

remove. If the Church has been straitened at any time, it has been in herself, not in her Divine Head. Her disability has arisen from her own unfaithfulness, rather than from the difficulties which lay in her way, or the strength of the opposition which she was called to encounter.

And yet all this is more visibly and manifestly true to-day than it has been at any period in all the past. The Lord has been removing the bolts and bars, and throwing open the door in our day in a way that has had no parallel in the past. There is, perhaps, no more remarkable fact connected with the present state of the Church and the world than this. There is scarcely a considerable community on the globe that is not accessible to the Christian missionary. This is true especially of the heathen world. If there be exceptions to this rule, they are to be found chiefly in Mohammedan communities. But even in the countries which are under the power of Islam, what has already been accomplished shows that even to them there is an open door; and that what is needed to secure the speedy conquest of this great and most interesting section of the human race is, that the Church avail herself of the elements of power which have been placed at her disposal, and heroically fight the battle to the gate.

The facts concerning China and Japan are so well known, that they scarcely need to be mentioned. Within the memory of living men, both these countries were so effectually closed against the Gospel that the Church had really no access to the teeming millions of their population. To-day they are open from end to end. Indeed, nothing but the recreancy of Christians can prevent these most interesting nations from becoming Christian within a generation. This is especially true of the Japanese. Africa has been thrown open to such an extent that it is not, perhaps, too much to say that, more missionaries than are employed in all the mission fields of the Church might find profitable employment in the Dark Continent alone. Turn where we will, the fields are white unto the harvest, and the call for laborers is most urgent.

Will the Church prove equal to the occasion? Hopeful signs are not wanting. What has been done by the heroic Bishop Taylor, shows what can be accomplished by one man of strong common sense, when fully baptized with the Holy Ghost. The same remark applies to the China Inland Mission under the Rev. J. Hudson Taylor. It is not easy to say which of these two remarkable men—the two Taylors—has laid the Church and the world under the greatest obligation. They have showed how the work can be done. Such movements as are headed by these men are not to supplant the more regular missionary organizations of the Churches, but they show how these may be indefinitely supplemented, if Christian men and women are only prepared to trust God, and go forth at His bidding, even though they may have to look to Him alone for the means of support.

JAPAN STATISTICS.

A FEW months ago we published some figures touching the progress of mission work in Japan; but events move so rapidly in that country that what we published then has already become "ancient history." The following from a recent number of the *Japan Mail* is a remarkable showing:—

"The study of a sheet of 'Statistics of Missions and Mission Work in Japan for the year 1888,' compiled and published by Rev. H. Loomis, would probably surprise a good many people who wish to minimize the effects of mission work in Japan. Any business concern that increased its income from thirty to thirty-five per cent. per annum would be considered fairly successful in its operations. These statistics seem to have that amount of success to show for Protestant mission work in Japan. The different missions make up their statistics at different times, none, we believe, making the ecclesiastical year end with the calendar. These statistics are, therefore, partly prepared specially, partly drawn from the reports of several months ago, a few being also taken from last year's statistics with a reasonable allowance made for an average increase. At all events great care is taken rather to be below than above the actual figures. We give in tabular form a very condensed extract from the statistics, arranged according to the families of missions:

FAMILY OF MISSIONS.	Total No. of Missionaries.	Baptized in 1888.	Present No. of Communicants.	Students in Schools.	Contribut'ns of Native Churches.
Presbyterian	133 ..	2,025 ..	9,285 ..	2,407 ..	20,923 31
Congregational	81 ..	2,139 ..	7,243 ..	2,766 ..	31,422 00
Methodist	104 ..	1,560 ..	5,132 ..	3,120 ..	7,070 86
Episcopal	76 ..	889 ..	2,572 ..	1,135 ..	3,817 24
Baptist	43 ..	346 ..	1,247 ..	252 ..	1,107 89
Friends	4 ..	0 ..	25 ..	18 ..	13 40
Unitarian	2 ..	0 ..	0 ..	0 ..	0 00
Total	443 ..	6,959 ..	25,514 ..	9,698 ..	\$64,454 70
Incr'e over '87.	90 ..	1,939 ..	5,785 ..	2,553 ..	22,883 00

It will be observed that in the number of missionaries, 150 wives of missionaries are included; it may sometimes occur that the wife is an efficient missionary, but on the whole they can hardly be counted as appointees. Then there are not a few self-supporting men and women who are doing good indirect work, especially in schools. The first Protestant church was organized in 1872, with eleven members. At the end of 1884 there were 8,508 church members in Japan; at the end of 1888 there were 25,514. If Protestantism goes on at the same rate, trebling every fourth year, its presence will probably come to be recognized by the most sceptical. Every item in this statistical table is worth careful study, but none is more suggestive of the permanence of the work than that of finance, which shows that the contributions of the native churches for 1888 are more than fifty per cent. in advance of those of 1887. Notable also is the fact that 92 churches are self supporting, 157 partly so, and that the 102 native ministers of 1887 have grown to 142 in 1888, with 287 students in 14 theological schools.