

The policy of this society and its practical results are manifest in the fields entered, "while fidelity, zeal and labor, consecration of the gifts of time, thought, and money, all hallowed by prayer and strengthened by faith, are producing their legitimate fruits among its members." A chosen cup-bearer, it stands between Christ and the heathen, receiving from the one, imparting to the other.

The Master has laid the foundation. "Grace, grace unto it."

Retrospect and Prospect.

CHINA.

THE dynamic force of Gospel leaven from within, and the lateral pressure of the great powers from without, bid fair to cause an upheaval in China, significant and wide-spread. Revivals in the churches, increased sales of books and periodicals, three reform clubs organized in three great cities, and the Emperor himself reading with avidity everything that he can get his hands on, are unerring indications of awakening life. We tremble at the responsibility that it brings upon the Church. Will she accept the responsibility of her prayers—for God has answered them—or will she remain irresolute and permit rationalism and materialism to sweep in from Germany and France, as she did in the case of Japan?—*Review of Missions*.

The foundation of Evangelical Missions in China was laid at Canton, in 1807, by Robert Morrison.

Out of this ancient land, which was a nation before Saul was anointed king of Israel, containing a population of 400,000,000, a precious fragment of 50,000 souls has been reclaimed. There are now 42 societies at work in China, with a staff of 1,500 missionaries, 3,500 native helpers, 250 of whom are ordained preachers; 522 organized churches, 61 hospitals and 50 dispensaries in which over 350,000 patients are annually treated and taught the "way of life."

The year 1895 has probably been the most trying ever experienced by the missionaries in China. The war with Japan produced a condition of affairs in some provinces not far removed from complete lawlessness, while the riots in Sz-chuen seriously hindered the outward progress of the work (no such series of wide-spread and seemingly organized disturbances had ever taken place before). These troubles were as summer clouds compared with the terrible massacre at Ku-cheng, which quickly followed. This was, indeed, much tribulation, but thus the kingdom of God must come, and already the gains to Christianity are not far to seek.

We are glad to report that the missionaries of both our Church Societies have returned to their fields of labor.

Rev. Geo. E. Hartwell says: "We found the people more respectful, more willing to trust us, more kindly and sympathetic than they ever were before. Money has been refunded sufficient to put our mission premises in good shape again. We now use the word 'buy' and 'sell' in our deeds for property purchased. This latter was strictly forbidden last winter in a big proclamation posted up all over the province. The present officials received us back in an honorable way, providing us with proper kung kwans (residences). Our West China Mission is placed in a far purer and healthier condition than it could possibly have been without the riots."

Miss Brackbill writes from Chen-tu, April 20th, 1896: "Just a card to say we arrived here last Friday, after a four days' overland journey in chairs. An escort of soldiers came out fifteen miles to meet us and, as far as we know, everything seems comparatively quiet in the city. Mr. Hart-

well's house is nearly completed. At present we are staying at the place furnished Dr. Hart by the officials on his arrival here."

The Woman's Missionary Society has urgent need of two new workers for West China—a teacher and a medical missionary.

JAPAN.

Japan is the marvel of history. "Nowhere else in the annals of the human race have changes, political, social, intellectual and religious, ever occurred so numerous and sweeping, upon a scale so vast in so brief a time" (Rev. D. L. Leonard, D.D.). Quickly and well has she absorbed civilized and Christianized ideas, and by her valor and resources in war made a place for herself in the very front rank of the nations.

This "New Japan" once slaughtered the early Roman Catholic missionaries, and for centuries prevented all foreigners from setting foot on her soil under penalty of death. Even until recent years the following royal rescript, issued on the extirpation of the Jesuits, remained posted in different parts of the kingdom: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if He violate this command, shall pay for it with his head."

Now the whole of this empire is as open to the preaching of the Gospel as England or the United States. Nearly 40,000 natives have been gathered into the Protestant Church. These converts differ from almost all others made in mission fields in being eager for independence, determined to think, conclude and act for themselves, ready to sustain the institutions of the Gospel where these are already planted, and also ready to carry the Gospel into the regions beyond. From their numbers have already gone forth missionaries to peoples near by. There is indeed a crisis in the affairs of Japan, but the Christian world should improve the opportunity and meet their responsibility by sending out hundreds of missionaries into this field white unto harvest. Many Neesimas are in that land, and they are "advancing on their knees." The outlook in Japan is more than bright.

KOREA.

There is no field in the world to-day more inviting to Christian missionaries and their supporters than Korea. Less than six years ago, the feeling against Christian teachers was very bitter, and the life of a missionary was never quite safe. Now the missionary goes and comes at will, and where he is tactful and kindly he is respected. The ex-Hermits of Korea are apparently no longer averse to his teachings. The king has recently said that he desired to see many more "teachers" in Korea—meaning missionaries.

The mission schools throughout the country are doing excellent work in the way of instructing children, who will in turn become useful teachers. In every instance, Koreans who have come in contact with Christian teachers have been bettered spiritually. Medical missions are full of bright promise. According to statistics just presented, the total number of Protestant communicants in Korea is 528, some 567 natives are carried on the rolls as "probationists." Missionaries are maintained in six of its eight provinces. The population of Korea is estimated at 16,000,000. Korea has been entered and that is all.—*New York Herald*.

The first Protestant missionary visited Korea in 1832; regular work was begun in 1884. November, 1888, James