

marked change has taken place in the morality of the village since the school was opened.

We will not horrify you by tales of the massacre through which these children were orphaned. Most of them are fatherless because timid men were brave for Christ's sake and met death rather than deny their Lord.

There were sixty thousand orphans in 1896. Of these twenty thousand have died from exposure and hunger, and of the forty thousand left only six thousand five hundred are being cared for by England, Germany and the United States.

The National Armenian Relief Committee exists for this blessed work of saving orphans. The 'Helping Hand Series,' a tiny illustrated quarterly (annual subscription ten cents) reports the work. Send subscriptions to the secretary (40 King street, Worcester, Mass.), and ask her to send you a package for distribution in your church, your club, your neighborhood. Interest men and women in endowing buildings for carrying on industries. Every town in our happy land should have an interest in these children who are the wards of Christendom.

'The blood of the martyrs is the seed of the church.' Save these orphans and pray for the Moslems. Some day these children of the martyrs shall preach the gospel to the Turk, who has blasphemed the cross of Christ.—'Record of Christian Work.'

A Useful Test.

(By the Rev. J. Reid Howatt.)

When you are not quite sure of the sum you have wrought, you proceed to 'prove it'; you add up, or subtract, or divide in a different way from what you had done at the first, and if what you have got by the new way, and what you got by the old one, do not agree, you know the sum must be wrong, and you set about doing it all over again. Now, why should you take all this trouble? Why should it concern anybody else in the world if you choose to make nine and five be sixteen, or four times eight be thirty? If it pleases you to make them so, why should it displease any one else? If you draw a man running, or draw him sitting, nobody cares two straws which you do, if you only draw cleverly enough; why should it not be the same with figures?

Ah! you know there is a great difference. You may pretty well please yourself in drawing, but it is not enough to satisfy yourself with figures; you must either satisfy certain rules which cannot be broken, or make everything go wrong, and somebody is sure to suffer by it. You have to 'prove' what is pleasing, not to yourself, but to the multiplication and similar tables. It is just the same with our lives, and Jesus Christ. He is Lord, Master, of us all. Then if we love him, and want to be true to him, so as to be loved by him again, what we must learn to do about everything is—to 'prove' it, and see whether it is pleasing, not to ourselves, but to him. Let me try to make this clearer.

Italy is a land of volcanoes, and earthquakes, and other shaking things of the sort, so that it is not easy to build tall and slender towers and yet keep them true to the plummet. There comes a shake, or the foundation yields a little, and the tower tilts—like the leaning tower of Pisa, and the two leaning towers of Turin. It is natural, then, that builders who have tak-

en pains to do their work thoroughly should seek for some way to 'prove' it, so as to show that what they have done is both upright and downright. The builders of the Cathedral in Florence took a very ingenious way of proving this. High up, in the centre of that beautiful building, is a lofty dome, like that of St. Paul's, with stained windows all round. On the case-ment of one of these windows is a small iron ring, and it is by this the uprightness of the tower is tested every year. For, on a certain day in June, at a certain hour, the sun shines through that ring, and its light falls on a brass plate let into the marble floor far beneath. So long as the sunbeam falls on a spot there, on that day at that moment, it proves that the building is as erect as on the day it was finished; if it had tilted ever so little to the one side or the other, that long ray of light would have proved it, for then it could not have fallen exactly on the right spot.

There is a grand lesson for us all in this. There is only one way by which we can prove what is pleasing to the Lord rather than to ourselves, and that is by testing it with God's own light. Without this the foundations may be giving way slowly but surely, yet there may be nothing to show it till the crash and fall have come. It has been so with very many—men and women, boys and girls. They have not meant to do wrong perhaps, yet have been led to do strange things, and sometimes their consciences have been very uneasy and troubled about it all, but their companions have assured them it was all right—other people did the same—and have laughed at their fears. So they have gone on and on, the foundations yielding—their peace and character being destroyed—and all for why? Because they would not test what they were doing by the light of the Lord. Their Bible was never opened, their knees were never bent in prayer; they never stopped to ask, 'Will this please Jesus Christ, or fill his heart with sorrow?' The foundations were giving way, but they did not know it for want of testing their lives by the light of the Lord.

