

"Your room is so cold that your wax is hard. Shall I put more wood on your fire?" said the preacher.

"I work to keep warm," was the shoemaker's curt reply, as he pushed a last into the boot and adjusted his clamp. "I've little enough wood cut, and no one to cut more, and this lame leg won't allow me to do for myself."

Dow removed his long caped cloak, put his bootless foot into an old shoe lying near, and going to the shed found an axe and went to work. Before the boot was ready he had split and carried in all the wood in the shed, piled it neatly in a corner, and made a blazing fire of the chips.

When the boot was done he put it on, paid for the work, and taking his cloak said, "Thank you, my friend; you have proved yourself "a workman that needeth not to be ashamed."

The reply came this time with real civility: "I'm much obliged to you. I shouldn't wonder if there was some Christians in the world—and you one of 'em."

"I try to be one; good-bye"; and Dow was off, leaving the astonished cobbler saying to himself, "Wal, ef he's tryin' he don't take it all out in talk. He never preached at me so much as a word."

That evening Dow, who often picked up his text on his way to meeting, spoke from the words that had come to him in the shop (2 Tim. ii., 15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed." He had a large audience and he preached practical religion to them, enforcing in his original way the truth that everywhere there were poor and unfortunate people for Christians to look after, and this work must be done "if we expect the world to believe in our Christianity."

Dow spent that night with us, and the next morning one of my father's teams left a load of wood at the lame cobbler's door. Passing the shop on his way to his next appointment, Dow looked in and said: "Good morning, my friend. I would saw this wood for you, but there are duties awaiting me further on. I think there must be Christians enough in this community to look after a useful citizen like you."

Before the cobbler had recovered from his astonishment at being called a 'useful citizen' two or three schoolboys came to have little jobs of cobbling done, and while they waited they acted on the hint given by Dow in his sermon and worked at the wood-pile.

From that time little kindnesses done to the cobbler became so common that he quite lost his crabbed temper. His neighbors gave him no use for it.

"Everybody seems to be helping me," he said. "If I'm "a useful citizen" I ought to be ashamed not to help somebody myself."

The next time Dow came to our neighborhood he was told:

"The cobbler has given up his cider and pipe, he sings hymns instead of foolish songs, and reads the Bible to a blind neighbor."

Dow replied, "A little leaven leaveneth the whole lump"—and a little good example goes a great way."

Whatever Lorenzo Dow's singularities were, he understood the religion of the New Testament. He knew that a Christian is at his best only when he makes himself an object-lesson of his doctrine.

Intercessory Prayer.

(The Congregationalist.)

The instinct of intercession must have awakened in every mother's heart when she first looked upon the helplessness of her child. It is the friend's resort in absence. It is the Christian's opportunity. It was the utterance of Christ's love. It sums up human brotherhood and divine co-operation. God will not be alone in his beneficence. He invites us to make requests, to share his thoughts of need and danger, to consider his problems of redemption and supply.

The province of intercession far transcends the boundary of personal relations. Its field is the world. Just so far as knowledge grows and love of Christ constrains, the lives of others come within the circle of our prayers. If the father's heart in Abraham melts for his son and he cries, "O, that Ishmael might live before thee!" so also the fate which hung over a great and wicked city moves his heart to pity and to prayer.

It was God's choice of man for partnership which gave Abraham courage for intercession, and God did not pass sentence upon Sodom till he had met and satisfied the sense of justice in his friend. Here is a hint for our petitions. We need not fear to outdo God in willingness to help or save. Our prayers are contributions to that fellow-working which aims at the upbuilding of a kingdom of righteousness which is also the kingdom of God. We are free to come, but we are bound to trust. Our appeal cannot rest in present satisfactions; it must reach toward the great end which God has most at heart. Our appeal is to his larger wisdom and his deeper love. That wise and loving will of God must be the ultimate and complete satisfaction of all prayer.

Our Christian life needs enlargement in this direction of intercessory prayer. Paul remembered the Philippian in every supplication. A true pastor always has his people in remembrance. A true friend finds the needs of his friend rise naturally from heart to lips in prayer. The priesthood of believers finds expression here and gains its own reward. The prayer that God will quicken others is the best petition for self-quickening. The prayer that God will raise up leaders for the church suggests our duty of personal witness-bearing. It is an opportunity which poverty may share and love can never exhaust. In using it to the full we draw closer the happy ties of fellowship with God in thought and work for man.

Queen Victoria's Bible-Class.

(The 'Christian Herald,' London.)

Nearly a quarter of a century ago Queen Victoria conducted a Bible-class at Buckingham Palace. Her Majesty was then nearly sixty years of age; but those who had the privilege to receive instruction from her testify to the fact that no Sunday-school teacher of half her years could have been more painstaking to make her pupils fully grasp what she had to impart to them than our late beloved Sovereign. When the Court stayed in London there used always to be a great many servants at the Palace, and as a considerable number of these were married and had children, Her Majesty decided to form a Bible-class for the especial benefit of the

little ones. This novel Sunday-school was held in one of the Queen's private rooms, and sometimes quite a large number of children were present. Her Majesty conducted the Bible-class herself, and many of the children, who have since grown up to be men and women, look back with intense pleasure and justifiable pride to the time when they had for their Sunday-school teacher none other than the Queen of England. Those lessons have now passed into history—the history of the private life of England's most loved ruler. A chapter in the Bible would be selected by Her Majesty. This the scholars read in turn, verse by verse. The Queen would then explain the more difficult passages in simple language, and then set forth the lesson which was to be learnt from the chapter. Favorite children's hymns were also sung.

The Victorian India Orphan Society of Winnipeg.

This society comprises members of all Protestant denominations and was organized during the famine of 1897. An orphanage was opened at Dhar, in Malwa, where ten acres of valuable land was given for the purpose by the Maharajah. An ordained Presbyterian missionary and a lady doctor, both Canadians, were put in charge, assisted by native teachers. The boys are taught farming, gardening, weaving cotton rugs and blankets, tailoring, carpentry, etc., and the girls are taught cooking and all other housework and make all their own clothes, and many of them also do fancy needlework which commands a ready sale. A large proportion of those taken in in 1897 have already become self-supporting.

The society's membership fee is \$1.00 and the maintenance of an orphan \$17.00 a year. The support of a native teacher costs from \$30 to \$40 a year. The secretary-treasurer is Mrs. A. S. Crichton, 142 Langside street, Winnipeg.

A SECOND GIFT.

Montreal, Jan. 17, 1903.

Messrs. John Dougall & Son:

Gentlemen,—I have pleasure in remitting on behalf of the Outremont Union Sunday-school the sum of twenty dollars for the Victorian India Orphan Society to pay for the support of one orphan for this year. Our Sunday-school promised with the contribution of last year to try and raise a similar amount for this year's support. I am pleased to report success in raising two dollars more than the sum required for the support of an orphan for one year. Our school is deeply interested in the good work and trust that a contribution for 1904 will be forthcoming in due time.

Yours truly,

W. A. WILSON,
Secretary.

A Bagster Bible Free.

Send five new subscribers to the 'Northern Messenger' at thirty cents each and secure a nice Bagster Bible, suitable for Sabbath School or Day School. Bound in black pebbled cloth, with red edges, measures seven inches by five and three-quarter inches when open.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.