

Britain, Russia, and Holland. Korea remained the hermit nation, until, in 1882, God used medical missions as the key to unlock its doors to the Gospel, and in 1856 the Ottoman Empire issued the famous Hatti-sherif, or edict of toleration. As to the Dark Continent, it has been unveiled within the limits of the Victorian Era. To this period belongs the career of that missionary general and explorer, David Livingstone, who went to Africa in 1841, and died in 1873. To this period belong the thousand days of Stanley's Trans-Continental march, from the Zanzibar to the mouth of the Congo; and the whole establishment of the major part of missions in that Continent. To this period belongs the Congo Free State, organized in 1884, and, in fact, every one of the great developments of African occupation, civilization and evangelization.

When we turn to woman's work for woman, we find that not a woman's missionary society existed when the Queen ascended her throne; now, not a Christian denomination, scarcely a single church or chapel, is without its organized band of women, working at home and sustaining missions abroad. Medical missions, begun by such men as David Abeel and Peter Parker, are now sending hundreds of thoroughly qualified men, and women too, to practice medicine and surgery in all lands where the Gospel needs messengers.

But it is impossible to form any real conception of the advance of Christian missions without a resort to numbers. According to the latest authoritative statistics, the total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of laymen, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 actually engaged in the world's evangelization, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 62,000 communicants were added in 1896. And there are 18,000 schools with a total of about 700,000 pupils. Now, if we remember that nearly all this aggregate represents a creation out of nothing, during these sixty years, we can get some idea of the missionary advance of the Victorian Era. It is scarcely growth; it is, as has been said, a new creation. In the year of the Coronation missions had scarcely begun, except in the isles of the sea. They had but a name to live in such other lands as they had been introduced into, with some conspicuous exceptions; and it is safe to affirm that in nine-

tenths of all the mission fields, now so nobly occupied by the Church, all real advance has been contemporaneous with Victoria's reign; whilst the literature of missions may be said to be almost exclusively the creation of the Victorian Era. There are, it is safe to say, a thousand times as many books on missions in 1897 as in 1837; in fact, more are now produced in ten years than were in existence sixty years ago.

THE WORK OF THE MISSIONARY IN JAPAN IS NOT FINISHED.

MORE MISSIONARIES GREATLY NEEDED.

JOHN R. MOTT, in the *Review of Missions*.

IN America, Europe, Australasia and some of the great mission fields of Asia the impression prevails quite widely that the work of missionaries in Japan is nearly if not entirely accomplished. What we saw and heard in Japan has convinced us that not only is the present missionary force needed, but that it should be increased. Missionaries are needed to help reach the unevangelized masses. Men who have been in the country nearly a generation estimate that three-fourths, or 30,000,000 of the people of Japan have not yet heard of Christ. There are still thickly populated groups of islands, a great number of inland towns and cities and large sections of the country not only without missionaries but also without Japanese workers. It is admitted that without the help of more missionaries the Japanese Church will be unable to evangelize the country within the present generation.

Missionaries are needed to help meet the problems which confront the Church in Japan. Buddhism still holds the vast masses of the lower classes with its superstitious hand. It will not relax its grip without a long, hard struggle. The educated classes are almost entirely given over to scepticism or atheism. An index of this is the recent statement of Marquis Ito, the most distinguished statesman of Japan: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and, therefore, a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism, which is almost universal in Japan, because I do not regard it as a source of danger to the community." Japan is in the midst of the greatest national transition ever witnessed. She has broken loose from the traditions and moral standard of the past and has substituted no other. Impurity is also a very great peril. Nearly all with whom we conversed unite in calling it the