

taught him and lifted him and made him rejoice.

Five years after a minister in Geelong, conversing with some of his hearers after an evening service, was introduced to a gray-haired man who had a story to tell. He was the old shepherd of the wilderness.

'I am a poor man,' he said, when he had related how and where he breathed his first Christian breath, 'but God thought I was worth saving, or He never would have blown that leaf to me in the bush.'—American Messenger.

Postal Crusade.

Two dollars have come from a friend in Maxville, Ont., and one dollar from 'Two Western Children who read the "Messenger," and there is a balance at the 'Witness' office of \$12.75. Thank you all very much. I will use this in sending out 'Witness' publications to India. Letters are coming from India constantly asking for papers, and telling how much they are appreciated. So far I've nothing like the amount required to pay expenses, and I have decided not to order, or take one step until I can meet all the obligations. My time is free in the matter, but I cannot incur any debt on the work. If it is of God, I feel quite sure the money will come. Before me lies a letter with these words from a medical missionary, who some years ago did not encourage the work, but has evidently changed his mind. 'We are opening up a new Medical and Gospel work in India. The place has a good school where English is taught, and we shall have a grand opportunity to open a reading-room and to put Christian literature in the hands of young men there. Have you any friends who could furnish \$10 a year to rent a room for a reading-room?'

Could you kindly supply us with some good reading, as the 'Witness,' 'Northern Messenger,' etc? Yesterday, to my amazement, a perfect stranger who had heard me refer to this without any intention of soliciting assistance, came and slipped some money into my hand. I do not know when anything touched me as much, and I felt, 'well, this is a seal of the Master's approval.' Kindly note my change of address, and in sending contributions please send postal notes or money orders. I cannot promise to reply, but will acknowledge through the 'Northern Messenger.' I cannot possibly undertake any private correspondence to India or in Canada. I am regularly employed on a daily paper here. When letters come asking for papers, if there is money to pay for the subscriptions, I will order at once. If not, those in India who do not receive a reply will understand.

If the demand for a paper is genuine, and the work is to be, I feel sure the money will come.—Faithfully,

M. EDWARDS COLE.

169 Nicholas St., Ottawa, Ont.

PERSONAL RECEIPTS.

Received since January 1st:—\$20.00 for Kodamma; \$20.00 for Titus from two devoted sisters; \$2.00 from Maxville; \$1.00 from Two Western Children; 10c. from Unknown.

Advice to Young Women.

'The conclusion of the whole matter' is to be found in a leaflet by Miss Willard, headed 'A New Calling for Women.' It is a reprint of an article from 'The Woman's Herald,' and is a reply to a young dressmaker who desires to get away from her humdrum life of work from nine in the morning till eight at night. She would like to give her life to the Temperance cause. Miss Willard replies to her with advice, the value of which cannot be over-estimated. 'If I were a dressmaker,' she says, 'with the views I now hold, it would be my first effort to introduce into every garment to which I belonged . . . the direct, persistent effort to "secure therein a total abstinence section." . . . I should then begin to read papers and publications of these societies little by little, in snatches of time, so as to become intelligent about their purposes and plans. I should then begin to speak a little to my own group . . . putting my thoughts together while I was working at my

trade.' And so on. There it is in a nutshell. Would you achieve great things? Be absolutely sure that you are doing all you can in your work to-day, not only for the mere routine work itself, but for your own mind and heart as well. You would be a good speaker? You never will so long as "Tit-Bits" is the only occupation of your stray minutes. You would fain discover new worlds? Then mend your gloves, and put the price of the new pair towards a small telescope. You would like to be nurse to another Earl of Shaftesbury? Give all the powers of heart and brain to the care of the 'ugly ducking' in the commonplace brood you have charge of to-day. God never yet gave anybody a greater thing to do because she had neglected a lesser thing. We must follow our aspirations a step at a time, one step after another, or not at all.

In every city, town and village there are boys and men who hang about upon the streets at night. The education they receive is all for the worse. It makes them hoodlums and tramps and criminals. Professor Norton, of Harvard, urged parental discipline in the home, moral training in the schools, and a courageous enforcement of the laws by the town officers. He made the suggestion that an efficient means to this end would be the organization of a body of the better citizens in each town or village to give definite support to the officials in their work of suppressing lawlessness in all its stages, and of stamping out the rough and the hoodlum.—'Herald and Presbyterian.'

[For the 'Northern Messenger.']

The Victorian India Orphan Society.

