

A bridge of the same span, but much higher, between Tunapuna and Tacarigua, suffered the same injury; one of the pillars has been found, but they have not yet succeeded in raising it. The San Juan River above referred to at one place swept away a large tract of bamboo, so that it became part of the river bed. The current of the St. Joseph River divided, and part rushed through a cane-field and then down a high-road by which many of the school children reach their homes. The teacher had to detain them in the school house until the flood subsided, when it was found that several of their mud cottages had been washed away. Passing this locality about thirty hours after the storm we saw some of the poor people clearing their floors of a mud deposit from which they extricated tin pans, pots and other utensils. One poor woman was washing down the posts of a wooden bedstead which had been covered to the height of four feet in mud and water, while the hardly-used mattress was spread in the morning sun. Crowds were engaged in gathering wood brought down by the stream, while most of the houses plastered with mud had been considerably damaged. In Port of Spain the lower part of the town became a lake, through the flooding of what is known as the "dry river," because in ordinary weather there is no river there. It is said to have been a grand sight as it rushed and foamed till meeting with a high tide on the gulf shore its waters returned on the town. Boats plied in the streets, stalwart porters rescued gentlemen from their flooded stores by taking them on their backs. Great damage was done to goods, and two children were drowned in the streets. A bridge forming an entrance to the town was carried away. A water-famine ensued; for three days the water-works were stopped; during this time clear water sold at four cents a bucket. One of our teachers was imprisoned in his house for two days. People might be seen with long poles fending off huge logs which threatened the safety of their little cots. Altogether it was a flood such as one is not likely to see twice in a life-time. This year has been an almost unprecedentedly wet one. The rainfall in the month of June was twenty-five inches. An enterprising Hindoo on a low-lying sugar estate invested in a boat and has done a good business by rowing people about among the houses at two cents a trip. Not far from this estate two donkeys were drowned in the standing water on the highroad.

## INDIAN COLLEGES.

"Come with me to Madras, where there is a great university. You will see four or five great colleges, where they are teaching thousands of students for the university examinations. And the best of all these institutions is a missionary college—the Christian college. Come with me to the Mofussil towns, to the provinces, to Masulipatam, Madura and Tinnevely, for example, and what do you see? Large colleges and high schools, some of them conducted by natives, some of them by missionary agencies. You can go lower down still to the large villages, and you will see middle schools, and still lower and you will see small primary schools started. What is the meaning of all this intellectual activity? It is this: There is a perfect craze among the upper classes in India to have an English education. The first thing you have to seek, from a missionary point of view, is to use this craving for the spread of Christ's kingdom. You know India is stratified by caste. At the bottom of the social scale you have the outcastes, then the low castes, gradually rising to the high castes, and these are the leaders among the 270,000,000 of people among whom the Queen rules in India. They are not the feet, they are the head—the leaders in India—the men who are now crying out aloud from the national Congress for representative government for themselves, and for many things for which they are not fit just yet, and therefore cannot have at present. But these men are, after all, the brain of India, and they come from the highest castes and are being educated in these schools and colleges of which I have told you. You remember that the Lord Jesus, when He was upon earth, made use of a great want that He found among the people. They wanted healing, and thousands and thousands of them came to Him just for nothing else than to get their bodies healed. Do you think the Lord Jesus does not value the mind as much as He values the body? Do you think that these Brahmins—these leaders of the people, who become the judges, and the rulers, and the magistrates, and the barristers—do you think these men, who are saying, 'Give us English education; give it to us with Jesus Christ if you like, but we must have it in any case!'—do you think Jesus Himself would not have pitied them? I believe He would have come to us educational missionaries and said, 'Go on, my brethren, go on in this great work, and win the brain of India for God.' Yes, India is ripe for this work of Christian university education."—*Rev. C. W. A. Clarke, in Church Missionary Intelligencer.*

