

represents no board or church and has no organization. Its members are of different denominations and are supported by different congregations in the United States. The salaries paid are altogether inadequate for even a scanty living when the missionaries cease to live together in two large families. No theological training, no careful education, no peculiar adaptation to the field and work has been thought necessary. In dense ignorance as to the condition of Japan, in ignorance even as to the language spoken and the ordinary ways of life, this mission has been undertaken with the zeal that is not according to knowledge. There may be mistakes in missions as in other enterprises that are little short of crimes.

#### MISSIONARY POLITY AGAIN

Three such illustrations of method tempt a return to the subject of missionary polity.

The American Board sent its mission when the times were ripe for aggressive work. Strong men were sent; enough men were sent, and money was not grudged. The Board sent strong men and trusted them. The men on the field shaped the policy of the mission and the Board sustained it. When schools were needed they were established. When more missionaries were asked for they were sent. When the mission was ready to trust the Japanese Christians with larger responsibilities and powers the Board had no policy of its own to enforce. Strong men, enough men, adequate equipment, complete confidence in the men upon the field, a harmonious policy firmly carried out, these are the conditions that make success when success is possible at all.

Such a policy demands large resources freely used. That is merely to say that the missionary work demands large resources. Few men, weak men, inadequate equipments, *a priori* methods invented in the United States, will win no empires for Christ.

Missions, then, demand large expenditures from single societies or the union of missions representing several societies. Side by side with this great work of the American Board has been the equally successful work of the United Missions of the Reformed and Presbyterian churches. With smaller cost to each mission the united force has been larger. Small societies by combination can make their forces as effective as the missions of the strongest. Combination is a more difficult problem for missions and for boards. Japan is an illustration that it is a possible and an effective policy. It doubtless demands in a high degree mutual confidence between missionaries on the field and between missions and Boards. I can say nothing higher in praise of all concerned than this, that during fifteen years of trial the combination of forces has occasioned no serious difficulty on the field or at home.

An adequate policy does not demand endless resources. There is a natural limit to the force that can be effectively employed. Too large,