

3. This support, as is expressly stated, is to come from the *churches*, the divinely appointed agents of the Lord to carry out His command to evangelize the world. The Holy Ghost may now, as of old to the Church at Antioch, say to a church: "Separate Me—so and so—for the work whereunto I have called them." Two churches, or a group of churches, may unite in supporting a missionary, much as some churches have to do in supporting their pastors. These churches become responsible to the missionary for his support in his work—*i.e.*, what they give him he gets, and what they do not give him he does not get—and he, in turn, becomes responsible to them for work done. Let *mutual responsibility* be felt, and just as sure as the living body throws, at every beat of the heart, its warm life-blood to its remotest member, so sure will the Church, the body of Christ, sympathize with and support its far-off evangelist.

4. That this support be a *free gift*. God not only loves such a giver, but owns and blesses only such gifts. This reverting to the scriptural method, the giver giving as to God and the receiver receiving as from God, will bring into exercise more faith and trust in God, will be more honoring to the Spirit, and will obviate the nuisance of begging. This allowing the churches their divinely appointed functions will insure against centralization of power, whether at home or on the field. It will render unnecessary so much machinery, and relieve the contributions from the tax of lubricating and running it. No paid agents will be wanted. The pastor and other officers of the Church will be quite sufficient.

Those of us who have served many years on missionary boards know how many vital points are touched in these quotations. It would not be becoming for us who are living at home, surrounded by all the comforts of civilized life, to impose such a *régime* upon our missionary brethren. But when, with a full knowledge of the situation, a thorough experience on the field, and a deep sense of the responsibility involved, certain devoted missionaries propose this new departure for themselves, our heart and voice and deepest conviction respond amen to the suggestion. We have no doubt of the rich success of the enterprise, for it is apostolic, and therefore has the guarantee of the Holy Spirit's furtherance; and it is practical, having the experience of several notable missionary enterprises of this century.

No doubt the teaching of that remarkable object lesson, the China Inland Mission, has influenced the movers in this enterprise as it has affected many other promoters of foreign missions; for the method outlined is very much the same. Whether the experience of the China Inland Mission augurs success or not, let these facts answer. This mission is one of forty-six now operating in that great empire, representing the strongest and wealthiest Protestant denominations. Yet though one of the youngest, this society has one fourth of all the missionaries on the field; has sent out a hundred missionaries in a single year—a reinforcement which not one of our great Protestant societies, with their large wealth and vast constituency, has been able to effect; and is receiving annually, without solicitation of any sort, the needed funds for the work.

Thus we believe that the new enterprise proposed by these Southern brethren has the evidence of demonstrated success as well as the sanction of Scripture to support it.