

a mandarin. These things are unmistakable indications that the women of China exert a very powerful influence over the nation. At present, this influence is all enlisted on the side of idolatry. There is no such difficulty in obtaining access, to them, as prevails in India, where the women are imprisoned in Zenanas; congregations of Chinese women may be gathered without difficulty, and their influence will prove an invaluable aid in the evangelization of the country. A serious loss has befallen the missions of the American Board, in the destruction by fire of their church at Foo-Chow. This church was erected in 1857, when the mission had but four converts; it has now over one hundred, and the loss of the church will be felt sorely. From the *Chinese Recorder* we learn that since the annual meeting of the Methodist Foo-Chow Mission, at which Bishop Kingsley ordained seven preachers, Rev. Sia Sek Ong, one of the number, has baptized fifty-eight persons on the Ngü-ka circuit. A very significant evidence of the decline of idolatry in China, is the fact that many of the temples once held most sacred are now offered for sale, and in many cases the idols have been sold for the value of the metals of which they are composed. Some of the oldest and most revered of the temples are rapidly falling into decay from neglect. Among these may be mentioned "The Altar to Heaven," one of the grandest of the temples at Peking. The grounds on which it stands are surrounded by a wall fifteen feet high, and three miles in extent, and were once guarded and kept in order with the most religious care. The temple itself is built in the usual pagoda form, three stories in height, each storey having deep, overhanging eaves, and being roofed with enameled tiles of a beautiful blue colour. Alluding to the neglect which has befallen this place, once esteemed so sacred, Dr. Treat says: "The pavements are being rapidly covered with grass; the avenues are like a wilderness, and weeds are even taking root in the beautiful, blue-tiled roofs, which, if not soon ruined, will certainly be twisted out of their symmetrical proportions." Thus, the forces of nature are silently but surely taking possession of this grand, heathen pile, and working its gradual decay and ruin. Even so, we may believe the forces of Christianity are working their way into the great systems of superstition and error, of which this temple is the symbol, to crumble them in pieces, and finally effect their destruction.

**JAPAN.—The "Nagasaki Express" for January 22d, 1870:—**

Requests its readers to peruse the "notes on the recent seizure and deportation of Christians," supplied by one who has the best opportunities of observation and of obtaining information. The proceedings are not concluded: for on Sunday morning last, seventy victims were being led through the streets of Nagasaki, bound two and two.

Jan. 1st.—The Christians of Ourakami Valley are notified that all the males, 700 in number, are to appear before the Governor.

Jan. 2d.—These people, having heard it rumoured that the intention of the Governor was to oblige them to recant, or punish them by deportation if they refused to do so, did not appear. Officers were despatched to the valley at night and seized 100 to 150 persons, taking them to the Governor's office. All the Consuls write a protest to the Governor.

Jan. 3d.—The Governor has an interview with Sir H. Parkes. He answers to the protest of the Consuls, "that no inhuman treatment will be inflicted on his Christian subjects," and a delay of three days is granted, but accompanied by fearful warnings. The Governor requests a meeting of Consuls and declares that "He cannot grant to them what he has been obliged to refuse to the British minister. His orders, which were brought from Yedo by two officers, must be obeyed. Christians to the number of 725 will be at once embarked: this will not be the last embarkation, as there are upwards of 4,000 Christians in Ourakami Valley, all of whom must be sent away. No inhuman measures will be taken, but if they do not give themselves up when summoned, they will be fired on. Five years ago they would have been headed for refusing to appear when called before the Governor."

Jan. 4th.—Guards are placed to prevent any Christians going into Nagasaki. A number of Christians, who had promised to apostatize, go to the Governor for that purpose.

Jan. 5th.—Seven hundred and twenty-five Christians are summoned to the Governor's office in the order of their respective villages. At night they are embarked on board certain Japanese steamers in port.

Jan. 6th.—The entire population of Ourakami Valley, about 800 families in all, are collected and summoned to appear before the Governor.

