How art thou pale with anguish, With sore abuse and scorn! How does that visage languish, Which once was bright as morn: Thy grief and thy compassion Were all for sinners' gain; Mine, mine was the transgression. But thine the deadly pain.

What language shall I borrow To praise thee, heavenly Friend. For this, thy dying sorrow, Thy pity without end? Lord, make me thine forever, Nor let me faithless prove; O let me never, never, Abuse such dying love.

Be near when 1 am dying. O show thy cross to me! And for my succor flying, Come, Lord, and set me free! These eyes, new faith receiving. From Jesus shall not move: For he who dies believing,
Dies safely—through thy love. Translated by J. W. ALEXANDER

THE LORD IS RISEN.

Sing praise! The tomb is void Where the Redeemer lay; Sing of our bonds destroyed, Our darkness turned to day.

Weep for your dead no more; Friends, be of joyful cheer, Our star moves on before, Our narrow path shines clear.

He who so patiently The crown of thorns did wear,-He hath gone up on high; Our hope is with Him there.

Now is His truth revealed. His majesty and might; The grave has been unsealed; Christ is our life and light.

He who for men did weep, Suffer and bleed and die,—
First fruits of them that sleep,
Christ hath gone up on high.

His victory bath destroyed The shafts that once could slay; Sing praise! The tomb is void Where the Bedsemer lay:

THE "I WON'T" OF THE ENGINEER.

BY S. B. B.

A country pastor thus speaks of his xperience :-

"Among my parishioners was an engineer on one of our leading railroads. He never attended a prayer meeting, but was conscientiously constant at the preaching services of the Sabbath, He prided himself upon his integrity and uprightness, and openly declared his belief that God was not ready to convert him. When the time in his wisdom came, he would yield to the call and become a Christian. I talked often with my friend, and sought to win him from such a delusive idea, but words and prayers alike seemed wasted.

"One day, while we stood together at his station, waiting for the incoming train, he abruptly asked, 'Will you tell me, Mr.——, why I do not become a Christian?' 'Yes, I will; you ask me frankly, and I will reply as honestly; it is because you won't!

"We parted for the day, and great was my surprise, at our usual evening service, to see the engineer come into the vestry, and take a prominent place at my left. When at the close of the meeting I gave an invitation for those desiring to become Christians to rise, he at once came forward and penitently bowed at the altar, accepting then and there the Saviour, whom he had faithfully served for years.

"In giving me his experience, he said that those words at the depot, 'you won't!' rang in his ears all through the day; that every throb of the engine seemed to say, you won't!' Above the rattling of the cars, and sounding louder than the screech of the steam whistle, thundered those two words, 'you won't!' In the street of the city he saw staring from each signboard those simple words, which to him were a mighty volume of unwelcome truth. 'My own self-will,' he continued, my determination to make a waiting God wait still longer, my self delusion in attributing to Divine Love my lost condition, forced itself into my soul's depths. The burden was intolerable, and I sought, as you know, the place of prayer, and with the "I will!" came to me the joy and peace of a life hid with Christ in

The honest frankness of one of ou honored pastors with an inquiring soul was rewarded by the saving of that soul

INTER NATIONAL BIBLE LESSONS.

SECOND QUARTER:—STUDIES IN THE OLD TESTAMENT.

B. C. 510. LESSON III. QUEEN ESTHER; or, The Lord's Deliverance. Esther 4, 10-17. April 20.

EXPLANATORY AND PRACTICAL.

Verse 10. Esther. A Jewess, of the tribe of Benjamin, who, being left an orphan, was adopted by her cousin Mordecai. Her Jewish name was Handassah, " myrtle." She was not only surpassingly beautiful in appearance, but lovely in character, and won friends in every condition of her life. She was chosen out of a multitude of maidens for one of the wives of King Ahasuerus (Xerxes) and was called "queen," though it is doubtful whether that was her true position in the Persian court. In the palace of the king she retained her affection for Mordecai, who had been to her as a father, and obeyed his counsels. Hatach. The name of the eunuch or attendant who waited upon Esther, and through whom she was able to communicate with Mordecai, who was not permitted to enter the palace where the queen lived. Command. ment. A message, in response to the appeal which Mordecai had sent, for her to go to the king and entreat for the lives of her people. Mordecai. A Benjamite, descended from Kish, the father of Saul, who lived at Shushan or Susa, and was connected with the court. He became prime-minister after the fall of Haman, and has been identified with a certain Matacas, a eunuch of great influence during the latter years of Xerxes.

