

largely with mature minds." And he afterwards adds: "No minister has the right to limit his work wholly to the pulpit; nor the right there to limit the work of teaching to a few pet theories, nor the right to limit it wholly to mature minds." The writer then lays down the position that a Christian pastor is responsible for the religious instruction of the immature. This he seeks to establish by maintaining that the pulpit has been striving chiefly to meet the needs of those who are farthest advanced in Christian knowledge, while the younger members and those whose opportunities are few, are to a great extent passed over. Whether this is in general accordance with fact may be open to question. At all events the complaint is sometimes urged that pulpit instruction is often too elementary in its character. A legitimate inference, however, from what Dr. Barstow says would be that religious instruction from the pulpit should be of a varied and adaptive character, so that each class of hearers might receive its portion in due season. In practice there is no doubt that such adaptation would require great skill and discrimination. Some preachers assume that their congregations are mainly composed of highly-educated and cultured people, while others take for granted that their hearers know very little of the contents and meaning of the Bible. As there are great diversities in this respect, there ought of necessity to be considerable variety in the modes of adapting scriptural teaching to the varied requirements of those to whom it is addressed.

Dr. Barstow goes on to state that the religious instruction of the Church needs to be systematized, advocating a development of the teaching gifts of the members of the Church. This he clearly shows would be an inestimable blessing to the family as well as to the Church in contributing to a large increase in intelligent church membership. In accordance with what the apostle lays down as an indispensable qualification for the work of the Christian ministry, that a candidate should show aptitude for teaching, Dr. Barstow insists on a thorough theological training. With this qualification he would in actual work be able to originate and direct the work in his congregation. Such work should comprehend "some simple but systematic instruction in the elements of the Christian life as a religious life; instruction in the Christian life as an ethical life, or some elementary instruction in Christian ethics; instruction in religious history, *i.e.*, an outline of the history of redemption and of the Church, instruction in systematic theology."

Whether the scheme here outlined may be practical or not, it would be difficult to say. It might be said in reply that the great and important work done so well in the Sabbath school, and by the various associations now forming a part of congregational machinery almost everywhere, does to a large extent overtake the field here sketched. At all events there is a general conviction that there is not now the thorough training of the young in the distinctive doctrines of the Church which was customary in bygone days. The work is now more general than formerly, but some consider that it is more superficial. The Shorter Catechism and the catechetical mode of instruction do not hold the conspicuous place they were wont to hold. The suggestions made in the paper referred to are at all events worthy of thoughtful consideration.

PROGRESS IN JAPAN.

THE cause of the Gospel continues to advance in Japan. That interesting empire has broken with the past and become a member of the progressive nations that lead in modern civilization. The new constitution, whose publication occasioned so much rejoicing in Japan and was so cordially hailed abroad, brings the country into harmony with progressive ideas. Feudalism and exclusiveness are ended and civil and religious freedom reigns. The step taken was one of great importance, and will doubtless lead to magnificent results. It would be strange indeed if the old order had been changed without agitations and disturbances of some kind, but it is remarkable that so little opposition should have been offered at the time to changes so complete and radical in their nature. The constitution provides for liberty of religion, of the press, of speech, of public assembly and petition, while the home of the meanest can only be entered with due forms of law. An imperial diet has been established and it meets for the first time during the present year.

The advent of the new era in Japan, however, has not been a time of profound peace for the statesmen of the Empire. To all parties the new modes of national life have been untried and it is only by

the hard lessons of practical experience that a people can come to the full enjoyment and exercise of freedom. While there have been numerous disturbances and serious difficulties it is singular that there is no strong reactionary movement among the people or their political leaders. It is a wonder that there has been so little actual discontent among those who were formerly the privileged classes. They have been rapidly reconciled to the new order of things, the best, more intelligent and adaptive finding their way into public life and into such commercial and industrial spheres as may be open to them, while the least capable are falling into the lower ranks and doing what they can to obtain subsistence. The newly-acquired freedom has produced just such results as might have been expected. Young Japan has not become reactionary, but it is very radical. The extreme views of many of the younger and more active spirits may in time provoke reactionary movements. They maintain that their views must be carried out by physical force and even by assassination if necessary. And unfortunately these ideas of theirs have not been speculative merely. They attempted the assassination of a prime minister, who had a very narrow escape from a violent death, being maimed for life. A feature of the case by no means hopeful is the popular applause that is accorded anyone who attempts such a crime. Of course death is meted out to him either by his own suicidal hand or the law, but in the popular estimation he is ever afterwards ranked as a hero. These occurrences have induced observers to take a somewhat gloomy view of the outlook, but so long as there are public spirited and patriotic men at the head of affairs and so long as the Gospel is gaining an influence over the minds of the people the law-abiding communities will make their influence felt, and affairs will in due time reach a stable order that will be the guide and bulwark of the liberty that has been so successfully achieved.

