

A very pretty little brochure in its outward appearance, and a very thoughtful, devout little treatise in its meaning and contents. Whether the whole truth of the matter is brought out or not, much is striking and instructive.

Jim and Mrs. Jim. Toronto: Toronto News Co., 1897.

Anything that can keep a man from neglecting his family and spending all his evenings at his club may safely be commended. Still more, a book which does this office for the club-woman as well. The "Society Man" and the "New Woman" are well taken off in the little book before us—which, however, is exceedingly well got up, well printed on good paper.

Your Little Brother James. By Caroline H. Pemberton. Price 75c. Philadelphia: G. W. Jacobs & Co.; Toronto: Copp. Clark Co., 1897.

A very pretty story, and a very edifying. The little brother was a mere waif, the son of a woman who was frequently in prison, and himself too much accustomed to such lodgings by the time he was nine years of age. The moral sense in him was virtually dead until he came under purer and happier influences; and the story of his transformation is full of interest and encouragement.

The Facts and the Faith, a study in the rationalism of the Apostles' Creed. By Beverley E. Warner, D.D., rector Trinity church, New Orleans, La., 12mo., pp. 243; \$1.25. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

The connecting the Apostles' Creed with any idea of rationalism is at first somewhat startling, yet the Scriptures themselves must conform to reason, and the Church must be the teacher of a rational Christianity. Many of the difficulties that beset the path of searchers after truth proceed from theological theories and inferences, and not from the simple facts of the Gospel. The aim of Dr. Warner is a most laudable one, to demonstrate the real strength and reasonableness of the faith, when looked at in its own light and proportions. In writing he faces three classes—the professed Agnostic, the truth-seeking but puzzled man of the world, and the perplexed Christian disciple. Each of these has an element of reason in his slowness of belief, and it is important that he be led to see where the truth is, and where its failure. The central truths of the Creed are few, simple, and well balanced; these are the only things that the Church requires us to receive and hold for our soul's health. But around these there is a large mass of theological and speculative theories and inferences, and it is from these that the doubts and defections usually proceed. The Protestant cannot stand by the simple Scripture or Creed for his Protestantism, but must import his peculiar interpretation. The plain Churchman succumbs too often to the same temptation. We can now realize how many of the bitterest controversies have raved over non-essential, and how often enemies were requiring but a word of definition to bring them into accord. There is a needless prejudice against reason, as it co-ordinates with conscience and the word of God; we have to use it in the highest offices of faith. Dr. Warner's chapter upon the atonement is probably the best in the volume, and he traverses the traditional view that the Incarnation depended entirely upon the fall. Christ became man, according to the Divine counsels, from all eternity, and is the flower and perfection of the whole human race; that in Him everyone may be perfected. The sacrifice upon the cross was not the aim of the Incarnation, but an incident in the carrying out of its purpose.

Our author gives a powerful presentation of forgotten truths in the chapters upon the Lord's Descent into hell, the Resurrection, Ascension, and return for Judgment, bringing out always the facts as the base. The least satisfactory is that upon the Communion of Saints, the latest and least useful of the articles in this creed, and really forming a part of the article preceding it. The article is unlike all the rest in its vagueness of definition, and hence its variety of interpretation, so that Dr. Warner has to select his own views as a working base; but we feel at once the doubtful ground, and the serious, telling argument runs aside into religious sentiment. As a whole, however, the volume forms a most valuable addition to our theological library, and some slight traces of haste will disappear in another edition.

Simple Counsels. By Rev. Arthur I. Gam-mack, M.A. (New York Publishing Co., Limited).

Is intended for those who in confirmation are entering upon the fuller privileges and responsibilities of the Christian life. Its suggestions are singularly clear, pure, and practical, laying hold at once of heart and mind, and laying the foundation of religious habit at the time when the conscience is tenderest. It is exactly what a rector wants for distribution among his young people, and the price, five cents (or less for a quantity), brings it easily within reach. It is a *vade mecum* for instruction and service.

#### THE MISSION FIELD.

The motto on the seal of the Moravian Brethren is *Vicit Agnus noster; eum sequamur*—"Our Lamb conquers; let us follow Him."

The town of Gigeni has long been known as one of the most bigoted and intolerant of Italy, yet from its Waldensian Church has gone the first missionary from Italy to China. From the Waldensian Theological School at Florence two missionaries have gone to the Zambesi country and one to Lessonto.

