

was a Christian lady of great earnestness and much breadth of sympathy. Her work in the island began as a ragged school, but in the course of years developed into a home for orphan and destitute children, very similar in its spirit and aim to that at Bonner Road.

For several years before her death there had been a close bond of sympathy between Miss Gibson and myself. Perhaps this was one of the reasons which led Miss Gibson to wish that when she would no longer be able to manage it, her work should pass into my hands, and be incorporated in our system of Homes. At all events her desire, that the Ramsey Home should be incorporated with ours, grew to be a settled purpose. But neither she nor any of her friends anticipated that effect would so soon have to be given to this wish.

The old and inefficient premises in which her work had been conducted, were superseded by a well-situated building. The entire estate, containing five acres of land, and charmingly placed, with a noble look-out over Ramsey Bay, is one of the pleasantest and most comfortable "Homes" in the United Kingdom. Hither Miss Gibson had removed the children, and here she had lived for about two years, when her useful and unselfish life was suddenly cut short.

For many years our institution has been known as an orphanage and refuge. The latest development of it is to provide larger accommodation for the orphan class. Mr. Jevons, of Birmingham, had for several years taken a practical interest in our work. At the time the Thanksgiving Fund was being promoted by Wesleyan Methodists, and Mr. Jevons offered a contribution of £10,000, on condition that a like sum should be contributed by those who were interested in that special effort. His generous challenge was heartily accepted, and the money has been contributed. A very beautiful site has been secured near Birmingham. There are eighteen acres of land, which slope gently down towards the wild and beautiful park of Sutton Coldfield; and on them we hope ultimately to build a village "Home," in which there shall be at least twelve houses, with schools, chapel, workshops, farm-buildings, and all needful appliances. Accommodation is provided for fifty children. Any further extension of numbers is a question of annual income.

The Home has been called—by special permission of the Queen—"The Princess Alice Orphanage." This name was chosen because the Princess Alice was not only an honoured and lamented member of our Royal Family, but had endeared herself to the heart and conscience of the nation by the beauty of her Christian character, the purity of her home-life, the tenderness with which she had discharged her maternal duties, and the earnestness of her philan-

thropic work. It was no mere homage to rank, however exalted, and no mere testimony of loyalty, however sincere, which was implied in the choice of this title. The name of the Princess may well stand as a symbol of duty, and faith, and compassion—qualities which, by God's grace, we trust to see embodied in this new and promising enterprise.

I come now to a part of my story, to me deeply interesting and very wonderful, but with which I must deal very briefly. How has it all been paid for?

Our various establishments have cost the Committee nearly £60,000, and the annual expenditure has for several years exceeded £10,000. The invested property of the Home produces less than £200 per year (excluding the foundation fund of the Princess Alice Orphanage, which will be required for the completion of that scheme). For all the rest we have to depend upon the sympathy and liberality of the Christian public, and we have not been disappointed.

It may be well here to state what are the methods we have adopted in gathering the requisite funds.

First: I have never seen that the "faith plan" was right or scriptural. As often expressed, it is the plan of faith without works. It says that I am to use no means to let people know of the nature and need of the work; but am to ask God to let them know, and to incline them to send help. I have never seen this doctrine in my Bible; but I do find St. Paul writing to the early Christians about the collection, and urging them to be ready when he should come. And I am content to stand upon a platform with which the Apostle of the Gentiles was satisfied.

Nor have I thought it wise to make personal applications for money—not that I should think it wrong to do so—but in the circumstances in which our work has been prosecuted we have not thought it expedient. With very rare exceptions—so rare that I think they might be counted on the fingers of four hands—I have satisfied myself with making the best appeal I could through the press or from the platform, and then have left the matter to the promptings of conscience and heart in those whom my voice or pen has reached.

Yet prayer has not been forgotten or undervalued. No day has passed since the foundation of the Home without united prayer on its behalf. And the wonderful growth of this work from so small a seed has compelled us to see in it the hand stronger and wiser than that of any man.

