

than in the plans and programmes of its conventions—quadrennial, as is well known. The programme reported in the present volume covers a series of subjects in the theory, history, and relationships of Foreign Missions, as well as Comparative Religion, and personal appeals. In sectional meetings the various countries have separate treatment, the various denominations their own presentations, and the schools discuss their relation to the great movement.

W. O. CARVER.

Missions from the Modern View.

□ By Robert A. Hume, of Ahmednagar, India, with an introduction by Charles Cuthbert Hall. Published by Fleming H. Revell Co., New York, Chicago, Toronto. 1905. 292 pp.

No sphere of Christian work can remain unaffected by the "modern views," and none should seek or desire to avoid that view. Because of its vital power and its creative Work Missions is the last cause much to feel change induced by *Modernism*. Vital forces ever more affect every situation than are affected by them. The channel and method of operation for a vital force are in their measure influenced and determined by the spirit, ideas and ideals of the time and place. Moreover, it is the aim of missions to redeem what at the moment is ever the modern view and to turn it into the channel of the redemptive Kingdom. Certainly then, missions must need and be adjusted to the modern view. What the nature of that adjustment shall be depends on the conceived aim of missions. Missionary workers are occupied first with the unlimited demands of energetic service and, then, with the assurance that they are working with those eternal principles that are effective for every age. Hence are they slow, as a rule, to recognize the ever-changing "modern views." Too few have been the attempts to view missions modernly. One recalls at once Clarke's *Study of Christian Missions*, Horton's *the Bible a Missionary Book*, Gulick's *Evolution of the Japanese*, and now this of Dr. Hume. Several other volumes with titles suggestive of a treatment of the *modernism of mis-*

sions, again to employ that term, prove not to deal with this phase of the subject. Dr. Hume is conservative and really has few changes to suggest, although he thinks his "modern view" quite other than that of a generation ago. He presents ideas as new that have been common-places of missions for a half century. His work is fresh and interesting enough, and especially as it has the life of personal experience and conviction. There are several aspects of the modern view that are not fully presented and some not touched.

W. O. CARVER.

On the Borders of Pigmy Land.

By Ruth B. Fisher (nee Hurditch). Published by the Fleming H. Revell Company, New York, Chicago, Toronto. 1905. 215 pages, 32 full page illustrations and picture of the author.

A remarkably bright, informing and fascinating account of the country and people of the Uganda Protectorate, especially the Toro territory in which Mrs. Fisher has spent four or five years of most energetic and effective service as missionary. She is a bright, vivacious writer with an eye for the humorous. The style is graceful though several errors appear in the last three chapters, and the proof-reader occasionally nodded elsewhere.

W. O. CARVER.

IV. CHURCH HISTORY.

A Propos de la Séparation des Eglises et de l'état.

Par Paul Sabatier, Librairie Fischbacher. Paris. 1906. Pp. 1-216. Price 75c. Quatrian edition. Complettement revue et tres Augmentee.

It is very difficult for Americans to understand the religious situation in France. Until the appearance of this book by Sabatier, already well known through his "Life of St. Francis of Assisi," we have been compelled to gather our information from passing articles in the press written largely for polemical purposes. Sabatier comes at the question from the point of view of a liberal theologian rather than that of a Protestant. He deals with the "Origines of the Crisis," the "Actual Situation of the