

in solid results the groups gathered around individuals in the period just past. At the same time in every school the religious influence is constant. They are not like the missionary colleges of India that graduate a "kind of theists." The graduates in large majority are earnest Christians. Now we seek one thing more—the consecration that will make them the fearless, devoted and successful leaders of the Lord's hosts.

The number of missionary societies continues to increase. We feel like saying, Hold! Enough! If any church or society, British or American, thinks of launching a new mission, let them seek some other field, or come prepared to unite with some of the organizations already here. We have weak missions enough, and strong ones too, for that matter. Were our mission forces combined, we should not need another man; indeed we could dispense with a third of those already here. It is our disunion that makes our mission work so extravagantly costly. It is absurd to place three missions of as many different churches in one small country town of Japan, as absurd and wasteful as to plant a half dozen denominations in a frontier village in the United States. As long as the churches in the United States prefer that sort of thing, and are ready to pay for it, it will no doubt continue; but it costs more than wasted time and money. A Congregationalist has just written to a Presbyterian, "The division of our few Christians in the same neighborhood into two churches of different names is the greatest obstacle to our work here," and he expresses his perfect willingness to enter Presbytery if thereby harmony can be gained. And yet men in the United States oppose union in Japan, because they happen to be dissatisfied with the results of the plan of union in New York fifty years ago, and associations threaten to cut off their contributions to the Board if union is effected. Let it be understood that the present plan of separate action, in Japan at the least, involves great waste.

The Episcopal societies have united their churches in the *Nippon Sei Ko Kai*, the Holy Church of Japan. The union proposed by the Methodist missions is postponed because of unsympathetic action at home. The union of the Reformed and Presbyterian bodies will be completed by the union of the Cumberland Presbyterian Church in the coming spring. The further union with the Congregational churches was voted by the synod of the United Church in November, but the General Association of the Congregational churches postponed action until spring. Thus their action is still in doubt. This union, if effected, will be of great service to the cause of Christ in Japan.

FROM THE PRISON.

In December, 1887, a large number of men from the province of Tosa came to Tokio to present a petition to the Government. After some delay the Government declined to receive the petition, but the Tosa