## IN A HINDU VILLAGE.

"Stand with me for a moment in a Hindu village. We are in the centre, and have come to the Hindu temple. The priest comes out and says, 'Stay here, sir; don't go further. I will provide mats and seats for you.' We sit down, and there gather near us 150 or 200 Brahmins and educated natives. In the distance we see women in the verandas. Then a Bengali stands up. I shall never forget that scene. Behind is the Hindu temple. Above is a clear, tropical moon; and as the Bengali teacher tells in flowing, fervent Bengali the life of Christ, and as he comes to the part where they were driv-

ing nails into His hands, and Christ cried out, 'Father, forgive them; they know not what they do!' you can feel the thrill going through the audience. And as the preacher goes on to tell of the death and resurrection, you can see the tears running down the faces of the people. When this man closed another Bengali started a soft, wild Bengali air, telling how man had wandered away from God, and God had sent His Son to bring him back. When he stopped there was dead silence. You see before you the picture of Bengali Christians convincing by their eloquence and zeal their fellow-countrymen. In another village some of our Bengalis were alone, and by their preaching they converted a rich young man. He, won by them, came forth and confessed Christ in baptism, even though it meant to him giving up a fortune of £20,000 and never looking on his mother's face again. In another village, where one of our old students lived, he, by his learning, was able to convince an English-speaking schoolmaster of the divinity of Christ. By his love and zeal he won him so that he and his wife and four children were baptized. You can be proud of your native workers. You may thank God for them, for I believe that, as a whole, they are a band of truly converted men. They are men who know Him in whom they believe. They are men of wonderful eloquence; and I make bold to say that ninety per cent. of the baptisms are won first by the natives themselves. They are the feelers, the outposts of the army of European missionaries behind, by which they are guided and controlled, but they are the real workers among their own people."—*Rev. W. H. Ball, in Church Missionary Intelligencer.*

## HENRY MARTYN.

A new contribution to missionary biography is forthcoming from the golden pen of George Smith, LL.D., of Edinburgh, Foreign Secretary of the Free Church, who was a delegate to the Pan-Presbyterian Council in Toronto. It is to be a life of Henry Martyn, and will be a valuable addition to the marvellous biographies of Duff, Carey, Wilson, of Bombay, Summerville, etc., from the same gifted author. Dr. Smith spares no pains to prepare these masterly volumes. He went last year to Land's End to get up the "local colour" for Henry Martyn's life, amid the surroundings of Truro, in Cornwall, where Martyn was born. That story of the Cornish boy who died at Tokat has splendid possibilities in it, divine and human, with a pathetic love note. There is so much new material, that, as Dr. Smith says, his life has yet to be written, outside of his own precious journals; and he proposes to put him and Carey side by side, both men of the people; but one a self-educated shoemaker, and the other an academic scholar. This hint of the coming feast will serve to whet the appetite of our readers for Dr. Smith's promised book.

## UGANDA.

The latest letters from Uganda, of date January 31st, come from the Rev. G. K. Baskerville, an intrepid young missionary who went out to Africa in 1890. He was in the capital of Uganda all through the recent fighting, and his communications give the first detailed accounts of the unhappy feuds. It seems that Mwanga has escaped from the Catholic party and attached himself to the Protestants. Although the fighting has ceased, private sources of information state that there is much anxiety in official circles as to the events of the next four months. Bishop Tucker, who had been in the neighbourhood of Chagga, has now set out for Uganda in order that he may advise the missionaries and share with them the difficulties of the situation. Very strongly does the bishop deny the charges of the German press, which accuses British missionaries in Kilima Njaro of selling rifles and ammunition to the Mushi. The bishop declares that no arms have been sent either to the mission or to the Mushi from the British sphere, whereas the sale of ammunition in German territory, notwithstanding the Government monopoly, is practically unlimited.

LORD ROSKERY was present at a farewell meeting in Exeter Hall to thirty missionaries of the London Missionary Society.

It is not what its proprietors say but what Hood's Sarsaparilla does that tells the story of its merit. Hood's Sarsaparilla CURES.

## THE EMPEROR'S HAREM.

"138 UNFORTUNATES HELD CAPTIVE IN THE PALACE AT PEKIN."

