

dangerous gleam in his eyes; and just then she arose and came out, and, seeing him sitting with his knife, she gave a start, and her manner changed, and going to him she spoke softly to him for the first time, and made him yield her up the knife; for she knew that the knife hung loose in the sheath. But then she changed again and all her anger rose against Cnut, that he had brought Harold the letter which carried him away, and Cnut sat saying nothing and his face was like stone. Then Lord Harold came and said he was ready, and he asked Cnut would he carry his luggage. And Cnut refused and then suddenly looked him full in his face, and said 'Yes.' And Harold entered the house to say good-bye to her, and I heard her weeping within, and my heart grew hard against the Englishman, and Cnut's face was black with anger, and when Harold came forth I heard her cry out, and he turned and said he would return, and would write her a letter to let her know when he would return. But he said it as one speaks to a child, not meaning it. And Cnut went in to speak to her, but I heard her drive him out as if he had been a dog, and he came forth with his fact like a wolf's, and taking up Lord Harold's luggage, he set out. And so they went over the mountain.

(To be continued.)

## AUTUMN LEAVES.

Beautiful autumn leaves, stained with crimson and gold,  
Gleaming through purple mist like fairy gems of old.  
Holding the golden light by spells of mystic power,  
Tinting the landscape o'er with beauty's magic dower.

On gently rippling streams, through dusky forest glades  
Reflecting sunlit hues in tenfold brighter shades  
Far off on hillside slopes, where royal maples burn  
The quivering aspen leaves to daintiest amber turn.

Over the old grey wall a crimson glory creeps,  
From out thick, tangled brake a blaze of sumach leaps  
Through gloomy hemlock swamp, fair treacherous ivy  
glows,  
And o'er the fallen pines its scarlet drapery throws.

Gracing the lowly sward, a bright mosaic lies  
Of myriad tinted leaves, whose gracious beauty vies  
With tarnished gold of fern, or pale brown withered grass  
Touched to sudden splendour as shining sunbeams pass.

Beautiful autumn leaves! the Master all divine,  
Who made the flowers to bloom and taught the stars to shine,  
To us, who dwell below, hath in His bounty given  
Symbols of loveliness to win our thoughts to Heav'n.

—Emily A. Sykes, in *The Week*.

## THE MISSIONARY WORLD.

NARAYAN SHESHADRI, D.D., THE BRAHMIN APOSTLE OF THE OUT CASTE MANGS.

The same Scottish newspaper announced the death of two remarkable Asiatic converts of Dr. John Wilson, of Bombay—the Parsi, Rev. Hormazdi Pestonji, and the Brahmin, Rev. Narayan Sheshadri, Doctor of Divinity of the University of Montreal. There still survives the oldest of all, the Rev. Dhanjibhai Naoraji, at the head of the Christian community of Western India.

When, in 1839, Dhanjibhai and Hormazdi left the fire-worship of Zoroaster for the only Name given under heaven whereby men may be saved, Parsi and Hindu society was moved to its centre. In vain was the civil court appealed to. But the institution was almost emptied. Among the few sons of caste and superstition who clung to it through ill report were two Brahmin brothers—Narayan and Shripat. What Dr. John Wilson and Mr. Nesbit began, Dr. Murray Mitchell continued, and the good work resulted in their determination to put on Christ by baptism. Narayan, who was confessedly of age and could not be hindered, became the first convert of the Free Church of Scotland in the year 1843, when Dr. Wilson and Dhanjibhai were in Scotland founding the home organization of the missions anew. Shripat was not sixteen years of age, and Sir Erskine Perry handed him over to the Brahmin priests, with a sneer at the plea of the age of discretion. He was torn from Mr. Nesbit's arms, as he sobbed forth the question, "Am I to be compelled to worship idols?"

While the younger brother was thus driven back by a Christian judge into Brahminism and submitted to the humiliation of swallowing the five products of the cow that he might be restored to caste, the elder began that apostolic career which, for this life, ended in the committing of his body to the Atlantic on the 21st July last, in the hope of a glorious resurrection in Christ Jesus, at the very hour when the Foreign Missions Committee in Edinburgh, all unknowing of the fact, were discussing the arrangements by which Dr. Mowat was to share his toils next October.

After spending some years as a missionary teacher in the institution and preacher to his countrymen, Narayan Sheshadri was ordained by the Presbytery of Bombay, and the highly educated Brahmin became for the rest of his life the apostle of the Mangs, the out-caste poor of the Deccan centre of India. Leaving ordinary British territory he resolved to annex the great native state of Haidarabad to the kingdom of Christ. The year was 1863. As his base he worked from Jalna, a military cantonment, in which mission buildings were easily acquired. Three miles south he gradually obtained 300 acres of land, which forms the centre of the mission to the Mangs. As the Spirit of God blessed his incessant evangel-

izing, he made that spot the centre of what grew to be his extensive mission to the out-caste. He formed a Christian Church and a Christian community, calling both "the House of God," but using the Hebrew "Bethel" rather than one of his own beautiful Marathi words. After ten years of blessed toil he visited Scotland and America, to tell the Churches of his work and to raise funds for the necessary buildings. His winning face and irresistible personality, his native eloquence alike in English and the vernaculars, and his contagious earnestness, captivated not only Christians in all the lands he visited, but the Parsi official of the district, and even the proud Arab Prime Minister of the Nawab, Sir Salar Jung. For the mission he received 300 acres of *gautan*, or Church land, free of tax, and never to be cultivated save as a grass common; for the Christian peasants he was installed as *patel*, or head man, over 600 acres, in which office his son Yeshwant-rao, lately agricultural professor in Nagpore College, has succeeded him.