11. 12. Do know. The custom had been established by one of the earliest kings of Media, and afterward adopted by the Persians, of surrounding the monarch with mystery, as one lifted above humanity. None but the highest nobles were permitted to appear in his presence. So deep was the seclusion of the king that an impostor personated Smerdis, the son of Cyrus, and reigned in his name six months before his fraud was discovered. The king. Xerxes, called in Scripture Ahasuerus, the despot who invaded Greece with five millions of men, and returned in defeat with scarce as many thousand. He was fond of pleasure and of magnificence, but with no capacity for government, utterly selfish and unprincipled, and one of the most worthless of men. His character in secular history fully matches what is related concerning him in the Bible. Inner court. The place of audience, open to the sky, where the king sat on his throne for the transaction of business. Who is not called. The law of the Persian court was that no one should enter the royal court unannounced or uninvited. 1. "Our king welcomes all before his throne, and listens to every petitioner." To put him to death. The executioners stood at the entrance of the court, instructed to slay all intruders, unless the king should specially intervene to protect them. Golden sceptre. In all the sculptures the king of Persia is represented as carrying a slender rod or wand, in some bas reliefs painted red to represent gold, and in length about equal to his own height. Thirty days. Perhaps indicating that the king had grown indifferent to her. and might refuse to see her if she sent a request for admission to his presence. Told to Mordecai. As he could not be admitted to a personal interview with Esther. 13. 14. Think not. Esther having kept

her nationality a secret, might selfishly hope to escape the slaughter of her people. But Mordecai reminded her that she belonged to the condemned race, and some jealous rival, discovering it, might seek her destruction. Holdest thy peace. Mordecai desired her to go boldly into the presence of the king and ask the life of her people. 2. "There are times when to be silent is to sin." Enlargement. Release from the present danger. From another place. Mordecai's faith assures him that the chosen people, under God's special care, around whom so many prophecies and promises have gathered. will not, cannot be destroyed 3. " Note faith in God's providence, God's promise, and in God's Justice." 4. "Faith trusts where no hope is seen." 5. "The failure of one agent shall not thwart God's plan." Be destroyed. He believed that one who failed to meet such an opportunity of Providence could not long remain unpunished. He knew not how, but he felt sure that the unfaithful would somehow perish. 6. " Neglect of opportunity is as great a crime as commission of evil." 7. "The selfish life is sure to defeat its own purposes." Who knoweth. With the insight of faith, Mordecai saw that each link in the strange chain of events whereby the Jewish maiden became a queen was forged by an almighty hand and under an all-wise eye, for the accomplish-

ment of a divine purpose. 8. "Every

life well-lived is working out some divine plan." 9. "We know not what great results may depend upon actions seemingly slight." Such a time as this. The greatest hours in Esther's life was not that when the crown royal was placed upon her brow, and she became the bride of a king, but that hour when she stood forward to save others. 10. " The highest honor of a life is not its gains, but its blessings," 11. "We may not know what our life-work is until it lies before us."

15, 16, 17. Jews that are present. The Jews have in every period of their history shown a fendness for cities, and would probably be quite numerous in the capital, since nearly all the Persian kings, like Cyrus, had shown them special favors. Shushan. Called also Susa, one of the four capitals of the Persian empire, and during the reign of Xerxes his principal residence. It was situated north of the Persian Gulf, and is supposed to have been built as early as the time of Abra. ham. It is now a mass of ruins, called Sus. Fast ye for me. Though prayer is not mentioned, yet it no doubt accompanied the fasting. 12. "The more important our undertakings the greater our need of divine belp." 13. "There is a moral and spiritual power in the united supplications of many believers." & Three days. Probably meaning until the third day, not three whole days. My maidens. Her attendants in the palace, to whom her purpose must have been disclored. Will fast likewise. Her resolve to fast showed that she depended more on the help of her God than on the charms of her beauty, which would be apt to suffer from a prolonged fast. So will I go in. 14. "In the example of Esther note: 1. Decision; 2. Patriotism: 3. Courage; 4. Self-sacrifice; 5. Faith; 6. Belief in the power of prayer. Not according to the law. 15. When the human laws and the divine conflict, we must obey the higher law." I perish. The utterance not of despair, but of resignation to the will of God. Her attempt succeeded. The golden sceptre was held out, and she asked the king and Haman to a banquet. which was repeated on the next day, when she unfolded to him the plot, and revealed the wickedness of Haman in his own presence. Haman was hanged upon the lofty gallows which he had erected for Mordecai; the Jews were saved, and Mordecai took the place of his enemy in the counsels of the king.

GOLDEN TEXT: Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Psa. 37, 5.

DOCTRINAL SUGGESTION : Christ's

priesthood. Heb. 5, 6-9. The next lesson is Isa. 42, 1-10.

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JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S., June 12th., 1878.

Messis. C. Gates, Son & C.-Gentlemen In the Autumn of 1877, my little bey, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevisa and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long,) and when only two bottles had been taken a perfect cure was

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impuri-ties therein. It cleaned his blood, butil him up so that he increased in flesh and strength in a very short time. And ever ince he has been well and hearty. I may also say that two swallows (and not very arge ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acadian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results. A gentleman of my acquaint-ance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liuiment aforesaid a care was effected in about ten days. helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

Yours with gratitude, ISAAC B. SPINNBY.

Sworn to at Wilmot, before me. the dersigned, June 13th, 1878.

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