

MISSIONARY ADVOCATE.

His Dominion shall be from Sea even to Sea, and from the River even to the ends of the Earth.

VOLUME XXVIII.

NEW YORK, TUESDAY, AUGUST 20, 1872.

NUMBER 5.

AFRICA ARISING.

WE are looking with eager eyes toward Africa. Rev. Charles A. Pitman will bear with him to his native home a profound conviction that the work of God in Africa must advance or the Church in America will scarcely feel rewarded for her expenditure of means and efforts in that far-off region. Africa is, however, a precious field, sanctified to the Church by many tears, much treasure, and several most precious lives. Cox's voice is yet ringing in our ears, "Let a thousand fall, but let not Africa be given up!" and till that reverberation is hushed, it will not be easy to give up the field. Never can it be done till the American Church shall feel that Africa, for her own sake, must be thrown upon her own resources. Earnest words will be addressed to Bishop Roberts upon this subject, and we hope for a quickening in our long-loved Liberia.

Let us, however, be just. A great missionary work is on hand in Africa, and it is being prosecuted under unparalleled difficulties. Think of the tropical heat, of the absence of all beasts of burden, of journeys and removals made wholly on foot, of transport only on human backs, and all done through a wild and roadless country. Then think of a conference five hundred miles long and fifty broad, with few hospitable centers for homes for the man of God in his journeys, and you have the outline of the picture. The trade of Liberia is limited, the manufactures almost none, the enterprise of the people small, and our Church in the republic does not find it easy to rise superior to these disadvantages. It has, perhaps, partaken too much of the prevailing torpor.

Yet here is the only hope of Central Africa. We must have the coast before we can go into the interior. The interior is far more healthful than the coast, perhaps far more promising. Travelers of the Caucasian race penetrate the continent with comparative impunity, and find peoples advanced beyond those of the coast. Could we plant a vigorous, enterprising Church in Liberia, the slowness of its growth might find a rich reward in the subsequent and more rapid spread of the Gospel in the fairer lands and among the more cultivated tribes of the interior. We must inspire the Methodism of Africa, not abandon it, for the hope of a continent depends upon it.

The native work is quite extensive within the republic and the bounds of the Liberia Conference. In Mensurado County, the most important county of the republic, all the towns are native towns, and our work all heathen work, except Monrovia, New Georgia, Upper and Lower Caldwell, Virginia, Clay, Ashland, Louisiana, Millsburg, and Careys-

burg. In the Monrovia district of the conference the following appointments are native towns: Queah Mission, Ammon's Station, Heddington, Robertsville, and Arthington Mission. The proportion of native work in the other districts is greater than on this one, so that we are, even at present, doing a large amount of heathen work within the colony. Our cry should be, perhaps, "BACK FROM THE COAST!" with a sort of "On to Richmond" persistency, for Africa must be redeemed.

Bishop Roberts, besides episcopal supervision, is doing circuit work at St. Paul's. He is a godly man, of sound judgment. But he has heard the voice of the Mother Church, and it will stir his soul anew. Our oldest mission must not fade from the affections of the Church. It is not a hopeless field. The day may be just before us when the sons of Africa, disenthralled from American bondage, are to play a momentous part for the redemption of their fatherland. We may well wait, and peer most prayerfully into the few years just before us.

CHINA.

FOOCHOW MISSION.—The Rev. Franklin Ohlinger, of the Foochow Mission, writes under date of April 27, 1872, as follows, namely:

I had a trip with Brother Sites to Sung Chiong, Siu Hu, and Kwong Tak, the latter place being two hundred and eighty miles from Foochow. We were seventeen days going up the river Min, and during that time sold over 8,000 cash worth of books—could have sold many more if we had had them. These books were sold at full or half price, hoping thus to prepare the way in this new region for the natives. We ascended the "rapids" from Chiwi Kau to Yenping in two days, cost \$9.

