

the body, holding most vital connection with every other part, receiving its full share of the life blood and contributing its full share to the welfare of the whole. The missionary society is only one of the names of the church, and every member of the latter, from the senior bishop to the youngest probationer, is also a member of the former, having some part to fill in its maintenance. The General Conference, the highest authority, the one body which speaks for the entire church the world around, elects its secretaries and treasurers and presidents, appoints its managers and general committee, revises its constitution

and sovereignly regulates all its affairs. The bishops appoint all the missionaries. The general committee, meeting annually, selects the mission fields and allots the money, and the board of managers, meeting monthly, looks after the details, while the secretaries conduct the correspondence and set in motion all possible agencies for filling the treasury. So there is at last provided here an agency of marvellous completeness for the purpose in hand—a system of wheels and pulleys and bands in which strength is combined with elasticity, and which moves with a smoothness and efficiency leaving little to be desired.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY SECRETARY F. F. ELLINWOOD, D.D.

The Situation in Japan and Korea.

I.—JAPAN.

The statistical report of Protestant missions in Japan for the year 1889, published by Rev. Henry Loomis, agent of the American Bible Society, is full of suggestions. Its general indications of success are remarkable. Only fifteen years ago the membership of the churches were but a handful. The missionary boards scarcely took the pains to publish any statistics. It was the day of small things.

It is almost startling, therefore, to find now a total membership in the Protestant mission churches of 31,181, with 274 organized churches, 153 of which are wholly and 151 partially self-supporting. There are 135 ordained native ministers and 409 unordained preachers and helpers. There are 350 Sabbath schools with 21,597 pupils, and 17 theological schools with 275 students. The contributions of the churches during the year 1889 amounted to \$53,503.13. The number of missionary organizations represented in this work is 29, and the number of foreign missionaries is—of men, 200; of unmarried female missionaries, 171; with a total, including wives, of 527.

Such is the force now engaged and the result shown is the work of two

decades—the average force for that time having been small. But that which may be tabulated in figures is but a small part of what has been accomplished in Japan. The beginnings which have been made point to broader future results. Everything in such a work is of the nature of seeds. Forces are set in motion which will continue to act for generations. What if foreigners should now be wholly excluded, as were the Portuguese missionaries two centuries ago? Is Christianity planted and rooted so firmly that it would survive and prosper if the Japanese churches were left to themselves? Judging from the history of Protestant missions in Tahiti and Madagascar, we may safely conclude that the work accomplished in Japan is a permanent and enduring power in the land. And it is from this point of view that we may perhaps gain the strongest impression of the value of the work of twenty-five years. Over against the work of less than a generation, there must be set down to the credit side the endless development and the immeasurable fruitage of many generations to come.

Of course missionary influence cannot claim all that has been done in