

FOR FEMALE READERS.

TEN REASONS WHY I SHOULD BE A MEMBER OF A WOMAN'S FOREIGN MISSIONARY SOCIETY.

1. Because I profess to be a Christian and to take Christ as my master and Lord, and His last command was "Go ye into all the world and preach the Gospel to every creature."
2. Because I am a Christian woman, rejoicing in the light and revelation which the Gospel has brought to woman, and, therefore, I am bound to feel for my sisters in heathen lands, who have not the same unspeakable blessings.
3. Because other Christian women have left home and friends, and the comforts of civilized life, and gone out to work among their sisters in the dark places of the earth, from love to them and to Christ, and my duty is no less than theirs.
4. Because if I do not go myself, I am bound in honour and in gratitude to do my utmost to send Gospel light to my sisters, by means of others.
5. Because I can do most for this end by joining a society. I shall thus be able to work in concert with others, and can unite my prayers and contributions with theirs.
6. Because numbers of my Christian sisters are already praying and working together for such ends, and I have no right to refuse to aid and encourage them to the utmost of my power.
7. Because the missionary work is the most glorious in the whole world, being the work of Christ Himself; and the results achieved by it will endure when all other things have passed away.
8. Because Christ is the leader and commander in this crusade against darkness and sin, and to be enrolled under His banner is at once a distinguished honour and a pledge of victory.
9. Because if I refuse to join in this work, it will be done without me, but I may see reason to regret to all eternity that I rejected the opportunity *now* offered me, to "come to the help of the Lord against the mighty."
10. Because the above reasons are all good reasons.

Dost Thou call me, Lord,
Dost Thou ask for me?
Then with all my woman's heart,
Do I answer Thee!

Dost Thou bid me send
To the utmost earth
That most blessed light which gave
Mine own spirit birth?

Help me, Lord, to feel
For the bitter lot
Of my sisters, sad at heart,
Who have found Thee not;

So that I may send
From Thy gifts to me
Help to raise the darkened soul
Thine own light to see!

Help me, Lord, to give
For Thy love untold,
All that Thou wouldst have from me—
Time and thought and gold.

And the love which counts
All it gives too small,
So shall life be truly mine
When Thou hast mine all.

A. M. M.

MISSION NOTES.

THE inhabitants of the New Hebrides have consigned to London 3,700 pounds weight of arrow-root, by way of payment for an edition of the New Testament in their own language.

THE following note, written by a missionary recently sent out by our Ladies' Board (Mrs. Graham, president), to Japan, will be read with interest. An open-air Christian meeting, heralded by announcements impinging upon heathen edicts, and which was addressed from the steps of an idol's pedestal, is an event of moment and historical significance: Tokio, Japan, Oct. 19, 1880.—Last Tuesday and Wednesday we had a large open-air meeting in Myeno Park, in the upper part of the city. The native Christians a few weeks ago sent around a paper, saying "they thought it was time they had made a more public declaration of their belief in Christianity," and proposed getting up an open-air meeting for preaching at Myeno, one of the most public places in Tokio. They asked the help of foreigners, as the expense would be something. They went to the Government for permission to use a certain piece of ground in the

Park. They were refused that ground; but the Government officers said they did not have any objection to Christianity—they wanted that plainly understood; and it was not on that account they were refused, but because they did not want to rent that piece of ground. They gave them afterwards another piece equally good. Notices were put all over the city in public places of this meeting, and also published in the newspapers. In some places where edicts against Christianity were posted, condemning persons to death who professed the new religion—just under these edicts were notices of this meeting. What a change! and what cannot the Spirit of God do? Mr. Okuno, who got up this meeting, was an old Buddhist priest in the temples in Myeno, where he was last week preaching Christ. He is such a nice-looking old man, with gray beard and hair, and is so earnest in preaching! I have seen him at the communion table, talking, and the tears streaming down his face. The crowd was tremendous the second day—so great that those on the outside could not hear, and other ministers got up another congregation. There is a very large bronze statue of Buddha standing out in the open air near where the preaching was going on, and I heard that one of the native ministers stood on the steps of this idol and preached. I did not see that, but he was certainly standing under the very shadow of it. Although such a large crowd, it was remarkable what order they kept, though they seemed very anxious to hear, and pushed forward constantly. There were about thirty speakers, native and foreign. The preaching began at nine o'clock, and continued until five p.m. Many familiar hymns were sung to the organ, and the girls from the Seminary aided in carrying on the singing. I hear that there is quite a freshening up among the churches, and we hope to see and hear great results from this good preaching and presentation of the truth. It was a grand sight to see that large crowd—the largest, I presume, ever gathered for such a purpose in Japan, or at least in Tokio—and many were the prayers offered at that meeting, I trust to be answered for eternity.—*N. Y. Evangelist.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

