

Peng has brought down with him several deeds of land and houses, gifted to the mission by the native Christians. He says that there are more than a thousand inquirers in connection with his work, and that he has great confidence in the character of some hundreds of them. His account of the work is a very glowing one; but I think it best to say as little as possible about it till I have seen it. Should we find it necessary to make a deduction of fifty percent, there will be left sufficient grounds for great gratitude and praise.

George Brealey.

THE MISSIONARY OF THE BLACK-DOWN HILLS.

George Brealey had been a converted man for ten years before the event occurred which suddenly awoke him to a sense of responsibility with regard to the souls of others. All at once he became, as it were, 'baptized for the dead.' No longer satisfied with the assurance of his own salvation, his soul burned with intense fervor for that of the neglected ones around him.

The awful incident which led to such memorable results we will give in the graphic words of the narrator:—"A neighbor one day came rushing to his door, knocking loudly, and calling out, "Old Evans is dead; he's hanged himself!" He hastened to the scene, and in the presence of this dead infidel suspended before him, he reproached himself for never having spoken to the man about his soul; now it was too late. There and then he resolved, by God's help, to live for him and for souls."

His experience was not unlike that of the great apostle when he said, 'When it pleased God, who . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood.' To the 'heathen' (the designation would be hardly too strong) of Exeter, Brealey preached the glad tidings of a Redeemer who came to save his people from their sins.

'Publicly from house to house,' in lanes and alleys, the same apostolic exhortation was urged on the hearers, i. e., 'Repentance toward God, and faith toward our Lord Jesus Christ.' And truly the 'signs of an apostle' in the persecution that followed were not wanting. The great enemy of all good stirred up his emissaries to oppose the attack thus made on his kingdom, and on three occasions Brealey was stoned through the streets. Self-sacrificing courage, however, awakens a response of admiration in the most depraved; and when, at the risk of his life, he saved two children from a house on fire, he became the hero of the hour, and opposition gave way to respect.

Whilst in the midst of his ardent evangelistic work, with a soul in earnest to win trophies for Christ, he heard a stirring appeal on behalf of the colored people of Demerara, and mentally offered himself for this new field. 'But Man proposes and God disposes,' a saying not more true than blessed. His work was not to be 'where feathery palm trees rise,' but amidst the freebooters of the Blackdown Hills, in Somersetshire, a district in which to travel unarmed was considered a notable feat. Whilst waiting for the right time to cross the Atlantic to Demerara, he acceded to an earnest request that he would labor amongst this neglected population. People who lived by

sheep-stealing and other questionable means required one to labor amongst them, who, for the sake of him who came to seek and to save the lost, could say, 'Neither count I my life dear unto myself.' Such an one was George Brealey.

Multitudes were rescued through his instrumentality 'from the power of Satan unto God,' and the blessing spread widely around.

Still deep in the missionary's heart burned the impulse to go to Demerara, and at last he told his sorrowful people that he should see them no more, as he was going to preach among the blacks. 'No, no, maister,' exclaimed an old woman; 'we be the blacks; we've got black hearts. God hath sent you to us!'

Providential circumstances, as is so often the case when the child of the Lord seeks guidance in the decision between two conflicting claims, determined his choice.

Brealey had wound up his outward affairs, and had disposed of his business of boot-making; he had even packed his things, and, had it not been for a few pounds still wanting to complete his passage-money, he would have taken his passage; but during the needful delay which his limited resources imposed the vessel sailed without him.

Here, then, was a directing-post which he could not mistake, and 'assuredly gathering that the Lord had called' him to continue his labors amongst the neglected population scattered among the Blackdown Hills, he returned to his appointed work without henceforth looking either before or behind. For five-and-twenty years—i. e., from 1863 till 1888, when he was 'called up higher'—he gave himself with unremitting energy to the work, with the following result:

'Six mission-rooms, beside cottage meetings, were regularly worked all the year round, and the Gospel was preached during the summer months in two tents for several years among the militia encamping on the hills and in various parts of the counties of Devon, Somerset and Dorset. At Clayhidon alone (the place where Brealey resided), since the commencement of the work, 600 believers were baptized and gathered into church fellowship in the primitive simplicity of New Testament worship; 1,600 or 1,700 children passed through the four day and Sunday-schools, large numbers of whom were converted to God; and many of these are now at work for him as "missionaries, evangelists, pastors and teachers."'