At *Sung Chiong* Brother Lai is doing a good work. He has some six promising inquirers around him, among whom is a brother of his, a farmer near that place. The chapel is fitted up very neatly. He accompanied us to Siu Hu and Kwong Tak, and proved a most excellent help. What a field is waiting for the harvesters up in that region! Kwong Tak is only eighty li (about twenty-seven miles) from the boundary of the Kiangsi province, and about half way from Foochow to Kiu Kiang. The wheelbarrow is used to some extent as a means of conveyance.

Troubles.—At Shalien our people have met with difficulties, of which I suppose Brother Sites has given you the particulars. The matter is in the consul's hands, and I am daily expecting some communication from him.

Brother Sites says that this Shalien affair is the most deliberate opposition the mission has ever met. The people will listen to the defense of our brethren, waive their plans of immediate attack, but still insist that they must leave the place. The great difficulty lies with the local official. Though very obliging at present, it is plain that he was himself undecided when the *literati* began to plan an organized and protracted resistance to the entrance of Christianity into that city.

Reports for the second quarter from *Kutien* are very favorable. Another preacher was recommended to be taken on pay for the *Nguta* circuit, and his wife to be employed as a deaconess. They will begin next quarter. The city (Foochow) deaconess is persevering in her work,

though she meets with some rough treatment at times. We had a good quarterly meeting at Minching last Sunday. After a protracted quarterly conference on Saturday evening, during which one of our members was suspended for various causes, I tried to preach on the benefit of godliness, and had an interested (if not a benefited) audience. Though the charges were fully sustained against the accused brother, I was pleased to notice the Christian soberness and charity that prevailed throughout the whole trial. The accused brother appeared much humbled.

A Sick Preacher.—I made a visit to Kwi Hung last Thursday to see Brother Li Cha Mi, (one of our preachers,) who has been sick over two months. He has suffered intense pain for the last four weeks, but says he feels nothing but total exhaustion since Tuesday. I was amazed to see him so low. He looks like a man of fifty, and can speak but few sentences at a time. His disease is a kind of colic or cramp, the same of which his elder brother died. He says that during all his sickness he has enjoyed the most perfect peace of mind, and daily feels the grace of God sustaining him. "To die," he says, "I did not fear, but this terrible pain is almost beyond endurance. It is much harder than the beating I received last year from the vagabonds. Though they almost beat me to death, that pain lasted but a short time; but this I now suffer often lasts two nights and a day without intermission." He desired us to pray for him. The state of things on his circuit is quite favorable.

KIU KIANG.—From this field we have a letter of May 7 from Brother Hall, and mark what he says:

In Kiu Kiang the spirit of our people is most encouraging, and there seems to be a striving after a deeper spiritual life, which among this people is the most notable sign of awakening. We have baptized four since Brother Hart left us, and now have a most hopeful class of probationers, five in number.

NU SHIH.—It is with great gratitude I write the present state of the work in that great city. It is now nearly one year ago since I first visited it, and thought that a door was here opening through which the Gospel of Christ might win a widening way. To-day we have a number who seem quite established in the truth, and are waiting anxiously for baptism and admission into the Church. Among them are some of the literary class, men who, if faithful, will prove of great worth to our infant Church. I have also a flourishing school, and the people of the city view our work with the most favorable eyes.

AN OLD-FASHIONED DISTRICT.

THE Western District, North Carolina Conference, has fourteen circuits, extending over twenty counties, twelve ministers appointed, and three supplies. Four new churches are in process of erection, lots have been secured for three others, and subscriptions opened for the buildings. The presiding elder, Rev. Mr. Rawlings, says:

I am almost constantly moving from point to point in a mountainous region of country, over rough roads and bridgeless streams. Our quarterly meetings are of the old-fashioned Methodist type, commencing on Saturday morning generally, and continuing three or four days, according to the interest manifested. Our members are very impulsive, and the interest rises as the meeting progresses, and it is sometimes the case that some three or four earnest, impulsive brethren or sisters give vent to their feelings, or, in other words, become "shouting

happy." At such times preaching is out of the question, the happy ones taking the control, others catch the flame, some exhort, while others pray and shout, having "a good time," as it is called in this region. There are four colored ministers and societies and eleven white ones on the district, so that the white membership largely exceeds the colored; but I am persuaded, if we had a few competent ministers among our freedmen, our membership would soon increase tenfold among them. I am over one hundred miles from home, and beg to be excused for brevity, but will particularize in my next report. As our camp-meeting is about to begin, items of interest may come to hand.

