#### Chinese Foot Deformity.

The other day I heard that a Chinese The other day I heard that a Chinese lady of rank had lately come with her husband on a visit to Santa Barbara, and her feet were only two inches and three quariers long. Making inquiries of our laundry boy, Ah Foy, as to where the chinese lady with little feet could be seen, he told me her husband was a cousin of Sing Lee, exercistor of a wash, bonsa in town, and her nusuand was a cousin of Sing Lee, proprietor of a wash-house in town, and she was staying there.

Sing Lee courteously conducted us through the dark wash-house, where men

were beating clothes with bamboo sticks, sorubbing them in the sads with bamboo sormoning them in the sads with bamboc brushes, and a China boy was cooking dinner in a big pot over a little furnace, to a range of berths like those of ocean steamrange of bettie like those of beean steamers, and, lifting the curtains of the bed, introduced us to the lady by saying, "This my cousin." The woman immediately rose from the bed on which she was sitting, and extended her hand to each of us, saying, "How do." Her husband was sitting ing. "How do." Her husband was sitting by her side, holding a boy a year old; he was also very pleased at our visit, and proud of the notice we took of his boy, who was already dressed in trousers and gown, and wore a red silk turban cap on his head. The wife was more elegantly dressed than any Chinese I had yet seen. Her hair was elaborately dressed, and faste-ed up in puffs and colls by long dagger-shaped pins of gold. Her gown or robe was loose, extended to the knee, and had big, loose sleeves, distended by hoops; her robe was of dark blue silk, embroidered with yellow and red silk; her arms had several bracelet ornaments; her hands were small and well-formed, and covered were small and well-formed, and covered with rings; she were big hoops of gold in her ears; she had a pretty face, oval-shaped, large eyes, small mouth, and dimpled cheeks. She smiled frequently as we conversed with Sing Lee, but took no part in the conversation. I think she only another a next an antanas. When part in the conversation. I think she only could speak a very few sentences. When I said we wanted to see her foot, she evidently understood, for she laughed, and put out her tiny, pointed slippers. I got on my knee, and took her foot in my lap and examined it closely, and measured it. The foot and leg were bound tightly in white satin, apparently sewed neatly around the limb. There were bands of cold around her ankles: her ankle measured the sating around her ankles: her ankles measured the sating around her ankles: gold around her ankles; her ankle mea-sured ten inches in circumference at its smallest place; her foot was two and three-quarter inchesiong, two inches broad in the middle, and one inch at the toes; over the white satin band or stockings she over the white satin band or stockings she were blue satin slippers, embroidered in silver. The slippers came almost to, a point at the toe. She could only walk by aid of her cane, which was on the bed beside her. Even with its aid her walk was imping and painfully slow. The doll-baby foot, so elaborately decorated in blue and silver, hanging to the big ankle, which was, of course, disproportionately large, looked silver, hanging to the big ankle, which was, of source, disproportionately large, looked anything but handsome, according to anything but handsome, according to my standard of aristocratically moulded limbs and feet. Her legs looked like sticks of wood whittled down to a point for a foot. But she was evidently very vain of her deformity. Her baby, one year old, had feet five inches leng, but he was a boy and entitled to misculine freedom of limb.—

Con Locativille Courier, Journal. Cor. Louisville Courier-Journal.

### The Burial of the Sultans.

A correspondent at Constantinople reports a conversation with one who has long been resident there, and who has an intimate acquaintance with Turkish life and manners. He says: "And how are the Sultans buried?" I saked. "I will tell you," was the reply, "what was told me by a Turk among Turks—one who knew, and would tell the truth." The dead Sultans have always been buried like dogs. The great thing is to get rid altogether of the idea of a dead Sultan; for never was there a people among whom is so literally carried out the idea that, 'Le Roi ne meurt pas.' When it is quite certain that a Sultan is about to die, those round him hardly wait for the breath to A correspondent at Constantinople reround him hardly wait for the breath to leave the body. Most of them run away leave the body. Most of them run away to be ready to do homage to the new occupant of the throne. Then follows an cdd arrangement; all homage is due to the living sovereign; nothing must interfere with that, not even the corpse of the late sovereign. So one or two of his old servants only remain with the body, and when it is quite dead they roll it up in straw matting and prop it up behind the dor of his room, to he as much out of whether the Holy Ghost isin the Church; whether the Holy Ghost isin the Church; door of his room, to be as much out of sight as possible, and when night falls it is earried out of the palace and buried very quietly. No train of mourning coaches here, you see—but, then, they never are used in Turkey; no elaborate preparation for the last resting place of one all-power ful a few hours before. 'With us, in fact, a dead Sultan is nobody—his sacredness has descended to his successor. To him we turn our thoughts. We Osmanlis could not do as you Franks do—have a grand lying-in-state. We should bewail at the sight, and that would be incongruous with the rejoicing demanded of us on the accession of our new sovereign, and would be dis-pleasing to him. Therefore, the custom of burying the Sultans in this manner has never been interfered with; and it is best so."—London Times.

Hr who is false to present duty breaks a thread in the loom, and will see the defeat when the weaving of a lifetime is unrolled.

A CHILD will infer from the spirit which pervades a household whether the kingdom of heaven is a fact or fiction. If it coucludes it to be a fiction, how must the soul suffer ! If it feels and knows it to be a gloricus and joyful truth that heaven is near and above us, how will the spirit be daily drawn upward and onward.

daily drawn upward and onward.