Rev. Wm. Hunter, missionary in Manchuria, writes: "There is a movement toward Christianity throughout Manchuria. The people in large numbers are casting out their idols and taxing the powers of missionaries to provide native preachers, who, in their turn, are overwhelmed with the great numbers with whom they have to deal."

Whereas in China filial piety was the centre of the system, in Japan loyalty was made the basis. For in Mikado-land everything is subordinate to the throne. No freedom of thought or of action was or is allowed in any way likely to disturb this subordination of everything in the whole empire to the Emperor and his ancestors.

The first anniversary meeting of St. Luke's Hospital, Tokio, has been held. There was an attendance of about two hundred, who expressed great interest in the report of Dr. Osada, the physician in charge. Among other things he stated that the hospital had been self-supporting, with the exception of the small sum of seventeen yen monthly, received from the mission. There had been treated about five thousand patients, and forty-two had been cared for within the building in spite of unfinished wards.

At St. John's Chapel, Shanghai, there are at present 77 native communicants and 179 baptized Church members. During the year there have been 17 baptisms and 15 confirmations.

The Rev. George Heber Jones writes from Chemulpo, Korea: "In faith, hope, and charity, in sincerity, steadfastness, and patience, the Korean Christians are a constant source of joy and grati-

tude to God, to the missionaries. The Korean Christians are distinguished by simplicity of faith in God, and patience, endurance of aspersion, both by the heathen native and the unsympathetic foreigner.

In a Colorado mining camp a Sunday school missionary held a service. In the audience was a young girl who had never before heard a sermon. She listened intently, and seemed greatly thrilled and excited by it all. "Why," she said to the preacher, "I always thought there was never anything in the world so nice as a circus; but this preaching and singing is ever so much better! When are you coming again?"—Mrs. J. B. Gregg.

Rev. J. Lindsay Patton in Japan, writes: "Often what the Japanese thinks to be Christianity in a foreign dress is the pure teaching of Christ, which as yet is foreign to his soul and the life of Japan. What is wanted here is not a 'Japanese Christianity,' but a 'Christian Japan.'"

The work of Miss Fraser during recent months for the relief of the exiled Armenians at Varna, Bulgaria, made such an impression upon the committee of wealthy men in that city who aided in the work that, on Miss Fraser's departure, they presented her with a handsome silver tea service, with her monogram and "Varna, 1897," engraved on each piece, together with a quotation from Matthew xxv. 35, 36, in Armenian. The Armenian Patriarch at Constantinople also sent to Miss Fraser a letter of thanks, with his benediction, for the services which she had rendered his people in their time of need.

Bishop Williams has confirmed eighteen Japanese in Trinity cathedral, Tokio. This is the second class presented this year, Bishop McKim having confirmed fifteen at Easter. Evidently a good work is being done there.

Reports continue to be made of the wonderful work which is being wrought in the northern districts of China and in Manchuria. A missionary lately from the latter country stated, in a great missionary meeting in Edinburgh, that since his landing in England letters had come to him which announced that there had been hundreds of converts on his field who were claiming baptism. "Everywhere," said he, "people want Christianity."

A tract put in a missionary box for India was afterwards given to a Burman chief, and it led him to Christ. The chief told the story of his new God and great happiness to his friends. They also were led to believe and cast away their idols. A church was built in the neighbourhood, and a missionary was sent for. Fifteen hundred converted from heathenism was the result of the little seed.

The editor of the "Church Missionary Gleaner" says: "The deficit is paid off! Thank God, indeed! A few hours before our going to press a cheque for £3,000—exactly the sum needed, though it was impossible for the donor to know it—is received. The Lord has heard the prayers and honoured the faith of His children who have besought Him for this thing, and now, relieved from the burden of debt, let the whole society accept the sign to go forward joyfully and humbly and unflinchingly."

The Rev. J. H. De Forrest, of Sendai, Japan, writes: "Three sermons, with a communion service, at which fifty partake and two are baptized, end my public work at Wakamatsu. The many advertisements I see in the home papers of individual communion cups reminds me that where foreign customs have not influenced the churches here the most natural way to partake of the communion is by separate cups. The tiny teacups of Japan, or their little sake cups, costing not so much as a cent apiece, answer the purpose excellently. Fifty of these were passed on lacquer trays at our Wakamatsu communion."