

was then a necessity. It behooves us now, however, in view of these changes, to inquire whether we are really working with the right end of the lever. Is it not possible that the distressful financial situation has a lesson in it for the Christian Church? And may not that lesson consist in a new emphasis on the personal equation, the return to a literal and personal interpretation of the great commission?

This doubtless may seem hazy and impractical to many readers. Consider a moment. The last federal Congress passed legislation looking to the imposition of a tax on incomes. This, as all know, was set aside by the courts. Suppose, however, that the law had stood, that the assessments had been drawn up, and that one could have gotten free access to the lists. What a story would they not have told us! We should have there read of hundreds of thousands of incomes contributing less to the work which Christ set us to do than to the Government at Washington for its new ironclads and improved ordnance. If we could get more precise information, we should learn that all up and down the land are scattered Christian men and women, with incomes little or large, yet sufficient for support, whose interest in this great epoch-moment is confined at most to an annual subscription and to a diligent attendance upon missionary meetings. To such we address ourselves. They constitute the reserve force, the *landwehr*, which should be called into immediate action. The representative system cannot last much longer. A missionary propaganda conducted solely by proxy will soon be felt to be an anachronism. We need a new Reformation, which shall emphasize the universal missionary function as the German Reformation did the universal priesthood of believers. A general movement, a Christian *diaspora*, can alone cope with the gigantic needs of the situation. The destruction of Jerusalem scattered the brands which fired the whole Roman world. The exile of Stundists has in our day been instrumental in the diffusion of the Gospel through much of Central Asia, Siberia, and Asia Minor. Is it possible that Christians of England and America need the heavy hand of persecution before starting on the mission which has been entrusted to them as to chosen children?

The paid missionary should be to the Christian Church what the picket is to the main army. Steadily has he advanced; farther and farther has he pushed toward the enemy's lines. Has he now the requisite supporting column at his back? Have the numerous outlying regions which he has reconnoitred and cleared been occupied? Is the work of the Christian Church accomplished when she has thrown far out in front her thin line of missionaries? Are there not thousands with sufficient to support themselves comfortably in Palestine, in Japan, in Egypt, and elsewhere, who are instead taking their ease in the quiet and safety of the home Church? Now and then one finds independent workers in the field—in the Church Mission in India, for example, and in the China Inland Mission; but could not these be multiplied by hundreds if the situation were