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The Puzzling Pretty Widow

Mrs. Dale stared with wide-open, dull eyes at the forms of the two servants as they left the room. Then she turned her head slowly, and looked long at the young girl whose arm was now around her.

"Why are you kind to me now?" she asked at last, in a weak and almost childish voice that went straight to Mabin's heart. "You were not kind last night."

The first answer Mabin gave was a slight pressure of the arm upon Mrs. Dale's shoulder. Then she went down and whispered in her ear:

"I didn't know so much then!"

The little slender form in her arms shivered.

"What—what do you know—now?" Then recollecting the events which had preceded her own loss of consciousness she suddenly sprang off the sofa. "I know! I know! That cruel woman told you! I must go to her! Oh, I must go!"

"Well, let me do up your dress first."

And Mrs. Dale then perceived that the upper part of her bodice had been unfastened by the maids, and that her face was still wet from the sprinkling of water they had given her. She submitted to Mabin's assistance, therefore, in arranging her hair and her dress without another word being exchanged between them. When she was ready to go, however, she stopped on her way to the door, and gave Mabin one long, curious look. It made the girl spring forward with a world of sympathy in her eyes.

"Oh, I'm so sorry for you!" she whispered. "So very very sorry. Much more than before I knew anything."

Then Mrs. Dale gave way, and seeming for the first time to recover her powers of thought and speech, she sank down on the nearest chair, and burst into tears, natural, healing tears, while she poured into Mabin's ears a broken, incoherent confession.

"It is quite true that I did it—did what she told you. But you know, oh, Mabin, you do know how bitterly I have repented it! I would have given my life to have been able to live those few moments over again. Who did she tell you? Tell me! Tell me! And how did she say it? Of course, she made the very worst of it; but it was bad enough without that. Oh, Mabin, Mabin! Don't you think she might forgive me now?"

While she talked in this wandering and excited way Mabin hardly knew what to do; whether to try to divert her thoughts, or to let her know in what a vixenish and hard manner the elder woman had made the announcement of the terrible action which had cut short one life and ruined another.

"Of course, she ought to forgive you," she said at last. "But you must not give way to despair if she does not. She is a hard woman; she will never treat you as tenderly as your own friends do."

She paused, not liking to tell Mrs. Dale that the visitor was waiting for her, and wondering whether she had forgotten the fact. As she glanced towards the door, Mrs. Dale caught her eye, and suddenly threw herself upon her knees, burying her head in the girl's lap.

"Oh, I daren't, I daren't go in—just yet," she whispered almost pleadingly. "I know I sent for her. I know I must see her; but now that the moment has come I feel as if I could not bear it. I know how she will look, what she will say. And it is upon her, all upon her, that my life, my very life, depends."

Mabin said nothing. She could not help thinking, from the wild words and wilder manner of the wretched woman before her, that the great strain of her crime and her repentance had ended by weakening her mind. Unless

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The girl drew a long breath, frightened by the awful possibility which had occurred to her, that the grim visitor in the drawing-room had been threatening Mrs. Dale with the extreme penalty of her crime. Mrs. Dale's words, "My life depends upon her!" were explicit enough. Instinctively Mabin's arms closed more tightly round the sobbing woman.

"Hush, hush, dear," she whispered, soothingly. "She will not dare—she will not dare to be more cruel than she has been already. You must try and be brave and to bear her hard words. But she won't do anything more than scold you."

In the midst of her grief Mrs. Dale looked up in the girl's face with a sad smile.

"Oh, she has dared so much more than that already," she said hopelessly. "I don't want to excuse myself—nothing can excuse me—but I want you to know the share she had in it all. For she had a share. It would never have happened but for her."

Mrs. Dale sprang to her feet, and walking up and down the room with her little white hands clenched till the nails marked her flesh, she began to pour into the young girl's ears a story which kept her hearer fascinated, spellbound.