For the special Industrial Fund which the Society is now raising for the purpose of extending and furnishing workshops in connection with the Orphanage, the treasurer has received \$480.80 up to March 1st. During the past year quite a considerable sum was earned by the older girls and boys, some of the latter earning sufficient to pay for their board. As the industrial work gets established, these earnings will steadily increase, so that for some time, before the boys leave the Orphanage they will be no expense, and when, after a thorough training, they do leave, they will be able to earn a decent living, as carpenters, blacksmiths, etc. Their industrial training is of the greatest importance, without a trade they would have no chance of making a living, as being Christians they will be 'out-castes,' so it is our plain duty to fit them as well as we can for the struggle in life that lies before them.

One recent contributor sent in a subscription in memory of a dear little one who died some years ago, realizing that joy on earth as well as in heaven would be the result of such a memorial; rather singularly in the year of the Society's organization, 1897, a devoted Christian worker came to Winnipeg from the East, immediately after the death of a very dear daughter; a great opportunity for special Christian effort (the organizing of the Young Women's Christian Association) brought her; hearing of this Society, and the work it was preparing for amongst the famine orphans in India, she became a member, and also paid in the subscription necessary to maintain a child, in remembrance of her dear departed one. This was the first maintenance fee received, the Society's earliest efforts being devoted to raising funds for the necessary building. This is certainly a very beautiful way of remembering the dear ones who are gone, and far more durable than stone or marble monument, because its results will reach into eternity; we hope this inspiring thought may appeal to many bereaved ones, and that the uplifting and brightening of some darkened little life may help to assuage their own sorrow.

The cost of maintaining an orphan is \$18 a year, which includes the membership fee of \$1. Will contributors kindly give their name and address, so that receipts can be sent.

(Mrs.) A. S. CRICHTON, Sec.-Treas.,
142 Langside St., Winnipeg.
March 4th, 1907.

Religious Notes.

'The greatest of all philanthropists.' This striking phrase is applied in the Chicago 'Record-Herald' to the late Baroness Burdett-Coutts by W. E. Curtis. And he says in part:

Angela Burdett was undoubtedly the greatest philanthropist that ever lived. No human being, no king, nor emperor, nor plutocrat, ever contributed so much money for charitable purposes, or did more practical deeds of benevolence than she. She expended millions year after year for public and private charities without ostentation or announcement. She endowed several bishoprics in England, Canada, Australia, and South Africa. She built a large parish church in Westminster, three other churches in different parts of London, another in Carlisle, and several in India, Africa and Australia. She erected nobody knows how many schools and established a large number of missions in different parts of the world. You can not go to any tenement house district in London without finding chapels, schoolhouses, hospitals, refuges, night shelters, and other buildings that were erected by her from time to time during the last sixty years.

She cleared several blocks of the foulest slums in London, the most notorious haunts of criminals, and covered them with model dwellings for honest working people. She reformed several of the most degraded districts; she organized many charitable societies for the relief of underpaid working women; she opened reformatories and refuges for the fallen; she equipped thousands of waifs from the streets of London for service in the army and navy; she recruited bootblack brigades and guilds for flower girls, and was the patron of the costermongers, for whom she purchased thousands of donkeys and carts. She had 25 or 30 inspectors constantly employed in investigating the thousands of appeals for aid and relief that were constantly received by her.

Recent news from the representatives of the Paris Missionary Society in Madagascar is very disquieting. On November 23, the French governor-general issued a new edict concerning private schools, dividing them into three classes: Those carried on by Europeans for the children of Europeans; those for natives, carried on by authorized European or native teachers; and those for native children of both sexes, under twelve years of age, carried on by natives without a diploma. These last are missionary schools, and will hereafter be allowed only when there is no other public or private school within five miles. Thus it will be impossible to start Protestant work among native children, where a Roman Catholic school already exists. Other paragraphs of the edict lay additional burdens upon the missionary schools and are not conducive to rapid progress. The seventeenth paragraph is especially dangerous, threatening their very existence. It orders that no private schools shall be located in churches or in buildings used for religious purposes. Schools thus located must make the necessary changes within two months.

Of the three hundred educational institutions of the Paris Missionary Society in Madagascar, about two hundred and seventy are located in churches or buildings used for religious purposes, and new quarters could not be provided before February because the rainy season prevents building. Protestant missionaries are very much troubled, especially since they believe that the French governor-general of Madagascar desires that the State shall control all schools and thus do away with the teaching of Protestant principles.

Does Your Subscription Expire This Month?

Would each subscriber kindly look at the address tag on this paper? If the date thereon is March, it is time that renewals were sent in so as to avoid losing a single copy. As renewals always date from the expiry of the old subscriptions, subscribers lose nothing by remitting a little in advance. When renewing, why not take advantage of the fine clubbing offers announced elsewhere in this issue?