

God. On the other hand, if this cosmic law which makes heaven what it is could be really tried on a larger scale on earth it would bring to every unit in the whole the harmony of the spheres, would make the new earth a part of the divine immensities of love, so that impossibilities of to-day would become instinctive commonplaces of everyday life in the near future.

Second. God's promises are programmes for His people. The meaning of our Lord's words is this: As soon as there are enough of you, who place God's Kingdom as your first consideration, you must set up the machinery of heaven on earth, and then work it so that every individual interested shall be for ever lifted above all anxiety, for every possible need that the Heavenly Father recognizes as legitimate, so that every mind shall be free to work with the mind of Christ. Until that is done the Kingdom of God has not yet really come. But it is the easiest thing in the world when a sufficient number will only try it—as followers of Jesus—in teaching and in practice, and thus prove it to be a divine and cosmic law.

It will, therefore, be seen that there is to be no urging to vows of poverty, no enticement to self-sacrifice in the old negative sense. God has given treasure enough in this world to make every man practically a rich man, able, without anxiety, to give his attention to that for which man was made, i.e., the Kingdom of God on earth. The method, simply following the cosmic law, as members one of another, helping the rest to do the same, can now be applied on a larger scale as it was on a small scale by my Self-Support Band. Hosts of individuals have followed this rule of the Christ, this cosmic law of God, such as Augustine and Wesley, and numberless others all through the ages, and the host to-day

is ever increasing. The appeal to the heroic in man for the Kingdom of God has never failed to bring men and women to swell a great army. Witness the Crusades, the Salvation Army, the China Inland Mission. What is wanted is a combination, a systematization, an inspiration, that will unite and energize the whole into an invincible army on a divine campaign worthy of the King of kings.

Now we have space for only a very brief indication of the way in which all these principles of the Kingdom may be applied to the problem of the Far East. But we are in a position to work out the idea into fuller detail at our leisure. Let us suppose that there was an association of "Followers of Jesus," composed of educated and trained men and women of every rank and profession, ready for any opening in China, Manchuria and Japan, where they could plant their personalities, make a living—more or less—or be supported—more or less—by their comrades, whose whole business would be to work for the Christianization of the Far East. Let men and women on the field answer these questions.

How many could obtain employment in schools, colleges, universities, existing and likely to be established?

How many schools and colleges might be opened that would be supported in whole or in part by Chinese men of wealth and standing, as some few are now?

How many places there are where medical men, accompanied by nurses, could make a living out of their practice? How many hospitals, small and large, might be opened in all that country, which would be largely supported by patients or men of means in their neighborhood? In how many centres could a group of properly equipped foreigners open a combined institution of hospital,