

"Gath you swore when you woke up with a headache this morning? Was it good or bad? What about the game of cards where you won or lost—maybe that money was not clean before? Was it good or bad? Why, dear boy,"—and she laid her hand on his arm,—"you aren't old enough yet to have twisted your conscience until it can't tell you the truth."

So the talk went on, until presently twilight began to fall, and the group drifted away from the woman—so eager not to go to Heaven alone. When the last one had gone, she began slowly making the rounds of the seats in the park. She scanned every face—and at last, after anyone else would have given up the search, she found the young fellow who had asked the question. "How do you know what is good?" She touched him on the shoulder, and said, quietly, "I think you'd better come home with me, laddie."

He rose, as if he had been half expecting the summons, and went away with her. Nobody but these two knows the story of the next days. Somehow, out of the struggle there came a man saved for righteousness. What a mother's love, self-respect and the teaching, ambition of the church had failed to do, the word of this woman preacher had accomplished. Out of the chaos of temptations and desires she had brought the clear contrast, what was good and what was bad,—distinguished before the judgment seat of conscience. Life was no longer a tangle of conflicting motives, but two straight, open paths, the one leading to honor and peace, the other to shame.

The vision once seen did not depart from the eyes of the youth. Who shall say whether the impulse—a random impulse it seemed—which led him within sound of the preacher's voice was a mere chance, or was in deed and in truth a divine compulsion—the eternal evidence of that Mercy which seeks and saves that which is lost?—The 'Christian Age.'

## The Victoria India Orphan Society.

[For the 'Northern Messenger.']

As the Christmas season approaches the pleasant associations which surround it steadily assume larger proportions in our thoughts, the older ones planning to make it a happy season for all, and the children, from past happy experiences, eagerly anticipating the joys of Sant Claus's delightful surprises, and the many other pleasures which Christmas, with its snowy mantle and warm, bright cozy homes, always bring them. The poor, too, are remembered, and many an otherwise sad home is cheered and brightened by the substantial evidence of loving sympathy. In heathen lands also, in those parts where the glad gospel of Jesus Christ is spreading its light, Christmas is a time of hallowed rejoicing and kindest exchanges of goodwill. To the children in our Orphanage it is the great event of the year, and the little presents which are provided for them, give untold pleasure. This year many of the older ones are hoping they may get books, 'nice story books,' for they enjoy reading a good story just as well as our little folks at home do. The great value they set upon the simple presents they receive gives added weight to an action many of them took last spring. The Rev. Frank Russell and his family, to whom the children are deeply attached, were leaving on furlough, and the children wished to give them a present before they left. Having no money they held an auction of their own Christmas gifts, gladly selling their cherished cakes of fancy soap and beads to enable them to make a suitable present, a sacrifice which very touchingly indicated their love and devotion to the dear missionaries. In addition to the presents, the children, and all who can be reached, who have been in the Orphanage, 'brothers and sisters,' as they are termed, have an extra good dinner, and other simple pleasures are provided. All attend service in the morning, and the remainder of the day is a holiday, the dinner and the presents being two very important factors in the day's delights. Many of our friends have kindly contributed to the small special fund we raise to give the children their Christmas Treat, but we shall be

glad to receive a trifle from others to make up the necessary amount.

Our special Industrial Fund, for which we hope to raise \$3,000, now stands at \$918.31. This is to provide suitable workshops, in which the boys can be taught useful trades, carpentry, blacksmithing, and possibly tile-making, for which there is a great opening. State orders can be obtained for the work which will be done in these shops, so in addition to giving the boys good trades, the workshops will be more than self-supporting, and will thus become a source of income to the Orphanage, as the carpenters' shop, now on a very small scale, has already proved. It has been for months past, and will be for months to come, busy turning out State orders. The work turned out is so satisfactory that many orders have to be refused, because of the present very limited accommodation. By means of this Special Fund we shall be able to have the greatly needed enlargement made, and we hope to add other branches of industry as before mentioned. This is truly a wonderful opportunity, for the great difficulty of finding suitable work for the Christian converts is almost, if not quite, the most serious problem facing the Christian communities in India today. The natives work seven days in the week, so Christians can get no employment from them, and as yet there are no Christian employers of labor, so it is an unexampled opportunity that is given in Dhar, and we earnestly hope that many will be led to give us generous help in the special effort we are making to seize the opportunity, and give our young Christian converts the means of leading decent, self-respecting lives, one of the greatest things we can do for them, and which ultimately will prove most advantageous to the whole Christian community. Very special blessing has attended this work during the ten years of its existence, one development after another following in quick succession. This latest one of industrial work, which is so very important, we trust will soon be an accomplished fact, adding very greatly to the stability and usefulness of our work among the famine orphans. The cost of maintaining a child in the Orphanage is \$18 a year, which includes the Society's membership fee of \$1.00. All subscriptions should be sent to Mrs. A. S. Crichton, Sec.-Treasurer, 142 Langside St., Winnipeg.

