

foundation doctrine of justification by faith has been pre-eminently the apostle of the Gentiles. Missions and the righteousness of faith stand in intimate connection with one another in two ways: first, faith, which apprehends Jesus Christ, the incarnate Son of God, the Crucified and Risen, as its righteousness becomes an *impulse* to missions. This faith, if it is living, makes me a debtor to God and makes me a debtor to men, so that I must give out what I myself have received. Salvation imparts the saving mind. Faith impels to testifying, gives zeal for conversion, so zealous as to yearn to help every man to a share in the saving grace of God in Christ. And moreover the life, which God hath bestowed on us in his dear Son, is so precious to the believer that it makes him ready for every sacrifice. And because faith knows out of its own experience God's saving power in the Gospel, it also is confident of a victorious power of God in this over all men, whether Jews or Gentiles, Greeks or barbarians, wise or simple. On the other hand, it is labor thrown away to try to turn faithless men or men that are uncertain of their faith or have no joy in it into missionary workers. It is, indeed, a self-contradiction to assume the existence of a self-sacrificing impulse for the extension of the Christian faith in him who is void of this faith or indifferent to it. Geographical discoveries, colonial conquests, universal commerce, agencies of transmarine civilization may easily give faith a missionary direction, but they have no power where faith is wanting to engender an interest in missions. On the other hand, it is self-evident that a faith such as Paul had engenders such a missionary impulse as Paul had."—Dr. WARNECK, in *Rheinische Missions-Berichte*.

—"Assuming that all Protestant missions together have 4000 missionaries and \$10,000,000 income, it results that there is not applied upon the whole non-Christian world, with its 1,000,000,000 men, so much of energy and means as

upon the six easternmost provinces of the kingdom of Prussia."—*Ibid.*

—"That our Rhenish society, besides the sacrifice of home, of health, of length of life, can produce martyrs in the literal sense, I need not say further than to mention 1859, when seven missionary brethren and sisters were murdered at once, and 1891, when two young brethren left their lives for Jesus' sake on the island of New Guinea. What awaits you, dear brethren, who will undertake to say? But if you are certain of your course in the Lord, and if you hear His voice resounding in your souls—'I have ordained you that ye should go'—then go, and go in all comfort and confidence. He that hath called you will also guide you, and under His guidance you are ever in rest. Children of God, even on dangerous paths, can say, with the author of the ninety-first Psalm, 'I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust.' And should their appointed way bring them into death, even into the bloody death of martyrdom, even then they have no occasion to despond, but may lift up the head with joy, knowing that their death is not a ransom for their sins, but a death unto sin, and an entrance upon eternal life."—*Ibid.*

"If each man in his measure
Would do a brother's part,
To cast a ray of sunshine
Into a brother's heart,
How changed would be our country,
How changed would be our peer!
And then might Merrie England
Deserve her name once more."

—PRINCESS MAY, quoted in *Australian Christian World*.

—Herr F. M. Zahn, commenting on Emin Pasha's disparagement of Protestant and praises of Roman Catholic missions, shyly remarks that he ought to be an authority in religious matters, for he was born a Jew, baptized a Protestant, has since professed himself a Mohammedan, and would not impute