Jan. 7th.—At 4 o'clock, five cargo boats, each loaded with thirty women and children, leave the wharf. Three boats proceed to a large Satsuma steamer, two go to another steamer and one to a Satsuma schooner. These people are not allowed to take anything with them from their houses, except a little clothing. Officers spread a report in the valley that "in the next month there will be war, not on account of Christians, but that the entire city with all the villages will be destroyed; women 17 to 27 years of age will be sold for prostitutes, in order to pay money due to foreigners; and if all Japan were sold, it would not produce sufficient money to pay what is due them." A steamer loaded with Christians leaves during the night.

Jan. 8th.—It is reported that 1,500 Christians are embarked. A number of Christians, chiefly from the more distant villages of Karrakami, Yanna and Mototari, are seen at the Government godowns waiting to be despatched to Omoura; to which place 120 Christians were sent as prisoners three years ago and treated with such severity that only 97 of them were alive last year. At 6 P. M. a steamer leaves port, flying Kaga's flag. Rumors continue to be spread that the city is to be burned down next month.

Jan. 9th.—A search is made for Christians in the city. Four steamers leave during the day, one towing a large Government junk, and all with large numbers of Christians on board.

Jan. 11th.—A large steamer arrives in port, and it is said she is to take on board 400 Christians yet remaining here, who were found in the city and neighborhood.

**MADAGASCAR.—A DILEMMA IN WHICH THE MISSIONARIES HAVE BEEN PLACED.—**Dr. Davidson, a medical missionary at the capital, writes from Antananarivo, as follows:

"The whole of Imerina is now nominally Christian. I have already informed you of the burning of the idols, and the great spread of Christianity. Since I wrote, the change has been going on. Churches by the hundred have been erected, and religious services established. This church-building and church-going is partly spontaneous, and partly the result of a fear among the people that neglect in these respects would offend the Government. In many districts the people are ignorant of even the rudimentary notions of Christianity, and meet, Quaker-like, in silence, and depart without any worship; but they are, as a rule, anxious to receive instruction, but the means of meeting an emergency so sudden and unexpected are totally inadequate. The older churches, where there are numbers of trained and trusted members, exerted themselves in the work of evangelization. The numbers sent, however, were far from meeting the necessities of the country districts. The Government now stepped in, and offered to help. The agents of the London Missionary Society were now placed somewhat in a dilemma. Should they refuse to co-operate with the Government, the latter would, nevertheless, and all the same, proceed on its way, and the work now begun might be, as it were, entirely taken out of their hands, just at the time when, of all others, there was a need of European influence and help; while, on the other hand, by allying themselves with the States, they might become to a certain extent accessory to transactions of which they could not approve."

Miss Whately, a daughter of Archbishop Whately, commenced a school in Cairo eight years ago with six girls, instructing them in reading and writing and the scriptures. After a time a boy's school was added. The girls' school now number 80 and the boys' 170. Besides religious instruction, they study the English and Arabic grammar, geography, history, arithmetic, and sewing. About half are Moslems, the rest being Copts, Greeks, and Syrians.

**SABREVOIS MISSION.**

The ladies of the Committee for the Sabrevois Mission present at the Confirmation held at Sabrevois on the 24th

May, and at the examination of pupils on the following day, were witnesses to the truth of the words of Scripture, that "they who sow in tears shall reap in joy." Though much disappointed that more from Montreal interested in the Mission were not also present, the grateful and joyful spirit of thankfulness to the Almighty that pervaded pastors, teachers, and others connected with the Mission, on account of the "encouragement," to use their own phrase, that had attended their labours during the past session, shed a cheerfulness around that made the time spent there one of great, and, it may be said, of holy pleasure. Eight pupils, Roman Catholics, who had joined the school last autumn, were admitted into the church, and came forward to the confirmation. Their cases were interesting; it is well to mention some of the most so. One was a lad who had been attending the services at church for some time, and, desiring further knowledge, persevered in his efforts to gain admittance into the school, notwithstanding much discouragement, and who has become, in that short time, a very fair scholar. Another case was that of a lad, whose father, desirous of knowing the scriptures, sent his son to be instructed in them. His father was present at the examination, and came from where he resides for that purpose. A third case was the son of a widow, a Roman Catholic servant at the college. He is about thirteen or fourteen years of age, and apparently of remarkable intelligence; his countenance expresses a thoughtfulness beyond his years. He became converted, and his mother has since left the Church of Rome. There was also confirmed an elderly lady, a Roman Catholic, whose son had been a pupil, and who died of consumption on the 8th April last. He had been a light-hearted, happy boy, moral and well conducted, but had not given his mind to serious thoughts. His illness was sanctified to himself and blessed to others. During the short period of his sufferings his efforts were unceasing in his Master's work. It was his custom to draw around him his friends and the pupils, and his exhortations have had a striking effect upon those who heard him.

