The Two Yillages.

rer the river, on the hill, leth a village white and still; ill around it the forest trees alver and whisper in the breese, wer it sailing shadows go f soaring hawk and sersaming crow; ad mountain grasses, low and sweet, frow in the middle of every street.

or the river, under the hill, nother village listh still; ere I see in the cloudy night rink ling stars of household light; ras that gleam from the smithy's door, ists that curl on the river's shore; with the condense rever's shore;

wers, a clock to tell the hours.

arbie doors are always shut,
any not exter at hall or hut,
the village lie asleep,
a grain to sow or reap,
i la dreams to moan or sigh—
t, and peaceful and low they lie.

In the village under the hill,
When the night is starry and still,
Many a weary soal, in prayer,
Loaks to the other village there;
and weeping and sight g longs to go
Up to that home, from this below—
Loacs to sleep by the forcet wild,
Whither have vanished wife and child;
And heareth praying, the answer fall,
"Puttence! That village shalt hold we all!"
—From The Lamp.

BEN HUR:

BOOK EIGHTH. CHAPTER IX .- CONTINUED. "The man is the disciple whom the sarene loves the best of all; she who as upon his arm is Mary, the Master's ther; the others are friendly women Galilee."

leans upon his arm is Mary, the Master's mother; the others are friendly women of Galilee."

Esther pursued the mourners with glistening eyes until the multitude received them out of sight.

It may be the reader will fancy the foregoing snatches of conversation were had in quiet; but it was not so. The talking was, for the most part, like that indulged by people at the seaside under the sound of the surf; for to nothing else can the clamour of this division of the mob be so well likened.

The demonstration was the forerunner of those in which, scarce thirty years later, under rule of the factions, the Holy City, was torn to pieces; it was quite as great in numbers, as fanatical and bloodthirsty; boiled and raved, and had in it exactly the same elements—servants, camel drivers, market-men, gate keepers, gardeners, dealers in fruits and wines, proselytes, and foreigners not procelytes, watchmen and menials from the Temple, thieves, robbers, and the myriad not assignable to any class, but who, on such occasions as this, appeared no one could say whence, hungry and smelling of caves and old tombs—bare-headed, wretches with naked arms and legs, hair and beard in uncombed mats, and each with one garment the color of clay; beasts with abysmal mouths, in outery effective as lions calling each other acrose desert spaces. Some of them had swords; a greater number flourished spears and javelins; though the weapons of the many were staves and knotted clubs, and alings, for which latter selected stones were stored in scrips and sometimes in sacks improvised from the foreskirt of their dirty tunics. Among the mass here and there appeared persons of high degree—scribes, elders, rabbis, Pharisees with broad fringing, Sadducees in fine cloaks—serving for the time as prompters and directors. If a throat tired of one cry, they invented another for it; if brassy lungs showed signs of collapse, they set them going again, and yet the clamour, loud and continuous as it was, could have been reduced to a few syllables—King of the Jews!

appearance of the part of the procession then passing, its brutality and hunger for life, were reminding him of the Nasarene—His gentleness, and the many charities he had seen Him Nasarene—His gentleness, and the many charities he had seen Him do for suffering men. Suggestions beget suggestions; so he remembered suddenly his own great indebtedness to the man; the time he himself was in the hands of a Roman guard going, as was supposed, to a death as certain and almost as terrible as this one of the cross; the cooling drink he had at the well by Nazareth, and the divine expression of the face of Him who gave it; the later goodness, the miracle of Palm-Sunday; and with these recollections, the thought of his present powerlessness to give back help for help or make return in kind atung him keenly, and he accused himself. He had not done all he might; he could have watched with the Galileans, and kept them true and ready; and this—ah! this was the moment to strike! A blow well given now would not merely disperse the mob, and set the Nasarene free; it would be a trumpet call to Israel, and precipitate the long dreamt-of war for freedom. The opportunity was going; the minutes were bearing it away; and if lost! God of Abraham! Was there nothing to be done—nothing?

That instant a party of Galileans eaught his eye. He rushed through the press and overtook them.

"Follow me," he said. "I would have

press and overtook them.

"Follow me," he said. "I would have speech with you."

The men obeyed him, and when they were under shelter of the house, he spoke seals."

were under shelter of the house, he spoke again:

"You are of those who took my swords, and agreed with me to strike for freedom and the King who was coming. You have the swords now, and now is the time to strike with them. Go, look everywhere, and find our brethren, and tell them to meet me at the tree of the cross making ready for the Nazarene. Haste all of you! Nay, stand not so! The Nazarene is the King, and freedom dies with Him."

They looked at him respectfully, but

oked at him respectfully, but

"Hear you ?" he asked.

THE DAYS OF THE MESSIAH

Jews!—Room for the King of the Jews!

Defiler of the Temple!—Blasphemer of God! Urucify Him, crucify Him! And of these cries the last one seemed in greatest favor, because, doubtless, it was more directly expressive of the wish of the mob, and helped to better articulate its hatred of the Nazarene.

