

people, from their rich neighbor to their housemaid. One wonders that some woman does not pluck up courage and say, 'I don't care what people may think; I am going to do what I judge to be right.' If she only dared, that woman would find a dozen in her circle to follow in her steps, and her courage would reinforce the moral capital of a district.—Ian Maclaren, in the 'Christian Globe.'

God With You.

But O, that vision! How we seem to ourselves as we hear the seraphim crying, Holy! Then, how we cry, 'Unclean! Undone.' Then, how we hear God's voice, Whom we have been wanting to hear, and God's cry for some one to send. Then, how we surrender, and beg Him to send us. Everything is changed. That boy and that girl that have been so perplexing and so unpromising have a glory about them that makes you praise God. That man and woman who have been nothing but discouragements, bugbears, if you choose, will be drawing powers into a fuller vision, and you will love them. The truth is, God wraps up everything in Himself, and we see the smoke filling the earth—the mist of Himself. Though we have cried to see His face and hear His voice, when we realize His Presence, we know we are unworthy to touch the hem of His garment—the skirts which fill the temple.

Always have a sense of His Presence. Whatever happens see God in it. Always set God before you and set God always before you. When you lose that sense that He is with you, immediately re-collect the Presence. At the first there will be the demand of taking care. No act of your life will meet with greater opposition. All the powers of evil will awaken in their efforts to prevent a moment being spent in the full realization of God's Presence with you, for nothing so completely vanquishes sin, and sin's power, as the vision of God with you.

I ask but five minutes of each day (the beginning of the day is by all odds the best) to be set aside for Practicing the Presence of God, to prove these truths.

Sit still for the moment, in perfect surrender to God, or in perfect willingness to be surrendered. Yield by an act of your will to Him, and give Him time to teach you His gracious Presence. Spend some time each day, oftentimes each day, in this practising, to sit still before God. It may be but a moment, but give that. It may be as a thousand years to God in His working. When you lose this sense of His Presence at any time—when beginning in your still moments, or in the rush of life, simply remind yourself that God is with you, and leave the rest to God.—'Observer.'

Religious Notes.

Among those whose names have been inseparably associated with the evangelization of the region round about Mount Lebanon, one of the most prominent is Miss Louisa Proctor, whose death is announced with sorrow.

When travelling through the land in 1879, Miss Proctor's heart was much touched; she went home with a lively interest in the Syrian race, especially in the Druses, a people singularly in need of the Gospel light.

The needy condition of this ancient body of people living in a kind of spiritual twilight appeared to the Irish woman visitor; and after seeking Divine guidance, she joined Mrs. Mentor Mott, and assisted her in her work, as one of the founders of the British Syrian Mission. She then passed on to help Miss Hicks, of the Female Education Society, at Shemloun, and afterward joined Miss Taylor in her valuable school work for Druse and Moslem girls in Beirut. In this way she became acquainted with the methods adopted by the three societies, which she afterward found of great use in the service to which God had called her. Six years later, having received an earnest petition from the people of Schwifat, she opened a boarding-school for girls, with fifteen pupils. When in England, Miss Proctor had previously sought the advice and sympathy of the late Mr. Gedrge Muller, of Bristol, and he suggested the desirability of praying for something definite.

He thought her great need was for a native gentleman to assist in building up a solid and lasting work among the young people. For this they prayed together, and God raised up Mr. Tanius Saad, who has been a most faithful and zealous co-worker with Miss Proctor for over twenty years.

In 1888, an extension was made by the addition of a boarding-school for boys, commencing with 11 boarders; the number has now risen to 70, and there are 33 day-scholars besides. This branch of the work is carried on in a large and solid building completed in 1896. Over 1,200 boys and girls—children of Druse, Moslem, Greek, and Catholic parents—have been brought under Christian influence, and at the present moment there are 183 scholars in attendance, 114 of them being boarders. There are branches of the Y. W. C. A., the Christian Endeavor, and many other agencies established in connection with the work. Miss Tindall and Miss Stephenson, two Englishwomen, have just lately been a great comfort and support to Miss Proctor, and no fewer than 12 native teachers and 3 Bible-women have been assisting her and Mr. Saad in their educational and missionary work. In many parts of Syria, Palestine, and Egypt, scholars are now occupying positions of usefulness in many towns and villages where their bearing and testimony exercise a spiritual influence.—'The Christian.'

Mountain Tops.

Why dwell in the fetid valley
Where poisonous odors lurk,
And with such restricted visions
Of the Father's handiwork?
Go up to the mountain summits
Where the view is grand and fair,
Away from the heated lowlands,
And breathe the pure bracing air.

The clouds hang over the valley
And your spirit is depressed,
Faith gives to you wings, beloved,
Soar up where the eagles nest.
There you see the silver lining
Of the clouds that seem so grim,
When the golden light of the heavens
Their sombreness cannot dim.

