

ceeds to enlarge, that the present century has been simultaneously an era of missionary expansion and of development in the home church. Here he describes in eloquent paragraphs the Evangelical Revival, the Oxford Movement, and that third religious influence whose motto, says the bishop, is, 'The harmony of the natural and the supernatural,' and which is commonly called, with more or less accuracy, 'Broad Church.' The first of these movements produced widespread evangelization; the second, the expansion of church organization; and the third, the bishop thinks, has corrected the crudeness of earlier missionary ideas, altho he admits that it has sometimes tended, 'if not to kill, at least to throw over, "the native hue of resolution," something of "the pale cast of thought."'"—*Church Missionary Intelligencer*.

JAPAN.

—Pastor SCHILLER, quoted in the *Zeitschrift für Missionskunde*, remarks: "It is beyond all doubt that, sooner or later, the stream of Japanese national development will issue into Christianity. The Japanese feel this themselves, altho this does not imply that the individual who makes this concession acknowledges himself bound in conscience to become a Christian. Yet we must not be oversanguine as to speedy results. The religious interest in the Japan of to-day is frightfully low—lower among the cultivated classes than among the mass of the people, who at least show sign of a religious instinct by adhering to the old religious customs. The educated, indeed, are, as a rule, more dependent on the prevailing current of opinion and its changes than the people. The time when Christianity was the vague, and regarded as an indispensable finishing off of European culture, is gone by in Japan; the educated throngs that used once to fill the Christian houses of worship have dwindled away, the theological journals now scarcely find readers. The missionaries will do well to enter with full consciousness on

the way which is marked out in the Savior's words. 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes.' When once the masses are won for Christianity the leaders soon follow after, as missionary history confirms by numerous examples."

—"It is probable that there will be developed in Japan, as in all Christian countries, two churches, the one evangelical or orthodox, the other liberal; the first, moreover, will be very probably divided into several denominations, altho assuredly it would be highly desirable that this evil, inherent, it should seem, in Protestantism, might be spared to the future Evangelical Church of Japan. The destinies of these two churches will be, without doubt, identical with what they are in the United States, the only country where the religious sentiment can develop itself in full liberty. The one will be living, prosperous, conquering, which is the character of "the denominations which maintain the doctrines professed from the beginning by the universal Church; the other will painfully drag on a precarious existence, as is done by the Unitarian Church and others of the same rationalistic character. In a word, in Japan also will manifest itself the truth of the word of the apostle: "He that hath the Son hath life; he that hath not the Son hath not life."—*Revue des Missions Contemporaines*.

—*Aus dem Lande der aufgehenden Sonne* (From the Land of the Rising Sun). Berlin. Druck und Verlag, von A. Haack. This is a pamphlet of 31 pages, by Pfarrer CARL MENZINGER, missionary of the Protestantischer Verein in Japan. It describes in a clear, well-disposed manner, minute without being tedious, Japan as to land, people, language, customs, religion, State, family, schools, churches. Any one who reads it will have Japan, materially and spiritually, clearly set before him. It is well worth translating.