Missionary Advocate.

NEW YORK, TUESDAY, AUGUST 20, 1872.

REINFORCEMENTS.

THE demand for additional force and more laborers comes to us from abroad with a regularity which is almost distressing, which it would be if it did not argue a growing demand for laborers. The Managers and the Secretaries are the servants of the Church, and can go no faster than the Church bids. But it is right to tell the Church that such demands are made; that brave men and braver women, who are surrounded by heathen gloom, ask to have help, plead for others to come and stand beside them, ask that they be not left alone, a few reapers, almost solitary, in such a broad, dead-ripe harvest. We cannot send reinforcements until the Church shall grant us the means. We have now spoken: the Church shall hear, for the Press will echo our words. Is it enough that we carry our missions as they are, or shall we "go forward?"

IN MEMORIAM.

It is cause of sorrow to the friends of missions when either advancing age or death takes from service a wise and industrious worker of broad sympathy and loving activity. Such a calamity has befallen the Wesleyan Missionary Society in the death of Rev. Elijah Hoole, Senior General Secretary, who fell asleep, after a life of nearly seventy-five years, on the 17th of June last, at Middleton Square, Pentonville.

He was converted and began to call sinners to repentance in very early life. Soon the missionary cause took strong and passionate hold upon him, and in 1819 he offered himself to the Society, expressing a preference for service in the East. He entered his work with glowing zeal, mastered the Tamil language, pressed the organization of a native ministry, devised schemes for the education of women, and left indelible traces of his activity in Bangalore, Negapatam, Seringapatam, and Madras.

Returning to England in 1829, his rare executive ability was called into service in broad connectional schemes, and in 1834 he went into the Mission Rooms as assistant secretary, with Jabez Bunting and John Beechem as colleagues. Here he faithfully, efficiently, and successfully, for eight and thirty years, refusing all other positions, devoted himself to this one great work until the last. One of his

latest expressions was, "Thank God, we have got a footing in Rome!" His death was quiet, and he entered into rest. Such a life shows some of the high possibilities of manhood under the inspiration of a holy consecration to one work.

INDIA.

WE have several interesting letters from India, and regret that we can only outline them. Rev. E. W. Parker, in charge of the Moradabad District, sends us a report of his work, dated May 23. There are two charges, but in the regretted absence of Brother Wheeler they are worked together. He says:

In this "zila" or county there are, besides Moradabad, where the missionary resides, eleven out-stations where native helpers reside and carry on missionary work. These out-stations are from twelve to thirty miles from the city, at the principal places of interest, in every direction. Connected with our Church, at these different places, we have over two hundred and fifty communicants, and a Christian community of over five hundred souls. Besides this, there has been done a great work in each of these little circuits in preparing the people to receive the truth. Multitudes have heard the truth. Besides this, connected with Moradabad, there are thirteen boys' schools, with seven hundred and eighteen boys learning in them, and fourteen girls' schools, with two hundred and forty-nine girls. All of these children are taught Christianity, and all the advanced classes read the Bible as a regular class-book. Over three hundred of these heathen pupils at present regularly attend our Sabbath-schools, and it would do any heart good to hear them answer questions and hear some of them sing. This is where, thirteen years ago, we were just commencing our work, and all the people were suspicious of us. Surely God has been with us. The Bijour "zila," in charge of Brother H. Jackson, has four out-stations, manned with excellent native brethren who are faithfully preaching the word wherever they find people to listen. There are connected with the Church forty communicants and thirty baptized children. There are in this charge eight boys' schools and five girls' schools, all doing a preparatory work for our cause. In the boys' schools there are two hundred and fifty pupils, some of whom also attend the Sabbath-schools.