Dec. 26.
1880.

HOME MISSIONS.

{ 2 Chron. xvii.
1-10.

GOLDEN TEXT.—"And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."—2 Chron. xvii. 9.

HOME READINGS.

M. 2 Chron. xvii. 1-10... Home Missions.
Tu. 2 Chron. xxxiv. 1-13... The Temple Repaired.
W. Ezra iii. 8-13... The Second Temple.
Th. Neh. viii. 1-12... The Law Expounded.
F. Ps. lxxxix. 15-29... The Joyful Sound.
S. Luke ix. 1-6... The Mission of the Twelve.
Sab. Luke x. 1-11... The Mission of the Seventy.

HELPS TO STUDY.

In the International Lesson Scheme a blank has, as usual, been left at the end of the quarter, to be occupied by such a lesson as may be considered desirable for the purpose of meeting local or denominational exigencies.

For the convenience of such schools as may avail themselves of our aid in choosing a subject, we supply a lesson on the important theme of Home Missions, the last three similar vacancies having been filled in with lessons on "Temperance," "Foreign Missions," and "The Lord's Supper," respectively.

Our choice in the present instance coincides with that of the American Presbyterian Board of Publication, and to their magazine, the "Westminster Teacher," we are indebted for the selection of the text and Home Readings.

The following are the lesson topics: (1) *Jehoshaphat's Character*, (2) *Jehoshaphat's Home Mission Scheme*, (3) *Benefits to the Nation*, (4) *Modern Home Missions*.

I. JEHOSEPHAT'S CHARACTER.—Vers. 1-6.—Jehoshaphat succeeded his father, Asa, as king of Judah in the thirty-fifth year of his age, and reigned twenty-five years—B.C. 914-889. Among the successors of David and Solomon he is conspicuous for his sincere piety, his devotion to the welfare of his people, and the prosperity of his reign.

1. *A Pious King.* In the days of Rehoboam (Jehoshaphat's great grandfather), ten tribes had revolted, and established the kingdom of Israel (as distinguished from that of Judah) under Jeroboam the son of Nebat, who made Samaria his capital. This led to troublous times and a grievous falling away on the part of the people from the religion of their fathers. Jeroboam's kingdom was founded upon a basis of idolatry, and his subjects became professed worshippers of false gods. The tribes of Judah and Benjamin, which adhered to the House of David, continued nominally to worship the true God. The priests and other Levites, driven from Israel, took refuge in Judah and maintained the

ritualistic part of their religion, "burning unto the Lord every morning and every evening burnt sacrifices and sweet incense;" but the "teaching priest" seems for a season to have gone out of fashion in Judah even as in Israel. The people of both kingdoms were to a great extent sunk in ignorance, occupied with petty jealousies and strife, and a prey to foes from without. Asa, Jehoshaphat's father, had made an effort to improve matters, but had failed on account of his want of trust in God. Jehoshaphat's first step was a wise one—he fortified the border towns, and thus drew an impassable line between his own people and those of the idolatrous kingdom.

2. *A Pious King.* The Lord was with Jehoshaphat. That shews that Jehoshaphat was going in the right direction. Because he walked in the first ways of his father David—imitating the virtues, but not the failings, of his pious ancestor. Sought to the Lord God of his father—either his ancestor, David, or his immediate father, Asa, who was also a good man, though weak in faith.