During the past year the Christian Church has been making quiet but steady progress in Japan. There has not been the same excitement that marked the work in recent years but the gains have been none the less real and substantial. The statistics for the year have not yet been published, but those in a position to form an estimate express the opinion that the result of another year's Christian effort will be gratifying and encouraging. A short time ago there was a revival in some of the Tokyo churches, special services being held with excellent results following. The Young Men's Christian Association has done good work during the year. It has been carried on largely among the young men attending the various institutions of learning, and branches have been established in the Imperial University, in the leading schools and colleges. It is surprising to find that so many of the youths in connection with these institutions have become avowed disciples of Jesus Christ. Bible classes, courses of lectures on Christian topics and bands of aggressive workers have been formed and great things are expected from the efforts of those engaged in this special form of Christian work. Last season what is called a summer school was held by Mr. Wishard, known in Canada, in which Bible study, prayer and consecration meetings were the principal features, and as a result a number of young men have come forward expressing their desire to study for the Christian ministry.

The devotees of the old religion, Puddhism, are trying to adapt themselves to the altered circumstances of the country, but that system evidently belongs to the state of things that has passed away. It has been startled from its old dreamy indolence and has completely lost its ascendancy over the popular mind. Dr. Knox, of Tokyo, says, "It is quick to adopt our methods. But with all these activities and brand new methods, it is unable to resume its influence over the national life. Its day is gone for ever." The American Buddhist, or theosophist, Col. Oicott, failed to fire the popular enthusiasm by his lecturing tour and has retired from the scene without apparently creating a ripple on the surface. The endeavour to unite the evangelical churches failed of accomplishment, but those most nearly akin were able to come to an agreement. It is not thought advisable at present to resume negotiations, but to cultivate a Christian and fraternal spirit, hoping for successful union in the future, and meanwhile each church in its own sphere and with its own methods doing all it can to mould the future of this most interesting country that it may soon take its place in the front rank among Christian nations.

PRINCIPAL J. BROWN PATON, of Nottingham, and Principal Cave are mentioned among those likely to be nominated for the chair of the Congregational Union; and Dr. Stevenson, formerly of Montreal, Baldwin Brown's successor at Brixton, is also spoken of.

Books and Magazines.

QUEEN'S COLLEGE JOURNAL; the THEOLOGUE, the monthly issued by the students of the Presbyterian College, Halifax, and the MANITOBA COLLEGE JOURNAL have been maintained through the busy college session with much spirit and great ability.

THE LADIES' HOME JOURNAL. (Philadelphia: 433 Arch Street.)—The number for May is full of attractions. The contents are of such a character that are sure to interest the wide circle of readers for whom it is specially intended. Leading *litterateurs* of the day are among its regular contributors.

THE GLOBE. A new Quarterly Review of World Literature, Society, Religion, Art and Politics. Conducted by William Henry Thorne. (Philadelphia: The Globe.)—The latest issue of this new claimant for recognition in the higher walks of periodical literature contains a number of thoughtful and elaborate papers on a variety of subjects in which intelligent readers are certain to be interested.

THE METHODIST MAGAZINE. (Toronto: William Briggs.) The May number continues the interestingly told and copiously illustrated story of the "Canadian Tourist Party in Europe," by the Editor. "The Last Voyage," by Lady Brassey, and "Vagabond Vignettes," also appear. There are two good papers, one by Rev. George J. Bond, B.A., on "Christ's Treatment of Honest Doubt," and "Unreasoned Religion," by Rev. W. S. Blackstock. The other contents are varied, interesting and profitable. This Canadian monthly has deservedly earned a high reputation.

