

refreshing emphasis is being laid on the fundamentals of Christian truth.

IV. I deal, lastly, with that most delicate of all factors in the problem, the foreign missionary. And, first, one personal word. For years I advocated strongly a large increase in the foreign force. I was chairman of the committee on new missionaries in my own mission, and have perhaps written more letters to possible candidates for missionary service in Japan than any other worker in this country. I have given very careful thought and examination to the whole subject, and my conviction is clear that I cannot longer advise men to come to Japan for the *ordinary* sort of missionary work.

I believe there is still a work, and will be for many years to come, for the foreign missionary here; but the work as a whole is entering on a new stage, and the probabilities of true success for the ordinary foreigner are too small to justify American churches, in view of larger claims upon them, planning for a wide extension of their work here. There are at least one hundred highly educated Japanese Christian writers in the city of Tokyo alone. There must be over two hundred young men in the empire more or less closely associated with Christian movements who have been educated abroad. I have a list of seventy such connected with a single ecclesiastical organization. Even the teaching of English is now passing into the hands of natives, and they are publishing books, newspapers, and magazines in the foreign language. The best literature of the world is at their command. The simple fact is, the field of the foreign missionary's activity, except in the case of specialists and members of very young missions, has been steadily narrowing. "There is no future for the foreigner in Japan" applies with some modifications to the missionary as well as the merchant.

Let me not be misunderstood. Personally I never was busier than I am today. I am pulled three ways at once, and the same is true of scores of Ameri-

can and English brethren. But the conditions are such that the foreigner on the ground must do some things that might as well be left to natives, and a great deal of his best work is done through Japanese.

In a word, it is time for *foreign* missionary work to come to a close and *home* missionary work to take its place. The foreigners who can fit into the new conditions and do *strong* work are needed and will be welcomed. But the average foreigner is so handicapped for direct personal work that it seems to me far better as well as more economical to commit the work to the Japanese as fast as possible and rely for the foreign contingent on occasional visits of men with an established reputation, whose every word counts, and who, by reason of their brief sojourn in the country, are not expected to conform to Japanese ways of thought and methods of life. The Japanese want the best, and if it is not brought to their shores they will seek it out for themselves, and pass by what they deem second-rate.

I yield to none in admiration of the missionary fraternity in Japan, but I also recognize its limitations. I do not forget the vast millions yet unreached.

I simply press two points:

1. *It is quality, not quantity, that is needed in the foreign contingency.* It would be better to reduce the foreign force one half or two thirds, give those who remain *carte blanche* to unite and economize, than to go on in the present thoughtless, competing fashion, each denomination planning to possess the whole land, or large sections thereof, while far vaster countries than little Japan have next to no knowledge at all of Christ and His wondrous Gospel.

I am not opposed to a variety of sects; but denominationalism is a luxury that should not be encouraged in foreign service. When the Japanese can support their own work let them have as many kinds in each city as they may elect. Until then the fewer the better.

2. Owing to the rapid advance of the