Paori.—There is a boarding-school for Hindu boys, and a small orphanage for girls, besides the regular work in the Church and the preaching to the heathen. The boys in this school are wholly under the charge of the missionary, and regularly attend prayers, Sabbath service, and Sabbath-school, and freely engage in singing our hymns. They are sons of influential men in different parts of the province, and in them we hope for seed for a future Church, which shall spread all over this mountain province. An excellent European assistant has been secured for this work, a young man converted through Brother Taylor's labors. At the out station, under the care of Rev. P. T. Wilson, there is a good school and a good field for labor. There are forty-eight communicants in the Churches of this charge.

At *Nyne Tal* the work under Dr. Humphrey consists of English preaching, Hindustani preaching, teaching a medical class of Christian young men and women to prepare them for greater usefulness in our work, visiting and having responsible superintendence of six hospitals, in which about twenty thousand patients were prescribed for during the past year, superintending twelve schools with four hundred and fifty-seven pupils, and attending to the pastoral duties of the native Church of fifty-four communicants. You will not be astonished to learn that Brother Humphrey's health is very poor, but will rather wonder how any one can bear up at all with so much work. Brother Humphrey well says in his annual report, "There is too much work in this station for one man." When will the time come when men enough will be sent to enable us properly to superintend the great work God has given us? Natives take much of the work, as is illustrated by Dr. Humphrey's work, and by the work of

each of the above charges. A native has direct charge of each hospital, of each school, of each out-station; but we must have missionaries enough to direct and control all this work of every kind. Cannot the Church spare us a few more of her men?

Our entire work prospers, however. Brother Jackson, in closing his report, truly says: "Our great need is more of the Spirit's power and presence. Many of our hearers in the bazars listen to the truth with eager attention, and assent to what we say; yet their eyes seem to remain unopened and their hearts untouched, except for the time being. While, however, hundreds and thousands listen and go their way and forget, a few give heed and are saved."

HOW THE WORK SPREADS.

THE following letter from Rev. S. A. Stenson, now among his friends at Fort Atkinson, Minnesota, discovers to us the little spark kindled in a single heart and spreading to other hearts in this land, and then blazing out in far-off Norway. It is a touching view of some scenes in the home coming and visit of a returned missionary. Brother Stenson says:

After fourteen years of absence I am now again upon the sacred spot where God first spoke peace to my soul. Nineteen years ago the Norwegian settlement here was blessed for the first time by a glorious outpouring of the Holy Spirit. I was the first one converted, and as soon as I received the blessing of pardon I went straightway to my mother to tell her of the great change wrought in my heart. The witness of the Spirit was clear and strong, and the joy I felt was exceeding great. My mother commenced praying too, and soon she experienced the same blessing. After awhile my father was also converted, besides a number of other Norwegians in the settlement. A society was organized, and a church built that beautifies our old homestead to the present day. Brother Willerup was our first preacher, and he will never be forgotten in these quarters. We came here from the old country in 1851, to scrape together something of this world, but we found "the unsearchable riches of Christ." Glory be to God!

Before we got to my father's house I went to kneel down on my departed mother's grave. I had thought I should weep bitter tears there, but all I could say was "Glory to God! Glory to God! She is home; I don't wish her back. In a short time I shall be there too, and shout for joy without choking tears in my throat." My old father was now coming to meet us, and when he saw me he wept. He had been anxious to see me once more in this world, and was glad we came. My wife he had never seen before. I could recognize my father at once, but not so with my brothers; they had changed too much. Since I went to Norway a brother and a sister have also died; but, as far as we can see, they have all died in the Lord, and this is our consolation. Soon I shall see them again in glory. God bring us all there at last!

During my stay here I have tried to work for Christ. Except one rough Sunday at sea I have preached every Sabbath since I left Norway, and I trust that my present visit shall be of some edification, at least to some of my countrymen up here in the far West. It is precious to me to see the old Christian friends I knew so well fourteen years ago. May we all keep steadfast in the faith, grow in grace faster than years pass on, and at last be gathered home to heaven!

SWEDEN.

REV. SUPERINTENDENT WITTING writes from Gottenburg, June 20, 1872, showing the progress of a work which is truly marvelous in our eyes:

When I returned home I found reports on my table from all the missionaries that the good work is still prospering in our several missions.

