A MOTHER'S PICTURE.

A poor woman lost her only daughter in the vicious whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could do anything to help find the lost one. He said : "Yes, I can ; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me."

Dr. Barnardo sent the photographs to the gin-palaces, dance-halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation, "Come home," written underneath. To whom was it addressed ? To her ? Yes. She saw by that token she was forgiven, and that night she returned to her mother's arms just as she was.

This is God's loving cry to every wanderer—"Come home!" and there is a loving welcome, full of sweetest forgiveness, for all who cheerfully respond to it.

In Christ we see the picture of God, the merciful, loving, Heavenly Father. Under the dying form of His Son on Calvary's cross God has written in letters of blood, "Come home, wanderer; come, come home."

The barbers in our cities want their Sundays, and we hope they will get them, Oftentimes they need only to get existing laws enforced to secure their right. In Boston one thousand barbers have asked the Board of Police to put the law in force against the whole fraternity. Sabbath Associations and Law and Order Leagues should help them.

It is proposed to establish a "Synod of New England," composed of the seventy-two Presbyterian ministers who inhabit that region. There have been Synods in New England before, and one met in Cambridge, Mass., in 1643, at the same time that the Westminster Assembly of Divines was in session in the Jesusalem Chamber in London.

JOHN BRIGHT ON TEACHING THE YOUNG.

John Bright, though now advanced in years and in indifferent health, has lost none of the clearness of his keen moral preception. This is shown by the estimate he places on the usefulness of Sabbath schools, as expressed on a recent public occasion. He says they contribute much toward the development of the moral feelings, and that the work performed by them was of more importance at the present moment than it had been at any previous period in English history. The powers of monarchs were lessening, and the influence of the aristocracy was fading away. The only power that was growing —a power that would never henceforth be limited—was the power of the people. He claimed, therefore, that the most pressing need at the present time was political education, by which there could be cultivated in the minds of the people a sense of their moral responsibility. They should be taught that labour would have its just reward, and that the wealthy should be permitted to enjoy their riches in security.— *Sel.*

The Year Book of the oldest Presbyterian Church in Europe—the Waldensian Church—shows that the church has 15,000 communicants, 59 churches, 36 mission stations, a seminary, with three professors and 16 students ; a college, with 7 professors and 75 students ; a female high school a grammar school, three hospitals, one orphanage, one trades school, 250 primary schools, with 6,500 pupils ; 170 Sunday-schools, with 4,500 pupils ; and several religious periodicals.

A number of Chinese converts at Foochow have volunteered to go to Corea as missionaries. This is the first instance of a Chinaman leaving his own country to spread Christianity abroad.

Words and Weapons says:—"There are some Christians who dare not come out to church or prayer-meeting when it rains for fear that what little religion they have will be washed away."

The Southern Presbyterian Church gave to Foreign Missions $73,170.27, an advance of $606.06. There was a balance of $6,861.07 in the treasury.