

potent forces in the church's and the world's history, have often been men of extreme humility and simplicity of character. The Apostle's confidence was in the Gospel of Christ—the power of God—otherwise he would have been a madman to have entered upon the enterprise he was about to undertake,—a shackled prisoner attacking universal heathenism. He does not blanch nor quail in the face of the stupendous undertaking. These words are not the ill-considered statements of an enthusiastic fanatic, but the well-considered and measured words of a man with a full appreciation of the formidable work he had undertaken, the forces with which he had to contend, and the obstacles that were to be met and overcome. There is a full recognition that man has a religious nature, with religious instincts marked and clearly defined, that his religion may be true or false but that a religion of some sort he must have.

Himself a Hebrew of the Hebrews, a Pharisee of the Pharisees, his eyes had been long since opened to the insufficiency of the righteousness of the law to save a lost world. His own experience and wide observation showing the utter futility of Grecian and Roman culture to supply spiritual needs, that the luxuriousness and licentiousness they produced must result in individual and national decay and death. He a poor, wandering missionary, earning his bread by the labors of his hands, entering Rome a prisoner, did not hesitate in declaring that the Gospel alone could save individuals and nations from spiritual and national death,—as the result of a profound personal knowledge of the mighty power of the Gospel. Himself a bitter foe of the Gospel—a relentless persecutor—he knew from personal experience the regenerating and purifying power of the Holy Ghost, the efficacy of the vicarious sacrifice of the Lord Jesus Christ—the fruit of infinite love—the power of the free proclamation of pardon to all; the high and the humble, the rich and the poor.

The needs of ancient Rome are the needs of the present day, the civilizations are different, other conditions are different, but individual and national experiences remain the same; Rome had wealth and political power, art and culture, the remains of which still excite wonder and admiration, but with it spiritual death and moral depravation. The same conditions exist in heathen lands, to-day—at home modified and controlled by the influence of the Gospel—the extent to which this is practically recognized, is the measure of our faith and confidence in the power of the Gospel and of our efforts in securing the world's Evangelization. The power of the Gospel is not on the wane. The history of Christian effort at home and abroad, is full of stimulus and inspiration, and at no time has the spirit and faith of the first missionary to the heathen world been so faithfully reproduced, than the present,

In no department of human activity has the efforts and results of Christian men and women been surpassed. Much splendid work has been done—stupendous advances made in discovery, invention, and in the application of the laws of nature to the comforts and conveniences of man, the realities of the present would have been regarded as miracles less than a century ago. The Gospel of Jesus Christ has been the forerunner of all the discoveries and advances of permanent value. Nero is but a shadowy memory of a brutal tyrant, but the name of Paul is fragrant, and the Gospel he preached, the dominant force in the world; the power of Imperial Rome is gone; the power of the Gospel permeates and penetrates more or less fully every nation of the earth. The world is practically owned by Christian men and governed and controlled by Christian nations.

The history of the Christian Church has produced but one Paul, but the Holy Spirit that rendered him such an eminent instrument in planting and extending the Church, has reproduced in others, in every age, all that was excellent in his

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