Year by year the work went on increasing, when he paid a second visit to America and Scotland. The writer was with him a deputy to the Presbyterian Alliance at Philadelphia in 1880, and went up and down Scotland with him, pleading alternately for the Livingstonia and for the Bethel Mission. After his first visit some of our generous Glasgow elders, led by Mr. William Mitchell, formed a committee to help his village mission. Congregations specially charged themselves with the support of his catechists. The children of the Free Church, above all, built him his church, and year by year supported some of his schools. By 1886-87 the work had so far extended that we published this appeal for him:—

"Before we pass away from these earthly scenes, we should like to see the thirty villages, wherein our Christians reside, supplied with pastors, duly qualified, called, ordained, and settled over their respective congregations. How is this to be accomplished? However, we have most encouraging promises in the Scriptures of the Old and New Testaments. 'I shall take out of them (namely, Gentile nations) for priests and Levites, saith the Lord.' Has He not given a full realization of this promise in the experience of once heathen European nations; and what He has done with respect to European and American nations, He is able and willing to do with reference to the Gentile nations of India, China, Burma, Japan, and all Eastern nations. We mean to submit to the Free Presbytery of Bombay a scheme of studies to train up village pastors in connection with our Bethel Mission. Last year we had the pleasure to dedicate a new church at Rewagao, two miles to the south of Bethel to the worship of the only living and true God."

In 1888-89 our deputies visited the Deccan Village Mission, and Rev. Dr. Lindsay made this report to the children of the Church:—

"First, there was a most interesting series of baptisms, with an address to the baptized; then the usual service, when I preached and Dr. Sheshadri interpreted; and lastly, the communion service, at which I had the privilege of presiding. No pews exist in the Bethel church. The congregation sit on the floor in row after row, devout and attentive; and the babies, most of them without a stitch of clothing on, crawl about everywhere. An hour or so after service the catechists and Bible women met in the church, and we had an interesting interview with them. A great number were present besides Bible women and catechists, and I could only get at which was which by actually taking hold of each and finding out by question whether the person I had hold of was a catechist or a Bible woman, and separating them from the rest.

"One or two of the Bible women made a very great impression on us. Their story of work was simple, clear, and interesting. 'Have you made many converts?' one of our number asked. 'There is one,' she replied, pointing to one of the men among the catechists. Mrs. Mackichan and Mrs. Daly examined these Bible women, and their questions drew out very interesting answers. Mrs. Daly gave them some very sound, practical advice, which produced more immediate results than longer sermons usually do. All the small children came to the Monday village family worship clothed, although most of them spent the hour of service in getting rid of their inconvenient garment. One small urchin, having divested himself to his own evident satisfaction of every vestige of garment, toddled to the church door, carefully put on the largest pair of shoes he could find and then tumbled down the steps in them. When he reached the bottom he picked himself up, got into the shoes again, and shuffled off out of sight—a happy child!

"Dr. Sheshadri sends his men out in small bands to preach in the villages round about Bethel, and in this way has formed small Christian communities in most of them. One sees at Bethel genuine native Christians, who preserve all their primitive habits, and who are not Anglicized by their Christianity. The evangelists all collect at Bethel on the first Monday of every month, and are regularly instructed by Dr. Sheshadri, who is a born teacher (to hear him give a Bible lesson to school children, and to see the small eyes twinkle with eagerness, is a sight not to be soon forgotten), in the interpretation of Scripture, and in the best ways of meeting the various objections commonly brought by Hindus and Moslems against Christianity.

"In the afternoon we started for the neighbouring village of Rewagao. It possesses the first of those village churches which Dr. Sheshadri proposes to build in the principal hamlets in his district. A congregation of about ninety people gathered, and three baptisms took place at the close of the service.

"Dr. Mackichan and Mr. Daly returned in the evening from their visit, and reported a cheerful little Christian community in the far-off village they had gone to see. These Christians lived in a distinct quarter of the village, and though greatly outnumbered by the heathen, were full of hope and courage.

"I hope that Dr. Sheshadri's plan of building ten or twelve village churches will be carried out, and that each church will have attached a prophet's chamber, in which the missionary may reside when on his rounds. The great defects of our mission in the Bethel district appeared to be the want of adequate provision for the training of the children, and the wide extent of country which Dr. Sheshadri has to superintend."

Of converts still living in 1890, Dr. Sheshadri reported 1,062 as the number, besides 649 adherents. Mr. A. G. Mowat, M.B., C.M., was sent out from Glasgow last year to work the northern division of the mission from Jalna, after learning Marathi with Mr. Small at Poona. He has just been instructed to report on the whole mission, after a year's survey.

Accompanied by his son, Dr. Sheshadri left Bombay for Japan last February on sick leave, proceeded thence to America, preached almost daily, and addressed the General Assembly of the Presbyterian Church of Canada. He sailed for Glasgow in the *Circassia* very well, even at his age; but, as the result of a storm on leaving New York, he succumbed to bowel disease, and was buried in mid-Atlantic.

It is a strange story from man's point of view. The Brahmin lad, fruit of our educational institution, who confessed Christ before the Supreme Court of Bombay, was enabled by the Spirit of God to bring, from first to last, some two thousand of his countrymen to Christ, notwithstanding defects of a purely secular kind, which he was ready to acknowledge and bewail. He has left a goodly heritage to the Church of India. —George Smith, LL.D., in *Free Church Monthly*.

MOTHERS, have pity on your pale and suffering daughters. Their system is "run down," and if neglected the consequences may be fatal. Dr. Williams' Pink Pills will bring back their rosy cheeks and health and strength.

## NEURALGIA AND DEBILITY.

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