"The ladies called her happy, and the tears came into her eyes. It was her husband, Mr. Roy, who first moved in this great work. He had been two years convinced of the errors of the Church of Rome, before he came out of her—two years lost, which he would regret to the end of his days. The teacher, Miss Rondeau—is pious, cheerful, zealous—untiring in her duties, and most efficient, as was evinced by the examination. Some of the girls' work, fancy and otherwise, was exhibited, which did them great credit. All connected with the mission—pastors, teachers, and scholars—are living exemplifications of the parable of the rich merchant, who sold all he had, to purchase, when he found it, "the pearl of great price." To the joyful gospel message of salvation in Christ alone they cling, as to a pearl of great price, lately found. The Rev. Mr. Lewis stated that lately the students had been studying the Old Testament, and the parables of our Saviour. In studying the law in the Old Testament, he was understood to say that it showed them the perfection of the law—man's incapacity to fulfil it—and the need of a Saviour. The movement in the Roman Catholic Church, as seen and described at the Sabrevois Mission, and the sounds that come, far and near, of a great shaking, to its very foundation, calls to mind Ezekiel's vision of the bones in the open valley—"And, lo, they were very dry; and he said unto me, Son of man can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. \* \* \* So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." The grounds round the church, college, and parsonage are looking very pretty—the young trees are shooting up, and there is a fine play-ground. The ladies cannot conclude their remarks without expressing their gratitude to the Rev. Mr. Lewis and Mrs. Lewis, to Rev. Mr. Roy and Mrs. Roy, Madame Roy, *mère*, and others, for their kindness and hospitality with which they were received, nor without expressing their admiration of the compact order and system which prevailed everywhere. The examination of pupils on the 25th was most gratifying. The teachers deserve

the greatest praise, and it was evident that the pupils had been diligent and earnest in availing themselves of the advantages afforded them. The reading and recitations, both in French and English, were well delivered; questions in grammar answered as if thoroughly understood; difficult arithmetical problems were worked out with great rapidity by many boys, and sums in fractions were quickly and easily done by the girls. The compositions were remarkably good, and there were two samples given, out of some that had not been corrected, which gave great satisfaction. One was read by a young student, the authoress; the other, in French, by the authoress also, a young Indian. The subject of the latter was on "Purgatory," and the contrast was strongly drawn between the doctrines of the gospel, wherein we are taught "that salvation is a free gift, and those of the Church of Rome, where salvation, it is pretended, cannot be had unless the money is paid for masses, &c." There was a conference recited between a convert and a friend also converted, but who, for worldly purposes would not come out of the Church of Rome. The arguments of the sincere convert were highly applauded by the audience, which was numerous. There were present Rev. Canon Bond, the Rectors of St. John's and Chambly; Rev. H. Evans, of Christieville, two missionaries from the Grande Ligne, and one from the Pointe aux Tremble Mission; the wife of the Methodist minister, whose daughter had been confirmed (Mrs. Harvey); Mr. McGinnis, Christieville, and many others from the neighbourhood miles around. The Rev. Canon Bond addressed the pupils more than once very effectively, and the Grande Ligne missionaries also addressed them, and, by their words, gave great encouragement to the pastors and teachers, expressing, in strong terms, their gratification at what they had witnessed.

The ladies of the committee were introduced to Mrs. Roy—the gentleman so introducing them called her the mother of missionaries—which was perfectly correct, she having one son in the ministry, and two preparing for it, and one son-in-law, the Rev. Mr. Lewis.

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