Some six or seven new societies have been organized during the months of April and May, and the borders of our Zion are enlarged on every hand. Our friends are,

indeed, doing wonders in the way of chapel-building, and no less than fourteen are to be built this summer, and four or five of these will be dedicated during the month of July.

On *Mörkö*, an island about thirty miles from Stockholm, a great work has broken out, and a society has been gathered which already counts about seventy members. The place has been visited by our brethren in Stockholm, but it is impossible for them to do so any more, as the work in Stockholm needs their constant presence and care. But this work on *Mörkö* is of great importance, as it opens the door for us to the whole populous archipelago southeast from Stockholm. I have therefore appointed a young brother, a graduate from a college, to take charge of it. He has had great success, and is much beloved by the people.

In *Wermåland* also a glorious work is going on. One of our brethren in Philipstätt mission, an exhorter by the name of F. U. Liljigren, a young man of good education and good natural abilities, has been the instrumental cause of it. During last winter he visited some friends of his at a place called *Ransätter*, about fifty miles from Philipstätt, and, influenced by the love of God, he began to pray with them, and exhort them to flee from the wrath to come. The blessed Spirit was present; some were awakened, some were happily converted, and the fire spread wonderfully. He commenced to have regular meetings, and people by hundreds flocked to hear the word, so that there were no houses large enough to hold the crowds. Scores were converted, classes formed, and the work is still going on and spreading. He intended to have remained only a couple of weeks and then to return, as he has to support himself by his trade; but the poor people implored him to remain, and thus week after week passed away, and now it is impossible for him to leave, as all the young converts look up to him for spiritual guidance and care.

MAKE READY.

If we are not mistaken startling events are coming on. Japan breaks down her iron wall of exclusion with a crash; Bismarck grapples papal arrogance in Germany; Victor Emanuel throttles it in Italy; there are signs and tokens that new doors are opening and will be opened suddenly. God's unseen hand will swing them back upon their hinges, and the Churches which first step forward shall win the starry crown of conquest. Let our's make ready; let its men and means be in hand. It may be that we cannot brook delay without enduring defeat. Hark, O Christian, to the words which come echoing down the ages: "Let no man take thy crown!"

VISITING INFLUENCE.

THERE is conscious and unconscious influence, and we cannot estimate the comparative influence of the two. It is not enough that men and women of position shall give the missionary cause their money, and occasionally their prayers. If opportunity serves they should uphold the hands and cheer the hearts of missionary laborers by their personal presence and encouragement. It has been one of the sore complaints of our laborers in some parts of this country, that they are often overlooked by visitors from other sections. It gives a pang not easily cured, for it is occasioned by the neglect of a friend.

A gentleman who has been much abroad says that among the discouragements of our missionaries in Europe, not the least by any means is the neglect of wealthy and influential Methodist tourists. They do not *find* or take time to drive to the humble mission, where

their presence would be observed, and thus draw attention to the small but heroic Church, but go elsewhere. If such will consider, they must see that they have caused the missionary and his family to endure anew the temptation of neglect. They have augmented the burden of isolation, made more icy the chill of loneliness. They have received their impression of the work of the mission from careless or unfriendly sources, giving the persons most interested and most competent no opportunity to state the facts as they are. They have made the impression, it may be, that there is no sympathy *at home* with the mission abroad, and put into the mouths of those ready to repeat the taunt, "Why, the concern is so small that Americans coming here treat it with contemptuous indifference!"

We are satisfied that the evils of which we complain are rather caused "by want of thought than want of heart," and we write that Methodist tourists, who mean to visit the Old World, shall put down such items as these:

"Mem. Paris. Go at least once to the Wesleyan Chapel. See the missionary, if possible; also his family.

"Germany. Mem. To call upon the missionaries at Bremen, Oldenburg, Berlin, Frankfort, etc. See what I can do by way of assistance. Must take time to get the facts.

"Switzerland. Mem. Not to forget that we have about a thousand Methodists, and must know all about them."

Make similar memoranda for Sweden, Norway, etc.; underscore them with red lines, and do not forget, overlook, or deliberately refuse to heed the ruby reminders. Thousands of our people will be in Europe before Christmas. Let them visit the missions, and they will cheer the hearts of brave men and devoted women, who ask that they shall be remembered by those for whom they serve. We will be more than glad to have them report their observations to this office, and we are certain the missionaries will welcome them.

