

the missionaries to throw upon these churches, as rapidly as possible, the whole responsibility of self-management and growth. Recognizing that mistakes are less dangerous than stagnation, they have left to them large liberty of organization, of creed and of worship, seeking not to bind, but to develop by influence rather than authority. Realizing, too, that self-support is an indispensable element of growth, they have aimed at such gradual withdrawal of foreign aid as would strengthen, without bringing too heavy a burden upon communities already overtaxed.

EDUCATION.

Over this method of missionary work there has been very earnest discussion in every land. With little or no difference of opinion as to the necessity of some instruction, there has been a wide divergence of views in regard to the degree or amount of education that legitimately comes within the scope of a missionary society. The missionaries to the Levant found absolutely no system of education, even the most rudimentary. What instruction there was was in the hands of the priesthood, and so warped by priestly craft as to be almost useless for the development of Christian character. The Christian teacher became thus the indispensable coadjutor of the preacher and colporteur. At first his work was simple. But with community growth developed community needs. The teacher himself had to be taught. An effort was made to confine this broader instruction to those who were themselves to go forth as instructors and leaders. The advantage, the necessity even, of the same opportunities for the people were realized to the full. It was a question not of what was wanted, but of what was possible. Mission funds and mission strength, being limited, must be concentrated upon the special objects to which they were devoted—the development of Christian life. The necessity of community self-support in order to self-development also entered into the consideration of the question. The result has been that the missions provide free schools only for the most primary education and the training of preachers and teachers, and these are free only when absolutely necessary. Just as fast as possible the whole care and support of the lower grades of general schools are placed upon the community. Grants in aid of money, assistance in superintendence and counsel, are given cautiously, though not grudgingly. With regard to the higher education, the position that has been taken in general is that the running expenses must be met by the pupils. The missions may assist by giving the time and labor of missionaries to the schools, but there must be such charges for tuition as may be reasonably expected to meet the actual expense of each scholar, apart from the salaries of the teachers. For collegiate education the Mission Boards assume no responsibility, except that in certain cases the American professors are enrolled among their missionaries, and occasional grants are made in consideration of the relief that these colleges give to the Boards in the training of a