

might use them as cudgels for the true believers in evolution; and, for our part, we have never seen why men should dig up the crudities of earlier divines in order to prove that the ideas and beliefs of later ones are absurd, or heterodox, or how such a rather useless proceeding should argue 'intellectual honesty.' But, leaving that very personal matter aside, in what way do the new foundations for rational theology, as Professor Goldwin Smith explains them, differ from those of the old natural theology? What was that older natural theology save 'the study of the universe and humanity as manifestations of the supreme power'? It erred in a great number of ways, but mainly because it shared the erroneous ideas of its day as to the universe, its laws, and its mode of working. Nothing at one time afforded greater pleasure to Huxley than to show how the old Argument from Design had perished, though he never on this point fell into the incredible stupidities of Tyndall. But theology did not create the Argument from Design; science created it. It grew up not as a way of proving that God existed, but as a method of explaining how nature had come to be. It was a purely scientific theory long before it became a piece of theological evidence. Theology in that respect stepped into an inheritance created by science; and if it profited by its inheritance, was it to blame, or did the blame lie with the science that bequeathed it? The Argument from Design is known to the Socrates of the 'Memorabilia,' but it is not known to the Hebrew Prophets or to the writers of the New Testament. And if theology has assimilated evolution, who is to forbid it doing so? Why should it not? Science has been revolutionized by the idea; must not theology, if it is to remain rational, accept the idea that lives in the air, that penetrates all minds and organizes all knowledge. The adoption of evolution by theology ought to argue not its impending death, but its continued life, its power, as it were, to know the times and the seasons and to expand with the expansion of the thought. We can quite allow the phantasies of Drummond, the unphilosophical deductions of Kidd, the inconclusive dialectics of Balfour, to go. They play in theology exactly the same part that the 'guesses' at discovery—which we with becoming dignity, the subject being changed, call 'hypotheses'—play in science. They show that theology, like other branches of knowledge, is more a search after truth than the actual possession of the truth it seeks.

THE MISSIONARY FIELD.

The Empire of Japan extends from Formosa to the Kurile Islands, and embraces within its limits every variety of climate, from the heat of the tropics to the cold of the Arctic regions.

At a late missionary meeting in England, held by the English Church Missionary Society, the Bishop of Newcastle, speaking of mission work in India, gave the following tribute to the work of missionaries from America: "If the rate of missionary progress during the next century in India is what it has been for the past 20 years, India will mainly owe its Christianity, not to the Church of England, whose responsibility is paramount, but to American Christians who do not worship with us, but who are realizing more than we Churchmen realize what evangelizing a great country means."

Many of the little mothers in Japan are mere children. One such rowed me to a steamer the other day. Her babe was asleep in the little cabin of the boat; the mother was herself only a child.

The babe awoke; she stopped rowing, strapped it on her back, and good-naturedly resumed her oar, the babe in the meantime looking wonderingly at the stranger. Japan must give additional honour to women, if the nation is to have full honour among the great nations of the earth. No people can be great except they have great and good mothers. Japan, at this time of her marvellous history, cannot afford to dwarf her people, to dishonour her women, and so her men.—Rev. R. S. McArthur, D.D.

The British Mission to Lepers co-operates with 15 different societies, supports 15 leper asylums or hospitals of its own, and aids 11 other similar institutions. In addition to these, 12 places are open to the mission for Christian instruction, and eight homes for the untainted children of lepers have been opened. In the society's homes there are about 800 inmates, and 700 more in the assisted institutions. One hundred and fifty have professed their faith in Christ during the past year. Some of the institutions may now be considered wholly Christian.

The *Missionary Herald* has the following notice of a new book by the Rev. R. H. Graves, D.D., entitled, "Forty Years in China." (Baltimore, R. H. Woodward Co.): "The writer of this volume, during 40 years of missionary activity in Southern China, has had the best opportunity possible to observe the working of forces, good and evil, in that empire. The object of the work is to present in simple, direct form, these forces, destructive and reconstructive. The opium habit, gambling, untruthfulness, cruelty, are among the destructive forces named. Those which are prominent in reconstructing the nation are diplomatic intercourse, imperial maritime customs, the Chinese in the United States, education, medical missions, Christian literature and Christian missions. One chapter discusses the recent war and forecasts some of its beneficial results. The Gospel is the all-pervasive and all-embracing force at work for the new China that is to be."

