

INDIA.

The *Indian Nation* speaking of the condition of native Christians in India, says: "They have by voluntary efforts discarded a particular religion and accepted another. The effect of renunciation of a particular religion is severance from a particular community, say the Hindu. But acceptance of a new religion does not mean admission into a distinguished community with glorious traditions, such as the English. The political relation or attitude of the English to all Indians is a fatal obstacle to the advancement of the native Christians as a community. A Hindu is converted to Christianity. He loses the support and sympathy of the Hindus. Does he get any compensating advantage by association with the English? In nine cases out of ten, he does not. The English continue to view him only as a "native," and will not treat him as one of themselves; thus he is thrown back upon the native Christian community, amongst which he may find few men his equals in social position. Practically, therefore, he gets no society. He lives disheartened, forlorn. What is called the monstrous and infamous caste system does not exist in England, but an English nobleman will not find it comfortable to be cast into the midst of a society of artisans, and to have no other nobleman to keep him in countenance. If a wealthy, educated, respectable Hindu became a Christian, he would not, though he might not believe in caste, like to associate with men of inferior rank and education, living in huts, and plying some humble trade. For the propagation of Christianity in India the abandonment of its present attitude by the English community is nearly as essential as the preaching of the Gospel itself.

CHURCHMEN'S RESPONSIBILITY
TOWARDS MISSIONS.

Christianity is essentially aggressive. The field which it claims to occupy is the world. The last command of the Risen Christ to His disciples, and the first gift of the Ascended Christ, regarded the proclamation of the Gospel through every nation. The spiritual endowment of the Church is for the fulfilment of this office. Missions, therefore, become a test and a measure of the life both of the Society and of the individual believer.

The Gospel itself corresponds with this unlimited charge of proclaiming it. It is in its natural universal. It is not for one class, or for one race, or for one age, but for all; and it has already abundantly vindicated its claim to universality. The message of the Incarnation can indeed be fully understood by the help of every section of humanity; and, when we look back, we can see how different races have contributed to form our own inheritance. Every progressive people has been moulded by Christian ideas, and advances by that which it has received from the Faith. This process of national evangelization is still in the course of accomplishment. It offers opportunities for every variety of service, for zeal, for sympathy, for wisdom, for Christian statesmanship. . . . In these wider labors every Christian, when once he understands their true meaning, must have some part. So far as he lives, his life must reach in prayer, or in alms, or in personal effort, to the utmost limit of the realm which his Master claims.—*Foreign Missions: a Paper on the Responsibility of Churchmen with respect to them, by the Rev. Dr. Westcott.*

MAKING FRIENDS.

"Charles," said one of our American philosophers, "if you make a friend every day, in three years you will have a thousand friends. If you make an enemy every day, in three years you will have a thousand enemies. A man with a thousand enemies will be likely to get tripped in his way through life by some one of them, and I had rather have a thousand friends than a thousand enemies."

Not one of us but needs a friend to supplement our defects, to reflect the lustre of our virtues if we have them, to help us in being true to what is noblest in us and of absolute worth in itself. "He that would have friends must show himself friendly."

There are those whose mission on earth is peace. Evermore they bare with them the mantle of charity, and with its ample folds cover the unfortunate, the weak, the erring. They know full well that "every human heart is human;" that every soul needs sympathy, forbearance, affection; that all men are equally precious to God since he has made of one blood all flesh. If words of commendation fail, they keep silence; if censure must be pronounced, mercy is mingled with justice; to the returning prodigal they give welcome; to the repentant criminal, words of cheer and hope. Such persons have no enemies and innumerable friends.

Only shallow observers of human nature ridicule its weakness and, like ghouls, feast on its vices. He who looks deepest into the throbbing floods of humanity that surge around us is most profoundly pitiful; he sees under all disguises of fortune in every man, in every woman, a possible angel, and his approaches are made on the angels' side.

The great fault of most of us is that we act on the defensive. Instead of making advances ourselves, we wait for others to make advances to us. Let those who are inclined to sing,

"Ah! what is friendship but a name,
A charm that lulls to sleep?"

apply themselves to the delightful task of winning friends by encouraging the distrustful, by cheering the sad, by raising the downfallen, by sympathy with the aspiring, and thus bind to their hearts the hearts of those about them. They will find that in loving the supreme good they are indissolubly joined within all the noble and the true, and friendships thus based must exist parallel with the existence of the soul and its Maker.

FALSE DOCTORING.