Go up, for why will you tarry
In this humid, straitened place?
Go up where the vision broadens
In the wondrous realms of grace;
Then look you northward and southward,
Look off toward the east and west!
God says, 'To thee will I give it,'—
Then why not dwell in the best?

The valleys are always crowded,
And we are jostled about;
These low plains teem with hard questions
For the atmosphere is doubt.
Go up where the truth is beaming
(With abounding life and light—
Why stumble on in the valley?
Airs clear on the mountain height.

—Selected.

Holding or Held.

A young father sat reading the paper, with his legs crossed and one foot swinging slightly backward and forward. Master Three-year-old thought it was a good chance to set out for Banbury Cross, so he mounted upon his father's instep and started off at a merry pace. But, alas! he had hardly turned the corner of the lane and cantered out upon the broad turnpike, when down he came with a bump, on his forehead, but not a whit discouraged, he mounted again and was off. In a moment, however, he took another tumble, and got another bump. Again he tried it, with the same success.

Then he sat down to reflect. In a moment he was up again with beaming face, and going up his fiery steed, he placed one little fist in his father's broad palm, and closing the fingers over it with his other hand, cried out, 'You hold me, father,' and then, when he felt the firm pressure upon his little wrist, leaped upon his horse and rode off in safety.

How soon the child learned the lesson which is so hard for us grown-up children to learn! We try to hold on, ourselves, and come to grief. Yet it is so easy to lay our lives in the Father's hand, and, when we feel the answering warmth and pressure, go out with perfect faith upon our journey.—'Forward.'

The Victorian India Orphan Society.

[For the 'Northern Messenger.']

As the work of this Society may not be well understood by many readers of the 'Northern Messenger,' a brief summary is herewith given. It was organized in 1897 during the first of the recent terrible famines in India, when the intense sufferings of many millions of our fellow subjects, aroused our deepest pity and practical sympathy, one outcome of which was the formation of this Society in Winnipeg. The only purely Canadian Missionary work carried on in India is in that part known as Central India, where one of the native Princes, the Maharajah of Dhar, greatly impressed by what he had seen of Christianity, generously offered ten acres of valuable land for the Orphanage work, which was gladly accepted; a very simple native building was put up, into which thirty-two children in varying stages of starvation were received. The second famine of wider extent and greater severity occasioned still greater suffering than the previous one, and happily we were able to succour a much larger number of helpless, starving children, than before. About this time the State providentially required the land previously given for the Orphanage, and offered in exchange an equally valuable, and more convenient site, with such ample compensation that sufficient funds were provided for the erection of a good building containing largely increased accommodation, sufficient for one hundred children, and later, when more room was required, a good school building was erected. In India two meals a day are sufficient, and chappaties (cakes made of coarse grain and water) are the children's principle article of diet. The girls do all the work of the Orphanage, and the youngest children are 'mothered' by the older ones. They also make their own clothes, and some do fancy work, which commands a ready sale. The boys are taught farming, gardening, tailoring, carpentering. This latter work has been carried on under great difficulties, suitable accommodation being almost entirely lacking. This we are endeavoring to remedy by doing our best to raise a special Industrial Fund to build and equip suitable workshops. So far \$749.15 has been subscribed for this special purpose, but as from \$2,500 to \$3,000 will be required, further contributions from all interested in the progress of Christianity in India are earnestly solicited. Educationally the children are making good progress, evidenced by their success in examinations, and in Biblical knowledge, they were ahead of all competitors, the examiner stated recently. Loving Christian care has won their young hearts and led a large number of them to become consistent Christians. Besides maintaining the Orphanage the Society also supports three native Evangelists, and last year, including \$345 for the special Industrial Fund, provided \$2,196.33 for the work. The membership fee is \$1.00 a year, and for an additional \$17.00 a year members can have the privilege of maintaining an orphan. Further particulars can be obtained from the Sec.-Treasurer, Mrs. A. S. Crichton, 142 Langside St., Winnipeg, to whom all contributions should be sent.

Acknowledgments.

LABRADOR FUND.

Received for the maintenance of the launch: Friends, Montreal	\$ 1.00
Received for the cots: Helping Hand Mission Band, Advocate, N.S., \$14.70; James Bell, Verdun, \$1.00; Total	\$ 15.70
Previously acknowledged for the launch	\$476.39
Previously acknowledged for the cots	70.85
Previously acknowledged for the komatik	55.60
Total received up to June 25	\$619.54

Address all subscriptions for Dr. Grenfell's work to 'Witness' Labrador Fund, John Dougall and Son, 'Witness' Office, Montreal, indicating with the gift whether it is for launch, komatik, or cots.