3. *A Beloved and Prosperous King.* The Lord established the kingdom in his hand. There was no danger of any further revolt. His people loved him, and manifested their good feeling towards him, and their confidence in him, by bringing presents, and filling his coffers with riches, by means of which he might prosecute his schemes of benevolence.

II. JEHOSEPHAT'S HOME MISSION SCHEME. Vers. 7-9. This wise king knew that fortified border towns, though very useful in their place, could not keep evil out of his country; that taking away the high places and groves used in the practice of idolatry—though a very necessary step, would not of itself make his people true worshippers of the God of heaven and earth; that neither public nor private morality could ever be secured by the mere prohibition of wickedness; that in order to exclude evil the heart must be filled with good; and that for these reasons his people required religious instruction.

1. *The Teachers.* Jehoshaphat's Home Mission Committee and teaching staff were composed of the most intelligent and the most influential men at his command—five princes, nine Levites, and two priests. These went about throughout all the cities of Judah, and taught the people.

2. *The Text Book.* These teachers had the Book of the law of the Lord with them; that was all, and that was enough. Their Bible was not nearly so large as ours, but it contained all that was necessary for the people of that day to know; it exhibited the demands of God's law; it demonstrated the depravity and inability of man; and, pointing to a Saviour to come, it proclaimed the remission of sin through the shedding of blood.

3. *The Taught.* Those to be taught were, in the first place, the people "within the bounds." The command, "Go ye unto all the world," had not then been given. "The people," included the young as well as the old—the men, women and children.

III. BENEFITS TO THE NATION.—Vers. 10. The remains of idolatry had been swept away. "But this," says the "Westminster Teacher," "was only a negative and preparatory work. The bad is gone, but nothing is put in its place, and soon will spring up again. The ground is cleared of its weeds and noxious vegetation, but it will not long remain empty; and unless good seeds are sown in the soil, and plants of beauty set to grow there, the weeds will soon again come up and retake possession. The idols were removed, but the people must worship something; hence the necessity for re-establishing the true worship. This is a principle that ought not to be overlooked in any works of reform. There is no use to displace the evil unless we replace it by the good. The best way to keep a boy from reading bad books and papers is to furnish him good books that will fill and satisfy his heart. So of evil amusements, companions and everything else."

1. *An Instructed People.* Mere secular education will not make a people moral. It does not diminish crime; and educated criminals are not preferable to ignorant ones. The people of the kingdom of Judah received religious instruction, and they became, as a people, good law-abiding citizens.

2. *A Respected People.* When the Jews followed the example of the neighbouring heathen nations, engaged in their sinful practices, and were "liberal" enough to tolerate their idolatry, they lost the respect even of those whom they imitated; when they returned to the Lord and kept His commandments, even the wicked thought well of them. So it has been with the Church and the world in all ages.

3. *A Sane People.* True religion imparts earnestness to the character, and conduces to manliness. There are no better warriors than those who fear God. The Lord of hosts also fights for those who trust in Him. One result of the revival of religion among the Jews was that the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

IV. MODERN HOME MISSION WORK.—Even in the present day Home Mission work should occupy no secondary position. When Christ cast the legion of devils out of the poor man at Gadara, He told him to go home to his friends and tell them what great things the Lord had done for him. When a person is converted his family will know of it first, though in due course the beneficial results of the change will affect the congregation, the Church, and then the world. Of one great sinner it is said that when he was converted his very horse knew the change. At the same time it must be remembered that Home and Foreign Missions are not at all antagonistic, and that as a rule those who contribute most generously to the one yield also the heartiest support to the other. The better the home field is cultivated the easier it is to get both men and money for the foreign field. There is also sometimes a beneficial reaction in the other direction—have we not at the present moment a foreign missionary (on furlough) doing most effective work amongst our home congregations? The readers of this paper are well informed regarding the great extent and the urgent necessities of the Home Mission field of our Church. No hand need be folded for want of work as long as Romanism prevails in Quebec, and new settlers keep pouring into Ontario, Manitoba, and the North-West Territories.