The Home has not been largely supported by rich men. Two or three very large and handsome donations have been given; but very few have reached £500, and not many have passed £100. The great bulk of our ordinary income reaches us in small amounts. They have included the

sixpences spontaneously offered by the poor widow, and the rich man's cheque for ten or twenty guineas. Several friends contribute annually enough to maintain one child. Groups of friends in a given town or congregation or neighbourhood do the same. In several cases a Sunday-school—by the means of its many small contributions—is able to accomplish this. But, generally, the funds flow into our exchequer in small streams, yet, in the aggregate, rendering us noble help. It is a very grand thing that Sunday-schools in England—in which one collection yearly has been made for this object—have together contributed for each, for several years past—about £2,000. In some high class schools and colleges, the young people of happier fortunes have contributed to the help of their lost little brothers and sisters of the alley and the street; and several parties of young friends have held bazaars, or sales of work—some of which have realized handsome sums, bringing most valuable aid to our exchequer.

The truth is, if the little in—selfishness—does not guard the money-box, there are a hundred ways of helping our work which ingenious love will discover.

I have done the best I could in the limits of time and space available by me, to put the facts of our work before my readers; and now, as I close, I feel how poor and cold my narrative is, and yearn for a more eloquent pen to set forth this case. Oh, if it were possible for you who read this to know the children as I know them, you would pity them as I do! I look at the children in the Home, rescued from the deepest sorrow—sometimes from the most terrible peril. I see them "clothed and in their right mind"—as well behaved as any children born in happier circumstances; merry-hearted, bright of intellect, and not a few of them beautified by Christian graces. And then I think of others; some of them waiting wearily for admission into the Home, and kept out because means to maintain them are not in our hands. Others have no wish to come, and in their very content with their present wretched surroundings, give the strongest proof that they ought to be lifted out of them. Others are on the brink of a precipice, over which, if they fall, they must go to shame, and misery, and outer darkness. And when I know that if we had the means we could, within a month, rescue five hundred little girls who, if not seized by Christian love, will, within seven years, have run through the awful race of sin, and shame, and corruption, and death—when I know that there are hundreds of boys with not one fair hope before them in this world, to whom we could open the gates of industry, happiness, and honour, if we had the means, I find it hard sometimes to be exactly measured in my terms, and perfectly prudent in the

work undertaken. My last word is—  
FOR THE LOVE OF GOD AND THE LOST CHILDREN, HELP!

### Two Souls.

BY LULU WINTZER.

Two souls arose from earth to heaven:  
To them eternal life was given.  
One was received with greetings fond,  
His fairest, boldest dreams beyond;  
The other barely passed the gate  
And entered ere it was too late.

One lived a life not free from sin,  
Amidst a city's roar and din.  
The angels wept each time he fell,  
The demons laughed from depths of hell;  
Yet ever with fresh strength he rose  
And struggled onward to life's close.

The other, in a quiet place,  
Thought only of the Master's face;  
He lived surrounded by his books,  
And heard God's voice in rippling brooks;  
In songs of birds whose tender lays  
Resounded with the Maker's praise.

No angry word, no noise of strife,  
Disturbed the tenor of his life;  
But all was peace until grim death  
Stiffened the form and hushed the breath;  
And the soul, freed from earth at last,  
Upward soared, and the portal passed.

Which one did best deserve the love  
That welcomed him to heaven above?  
The one who from the first believed,  
And the glad news with joy received,  
Who ever lived a life so pure  
That joys of heaven were made secure?

Or he who fought with sin and death,  
And struggled to preserve his faith;  
Who, sorrow-ag, fainting, oft forsook  
The teachings of God's holy Book,  
But at the last stood firm and strong,  
And entered to the heavenly throng?

### The Boy as an Escort.

It is a good plan for mother and sister to depend, as it were, on the boy as an escort. Let him help her in and out of the car. Let him have his little purse and pay her fare. Let him carry some of the bundles. He will be delighted to do these things, and feel proud that she can depend on him. A boy likes to be thought manly, and in no better way can he show his manliness than by taking his father's place as escort of mother or sister. Teach him to lift his hat when meeting a woman with whom he or his family are acquainted, without regard to race, colour or position, for a true gentleman will lift his hat as readily to the woman at the fruit stand with whom he has a speaking acquaintance as he will to the highest in the land. He cares not for her position; it is enough for him that she is a woman; teach him also to lift his hat when passing a gentleman acquaintance with whom there is a lady, although the latter be a stranger to him.

All parents and members of the family are proud of a courteous boy, and there is no reason why any boy cannot become one if proper attention is paid to his training. If his mind is turned into this channel when young, there will be a great deal he will learn of his own accord by observation.