

What's the matter with me, and what must I do to get better?

'You are not likely to be any better,' replied the specialist. 'I can only confirm what your own physician has feared from the first. You have only a few months to live.'

It was a blow to stagger any man, and most of all a strong man.

'It can't be true, doctor!' he said. 'Why, see how well I am except for this little discomfort! I have always been well. I have had so much health I haven't known what to do with it. You must be mistaken!'

But the silence of the physician told him more than argument, and he sat there with a sinking sensation as the truth slowly forced itself upon him. When he rose to go he turned faint and reeled.

'Sorry to trouble you so,' he said, as his strength came back. 'You see, it's a total surprise. I don't quite know how I'm going to adjust myself to it. I have had all the nerve I've needed hitherto, but I don't know how my courage will hold out with nothing to hope for.'

To face death calmly when life has ebbed but and the pulse beats slow is not so remarkable a test, but to feel well and strong and yet know that death is inevitable is quite another matter. To fight for life while hope is hanging in the balance is almost instinctive, and the struggle brings its own supply of desperate courage; but to wait calmly for death while full of all the joys of living calls for courage of another order.

His first thought was of his family, his next of his Christian faith. He said to himself, 'If I have any religion this is the time when it ought to be an asset.' He began testing his faith at a new place, to see if it would bear his weight.

It held.

The test was not an easy one. There were impulses of hot rebellion. There were days when he doubted and questioned. But the comfort grew of a faith that believed that God still lived and was good.

The signs which the doctors had seen were not long in showing their full meaning. He had scant time to adjust his business and set his house in order. Then he lay down to die.

Courage to face a hopeless issue—that was what he prayed for. Faith to be strong when love was at flood-tide and the world looked beautiful and inviting—this was what he sought.

He shut his eyes and looked in imagination up and down the street, and pictured to himself the activities of his neighbors and friends, then opened them again and saw the four walls, and remembered that he was never to move outside them. In the long waking hours of night his mind went by leaps that seemed to compass his whole life in a single bound, and then came back to the invariable and inevitable issue.

In those nights there was a verse from one of the old prophets that ran through and through his mind. It sang itself to the air of a cantata in which he had sung when a young man.

The first part had a tender melody of trust, the last a strong and confident movement, where the soprano flowed in an even tone and the bass rose with full and increasing volume:

'Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.'

He sang it through to himself a hundred times. A hundred? Yes, a million, it seemed to him, and it expressed his growing calmness and rising faith.

He died at last, cut off in the midst of his years, mourned by a multitude of friends. But his life, which had been pure and strong, was crowned by those closing weeks in which he not only learned, but unconsciously taught, the lesson of a faith that gives courage, both for the fight that may be won, and for the sorrow for which the only hope lies in the life everlasting.—'Youth's Companion.'

Vice is to be prohibited, let the difficulties in executing the law be what they may.—Lord Chesterfield.

## An Encouragement for Distributors.

A French soldier returning from Tonkin landed for a stroll in Calcutta. A little black boy offered him a tract; he declined, saying he did not understand the language as he was French. The boy exclaimed, 'Oh, I have something in French,' and ran away to fetch it. He returned with a French copy of the Gospel by Luke. The soldier was glad to receive something in his own language, and put the book into his pocket, with thanks.

In the Red Sea, being ill and feeling wearied, he thought he would read the little book. It deeply interested him, and God blessed it unto his soul's salvation. He has become a believer, and as 'soldier' in the Salvation Army he related the above incident at a meeting in Paris.—'The Christian.'

## Our Price.

During the Indian Mutiny, at the capture of Lucknow, the English infantry brigade was made to take shelter at the back of a low mud wall. Sir Colin Campbell every now and again turned round when a man was hit, and called out, 'Lie down, Ninety-third, lie down! Every man of you is worth his weight in gold in England to-day.' If that was true of these men, then it is much more true of even the humblest of us in the estimation of God; shown by the price He paid for us—'His only begotten Son.'—The 'Quiver.'

## Religious Notes.

The missionary prospect in Persia is now a bright one. The medical mission begun in 1879 by the Church Missionary Society has already accomplished great things. Persian princes and governors use and protect the medical missionaries, who are also well received among all ranks of the population. Last year 25 adults were baptized by the C.M.S., which now numbers 184 baptized converts. This rate of progress is not fast, but in all Mohammedan lands the word is slowly! slowly! The late shah removed many restrictions, but the free circulation of the Bible is still forbidden; personal exceptions alone are allowed. Much will depend on whether English or Russian influence prevails in Persia. Russia's defeat in the East will have its effect all over Asia.—'Evangelical Christendom.'