Let yours be the better, truer, stronger way. Whenever you are afraid to read your Bible, afraid to pray, or afraid to hear about Jesus, then be certain there is something wrong somewhere. Only as we are willing to let God's light fall on our hearts can we know whether we are building rightly or wrongly, for time and eternity. Whenever you are in doubt then as to whether a thing is good or bad, simply ask the question—Will it please or displease Jesus? The light will then come, and where that light falls conscience tells us at once whether we are right or wrong. As we act then, so are we in peace or danger. 'Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light.'—'Home Words.'

The Find-the-Place Almanac

TEXTS IN PHILIPPIANS.

Mar. 24, Sun.—That I may know him, and the power of his resurrection.

Mar. 25, Mon.—I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus.

Mar. 26, Tues.—This one thing I do.

Mar. 27, Wed.—Press toward the mark for the prize of the high calling of God in Christ Jesus.

Mar. 28, Thur.—Stand fast in the Lord.

Mar. 29, Fri.—Rejoice in the Lord alway; and again I say, Rejoice.

Mar. 30, Sat.—My God shall supply all your need according to his riches in glory by Christ Jesus.

Generous Offers.

Messrs. John Dougall & Son, Montreal:

I see by the 'Northern Messenger' of Jan. 4, that you will take charge of subscriptions to the India Famine Orphanage Work, so I herein enclose an express money order for seven dollars and fifty cents, (\$7.50).

We will endeavor to provide support for one India famine orphan and will remit half-yearly at the rate of \$15.00 for one year, for support. It is our understanding the care thus provided will include food, clothing, shelter, and instruction by proper teachers. It is our wish that the orphan be a girl and situated in an orphanage under the care of a missionary of the Methodist denomination.

THE CHRISTIAN ENDEAVOR SOCIETY,

South Durham, Que.

Per Mrs. Edwin Wakefield, Sec.
Jan. 14, 1901.

Coleman, Jan. 15, 1901.

Messrs. John Dougall & Son, Montreal:

Dear Sirs,—Our little Sunday-school, (Jubilee Sunday-school), would like to support one of the Indian famine orphans for a year, if it can be done with \$15.00. I see by the 'Northern Messenger' of Jan. 4, that you have kindly offered to take charge of such subscriptions and to forward the money. We are very glad indeed to send it through you. We expect hereafter to send the contributions quarterly and should like them devoted to the work of Pundita Ramabai.

We have taken the 'Northern Messenger' in our Sunday-school for some time and like it very much. According to a plan suggested in one of the numbers some time ago, we have set apart the collections of the first Sunday in each month for missionary purposes. Our Sunday-school is not very large and is held in a country school-house, but last year we had between eleven and twelve dollars for missionary money. This year we hope to make it fifteen dollars. Our Sunday-school year begins with the first Sunday in July, as the Sunday-school was started on Jubilee Sunday, 1897.

We have now five dollars on hand which you will please find enclosed, as the first contribution towards the support of our Indian orphan.

May you be greatly blessed for your kindly interest in the various needy fields.

Sincerely yours,
(MISS) JOSEPHINE STECKELY.

Indian Famine Fund.

The following is from the 'Weekly Witness' of March 12:—

INDIAN FAMINE FUND.	
Undesignated—	
M. H. P.	\$2.00
H. M. B.	5.00
Christmas, 1900	1.00
J. R., Ingersoll, Ont.	4.00
Mrs. A. McMillan	2.00
Junior Endeavor Society of West- mount Methodist Church	7.30
Kirk Hill (Ont.) Literary Society	8.40
Mrs. Rice	1.00
A Friend, Otterburne	2.00
Readey Sisters	2.00
New Resolutions	1.00
Margaret Brackett	2.00
Edward Pee	15.00
C. E. Society, South Durham, Que.	7.50
Alex. Muir	2.62
E. Ridley	3.00
W.	10.00
Mrs. J. McCulloch	1.00
D.15
Margaret McClive	10.00
Eliza Adams	1.00
By error in addition10
	\$88.07
Less amount acknowledged twice	4.75
	\$83.32

Which has been divided in proportion to the designated amounts received as follows:—

To Canadian Presby. Missions	\$29.51
To Christian Alliance Missions	34.42
To American Board of Missions	6.58
To Methodist Episcopal Missions	2.74
To Southern India Famine Fund, for Mr. G. S. Eddy	8.24
To Church Missionary Society	1.83
	\$83.32

Don't forget that your pupils are the men and women of to-morrow—that they are essentially what they are made, either by precept or example—that to primary pupils example is of more value than precept.