VERSES OF FEELING AND FANCY. By William M. Mackenzie. (Montreal: W. Drysdale & Co.)—A neat little paper-covered volume of nearly a hundred pages, containing a variety of poems on a variety of subjects. There are several exquisite little pieces among the number. As might be expected, they vary in merit. The little volume gives clear indication of the young writer's possession of poetic talent, and also that he has not always been able to realize his own ideal. But we respect the spirit and letter of the quoted line with which he closes his brief but modest preface: "A schoolboy freak, unworthy praise or blame!"

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—Its noteworthy papers for May are, "The Chaff and Wheat of Religious Thought," by Rev. LeRoy Hooker, of Toronto; "A Plea for Foreign Missions," by Roderick Terry, D.D., New York; "John Knox and the Reformation," by Burdett Hart, D.D., New Haven. The successive papers on "Living Issues," by College Presidents, is given by James Harper, D.D., President of the United Presbyterian Theological Seminary. "The Claims of the Historic Episcopate Examined," Dr. John Hall writes of "Religious Barrenness." Rev. S. L. Bell furnishes a capital paper on "Agnosticism." Its several departments in good things are fully up to former numbers.

THE REIGN OF THE PRINCE OF PEACE. By Richard Hayes McCartney. (Toronto: Willard Tract Depository.)—The subject of this poem is in itself an inspiration. Dull indeed must be the soul that is not moved by the rule of the Prince of Peace. To say that the author has risen to the full sublimity of his glorious theme would be exaggeration. Had he made an adequate approach to its grandeur and glory it would have been a great achievement. The poem extends over sixty pages, and contains many fine thoughts suggested by the scriptural prophecies of things yet to be. There are strong lines and there are weak lines; and the rhythm is not always artistically perfect, yet no one can read the little work without deriving pleasure and profit.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This monthly for May presents a rich and inviting table of contents. Dr. Howard Crosby leads off with a characteristic paper on "What Constitutes the Church," which, like everything from his pen, is worth reading, even if you differ from him. Professor Hunt, of Princeton College, follows with one of his charming papers from the old English classics, entitled, "An Old English Religious Satirist." Dr. Lamphear has an able and timely article on "Pantheism, in its Bearings on the New Theology." Dr. Pierson writes with his usual vigour and interest on "Secrets of Pulpit Power, with Examples." The paper on "Charles Lamb and Childhood," by Rev. N. Well Woolsey Wells, will interest any reader and afford many a useful hint to pastors. Dr. Joseph Parker's "New Genesis," which appears in another page of THE CANADA PRESBYTERIAN, is racy and original. Among the unusual number of sermons in the number, two are specially noteworthy—one by Dr. Carl Gerok, of Germany, preached only nine days before his lamented death, and the other by Dr. Putnam, on "Christian Science." Every other department of the *Review* seems to us unusually full of bright and useful thoughts that cannot fail to be helpful to our ministers.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The May number presents several papers of extraordinary interest. The leading one, by Dr. G. W. Knox, of Tokyo, Japan, will repay the most careful reading. His brother's article on "Personal Observations in Brazil" is equally interesting, and sheds the most certain light on the Revolution which has recently occurred there that we have seen. Dr. Knox was sent there by the General Assembly of the Presbyterian Church in 1888 to organize the Presbyterian Synod of Brazil, and had personal intercourse with many of the leaders, and witnessed the incipient steps which led up to the change of Government. Not less stirring in interest is Dr. Pierson's letter, sketching his missionary tour in England during the month of January. Dr. Morrow continues his valuable historical account of "Foreign Missions in the Seventeenth and Eighteenth Centuries." Dr. Ellinwood's article on "Shadowings of Messiah in Heathen Systems," shows careful and profound study of the religions of the world. Dr. Pierson's address before the Edinburgh Medical Missionary Society, in December, on "The Importance of Medical Missions" is a masterly presentation of the subject. Dr. Starbuck's translations from foreign periodicals afford a unique feature of this *Review*. The seven other departments are full to the brim of matter of interest and importance to the student of Christian progress.