

ecclesiastical affairs they may decide, but must not touch the sacred purse-strings. This polity insists too much on the purse, as if it were the efficient and all-important factor in the founding of the Church. It puts foreigner and mission to the front and gives the Church the air of an imported institution. In so far as the control is effective, it does make the Church foreign and affronts self-respecting and patriotic men. It often leads to great errors when foreign ideas and plans are enforced. It causes friction endlessly, and subjects the missionary to constant and severe criticism. It obliges too large a proportion of the missionary force to tend tables and argue accounts. It does nothing toward training the Church to undertake its full responsibility. It insists that the latest comer, if a foreigner, is more worthy of power than the most experienced native. It is possible only while the Church is weak or its members dependent, and its reward for self support is entire freedom from missionary influence. The policy of co-operation would meet these disadvantages. It puts foreigner and native on a level. They are brethren in the Church and in the control of affairs. There is to be equality in position and in power. The Church contributes to its own support and to the evangelistic work; the mission contributes to the same end, and the common fund is administered by joint committees and boards. The full foreign representation is the guarantee to the Church in the United States that its funds are well employed; and the full Japanese representation, that the native wishes, views and experience shall have full weight. The Church is trained to responsibility and to liberality. It is prepared for the day when it shall stand alone, while the foreigner enters into the Church life and has fair field for such influence as his experience and qualities rightfully command. The policy has its difficulties. It demands mutual respect and self-respect. It is not easy for men of different races to co-operate. To submit to majority rule is difficult at home, it becomes still more so when the majority is of another race and color. Patience, mutual love, and confidence, a willingness to overlook small differences, to sacrifice minor points of opinion to larger and higher ends, the ability to see both sides of questions, and the resolute determination to put aside prejudice and suspicion are requisite to success. As the missionary claims the longer Christian experience, and the richer, perhaps, it becomes him in fullest measure to manifest these gifts, the special graces of the Spirit who inspires the Church. The third theory makes the missionary an employé, unpaid, it is true, but none the less at the direction of the Japanese. They control and he obeys. He is to have no part in the direction of affairs, but must occupy the position of foreigners hired by the imperial Government. The theory is interesting as showing what demands are possible. Were it agreed to, missions would disband; half, perhaps more, of the force would be sent home, and the missionaries who should remain would be exceptional men of peculiar temperament. It is a demand in reality for the continuance of foreign funds and the withdrawal of foreign missionaries.