The extent to which the ordinary services of the church are understood by the poor is not easy to determine without special inquiry, and yet sometimes the clergy come upon alarming proofs that things are not so clear as they suppose them to be. It is not so long ago since a Yorkshire incumbent, dwelling in a valley where the people are supposed to be particularly long headed, told me of a mournful experience which befell him when visiting a sick parishioner. The Yorkshireman was ill, very ill, but doggedly opposed to spending a penny upon the doctor. He had found, he thought, a more excellent way, and was accordingly conducting, with very alarming result, some experiments upon his constitution. Excessive devotion to a cheap but far from innocuous quack medicine was fast bringing him to a state in which medical aid and the infallible pill would be alike superfluous. "My dear Mrs.," said the vicar to his obstinate parishioner's wife, "your husband is really killing himself with those pills. It's a case of suicide—a downright sin." "Yes sir," replied the tearful partner, "I know it, and many's the time I've prayed against it in the church service." "In the church service?" said the vicar, a little doubtfully; "you mean when we pray for the sick." "Oh, no, sir," was the reply; "I mean where we always say in the Litany, isn't it, 'From all the false doctoring, good Lord, deliver us!'"—*Cornhill Magazine.*

DR. LIDDON ON THE SPREAD OF
MOHAMMEDANISM.

As for the rapid and wide-spread growth of the religion of the false prophet, it may be explained partly by the practical genius of Mohammed, partly by the rare qualities of the Arab race. If it had not claimed to be a new revelation, Mohammedanism might have passed for a heresy adroitly constructed out of the Jewish and Christian Scriptures. Its doctrine respecting Jesus Christ reaches the level of Socinianism; and as against Polytheism, its speculative force lay in its insistence upon the truth of the Divine Unity. A religion which consecrated sensual indulgence could bid high for an Asiatic popularity against the Church of Christ; and Mohammed delivered the scimitar, as the instrument of his apostolate, into the hands of a people whose earlier poetry shows it to have been gifted with intellectual fire and strength of

purpose of the highest order. But it has not yet been asserted that the Church fought her way, sword in hand, to the throne of Constantine; nor were the first Christians naturally calculated to impose their will forcibly on the civilized world, had they ever desired to do so.—*Bampton Lectures, No III. pp. 138, 184.*

Alas, how changed! The rosy cheek is pallid as the dead,
And from the eyes that were so bright the happy light has fled.
Life has no joy for her to-day: grown old before her prime,
She waits in hopeless suffering for that swift coming time

When death shall set her free
From poor, sick woman's misery.
But if she knew what wonderful cure Dr. Pierce's Favorite Prescription has effected in worse cases than hers, she would clutch at the chance of recovering her lost health as drowning men catch at straws and she might be saved.

If mere beauty of appearance is in question, the waters need not yield the palm of loveliness to the land. The deep has its butterflies as well as the air. Fire flies flit through its billows, as their terrestrial representatives dance and gleam amidst the foliage of a tropical forest. Little living lamps are hung in the waves, and pour out their silvery radiance from vital urns, which are replenished as fast as exhausted. The transparency of some of the inhabitants of the waters (such as *Globe Berce*—*Cydippe pileus*) gives them an appearance of fairy workmanship which is perfectly enchanting.—*Dr. Robert Vaughan.*

If you don't want to disgust everybody with your offensive breath, cure your Catarrh upon which it depends. \$500 reward is offered by the proprietors of Dr. Sage's Catarrh Remedy for a case of Catarrh which they cannot cure. It is sold by druggists; 50 cents.

A TRAVELLER was one day wandering on the seashore, in Brazil. He saw a pretty little cottage, and the master asked him to come in. While he was sitting and talking with him, he saw a large bible on the table. He asked the man where he got it. He said, "It was given me by a sailor eight years ago, and I am very fond of reading it. But the worst is, it is scarcely ever at home." "How is that?" asked the traveller. He said, "My neighbors love to read it, and so they are often borrowing it of me; I have let it go to places far and near; but now it is at home, I think I shall part with it no more."

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

ASSUMING that the coincidence of the earth's perihelion passage with the summer solstice every twenty-one thousand years marks the regular recurrence of a northern glacial period, M. Adolphe d'Assier has calculated that the last glacial period reached its culmination in 9250 B.C., and that the alternating period of greatest warmth in the northern hemisphere occurred A.D. 1250, after which we immediately began to move toward the next glacial period, which will reach its height in, say A.D. 11,750. Hence the north must have been growing cooler during the last six hundred years. Evidence is not wanting, M. d'Assier asserts, in changes that have been observed in the northern limits of growth and ripening of certain plants, that this has been the case, and he names several instances.

Children's

TO PHILLIS, T.

Baby Phillis, lady
Fat and small of
With the sun's gold
And the sea's blue
How I wonder wh
Winsome P

When you point w
At your tiny toe
How am I to unde
What you mean
Prithce, tell me w
Dainty Phil

When you, wide
Like a birdling
Twenty different
In a pretty talk
Guess it, can I, w
Saucy Phil

When you sudden
Clap your hand
Is it that some ne
Flashes through
Come, unriddle w
Merry Phil

When you gravely
Tiniest scatteri
Studying the Ato
Are you, in the
Who can fathom
Quaintest

To the ceiling wh
Figger and rap
Dear new-comer,
Back towards y
Half I fancy wha
Happy Phi

But when you co
Me with eyes s
And with sudden
Stretch your
mine,—
Ah! I know the
Darling P

Strange how
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Sold everywhere.
No. 1, RESOLVENT, &
DRUG AND CHEMICAL
Send for "How t
Pimples, black
skin prevent
Relief in
weaknesses,
THE only