Yet his power as a preacher among the masses did not in any way turn him aside from his especial mission, that of dealing with individual souls. Although at one time his faithfulness was rewarded by repeated threats of taking his life, he went on fearlessly, nothing daunted, warning every man, in the name of his Master, that the wages of sin was death. So far as in him lay, he might have said, 'I am clear from the blood of all men.'

His last illness was short and sudden, yet he had time to tell his loved ones that 'all was well, and that he was going home to the Lord.'—M. E. Beck, in 'Light in the Home.'

There never was a greater need for deep heart-culture on the part of Christian workers than to-day. We need this more than a higher brain-culture. For increased effectiveness in our work of instructing the children and leading them to Jesus, we need the conscious quickening of the Holy Spirit.—'Living Epistle.'

Too Old at Forty.

(The Presbyterian.)

In no class of employment where good work, judgment, trained ability of eye, hand, or head, are essential can the dictum 'too old at forty' be maintained. Many men's powers are not matured at all before forty. In the higher walks of ability it is usually after that age before men begin to show the stuff they are made of. We have only had one Prime Minister of twenty-three—most of them have been over fifty. Mr. Gladstone's greatest achievements in finance were not witnessed till he was past fifty, and not until after sixty did he pass the legislative measures with which his name will be most associated. A majority of the members of the present administration are over fifty. Any work on the triumphs of perseverance, like Dr. Smiles's 'Self-Help,' will show that many of our greatest men only reached the full fruition of their genius late in life. It is recorded of the venerable missionary, Dr. Marsh, that a young man who had been in his society, remarked, 'What is the use of being young, when one sees a man of eighty in better spirits than the jolliest amongst us?' No doubt a happy spirit of Christian optimism keeps a man young even in old age. There are some people, as Leigh Hunt remarked, never able to grow old. At forty a man may be past his first youth, but if he has taken due care of his health, has a conscience void of offence, and a faith in all things working together for good, he should be able to retain the buoyancy of youth many years beyond an age which is not the 'grand climacteric' of any man of fair constitution. One is reminded of the perennial youth of James Watt, the inventor, who became a learner late in life, and continued his inventions to very advanced years. He presented one of his models to his friends as the 'production of a young artist in his eighty-third year.' The late Mrs. Somerville, the mathematician, published new editions, considerably revised, of several of her mathematical works, when she was turned ninety. Franklin was fifty before he began to study natural philosophy, in which his writings afterwards made him distinguished. Scott was not known as a novelist until much past his fortieth year, and he was fifty-five when he set himself, by the publication of a new series of novels, to retrieve his fortunes, which were involved in the failure of the firm of Constable & Co. Handel, the great composer, was forty-eight before any of his great works appeared, and his sublime oratorio, the 'Messiah' was composed in his later years. Among many instances that might be given of men's best work being done when well advanced in life is that of Dr. Lee, the eminent Cambridge Professor of Hebrew and an Orientalist, who translated the Bible into several Asiatic dialects. He was entirely self-educated, and up to about the age of thirty was working for his living at the carpenter's bench. Not till some years after that was he able to enter as a student the university in which he subsequently became Professor of Arabic and Hebrew. But the number of men whose life's work was mainly done when they had passed fifty is legion. The race must be degenerating rapidly if men have become 'too old for any employment at forty.'

The Find-the-Place Almanac

TEXTS IN COLOSSIANS.

Mar. 31, Sun.—Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

April 1, Mon.—Filled with the knowledge of his will.

April 2, Tues.—Walk worthy of the Lord.
April 3, Wed.—Fruitful in every good work.

April 4, Thur.—Strengthened with all might, according to his glorious power.

April 5, Fri.—Who hath delivered us from the power of darkness.

April 6, Sat.—In whom we have redemption through his blood, even the forgiveness of sins.