

received so much (foreign) aid they lost the spirit of self-support. We must cultivate this spirit. Another thing is this : we must have an independent church in Japan."

This extract points out clearly what is one of the great and real hindrances to the greater and more solid progress of the work. Financially the native pastors are placed considerably above the average member, for it must ever be remembered that the Gospel begins its work everywhere among the "lower strata" of society. It is scarcely to be wondered at that the average member is no more enthusiastic in giving to the pastor what he can easily do without, but which to the member means often a great sacrifice. There are, of course, exceptions. Not that any one envies the pastors—far from it ; but the condition is not normal. Self-support and self-government will do most toward an equitable adjustment of the mutual relations of pastor and people, and the consequent normal development of the Church.

The organ of the Greek Church urges its members also to strive hard toward the goal of financial independence. This is the stepping-stone to greater freedom. Within this Church an association has been organized whose purpose is to lay a financial foundation upon which to build "the Independent Greek Church of Japan." Thus this subject is being much and generally discussed in the press and elsewhere ; and as long as the movement is seconded by such earnest efforts at self-support as the examples above cited, it is to be welcomed and encouraged, notwithstanding the dangers which threaten from extremists. There is danger here, as at home, that the sound, orthodox teachings of Christianity may be so "watered" as to lose much of their power, resulting in a *form* of godliness without its *power*. A writer recently made use of this significant sentence : "In order to Christianize Japan, we must Japanize Christianity," a sentiment which finds frequent expression here. If it means only adapting the outward form to Japanese conditions, little need be feared, and there are arguments in its favor ; but how shall the fundamental doctrines and principles of the Gospel be "Japanized" without making them void ? The experiment of "Japanizing" might as well be made with a granite rock.

In this connection we also note the opinions of the Christian press on the decision in the "Briggs case." *The Evangelist* is "sorry to see him thus treated." The organ of the American Episcopalians criticises Dr. Briggs's views, but says he would not have been expelled had he been of that Church. It does not surprise us to find the organ of the Universalists strongly condemning the action of the trial court. The verdict finds hearty approval in *The Life* (Independent Presbyterian), and among the conservative Methodistic and other papers.

There is also a record of much and persistent opposition by Buddhists. At Fukui, Echizen, in announcing his "preaching services" a priest declared he had come to smash Christianity and put it at once out of exist-