"Come," said Simonides, when Balthasar was ready to proceed—"come, let us forward."

Ben-Hur did not hear the call. The appearance of the part of the procession then passing, its brutality and hunger

He who loved them all, and was about to die for them.

In the spectacle of a great assemblage of people there are always the bewilderment and fascination one feels while looking over a stretch of sea in agitation, and never had this one been exceeded; yet Ben Hur gave it but a passing glance, for that which was going on in the space described would permit no division of his interest.

And the words repeated themselves ever and over, and took form, and the dawn touched them with its light, and filled them with a new meaning. And as men repeat a question to grasp and fix the meaning, he asked, going at the figure on the hill, fainting u der its crown, Who the Resurrection? and Who the Life?

"I Aw."

day; a twilight out of day; a twilight out of the plant in the plant is deepened, and it is deepened, and the other curiously; then the Life?

"I Aw."

Him."

The workmen put their hands to the cross, and carried it, burden and all, to the place of planting. At a word, they dropped the tree into the hole; and the body of the Nezarene also dropped heavily, and hung by the bleeding hands. Still no cry of pain—only the exclamation divinest of all recorded exclamations.

palms; next, they drew His knees up until the soles of the feet rested flat upon the tree; then they placed one foot upon the other, and one spike fixed both of them fast. The dulled sound of the hammering was heard outside the guarded space; and such as could not hear, yet saw the hammer as it tell, shivered with fear. And withal, not a groan, or cry, or word of remonstrance from the sufferer; nothing at which an enemy could laugh; nothing a lover could regret.

"Which way wilt thou have Him faced?" asked a soldier bluntly.

"Towards the Temple," the pontiff replied. "In dying I would have Him see the holy house hath not suffered by Him."

"Woman," He said, raleing His voice, "Sehold thy son!" And to the disciple, "Behold thy mother!"

in the noises with their groans and entreaties.

The second hour after the suspension passed like the first one. To the Nazarene they were hours of insult, provocation, and slow dying. He spoke but once in the time. Some women came and knelt at the foot of His cross. Among them He recognized His mother with the beloved disciple.

"Woman," He said, raising His voice, "behold thy son!" And to the disciple, "Behold thy mother!"

The third house same and still the page.

and the service of the search of the search

The call the country of the service of the country But they are of the past, and will die out. The permanent factors and forces which govern the modern State render it no longer wise or expedient to deprive ourselves of the best means of knowing what the Pope thinks, and of keeping him advised as to what we think. For the Pope is a great power in this world, whatever he may be in the world that is to come. The silve he world will find a benediction of peace upon her head and in her heart.

The girl who works—God bless her—is another girl whom I know. She is not too proud to carn her own living, nor a well meaning man. The Pope has already arbitrated in one international dispute, of small importance, it is true, but it is the first step that co-ts, and the Papal Chair may become the Peace Centre of the modern world. This, however, is but one of many possibilities of the future to which we can not shut our eyes. How many homes; the single of the sale world, which we can not shut our eyes. How works—God bless her—is another girl who m I know. She is not too proud to carn her own living, nor too proud to carn her own living, nor of her sown into cach silken gown. She is like a beautiful young mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained with factory grease or printer's into the first of the future to which we can not shut our eyes. How many homes

Digging A Well. An Irishman took the contract to dig a public well. When he had dug about twenty-five feet down he came one morning and found it caved in,—filled nearly to the top. Pat looked cautiously around, and saw that no one was near; he took off his hat and coat, hung them on the windlass, crawed into some bushes, and awaited events. In a short time the citizene discovered that the well had caved in, and, seeing Pat's hat and coat on the windlass, supposed that he was at the bottom of the excavation. Only a few hours of brisk digging cleared the loose earth from the well. Just as the eager citizens had reached the bottom, and were wondering where the body was, Pat came out of the bushes, and good-naturedly thanked them for relieving him of so sorry a job. Some of the tired diggers were disgusted; but the joke was too good to allow anything more than a hearty laugh, which soon followed.

Hall's Vegetable Stellian Hair Re-newer never fails in restoring gray hair to its youthful color, lustre, and vitality. Dr. A. A. Hayes, State Assayer of Massa-chusetts, indersee it, and all who try it testify to its many virtues.

diction of peace upon her head and in her heart.

THE GIRL WHO WORKS.

The girl who works—God bless her—is another girl whom I know. She is not too proud to earn her own living, nor schamed to be caught at her daily task. She is studious and painstaking, and patient. She smiles at you from behind the counter or desk. There is a memory of her sown into each silken gown. She is like a beautiful young mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained with factory grease or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many homes; it is the one shield that protects many a forlorn little family from the almahouse and asylum—brave, polite, refined, ambitious, every place is the rightful home of the girl who works—God bless her.

bless her.

