

though not in their hearts. As the Lord Jesus Himself says, "Herein is this saying true. One soweth and another reapeth." But let me give an instance of direct results. Fifty years ago two missionaries, Henry Fox and Robert Noble, went out to a new station, Masulipatani. Fox was a preaching missionary, and told the story of grace up and down the country for some years, and came home and died. Noble opened a high school on Alexander Duff's principles for high-caste heathen boys. He held on for twenty-four years without once returning to England, and died at his post. What do we find in that mission field now? We find the results of the preaching of Fox and his successors in eleven thousand low-caste village Christians. We find the result of the teaching of Noble and his successors in a hand-full of high-caste Christians. Are the souls of the latter more precious than those of the former? Assuredly not; but these men are the pastors and teachers and leaders of the Church in those districts. I did not myself go there, but two of the ablest native ministers I met in India were converts from that high school.

Let us apply St. Paul's great principle to missions: "Diversities of gifts, but the same Spirit; differences of administration, but the same Lord; diversities of operations but the same God which worketh all in all."

GLEANINGS FROM THE RELIGIOUS PRESS OF JAPAN.

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Two powerful forces are at work to-day making history in Japan—religion and patriotism. They work side by side, co-operative in some things, antagonistic in others. The narrow, exclusive, self-centred so-called patriotism, which desires to know little beyond its own country, traditions, and customs, is at enmity with the broad, all-inclusive liberalism of Christianity, and *vice versa*. This lies in the very nature of things, and yet there is, on the other hand, also a strong, deep undercurrent of sympathy and unity.

The religious papers say little about politics, but between the lines it is evident that the religious leaders are filled with thoughts very similar to those of their political *confreres*. These latter are panting for the revision of the treaties, so as to place them on a footing no less than fully equal to Western nations, while Christian leaders are hoping and laboring to subject Japanese ecclesiastical power and authority to the Church in Japan. They assure us that the very best and highest motives actuate them in their efforts. It is argued that Christian work in Japan can never rise to the zenith of all its possibilities until the governing power is more largely and generally in Japanese hands. If this movement continues to include also a corresponding and proportionate ambition for "self-supporting power," not a straw should be put in the way of its progress.