## Religious Notes.

Twenty-five years ago two young German missionaries went up the jungly hills into Buxar, to explore the land and start mission work. Before long they wrote down (then living in Vizianagram) in broken English, 'We are desperately ill; please take us in for Christ's sake.' They came, apparently dying from dysentery and fever, deserted by their servants, threatened by the native chiefs, unable to speak much English or the vernacular—hopelessly beaten back, as it seemed, by the forces against them. In a few months, however, they were better and back again at their work, and became the pioneers of the Schleswig-Holstein Lutheran Mission to these hill tribes. Following them, the missionaries passed, in ones and twos, up into the feverish tracts, to settle here and there, build their houses, schools, etc., and preach among the people the Gospel of Christ. Many of them, men and women, died; pathetic indeed are the stories told of their sorrows and sufferings.

But to-day, how stands the account? Some 15,000 of these hill people have come under Christian influence; 10,000 have been baptized; they have 32 missionaries, men and women, at work, with some 100 native helpers; they are now a well-organized mission. Only the other day a government official testified that, since their advent, the crime among the thief caste there had decreased more than 30 percent. Of the two pioneers referred to, one, the Rev. E. Pohl, has just been called to a position of honor as the Society's preacher in Germany, and the other, the Rev. H. Bothman, still works in one of the important mission centers.—London 'Chronicle.'

Mr. David Baron writes from Jaffa (Palestine), on May 3, 1907:

'We spent five days in Alexandria, six days in Cairo, and one day in Port Said. At the

first of these places we were much encouraged, for apart from many conversations and discussions in their houses and shops and in the streets, we held a public meeting in the Scotch Church, kindly lent to us, at which three hundred Jews were present and listened earnestly to the faithful proclamation of Christ. In Cairo, too, we were able to reach a large number, though the public meeting we held there was not so large as in Alexandria. In Jaffa we have been nearly a week now, and visited from it five of the Jewish colonies in the plain of Sharon.

'Great changes have taken place since I was here last, only nine years ago. The Jewish population has increased enormously; there is an air of bustle and enterprise which was absent before, and large tracts which I have known before to be waste and desolate, and other fruit-bearing trees. Alas the fanaticism and bitterness against Christ and his followers are very great among the Jews in this land, and even now some are ready to persecute unto death those of their brethren who take the despised but blessed Name of Christ upon themselves.'—'Missionary Review of the World.'

A fanatical outbreak occurred in the Boys' School at Teheran, in April, which ended in restoration of order after two days, during which time four Persian teachers withdrew, and the hundred Moslem students were reduced to thirty. Regrettable as this is, it should surprise no one who observes the present touchy political situation in Persia. The outbreak began with abusive language by one Moslem youth among his playmates at recess. Being reproved by the school officer (farrosh), the boy dealt the 'little, lame, inoffensive man' a stunning blow on the mouth. When for this he was publicly expelled from the schoolroom, an ignorant Sayid, twenty-five years old but in one of the lower classes, loudly took the offender's part. This apparently accidental beginning was a planned affair, the farrosh being a special object of enmity because he is a convert from Islam. All is quiet and the school is going on well.—'Woman's Work.'

There are various modes of increasing the aims of the church, and one most popular all over South India is for Christian women to put a handful of rice into a small basket kept in the house for the church every time a meal is prepared, the amount thus collected being offered in the church once a month. This serves the double purpose of reminding the people that it is God who provides them with sustenance, and that it is their duty to give back to Him some portion of what they have received. The annual offerings of the Christians in Tinnevely vary from 6 to 12 annas per head of each baptized man, woman, and child. The average may be taken as not less than 9 annas (i.e., 9d.), per head. The monthly income of these people is 7 1/2 rupees (or 12s. 6d.), and upon this sum a whole family will live for a month. The sum of 9 annas represents the price of a little more than two days' food for the year for each member of the family, and this is the lowest rate.

How many Christians in Europe contribute to the church two days' income in the year for every man, woman, and child in each household?—'Missionary Review of the World.'

## Acknowledgments.

### LABRADOR FUND.

Received for the maintenance of the launch: George Rowley and Emily Height, North Range, N.S., 20c.; A Friend, Nova Scotia, \$1.00; Total . . . . .	\$ 1.20
Received for the cots: A. J. M., Kintore, Ont. . . . .	\$ 10.00
Previously acknowledged for all purposes . . . . .	\$1,006.20
Total received up to Oct. 29th . . . . .	\$1,017.40

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, komatic, or cots.