

the missionaries. The value of their labors in the past was fully recognized and the desire expressed for their continuance. But many of the leaders advocated a most radical change. It was urged that the present relations emphasize the foreign element, and are a distinct element of weakness. The Church should become thoroughly Japanese. Every expression in the reports of the mission that seem to claim the results attained as its own should be expunged ; indeed, the mission should not issue a report at all, but the report should be the product of the Church. The mission as an organized body should cease to exist, the missionaries throwing in their lot with the Japanese, claiming no special rights or privileges, accepting such places as might be assigned them by the Church and serving on committees only as elected. The funds contributed in the United States should be given, not to the mission, but to the committees of the Church. To accomplish these results the form of government of the churches should be more centralized. This programme was advocated in the denominational press with fervor ; but the annual meeting was not ready to go so far. It merely drew a plain line of distinction between independent and mission churches, giving the former, only, the right of membership in the annual meeting. The plan for the control of the missionaries was not even introduced, and had no chance of adoption, but a long step was taken in the direction of putting the strong churches and the strong men by themselves and leaving the weaker congregations to the foreigners and under a tacit reproach. No other mission in Japan, perhaps none in the world, has gone so far in the bestowal of full rights and dignities upon the native brethren as the mission of the A. B. C. F. M. All that can be implied by the word co-operation, all that is implied in dealing with the Japanese as brethren, has been adopted designedly. The mission has put its great school in Kyoto fully into Japanese control and gives large amounts of money to the Board of Missions of the churches. The result does not seem altogether satisfactory ; and some outsiders think the policy of concession has been carried too far.

*Mission Polity.*—Three forms of mission polity are proposed : Mission control, co-operation, Japanese control. Each has its advantages, its disadvantages, its advocates and its opponents. The first—mission control—has attractions for many missionaries. It is simple, appears reasonable, in some circumstances may be strong, and in the beginning is inevitable. The missionary is at the head of the enterprise, and has the funds. While foreign money is used the foreigner must control, is the motto. The funds are entrusted to the missionary ; he is responsible for their expenditure, and this responsibility he cannot give to another. Besides, the missionary by heredity, by education, by long experience is better able to direct and lead. When the native Christians by and by have gained a similar education and experience, above all, when they are able to pay for their churches, pastors, schools, and missions, they shall control and be welcome. And even now, so far as they pay, let them rule, and in purely