The Basutoland Mission, founded in 1833 by three young Frenchmen, marked the beginning of a remarkable movement among that darkened people toward the Gospel. The tribe numbers 400,000 persons, and of these 20,000 are now members of the native church, while 30,000 have been in greater or less degree brought under Gospel influences. In the matter of self-support, the Basuto native church set itself nobly to realize the ideal set before it by the missionaries, and has for years provided for its own expenses as well as for those of the native pastors. The members have also responded readily to the call to evangelize the heathen members of their race, and of the £5,000 a year which is found necessary for this purpose they are at present regularly raising about £4,000. There were formerly 20 European missionaries on the staff, but as the native pastors have increased—there being now 13 such helpers at work—it has not been thought necessary to fill up recent vacancies, and the number is now 17. The European missionaries express a very high sense of the value of the work of the native brethren, with whom they meet in council on terms of perfect equality, and to whose number they hope to add. In addition to the efforts carried on at the main centers, there are some 397 out-stations and schools worked by native helpers.

Rev. J. Qalandar, Indian pastor, now working among the Mohammedans of Lucknow, but who for the last six years has been theological tutor in the Divinity School, Allahabad, says that amid all the hubbub and bustle of the great Kumbh Mela (the religious fair which once in 12 years takes the place of the Magh Mela at Allahabad) it was most encouraging to find earnest seekers after the Truth stretching out their hands toward the Light. The most curious group was a band of seven

sadduh who called themselves Christians, but were unbaptized and had strange notions about Christianity. The leader of the band called himself Christ because, he said, 'Christ dwells in me.' He supported his claim from St. John and had a wooden sword hanging around him which he called the 'sword of the Spirit.' Although he talked of the baptism of the Spirit his knowledge of Christianity is very superficial and peculiar. Such incidents are indications of how deep an impression Christ is making on the people of India. We know that nothing short of full surrender will bring them light and life.

[For the 'Northern Messenger.']

## The Victorian India Orphan Society.

The holiday season has brought cheering reports of our work among the famine orphans at Dhar, Central India, though the latest speaks of the dread possibility of famine, as up to the time of writing there had scarcely been any rain at the season when all crops depend upon the abundance of it; prayer was being offered daily for rain, and we earnestly hope our next report will bring the good news of it having fallen copiously. The possibility of famine has caused a great rise in the price of foodstuffs.

Recently eleven girls who had formed themselves into a class for special religious instruction, greatly pleased their instructor by the spirit they showed and the knowledge they possessed. After due preparation and very careful investigation the missionaries had the joy of seeing them accepted as church members. A little before this two of the boys also were baptized. This earnest striving of both girls and boys after the higher life is cause for great thankfulness and much encouragement.

The All India Competitive Examinations took place on the 20th of July, and all the children were very busy and excited preparing for them. They enter under four classes, senior, middle, junior and oral for those who are too young to write or unable to do so; certificates will be given to all who pass, and in addition silver medals to the few who stand highest in the respective divisions. Unfortunately it will be months before the results are known, as these examinations are tremendous affairs.

A short time since two of the older girls were married to Christian young men of the community, and we are much pleased to note that three others who were married previously are engaging in Christian work, one as a teacher of the little girls and the other two in the hospital.

Each year the society gives the children a Christmas treat, for which we raise a small special subscription, so will our members and friends who would like to assist in giving this great pleasure to the children kindly bear it in mind, as the Treasurer would like to have the money in hand by the end of September, so that it may be sent with the ordinary monthly remittance in October.

Our Special Industrial Fund has now reached \$867.15. We are aiming at \$3,000.00 for the development of industrial work in connection with our orphanage. This we realize will be one of the most important factors in the usefulness and stability of the work. By making the boys capable workmen we shall be ensuring them the means of making a decent living, and by their work they will do much towards supporting themselves during the latter part of the time they are in the orphanage. The carpentry work has been exceedingly successful, though carried on in very limited quarters. Better accommodation will give largely increased results, and we hope to start other branches of work, ironwork and blacksmithing, and possibly tile making. If we can start these industries they will be self-supporting, so we trust many who are interested in the welfare of our Christian converts in India will feel it a pleasure and privilege to help with this Industrial Fund. Any further information desired can be obtained from the secretary treasurer, Mrs. A. S. Crichton, 142 Langside St., Winnipeg, to whom all subscriptions should be sent. The cost of maintaining a child in the orphanage is \$18.00 a year, which includes the society's annual membership fee of \$1.00.