents—contributions and comments—form an addition of value to the general contents.

THE THEORY OF EVOLUTION AND THE CHRISTIAN DOCTRINE OF THE FALL.

BY CANON GORE.

Concluded from last week.

IV. But it will be said, "You haven't yet touched on a big central contradiction between religion and science. According to the Christian doctrine mankind is derived from a single specifically human pair, made human by a special inspiration of the Divine Spirit. According to the theory of evolution, a certain species of apes, under certain favourable conditions, gradually advanced to become what might be called man, though after a very low type." To this I am inclined to make reply; Christianity is really bound up in maintaining four positions: (1) The reality of moral freedom; (2) The fact of sin properly so-called, as distinct from imperfection; (3) Its practical universality, at least as an inherited tendency; and (4) the unity of the human race, inasmuch as the same postulates may be made about all men, and the same capacity for moral redemption more or less assumed about all men. Now as regards the first three of these positions enough has been said already, and the last of these positions does