

only to her mother, and with every means used to induce her to consent to be a Mussulman. The Christians of her village gathered *en masse* and demanded the girl, or that she be released. The Governor called her to his presence, and permitted no one but her mother to be near. He allowed Shamasha Elieya and two others to be in the yard and in sight. He then tried to induce her to yield, but he said he would not use force. She gave the most decided testimony—would not give up Christ; would give up her mother, her property, everything, but Christ never. The Prince had to confess she was a Christian.

Then her mother tried to have her put again into her power, and she again said she would not deny her Saviour. She could not stay with her mother and fled and seized the skirts of her pastor, Shamesha Elieya. She is now with our school girls.—*Rev. J. H. Shedd, Oroomiah.*

#### GIRLS IN CHINA.

**G**IRLS in China are believed to have no souls, and to kill them is not murder, and, therefore, not to be punished. Where parents are too poor to support the girl-children, they are disposed of in the following way:—

“At regular times an officer goes through a village, and collects from poor parents all the girl-children they cannot care for, when they are about eight days old. He has two large baskets hung on a bamboo pole and slung over his shoulder. Six little girl-babies are placed in each basket, and he carries them to some neighbouring village, and exposes them for sale. Mothers who want to raise wives for their sons buy such as they may select. The others are taken to government asylums, of which there are many all through the country. If there is room enough, they are all taken in; if not, they are drowned.” Will not the little girls who read about this, save their pennies to send the Gospel to China? Jesus died for the fathers and mothers and children in China as well as for us.—*Gospel in all Lands.*

At a great meeting held at Bangalore, comprising soon two thousand influential Hindus, Sir Madhava Rao, one of the most intelligent Hindus, made the following significant utterance: “My advice is, let all honestly resolve that there shall be no marriage in our families, until the girl is more than sixteen.”

THE day is gone by when a young woman should be recommended to our Boards as a missionary merely because she is “one of the brightest and most devoted teachers in our Sunday-school.” This is well, but it is not enough. An education, academic or collegiate, thorough Biblical studies continued through a course of years, and specific training in the art of presenting the Gospel to other minds, must be the foundation of the usefulness of the female evangelist. This must be followed upon the field by a mastery of the language, to be acquired by educated women as readily as by men. If women are to speak at all to audiences of heathen women, why not assist them to do it well—with all possible skill?—*Foreign Missionary.*

## Along the Line.

### THE HOME WORK.

#### NIPISSING AND ALGOMA MISSIONS ON THE C. P. RAILWAY.

**I**T is with great personal satisfaction and gratitude to God that I note evidences of prosperity in every department of pastoral and evangelistic work on these missions. The dedication of a new church near Lake Noobunsing, on the Lake Talon Mission, was followed by a wonderful manifestation of Divine grace, which resulted in the conversion of about forty souls. An interesting feature of this revival is the fact that a considerable number of the converts were saved as households. What can be more pleasing in evangelistic work than to see large families, including parents and children, rejoicing together in the freedom of Christ. Such events remind one of the record of Apostolic times and labors contained in the New Testament.

The dedication of the Sudbury Church was also followed by a remarkable outpouring of the Holy Spirit. Under His guidance special services were held for several weeks, which resulted in the professed conversion of upwards of thirty souls. Some of them were cases in which the surpassing love and gracious purposes of God were strikingly exhibited. Prodigal sons, and daughters of godly parents in distant lands, were rescued by the Saviour from the gates of hell. Whiskey dens and gambling hells, which had for a long time defied the power of the magistrate and the constable to suppress them, were broken up by the greater power of the Gospel, through the conversion of the proprietors.

Moreover, through this service, God has in a most signal manner solved a problem concerning the Indian work in this district which has engaged my most earnest thought during the past six months. A youth of sixteen years, who is the son of Mr. Ross, an officer of the Hudson Bay Company, was savingly converted to God. He speaks the Indian language with fluency, having been born and raised among the children of the forest. Since his conversion, he has on several occasions interpreted my discourses, to the Indians at White Fish Lake. He has offered himself to the work of the ministry, with the consent and approval of his parents; and a noble Christian gentleman—Mr. Fairman, of Montreal—has pledged the funds for his education at the Wesleyan Theological College in that city. I am persuaded that God has chosen this excellent youth to perform an important service in connection with the future history of these missions.

Messrs. Horner and Dupuis, evangelists, who came to this territory since last Conference, by the appointment of the Rev. T. G. Williams, Chairman of the Pembroke District, were actively and efficiently engaged in both of the special services above described. The former has been recently placed at Chapleau to proceed with our church extension scheme in that quarter and to prosecute evangelistic work as far as Schriber on the way to Port Arthur. The latter is at present conducting the regular services on the Lake Talon Mission.