AN OLD TRADITION.

A RETURNED missionary was in the office the other day, urging gently, but with earnestness, reinforcements for one of our great missions, and immediate occupancy of another. We spoke of the hinderances. He accepted, and then said musingly, as though attempting to call up some long-forgotten legend, "Is there not a tradition among the fathers that Methodism was once a pioneer Church, and was always found in the front?"

Has that passed into a tradition? Has the chivalry died out? Has martial heroism been relegated to the past? Are daring advances only to be read as we read of the deeds of Asbury?

We cannot accept it. Brother, go back to the millions to whom you bear the glad tidings, and tell them that the spirit of the fathers abides with the sons; that the Church is asking and receiving the baptism of earnestness; that Methodism means again to be at the front, shouting to the battle. So may it be!

BOMBAY TO BE ENTERED.

THE Missionary Board has not, for a long time, taken a step of more importance than when, at the last meeting, they made the necessary appropriation for sending two men to Bombay. They were incited to this by letters from Rev. William Taylor, who had gone into this Presidency, where there are not less than one hundred and seventy-five thousand English-speaking people, and formed a regular old-fashioned Methodist circuit on a self-supporting basis. He has sent us a printed plan of the circuit, on which are three preachers and many "helpers." Among those there who speak our language there are some who also know and love our God, and who had places of worship, but wanted ministers. To these and others Taylor and his colleagues went. It was a wide-open door, and these godly, earnest men entered it in the name of the Lord, and speedily began to gather jewels for their crowns. They send over to us for help; it is a Macedonian cry, we could not but hear it. Something of this was published when a godly and gifted young man at once responded, "I am ready to go and risk my support with the lovers of Christ scattered up and down Bombay." The hearts of the Secretaries were sometimes almost melted at the thought of a field so white unto the harvest. Brother Taylor wanted six men. Prudence said, Let us first send two, and more afterward if the providence of God clearly indicates it. In this judgment Bishop Harris, who is in charge of India, concurred, and the Board provided for conveying two men to Bombay.

The work immediately contemplated by this movement is a grand one in itself. It gives us a Church at Bombay, that hereafter must be the port of entry for all our missionaries to Northern India, where our field has hitherto lain, and for their supplies. From this point a railroad has recently been constructed, twelve hundred miles in length, right up into the land where our India Conference lies.

In this Presidency we have several millions of native population. We look upon the English work, now opening, but as a fulcrum for a lever that will be mighty to move this great Mahratta nation. If the present signs do not deceive us, it is one of the widest and most wonderful openings for our work that God has yet given us. A self-sown harvest, borne by the winds of heaven, is already drifting into the garner of the Lord. Cultivation will multiply and perpetuate it.

Dare we refuse to go? Having gone, will the Church so enlarge her gifts as to meet the draft that must inevitably follow, even presuming the English work will be altogether self-supporting, and that for it only the expense of sending the men will fall upon us? We believe she will. At least the die is cast; the men will go; the work will begin, and the Missionary Society will not pause till the Church shall prove that our faith in its ability and liberality is without foundation. Never yet has the Church failed us. We cannot believe she ever will. She will let no draft that Heaven makes upon her go to protest.

REVIVAL AMONG THE LAPWAI INDIANS.

A GREAT revival has been going on since last fall among this people, located on the Simcoe Reservation, Oregon. I met them (says Rev. H. H. Spalding) at Halapawawi, in the western part of the nation, and at once commenced a series of meetings which continued for twenty-one days, changing to three different places one hundred miles apart. One day we rode sixty miles, and another fifty-five. Probably one hundred Nez Perces accompanied us from Halapawawi and Lapwai to Kamiah, and probably one hundred more returned with us from Kamiah. Two boys from the school started on foot the distance of seventy-five miles, so hungering for the word of God. Many mothers carried infants strung to their saddles and a young child behind. I never saw any thing like it among us white skins. Brother Waters did most of the preaching, speaking every day and often three times a day. Two days we were on our feet seven hours each day, with but fifteen minutes' intermission. The first day sixty-six, having received pardon from the Prince of Peace, were examined, baptized, and received into the fold of Christ; the next day twenty-two; and altogether during these meetings there have been happily converted and admitted to Church fellowship one hundred and seventy-two. Some thirty children have been baptized, and the wonderful work still goes on.

