

**A Million for Missions.**

BY THE REV. EDWARD B. HEATON.

Ye lands of the heathens, rejoice that the shadows  
That wrapped you in death are beginning  
to rise!

From valleys and hilltops, from cornfields  
and meadows,  
Break forth the glad tidings that brighten  
your skies.

Ye lands of the heathens, no more shall your  
waters  
Engulf little children whom Jesus did  
bless;  
No Christian hearts weep at your manifold  
slaughters,  
The "Morning Star" shines o'er your  
rank wilderness.

Ye lands of the heathens, cry one to another,  
The Bible is coming with shepherds to lead.  
Across the gray waters hastes many a  
brother;  
Be gracious, old Ocean! wild winds bid  
them speed!

From Africa's dark jungles, where rites fierce  
and gory  
Are slaying their thousands whom Christ  
died to save;

From Asian altars, with sin foul and hoary,  
Shall rise songs of triumph o'er death and  
the grave.

Then sing, O ye heathens, Jehovah hath  
spoken,

Ye isles of the ocean re-echo the strain,  
"A million for missions!" this is the sure  
token;  
From pole unto pole the Messiah shall  
reign.

—Asbury Parsonage.

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Rev W. H. W THROW, D.D., Editor.

TORONTO, MARCH 27, 1886.

**\$250,000**

**FOR MISSIONS  
For the Year 1886.**

**Newfoundland.**

THE following letter, from a mission-  
ary in Newfoundland, was not written  
for publication, but we give a few  
extracts showing the straits to which  
some of our brethren are reduced, and  
the need of increased liberality in the  
support of our Home Missions. The  
letter bears date of Dec 10, 1885:—

"You have no idea of the poverty  
on our shores this year, owing to the  
low price of fish. Take, for instance,  
those who fish during the summer

months on Labrador. Many have  
received 10s. a quintal for fish. A  
man has thirty quintals for his share:  
£15 is the amount to keep himself and  
his family for the year.

"I have just returned from mission-  
ary meetings on the Bonavista and  
Trinity Circuits. The collections were  
about equal to last year, if only the  
subscriptions come in well. At a  
small place, Newman's Cove, a young  
man, having nothing to give to the  
collection, brought a rabbit which he  
had snared in the morning. I pur-  
chased it for 1s.—the regular price is  
6d.—to increase the fund. Ten boys  
promised to give one rabbit each  
during the winter, so as not to be  
behind last year.—*Outlook.*

**Tobacco and Missions.**

OVER one hundred thousand dollars  
may be saved and devoted to the cause  
of God without any injury to any one;  
but, on the other hand, an actual  
benefit to the contributors themselves,  
they being thus emancipated from the  
slavery of the offensive habits of  
smoking and chewing tobacco. I won-  
der, and am amazed, when I think of  
the thousands of dollars worse than  
wasted every year by professors of  
religion in tobacco! Of course the  
expensiveness of these worse than use-  
less habits is only one of the many  
unanswerable arguments against them;  
but that is the point I am now espe-  
cially referring to.—*Guardian*

*Cassell's National Library*, edited by  
Prof. Morley, makes a remarkably  
good beginning. Among its early  
issues are, "My Ten Years' Imprison-  
ment," by Silvio Pellico, "Childe  
Harold," and "Autobiography of Ben-  
jamin Franklin." These are neat, well  
printed pocket volumes of about 200  
pages each, for the almost nominal  
price of 10 cents. In this series many  
of the great classics of the world will  
be brought within the reach of every  
one. Sold everywhere.

FROM the Willard Tract Depository,  
S. R. Briggs, Toronto, we have received  
"God's Word to those Seeking Salva-  
tion," 35 cents per hundred; "How to  
Deal with Souls," 40 cents per hun-  
dred; and "Questions and Hints for  
Young Christians," 75 cents per hun-  
dred. All valuable little tracts. We  
would like to see them circulate by  
the thousand.

**The McDougall Orphanage.**

A FEW Indian children whose fathers,  
and in some cases mothers, are dead,  
are gathered by Mr. McDougall into a  
home provided for them, called the  
Orphanage. There are about fifteen  
in this Institution; but it is desirable  
to have greater accommodation, so as  
to increase the number—and this means  
that more of these fatherless, destitute  
children will be taken care of as soon  
as the means are furnished to do so.  
They learn various kinds of work, just  
as our Canadian boys and girls do, so  
that they may live as civilized people  
when they are grown up. But, above  
all, they are told of the one true God,  
and are led to trust in Jesus Christ as  
their Saviour.

The religion of the Indians is a very  
dreadful and cruel one. They think  
that the God who sends the sunshine  
and the rain, and all the blessings they  
enjoy, is a good Being, and that it is  
not necessary for them to worship



THE STORK FAMILY.

Him, for He is never angry with them;  
but they are afraid of the Evil Spirit,  
and therefore offer sacrifices to him,  
and do all that they can think of to  
please him.

The children at present in the  
McDougall Orphanage are from six to  
fourteen years of age, and have very  
strange names. Generally their Chris-  
tian name is English; but the name  
given to them by their parents is often  
very long, and has a meaning. It is  
strange, and sometimes amusing, to  
hear the roll-call, where very small  
children have very large names. One  
little girl, whose Christian name is  
Jessie, has a long Indian name, which,  
if I remember correctly, means "Crept-  
on-her-hands-and-feet-through-the-long-  
grass-into-the-camp;" and as the In-  
dian words are longer than the English,  
you may imagine its length. The  
English name given to little Jessie  
gives the Indian idea, but is consider-  
ably shorter—it is "Crawler."

Some time ago an Indian, who was  
not a Christian, brought his baby boy  
to the missionary to be baptized, and  
wanted him called "Scorched Wolf."  
Several English names were suggested,  
and at last the Indian substituted  
Paul for Scorched Wolf. So, in time,  
English names only will be found  
among the Indian tribes of North  
America.

While all our young folk will be  
glad to hear of the care taken of a few  
of our little Indian brothers and sisters,  
they must not forget that a great many  
are neglected or ill-treated who ought  
to be reached. Think about this mat-  
ter sometimes, and see what you can  
do to help.—*Missionary Outlook.*

THE seeds of things are very small.

**The Stork Family.**

IN many lands the stork family is  
held in high honour. In many parts  
of the European continent they are  
encouraged to build their nests on the  
chimneys, steeples, and trees near  
dwellings. Indeed, as an inducement  
to them to pitch their quarters on the  
houses, boxes are sometimes erected on  
the roofs, and happy is the household  
which thus secures the patronage of a  
stork. In Morocco and in Eastern  
countries also storks are looked upon  
as sacred birds, and with good reason,  
for they render very useful services  
both as scavengers and as slayers of  
snakes and other reptiles. In most of  
the towns a stork's hospital will be  
found. It consists of an enclosure to  
which are sent all birds that have been  
injured. They are kept in this in-  
firmiry—which is generally supported  
by voluntary contributions—until they  
have regained health and strength. To  
kill a stork is regarded as an offence.

IN London, with a population of  
four million, the number of Roman  
Catholics is only one hundred and fifty  
thousand, and this mainly through  
Irish immigration. Notwithstanding  
the occasional perversion of some weak-  
headed sprig of nobility and the at-  
tendant hue and jubilation over it, the  
fact remains that the pope is less a  
power in England to-day than he was  
twenty five years ago, and Romanism  
is not growing in England.

"It doesn't take me long to make  
up my mind, I can tell you," said a  
concoited fop. "It's always so where  
the stock of material to make up is  
small," quietly remarked a young lady.