

tually as far apart as Eskimo, Hottentots, Pariahs, Brahmans, and Japanese. A glance at this much-embracing realm may help to understand how much more is required for the world's redemption than the mere sending of a host of fervid souls to go up and down through pagan lands, by word of mouth declaring to the perishing millions the way of life opened by the sacrifice of the Son of God.

First, as to the matter of organization for the carrying on of missionary operations. It was Carey's idea that the task of proclaiming Christ to the nations should be taken in hand, not by monarchs, or by ecclesiastical bodies as such, but rather by societies formed for this express purpose, and controlled by those who longed for the universal coming of the kingdom. The Moravians are unique at this point, since they make the furtherance of missions the reason for their existence as a church. Some denominations appoint mission boards and control their action. Curiously, the great English Establishment bears no direct part in Christianizing the nations, but all planning and performing are left to Churchmen who co-operate with the Church Missionary Society, the Propagation Society, the Universities' Mission, etc. In certain cases a close corporation has entire control, while in others a single individual is supreme. And when it comes to details of management, the fashions are almost as numerous as the sects. For example, almost a treatise would be required to set forth the relations existing between the various woman's societies and the "parent" organizations.

It sometimes happens that a single fundamental principle will characterize an entire mission, like self-support. Carey's scheme was that, as soon as possible after arriving at the field appointed, he and his companions must needs in some way secure their own living. This is also the conviction of Bishop Taylor among others. The common conception, however, is that the herald of the Gospel can be engaged in far better business than spending his time and strength in earning his daily bread. There are "faith missions" also, of various kinds and degrees, shading off from Hudson Taylor's China Inland Mission, which constitutes one of the chief evangelizing forces at work in that vast field, through the East London Institute, Bishop Taylor's, the Missionary Alliance, to certain Swedish and other bodies, of which nothing commendatory can as yet be wisely said. Of all these the idea is not to solicit funds, to seek no certain income, and to make no pledges of salary. "Faith-healing," too, seems to be a natural concomitant. Industrial missions constitute another class. For these tracts of land are required, shops and machinery, the teaching of trades, etc. Commerce and merchandising are in order to supply funds. In tropical countries, and among savage tribes, it would seem to be necessary to teach industry and impart mechanical skill. It was largely in this way that William Duncan, at Metlakahtla, has been able to work such wonders of transformation.

Unfortunately, even yet not everybody is able to see just how "mis-