CHILDREN'S DEPARTMENT.

YOUR SOCIETY.—You want a good Missionary Society in your Sunday-school. If you do not, your offerings center on yourselves and minister to selfishness. The best schools have some work for others; some plan to do good outside their own circle. They go after the Lord's purchase. The poorest, dryest, least efficient schools refuse any work for others, and will not help a dying race, for fear they will come short a few dollars in library funds or Fourth of July peanuts. They shiver and die. We ask the co-operation of *all the children*, and the young folks generally. Form in line! Toss to the winds your missionary flag, sing Old Coronation, and make your missionary offering.

UNSEEN.

At the spring of an arch in the great north tower,
High up on the wall is an angel's head,
And beneath it is carven a lily flower,
With delicate wings at the side outspread.

They say that the sculptor wrought from the face
Of his youth's lost love, of his promised bride,
And when he had added the last sad grace
Of the features, he dropped his chisel and died.

And the worshipers throng to the shrine below,
And the sight-seers come with their curious eyes;
But deep in the shadow, where none may know
Its beauty, the gem of its carving lies.

Yet at early morn on a midsummer's day,
When the sun is far to the north, for the space
Of a few short minutes, there falls a ray
Through an amber pane on the angel's face.

It was wrought for the eye of God, and it seems
That He blesses the work of the dead man's hand
With a ray of the golden light that streams
On the lost that are found in the deathless land.

—*London Spectator.*

PAT'S PLEA FOR THE BIBLE.—In a school in the west of Ireland, a few years ago, were two boys about the same age, fifteen or sixteen. Their names were Pat F. and Philip O'F. There were many intelligent young people in the school, but Pat and Philip took the lead in most things, and indeed the visitors were often astonished at the remarkable readiness and appropriateness of their replies to the miscellaneous questions put to them. Philip has become a missionary of the cross in Turkey. We do not know what has become of Pat, at that time by far the most promising boy in the school; but "the day will declare it."

We remember on one occasion Mr. B., well known in

that neighborhood, paid a visit to the school. He was desirous of trying at once the knowledge of the Scriptures possessed by the scholars, and their power to apply it to the solution of controverted points. Mr. B. assumed the language of an opponent to the general reading of the word of God.

"Boys," said he, "what right have you to read the Bible?"

"Every right, sir," said the boys, "for Christ said, (John v, 49,) 'Search the Scriptures.'

"All very well," said Mr. B., to prove that big people may read—men and women who have come to years of maturity—but what has that to say to little fellows like you?"

"The word of God is fit for little people too," said Pat, "for we read (2 Tim. iii, 15) that Timothy knew the Holy Scriptures from a child."

"But," said Mr. B., "Timothy afterward, you know, became a priest. Your text only proves that young boys, who are going forward to the priesthood, should be taught the Holy Scriptures."

"O, but, sir," said Pat, with a bright twinkle of his intelligent eye that proclaimed he had the best of the argument even before the answer came, "wasn't Timothy (3 Timothy i, 5) taught by his grandmother? and sure, sir, she wasn't a priest!"—*Wesleyan Juvenile Offering.*

MOHAMMEDAN THANKFULNESS.—A lady missionary had been in a village in Turkey, reading and explaining God's word to the people. When leaving, a poor, ragged woman came and said: "Lady, I thank you for your kindness; come another time, and tell us about the Saviour. Here are some eggs for you"—holding out three fresh, white eggs, a gift requiring for her more self-denial than Christians in America commonly practice. Then, clasping her babe—literally without clothing—she returned to the village. That poor, ignorant woman not only felt thankful for our teaching them, but also desired to express that thankfulness.

