

tunity, so planned as some day to merge into the national system of a Christian land. There should be at once a force of the clearest and most cultured scholars in the Christian world to respond to the appeal of Dr. Timothy Richard for literary missionaries, centred in Christian institutes in strategic spots, able to hold their own for Jesus, as Master of the world of thought and of the highest civilization, and in their hands ample means to use the printing press and enter every arena of discussion.

Dr. Richard asks for fifty such men—fifty, because he does not want to shock the Church too much—but there should be a thousand to take up the work of (1) learning the language so as to talk to the literati, (2) learning their manner of thinking and the scope of their thought, (3) becoming familiar with their methods and manners of intercourse, etc. It means a long apprenticeship and profound preparation. Some, while going through their apprenticeship, could take routine places now held by trained men, and thus set them free to do that special work. There should be at once a great increase of men and women committed to the learning of the language for the purpose of preaching Christ to the multitude, training the inquirer, and bringing the individual to a personal Christ, as leaders. A few will guide and inspire an increasing host of native workers in a mighty movement of evangelization, but “a few” means some thousands for a third of the human race! Then comes the need of institutes for training workers, hospital and medical missionaries, and other institutions and methods of work now suggested, and others, the need of which will arise in the process of the Christianization of a people whose heathen habits are rooted in customs

old before Moses was born, but now changing to modern ways.

If there were a force of 250,000 workers of various kinds from Christian lands, strategically placed in connection with two thousand centres of work; if there were \$100,000,000 put into plant, and an income of \$10,000,000 annually to carry on the campaign, Christendom would save it all and a vast deal more in reduced expenditure in war, and make it over and over again in the increasing industry and commerce of the dawning era of permanent peace.

But that is by the way; the question now is, How can this army of love and good-will be raised and equipped; put into campaign condition, and then sustained year after year in a long campaign? The answer of Jesus is very simple: “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” Just as soon as we put ourselves into partnership with God in the one great business in which He asks us to co-operate with Him, just so soon will every need for the individual and for the campaign be supplied in overwhelming abundance, exceeding abundantly above all we can ask or think.

Once more, before we make our final application of principles to the specific problem before us, let us look at two things:

First. Some of the stupendous principles laid down by Christ seem only half true in a life run on a small scale, but become magnificently true when tried on a cosmic scale. So with this law of Jesus: to seek the Kingdom of God and His righteousness, singly or by the few, seems to entail the “loss of all things,” and “believers” even turn for success to the business methods of man rather than to the cosmic laws of