Consumption Can be Cured
By proper, healthful gercise, and the
judicious use of Scott's Emulsion of Cod
Liver Oil and Hypophosphites, which
contains the healing and strengthgiving
girtues of these two valuabe specifies in
their fullest form. Dr. D. D. McDonald,
Petitodiac, N. B., says: "I have been
prescribing Scott's Emulsion with good
results. It is especially useful in persons with consumptive tendencies."
Put up in 50c. and \$1 size.

A Source of Danier.

Put up in 50c, and \$1 size.

A Source of Dauger.

The frequent source of dauger attending bowel complaints during the summer and fall is the liability to check the diarrices too suddenly. Dr. Fowler's Extract of Wild Strawberry will not do this. Inflammation of the bowels does not follow its use, as is too often the case with powerful opiates and astringents. It cures promptly and in a natural manner.

manner.

After Leng Years.

"I was troubled with liver complaint for a number of years, finding no cure, I tried B. B. B. I took four bottles, and am periocity cured, strong and hearty."

Mrs. Faria Askett, Alma, Ont.

leaf strewn ground
I am with thee, the' thou art still so fa
me thou'rt near!
The sun goes down and shines the ve
star—would thou wert here!

RIGOTRY.

The Catholic Church Free from I

From the Irish Ecclesiastical Record Priests who are called to exetheir sacred ministry in Protest countries, will, I think, agree with in the opinion that one of the great of cles to the conversion of heretics is supposed bigotry of the Catholic Chi This bigotry is the great bugbear it set up to scare away Protestants looking into the claims and the trings and the practices of the Chi "Catholics are bound to believe you sons of perdition, fuel for the everlafire, enemies of God, no matter your moral and theological virtues matter, too, what your good faith your unquestionable sincerity in religion which you profess. Avoid that with such people as you would those who believe you to be irrecable liars, or robbers, or assau That is the drift of many a Prote cessay and sermon, and the key many a huge volume of anti "Rot controversy.

As the Record has a large circular controversy.

many a huge volume of anti "Roz controversy.

As the Record has a large circul in all English speaking Protestant tries it may not be out of place to together in its pages a few notes the real teaching of the Cl with regard to those who tunately live without her and to compare that teaching the doctrines enunciated and the ments entertained on the same st by some of those bodies which hav happily cut themselves away from communion.

the Church has always spoken with the control of the world, me surely not left at liberty to accept reject these truths in the whole part. If our Lord commanded add to the authoritative teaching of Church, men cannot, without singuished teaching, any more than the ignore the plainest doctrines of Bible, or the plainest obligations Decalogue, or the plainest behests Natural Law. To be indifferent Decalogue, or the plainest necessary Natural Law. To be indifferent regard to even one truth contained body of divine revelation is MANIFESTLY TO SHOW CONTEMPT FOR

MANIFESTLY TO SHOW CONTEMPT F.

HIMSELF.

In the same way to be toler religious error is not to display a ous or a charitable spirit, but it undervalue the truth that Go vouchasfed to us for the enlighte of our mind and the regulation conduct. To say that every man to follow what religion he will, exercise whatsoever worship he please, and to indulge in a free conscience that is untrammelled authority, human or divine; to that every creed is equally got leads equally to heaven, that faith counts for nothing and mors tude for all, as the well known thas it:

or, as Voltaire wrote: "Soyez justifit, le reste est arbitraire"—all unquestionably to pave the way entire rejection of revealed tru

To UNIVERSAL UNBELIEF.
The Vicar of Christ—the guar
revealed truth—has therefore ag
again most solemnly condemned t
baneful outcome of our latter da baneful outcome of our latter da alism. Gregory XVI., in the Mirrefors to this theory as "that wick ion that eternal salvation of the aboutained under any profession if morals are directed by the rule tue." He calls such a liberty of const that referred to an insamily: a IX. qualifies it as a "liberty of per in the Encyclical Quanta Cura. Syllabus which accompanies the clicel we find condemnation of automaticans as these:

clicel we find condemnation of appointons as there:

"M-n may in the practice of a gion whatever find the path of salvation and attain eternal salvation and attain eternal salvation tained concerning the salvation those who in no respect live in Church of Christ."

Now this is clear and an emphi demnation of error, but it is not Bigotry I would define to be an u able attachment to one's own coupled with an aversion or hatr those who will not concur in the ions. The doctrines of the Cu never be for us mere opinions— infallible truths; and the more of determinedly the intellect adhere the higher and the nobler is it No saint was ever a bigot, but ev was supremely intolerant of

because of his neighbor's un views, but every good Catholic h trinal error, as every truthful r duplicity and falsebood. In the system therefore there is no ro retically at least, for the vice—of bigotry. That which times laid to our charge as big bigotry, but an ardent love truth, and a fervent zeal for nition by the whole world. No St. Paul lived in our day he wo down by the infallible teach speak ex cathedra in English ret magazines and newspapers, as NO GOOD CATHOLIC HATES OR speak ex camara in English re magazines and newspapers, as rigible bigot. His exhorts mark them who make dissen-offences contrary to the doctri you have learnt, and to avo