Bishop Graves, writing in *The Church in China* concerning the inspiring services at Wuchang, on the feast of St. Simon and St. Jude, when three Chinese young men were ordained to the diaconate, concludes as follows: "Most of the ordinations in the mission have been on this day, which is thus always a memorable one, and the native clergy have justified the faith that has been reposed in them, so that we can be thankful that we have so good a body of workers. Look at Kwei S.S., all alone at Shasz and presenting 45 for confirmation, and this after weeding his candidates well, so well that his catechists grew impatient of the restrictions which he found it necessary to make in order to keep out unworthy men, and thought the line was too strictly drawn. Truly the China mission has a good gift in her native priests and deacons."

Occasionally missionaries in heathen and Mohammedan countries meet with those who are thoroughly dissatisfied with the native religious systems and who joyfully welcome Christian truth as soon as they hear it. A noteworthy illustration of this is given in the following from a missionary in Japan: "There was in Japan a man who was a devoted follower of Buddha, intelligent, superior and most regular in his attendance at the temple. He read all the old books which contain the teaching and laws Buddha gave to his followers, but the more this man searched into them the more he became convinced in his own mind that all this was not right, and that there must be some higher power of which he knew nothing, and a great yearning arose in his heart to find out the truth. After some years, in God's providence, he passed by a preaching place and heard an English missionary speaking about the true God, and the man stood and listened almost breathlessly. 'This, this,' said he, 'is that Light and Truth after which I have been groping so long; I will be a follower of the true God.' He spoke to the missionary at the first opportunity, and after the usual instruction was baptized. Among his children was one pretty little girl

who, like her father, was very eager in her worship of Buddha, and attended the temple so regularly that the priest took notice of her and told her father she ought to be brought up for a priestess. But as soon as she heard of the true God, she, too, at once exclaimed, 'Father, I will worship this true and living God; I will never go to the idol's temple any more.' In the end the mother and three brothers all became Christians. Some time afterward the girl was placed in a mission school, where she showed cleverness far above the average; on leaving it she became a Bible woman, and has been the means, in God's hands, of leading many of her fellow-countrywomen to leave their idols and follow the Lord Jesus. The father, being an educated man, helped the missionaries in studying the Japanese language, and also in the translation of the Bible. He is now dead, but his three sons are living and keep steadfast to their faith; all are clever and getting on well. One is nearly the head man in the post-office in Tokyo, the capital of Japan, and he and his brother each have a Bible class on Sundays, and help on others as they have opportunity."—*The American Church Sunday-School Magazine*.

REVIEWS

FOUNDATION TRUTHS OF SCRIPTURE AS TO SIN AND SALVATION.—By Prof. John Laidlaw, D.D. Price 1s. 6d. Edinburgh: T. and T. Clark. Toronto: Revell Co. 1897.

This is one of the excellent handbooks for Bible classes, consisting of commentaries and treatises on religion, which we have so often commended to our readers. The author of the present volume is already well and favourably known to us as the author of a valuable work on the "Bible Doctrine of Man." The present volume is excellent as far as it goes. But we cannot help wondering that the work of the Holy Spirit should be described without a reference to baptism; and that this subject should also be ignored when regeneration is expounded and a reference is made to the third chapter of St. John.

THE ETERNAL CITY: ROME: ITS RELIGIONS, MONUMENTS, LITERATURE, AND ART. Two Volumes.—By Clara Erskine Clement. Boston: Estes and Lauriat. 1897.

This is a very beautiful book, and may be safely recommended in every kind of way, as a gift, an ornament, or as containing much valuable information. We see at once that it is beautifully printed and admirably illustrated. And, indeed, so admirable is the exterior of the volume that we are almost afraid to turn to the letter-press. But here, again, we are most agreeably disappointed. The writing is excellent and scholarly. We can see at once that Miss or Mrs. Clement wields a well-trained pen. We have no slipshod or Yankee English here—not even Yankee spelling, and yet we are equally gratified to find no Anglo-mania. Miss Clement is a lady of taste, and conforms her writing to the best standards; but she has no Provincialism of any kind; and we may remember that there may be even an English Provincialism. As regards the actual information given, it is excellent, trustworthy, and, in a certain sense, complete. The writer begins with the religion of Pagan Rome and alternates descriptions of this with the Christian religion in successive and alternate chapters—giving chap. 1 to the Pagan religion; chap. 2 to the Christian religion; chap. 3 to Pagan altars, temples, etc.; chap. 4 to Christian oratories, churches, etc.; chap. 5 to Pagan tombs and cemeteries; chap. 6 to Christian Catacombs and burial places. The second volume takes up such subjects as the architecture, bridges, roads of the great city; then Roman manners and customs, education, literature and painting. The volumes are profusely illustrated with admirable representations of buildings, localities, coins, etc. Altogether we have seldom handled a more satisfactory book.

MAGAZINES.—*Scribner's Magazine* for April is particularly bright and attractive, and contains among its beautiful illustrations two full page compositions by Gorguet called, "A Roman