Wise politicians have been so sensible of the dangers of idleness that they have always been vigilant to find work for their people. When Pisistratus had the supreme sommand, he sent for those who were idle about the street, and asked them why they lottered about, doing nothing. "If your lottered about, doing nothing. "If you reatile be dead," said he, "take others from me, and work; if you want seed, that also will I give you." So searful was he of the injurious effects that would result from thating of idioness.

The Infidel Tendency of the Age.

The proneness of the human mind to extremes is no where more fully illustrated than in the tendency of the present age towards infidelity. While those parts of Christendom which embrace the Roman and some of the Oriental communions are ingulphed in the vortex of superstition, only in part aroused from the slumber of ages by the occasional addition of another and a larger wave of the swelling flood, the other parts where the human mind has become emancipated from the thraldom in which it had been held, have been steadily advancing by the way of evolution theories and agnosticism towards, not a chilling Deism only, but the coldest and most heartless Atheism. And so it has happened that superstition and rationalism are the whirlpool and the rock towards which, for many centuries, large portions of the Christian world have been

drifting.

On the continent of Europe, as well as among some bodies in England and America, Protestantism has almost everywhere rushed into the arms of Rationalism. It may be that men who are in love with empty names and who shut their eyes to events that are transpiring everywhere around them, may stigmatize this as an assertion of too sweeping a character. In support of it we would advert to some historical truths, were it not that those to whom we refer do not hesitate to ignore all history when it answers their purpose todo Facts as they exist however at the present moment are not so easily set aside; and among these it cannot be denied that in most of the localities where, during the latter half of the sixteenth century, the Institutes of Calvin and the dogmas of the Augusburg Confession, so extensively swayed the minds of the French and German speaking people, it is now a very uncommon thing to find a congregation that has not departed from the evangelical interpretation of those documents as standards of their faith. Neology has almost everywhere triumphed over theology. In Geneva, the memory of Rousseau is more honored than that of Calvin, and in Berlin the inspiration of Kant and Schelling is regarded as not differing materially from that of St. Peter and St.

Among the English races, scarcely any of the Protestant bodies have entirely escaped the tendency to depart from the old ways, by watering down or keeping out of sight the Evangelical teaching of the New Testament, and especially in regard to the presence of hrist with his Church.

The tendency to mediavalism, shown by considerable numbers of the laity in our church and by a few of our clergy, has sometimes caused intense feeling. Perhaps this feeling would scarcely have existed at all, had it not been that the tendency we speak of has manifested itself in the use of external symbols, which either warmly attract, or furiously and bitterly repel the minds of the masses. But however this may be, the evil of cultivating mediavalism is not to be compared with the tendency in the opposite direction, already extensively seen in the Church, and abundantly de-veloped in most of the non-conformist bodies of England and America.

It is but a branch of this terrible evil that is found in the failure to see a Divine authority and a Divine agency in the ordinances of the Christian Church. And it has been very cogently asked: whether there is any authority or any influence connected with Holy Orders; and when they deny that the sacraments are anything more than signs and memorials; it is hardly going a step further to doubt whether there is any especial exercise of God's providence in his government of the world; whether He Himself has any power or any right to interfere with what we call the laws of nature; or whether the benefits of prayer are anything more than a reflex influence it exerts upon the human soul.

The infidelity of the day is abundantly fostered by the failure to realize the Divine presence in the Church. And this arises from rejecting the teaching of the Bible. Men talk largely about the Bible as the rule of Faith and the standard of Truth; but many are inclined to use its sublime statements and its lofty teaching for purely negative purposes; for pulling down and not for building up; for destruction and not for edification. When the Saviour left the world and ascended to His Kingdom above, He left His Church on earth, thoroughly organized. His was not a system of philosophical teaching, to be propagated by individual men according to their own fancies; but he provided an organized company, He commissioned them to carry on the mighty work He ed them to carry on the mighty work He had founded, giving them directions for it, not only intellible but authoritative; and He same had be concern guidance of the little with it is abide in the Obseron we are. Not may we have out of sight one of the most important arrangements He made—He left the

word for the keeping of His Church, so that the Church may be, through all time, "the pillar and ground of the Truth."

Among all the professedly religious bodies which have sprung up during the last three hundred years, their rationalistic tendency, that is, their march towards absolute unbélief has progressed in an exact ratio with the loss of the realization of the Divine presence, not only in the ordinances of the Church, but also in her offices and appointments. "Wherever a people have lost sight of the ministry as a body of men divinely appointed and divinely guided, by the indwelling of the Holy Ghost, abiding in the Church as a corporate body, as well as in the individual souls of that body, the bulwarks against a rationalistic and infidel tendency have been broken down, and the way has been fully prepared for substituting the opinions and intellectual convictions of mon for the inspired and life-giving word" of Almighty God.

Men may cavil as they please at some few trifling arrangements about Divine worship, and spend their energies in retailing a list of hackneyed objections to a great work which God Himself has condescended to acknowledge and to bless, while the only system they tolerate is one not inaptly called a religion of phraseology. But in the meantime the enemy is laying siege to the foundations of the building, the first principles of our faith are being undermined, and the foe is already triumphantly boasting of soon being able to possess the entire structure. One of the most impressive and most instructive pages of history is to be found in the melancholy detail, given by the Jewish historian, of the ignorant and silly factions in all parts of the city, while the Roman battering rams were levelling the walls of Jerusalem with the ground. - Dominion Churchman,

The wife makes the home, and the home makes the man.

A STRAIGHT line is the shortest in morals as well as in geometry.

Good words and good deeds are the rent we owe for the air we breathe.

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