

exquisite taste shown in their elegant gardens or parks.

"Blank Atheism" she describes as the present attitude of the native mind. When a Japanese traveller, who was much in Europe, was asked about Western religions, he replied, "I had no time to meddle with unprofitable things." It is sad to think that the current skepticism of Christendom, and the greed and ungodliness of foreign traders, react unfavorably to the introduction of Christianity into Japan. "The people are tired of the old religions," said a converted Japanese, "but don't want a new one." A Japanese student, who was in Edinburgh during the meeting of one of the "General Assemblies," was astonished to find a good deal of wine drunk by ministers at dinner. "I wish they could know," he said, "how sad and sore my heart felt for them." The "intimidation" and "bull-doing" that Japan has received from the Western powers is probably one cause for their "atheism" and distaste for Christianity. The United States alone received an indemnity of \$785,000 for a naval demonstration which cost her only \$25,000.

With only a single guide and interpreter, a lad of eighteen, Miss Bird penetrated the heart of Yezo, the northern island of Japan, among barbarous Ainos. But she was everywhere treated with courtesy and kindness. The inns were some times damp and ill-smelling, but she suffered no extortion, and transport was always at a fixed tariff. The Ainos are surely the gentlest savages on earth. Miss Bird was struck with their low, sweet voices and mild brown eyes. The men were of noble stature, fair complexions, and some of their heads reminded her of Sir Noel Paton's Christ. The engravings in the book, however, do not give so favorable an impression. "Their fondness for children was quite touching, big men nursing for hours little ones no way related to them." They are extremely decorous and modest. The women never change their clothes but in the dark, and an

Aino woman who was persuaded to take a bath kept on her clothes, for she said the gods would be angry if they saw her unclothed. This is very different from the manners of Japan, which were a continual grievance to our traveller. "Could there be a stranger sight," she asks, "than a decent-looking middle-aged man intently reading a book on the veranda, clothed only in a pair of spectacles?"

Of Japanese art manufactures she speaks with enthusiasm, and instances silk *crepes* so fine that four widths at a time could be drawn through a finger ring. To the subject of missions she does not devote much space, and is rather non-committal in her opinions. But she speaks of a secular school at Hiro-saki, where thirty students had been converted to Christianity by the American teachers. At the Kioto College were over 100 students, 60 of them Christians and 40 studying with intense zeal for the ministry. "It was strange," she says, "to hear them discussing the difference between the Jesuits and Jansenists." The Kioto Christians, 350 members, have built their church, pay their pastors, and dispense medicines to the poor. It will doubtless be by raising up a native pastorate that the evangelization of Japan will be secured. The College of Science and Technology at Kioto is the best in the world. Neither in Europe nor America is there anything so complete.

The book on the whole is a valuable contribution to our knowledge of this strange people.

*Seekers after God.* By the Rev. F. W. FARRAR, D.D., F.R.S. Pp. 336. London: Macmillan & Co. Toronto: Wm. Briggs. Price \$1.80.

GOD has never left Himself without a witness in the hearts of men. Even in the densest darkness of Paganism there have been earnest souls seeking the Lord, if haply they might feel after Him and find Him. Of these Canon Farrar gives us three conspicuous examples in the volume before us—Seneca, Epictetus, and