THE CARPENTER'S DREAM.—A poor man who was a carpenter often said to himself and to others: "If I were only rich I would show people how to give." In his dream he saw a pyramid of silver dollars—all new, bright, and beautiful. Just then a voice reached him, saying: "Now is your time. You are rich at last; let us see your generosity." So he rose from his seat and went to the pile to take the money for charitable purposes. But the pyramid was so perfect that he could not bear to break it. He walked all around it, but found no place where he could take a dollar without spoiling the heap; so he decided that the pyramid should not be broken, and awoke. He awoke to know himself, and to see that he would be generous only while comparatively poor.

GIVING.—PASS IT AROUND.—A gentleman, well known for his large benefactions was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said he; "I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting it."

BRIEF ITEMS.

PROFESSOR JULIUS H. SEELYE, D.D., of Amherst, goes abroad, and, at the earnest request of missionaries, will devote some time to lecturing and working among the English-speaking Brahmans of India. May he be successful!—The Presbytery of Elizabeth, N. J., at its last meeting took up the subject of ministerial support, and passed a series of resolutions which they design to put into practice. The substance of their action was, that no pastor within their bounds ought to receive less than one thousand dollars a year and house-rent. They also assert that each pastor is entitled to a support of at least two cents a day per member, exclusive of house-rent, from his own people.—An interesting farewell missionary service was held in old Pine-street Church, Philadelphia, on the 14th of July, Miss Jones, about to depart for the Gaboon Mission, under the care of the Presbyterian Board,

having been adopted as the missionary of the congregation.—*Having free course.*—Right Rev. C. M. Williams, Missionary Bishop for China and Japan, has finished the translation of the Gospels into the language of Japan. Surely John's Gospel will give new fragrance to the land of flowers. The learned Bishop has also rendered the Prayer Book.—At a recent meeting of the managers of the American Bible Society, Rev. Dr. Williamson, missionary among the Dakotas, gave reasons for continuing the printing of the Scriptures in that speech.—Only ten dollars for each hundred members of the Methodist Episcopal Church are needed to give an ample support to the Bishops.—We trust the decline chronicled in the following paragraph is only temporary. We presume it is occasioned by the separate action of the Presbyterian Churches; still we don't want to have it so: "The receipts from donations for the first nine months of the financial year of the American Board fall \$23,783 57 below those of the corresponding period last year, and one half of this falling off has been within the past two months. The receipts from legacies have been, and promise to be, for the year, larger than usual; but no such prospect exists for another year. It is the income from living donors upon which the Board must mainly rely; and if the remaining three months, June 1st to September 1st, shall exhibit, in the donations, the same downward tendency, the committee will feel greatly embarrassed."—The preacher in charge who would not press the missionary cause for fear it would cripple his support, was heard from the other day. His stewards were fifty per cent. behindhand and he couldn't tell what was the matter. He disregarded one rule, they another; that was all.—The Missionary Union sends Rev. Dr. Nathan Brown missionary to Japan. We trust soon to announce our mission organized.—Dr. Livingstone is becoming slightly tiresome. The telegraph says Mr. Stanley, the *Herald* man, is coming home with the doctor's son. The report tells of certain semi-civilized tribes in the interior.—

"Still let us not go weeping:
Be sober, watch and pray—
The golden harvest reaping
Through life's eventful day.

For this, our field of labor,
Has woes without, within,
Till on the glorious Tabor
We rest secure from sin."

BEQUESTS AND DEVISES TO THE MISSIONARY SOCIETY.

PERSONS disposed to make bequests to the Society by will are requested to observe the following form:

I give and bequeath to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of _____; and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

I give and devise to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:

to have and to hold the same, with the appurtenances, to the said Society, its successors and assigns forever.

Brethren in the ministry, and laity also, are requested to inquire promptly and carefully into the facts of any will which they may hear contains a bequest to the Missionary Society, and send us as early as practicable a transcript of such will, or whatever information they may obtain touching the same. We have reason to believe bequests are left to the Missionary Society of which we have never been advised.

Subscriptions and donations for the Missionary Society of the Methodist Episcopal Church may be sent to the Treasurer, at New York; the Assistant Treasurer, at Cincinnati; or paid to the Presiding Elder of the district, or the Preacher in the circuit or station to which the contributor belongs.