

which says, "*Whatsoever* thy hand findeth to do, *do it* with all thy might." *Whatsoever*—don't stand turning it round, asking if it is "just the task that is ours," do it. If there is a better work for you, God will show it you

SOME of our readers may not have heard the story of Rukmibhai, which is just now causing considerable interest in India. After the fashion of the country, she was married at the age of eleven to a youth of nineteen, certainly without being consulted in the matter, and likely enough without knowing anything of the man. He, it appears, is a low, coarse, ignorant fellow, a labourer earning ten rupees a month, while she has grown up refined, lady-like, and has received a high English education. This husband has instituted a suit to compel the wife to live with him, which she refused to do, and after a year's litigation the decision, based upon Hindu law, was against her. She was given a month to obey, or she would be sent to prison for six months. She has appealed against the decision to the Court of Appeal, and if it is still against her she will go to the Privy Council. Meanwhile some of the newspapers of India are urging the Government to do away with infant marriages, while others predict a revolt if such a thing be done. In reply to this it is pointed out that the abolition of *Suttee* and other cruel Hindu customs was not productive of any hostile feeling, and further that there is a growing desire for the abolition of a custom only too often followed by life-long misery. It is to be hoped that Lord Dufferin will be able wisely and satisfactorily to solve the problem.

It is always a painful thing to see the irreverence with which the Word of God is treated by some children in the Sunday school, and even by some adults in the church. We do not believe in the sanctity of any book as a book. The Bible to us is not a charm, yet to see it tossed down on to the seat when done with, and, if it fall on the floor, to let it lie there, is an offence against the first principles of reverence, and should always be checked in the young. It is but a book, as other books to be sure, but it contains the message of the living God. Let us remember the days of our fathers, when to all but a few the Bible was an unknown book, when a copy chained in a church building here and there was the only opportunity the

spiritually hungry had of eating that bread of life. These thoughts have been suggested by a little incident narrated in one of the English papers, which shows that in some places there is the same dearth of the Word, and the same desire to read it. A citizen of Milan put into his window a Bible printed in large type, so that passers-by might read therein, and every day he turned over a leaf. Thus many read the book, and so continued its study from day to day. But one morning there was some commotion outside, and on enquiring the cause of it, the good man was informed that he had not turned the leaf! How great a privilege is ours in the multiplication of the book until every one may possess a copy. Shall we not show our thankfulness, at the least, in a respectful regard for it?

So after all an English Church minister in England may lawfully preach in a Congregational chapel; at any rate that is the opinion of the eminent counsel who were consulted as to the legality of Canon Wilberforce's action in preaching in Albion Chapel, Southampton. So long as he does not impugn the doctrines of his own church, he can preach in any place of worship within the borders of his own parish. So far so good, the next thing will be for it to be declared legal for the Congregational minister to reciprocate and preach in the parish church. There's a good time coming.

BUT is not this talk of law and legality and counsels' opinion a little anomalous in connection with the preaching of the Gospel? That the question should ever arise as to any man's right to stand in any and every place, and declare the glad tidings of salvation, is a strange satire on the New Testament teachings; and yet so it is. There is a piece called "The Church and the World," in which the progress and results of the unholy alliance between them are so vividly shown; and so when the church enters into an alliance with the state, it surrenders its glorious and God-given privilege of preaching the Gospel to every creature, and waits upon the state to say where and when and how to declare it; but "the world moves," and its motion is toward the light, and into the freedom and purity of a spiritual atmosphere.

THE following incident may enable us to understand the position of our brethren in England to