The "Palace of Earth's Repose" is where the Empress of China holds her court and rules over the imperial Harem, whose only glimpse of the outside world is what they can see in the imperial flower garden. The present young emperor, in addition to his seven lawful concubines, has already no less than one hundred and thirty others in his harem—H. O'Shea's article, in the *Illustrated American*. Such is the life of the most highly favoured of Chinese women—prisoners within the palace walls they eke out an existence in real slavery. American women know no slavery but that which depends on themselves. Sometimes they are overworked, "run down," weak and ailing—then is the time to turn to the right medicine. The one who takes Dr. Pierce's Favourite Prescription emancipates herself from her weakness and becomes a stronger and a happier woman—more than that—a healthy one. For all the weakness and ailments peculiar to womanhood, "Favourite Prescription" is a positive remedy. And because it's a certain remedy, it's made a guaranteed one. If it fails to benefit or cure, in any case, you get your money back. Can you ask more?

## AN ANGLO-CANADIAN MIRACLE.

AN INTERESTING LETTER FROM ACROSS THE ATLANTIC. MR. JAMES INGRAM RELATES THE STORY OF HIS SUFFERINGS AND RELEASE—RESTORED AFTER THE BEST DOCTORS HAD FAILED.

The fame of Dr. Williams' Pink Pills is not confined to Canada and the United States, but extends also across the Ocean, and from the mother land comes a letter from one who learned the value of this great remedy while in Canada and who now, although thousands of miles away, gratefully acknowledges what Pink Pills have done for him after medical aid and all other remedies had failed. His letter cannot fail to bring hope to other sufferers as it assures them that in Dr. Williams' Pink Pills they may look for a cure even in cases pronounced by the most eminent medical specialists as incurable.

RHORDEREN, Monmouthshire, England,  
November 20, 1891.

To the Dr. Williams' Medicine Company, Brockville, Canada.

GENTLEMEN, -It may surprise you to receive this letter from across the Ocean, but I would not be doing my duty did I not write to thank you for the noble medicine called Dr. Williams' Pink Pills for Pale People, and to let you know what they had done for me after four years' suffering, and when all other medical aid had failed. My trouble occurred while in Canada, and I was treated by several doctors, and in the Montreal General Hospital by Drs. Smith, Molson and Macdonell. I first felt the effects of the disease, which the doctors pronounced diabetes, in January, 1886. I used many remedies and tried numerous doctors, with the only result that I grew poorer in both health and pocket. At last in despair I went to the General Hospital for treatment, but the result was no better, and on April 30, 1891, I left that institution a poor broken-hearted, downcast man, Dr. Macdonell having informed me that they had done all they could for me. I continued to live on in misery until about the middle of August, when I saw in the *Montreal Star* an article telling the story of a man who, after spending hundreds of dollars, had tried Dr. Williams' Pink Pills and found a cure. Drowning men, they say, will catch at a straw, and it would be impossible for me to express the gratitude I feel for the hope that man's story gave me. I at once bought a box of Dr. Williams' Pink Pills from Mr. R. Birks, druggist, on McGill Street. Before I had finished it I felt that Pink Pills were helping me, and I procured four more boxes. These almost restored me to health, and through the kindness of Mr. O'Brien, of the harbour works, I was given a light job on the harbour wharf, and was again able to earn my living. I made up my mind, however, to return to the land of my birth, and on November 5, sailed for England. The passage was rough, and I caught cold, which set me back somewhat, but I am again regaining strength. I find that I cannot get the Pink Pills here and I want you to send me a supply, as under no circumstances would I be without them, and you may be sure I will gladly recommend them to my friends both here and elsewhere. Yours gratefully,

JAMES INGRAM.

Dr. Williams' Pink Pills are a perfect blood-builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

## SCHIFFMANN'S ASTHMA CURE.

Instantly relieves the most violent attack, facilitates free expectoration and ensures rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial package to Dr. R. Schiffmann, St. Paul Min., but ask your druggist first.

C. C. RICHARDS & CO.

My son George has suffered with neuralgia round the heart since 1882, but by the application of MINARD'S LINIMENT in 1889 it completely disappeared and has not troubled him since.

JAS. MCKEE.

Linwood, Ont.

DON'T omit to send to the Esterbrook Steel Pen Co., 26 John Street, New York, for circulars explaining their offer of \$1,000 for Prizes for Poems on Esterbrook's Pens.

MINARD'S Liniment, Lumberman's Friend.