

gone forth, with the baptism of the Holy Spirit and the sanction and support of the Methodist Church, to plant the standard of the cross in many lands, have been truly apostolic in their labors, teaching and success. One cannot read these reports without recalling the strong reasons which are being urged in various quarters for confining within narrower limits the operations of the Missionary Society. To those who estimate the value of human souls by the sum which it costs to send the Gospel to communities who possess it not, or by the extent of the personal and financial sacrifices which a missionary must undergo while prosecuting his work in such communities, that course may seem to be one of prudence. But such considerations did not enter largely into the calculations of the men who planted Christianity in Antioch, Ephesus, Corinth, Macedonia, and Rome, during the Apostolic Age; nor did they govern the decisions of the men who planted Methodism—the last and greatest revival of the Christian religion—in America, India, Africa and the islands of the sea, during the past century. The heroic abnegation of self and the consuming passion for the salvation of souls which characterized the men who founded the Church of Christ in those lands, should prompt us to take higher ground in the treatment of our missionary enterprises than that urged with such apparent prudence. Is it not possible that we have been trying to work out the problem of “ways and means” on the wrong lines? I venture to suggest the propriety of attempting its solution by directing our efforts towards the cultivation of a deeper sympathy with the Master’s work in every minister, officer, and member of the Methodist Church, and of a more complete consecration of the intellectual and material wealth entrusted to her for the world’s evangelization. Let the whole Church, from the General Superintendent to the Sabbath-school teacher, and from the princely merchant to the day-laborer, rise in acts of faith and consecration to the Pentecostal standard, and, in my opinion, the problem which seems to baffle the wisdom of our ablest minds will be solved in a single year. “If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”

S. HUNTINGTON.

DR. DELITZSCH’S Hebrew translation of the New Testament seems to be producing a deep impression among the Jews in Bessarabia. Six editions have been sold. A barrister, who has been led to Christ by the reading of the book, is trying to form in Bessarabia an association that shall, for national reasons only, act as a bond of union among the Israelites.

Missionary Readings.

GOLD, FRANKINCENSE AND MYRRH.

GOLD, frankincense and myrrh, they brought the new-born Christ—

The wise men from the East—and in the ox’s stall
The far-brought precious gifts they heaped, with love
unpriced;

And Christ the babe looked on and wondered not
at all.

Gold, frankincense and myrrh, I, too, would offer
Thee,

O, King of faithful hearts, upon Thy Christmas
Day;

And, poor and little worth although the offering be,
Because Thou art so kind, I dare to think I may.

I bring the Gold of Faith, which, through the cen-
turies long,

Still seeks the Holy Child and worships at His
feet,

And owns Him for its Lord, with gladness deep and
strong,

And joins the angel choir, singing in chorus sweet.

The frankincense I bear is worship which can rise,

Like perfume floating up higher and higher still,
Till on the wings of prayer it finds the far blue
skies,

And falls, as falls the dew, to freshen heart and
will.

And last I bring the myrrh, half-bitter and half-
sweet,

Of my own selfish heart, through sacrifice made
clean,

And break the vase and spill the oil upon Thy feet,

O, Lord of Christmas Day, as did the Magdalene.

Gold, frankincense and myrrh—’tis all I have to
bring

To Thee, O Holy Child, now throned in Heaven’s
mid!

Because Thou art so kind, take the poor offering,

And let me go forth blessed, as once the Wise Men
did.

SEED-TRUTHS IN HEATHEN LANDS.

WHEREVER the Gospel has been preached in heathen lands the social and moral life is full of truth-seeds, just as the earth is full of plant and flower seeds. They are out of sight, but alive. The Gospel in these lands takes hold of the peasant class, and on that account is slow in development. Many thousands are struggling up to the light—poor and uneducated, to be sure, but really the hope of the countries in which they live. By and through them their native land will be lifted up to the highest plane of our Christian civilization. Before the Gospel reaches them they live in a sealed world, and they know