"Listen! listen!" said Mrs. Dale, in a low, breathless voice, without glancing at the girl. "It is not a story for you. I would never have told you a word of it if it had not been forced upon us both. But now, as you have heard so much told in one way, you shall hear the rest told in another."

Mabin said nothing. In fact, it seemed to her that Mrs. Dale hardly cared whether she listened or not. She went on with her story in the same hurried, monotonous tone, as if it was merely the relief of putting it into words that she wanted.

"I had always been spoiled, always had my own way, until I was married. My father and mother both died when I was a little thing of six, and I lived with my guardian and his family, and they let me do just as I liked. I was supposed to be rich—almost an heiress. But when my guardian died, it was found that the money had all gone—I had nothing. I was not yet 18 then, and Sir Geoffrey Mallyan wanted to marry me. Everyone said I must; that there was nothing else for me to do. I didn't care for him, but then I didn't care for anyone else. So nobody thought it mattered. It was taken for granted, don't you see, that there was no question of my saying no."

Mrs. Dale stopped short, and for the first time looked at Mabin.

"That's what people always think, that it doesn't matter whom a girl marries if she's young. But it does; it does! And he had a brother——"

Mabin started, and thought at once of Mr. Banks.

"A younger brother, who had been ordered home from India on sick leave. No; I did not care for him," she went on emphatically, reading the expression of sympathy on the girl's face. "But he was livelier than his grave brother—my husband—and we were very good friends. Nobody would have thought there was any harm in that, if old Lady Mallyan had not interfered. You can guess now, I suppose, who Lady Mallyan is?"

Mabin nodded emphatically, without speaking.

"She came posting to the place to find out the evil, which was only in her own mind. We had been getting on quite well together, my husband and I. I was rather afraid of him, but I liked him, and he was kind to me. I believe he was really fond of me, and that I should have grown fond of him. I was fond of him in a way, but he was fifteen years older than I, and very quiet and grave in his manners. But he let me do as I liked, and took me to all the races and the dances I wanted, and was proud of me, and seemed pleased that I should enjoy myself. But when his mother came, everything was changed. She had great influence with him, and she told him he was spoiling me, and making me fit for nothing but amusement, and that these constant gaieties were ruining my character. And so he told me, very gently, very kindly, that I must settle down and live a quieter life.

"I was sorry, disappointed, and not too grateful to Lady Mallyan. Would you have been? Would anybody have been? But I submitted. There were some scenes first, of course. I had been spoiled; I am bad-tempered, I know; and I was indignant with her for her interference. What harm had I been doing, after all? I was not unhappy, however, and it was easy to reconcile myself to everything but to her, for she seemed to have settled down in my husband's house, and I did not dare to hint that I resented this. Things went on smoothly for a time. I had given up my balls, and nearly all what my mother-in-law was pleased to call 'dissipations.' But now that I was oftener at home, I naturally saw more of Willie—my husband's brother—than before, since he was not strong enough to go out as much as Sir Geoffrey and I had done.

"We were all very anxious about him—as he seemed to be on the verge of consumption. He was very bright and amusing, however, even then, and I was certainly more at ease with him than I was with my mother-in-law, or even with my own husband, who was a silent and undemonstrative man. But it was shameful of Lady Mallyan to suspect that I cared more for him than for my husband; it never entered into his head or mine to suppose anyone would think such a wicked thing, and certainly Sir Geoffrey would never have thought of such a thing except at the suggestion of his mother.

[To be Continued.]

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DOCTORS COULDN'T CURE

But Mrs. Rowe Was Saved by Dodd's Kidney Pills.

Woodstock, May 2.—Woodstock ladies are among the healthiest and prettiest in Canada. When therefore it became known that one of them, Mrs. W. Rowe, was suffering, and had suffered for twelve years, with that curse of womankind—Female Weakness—aggravated by Kidney and Liver Disease, the sympathy of her sisters was freely given her.

The female population of Woodstock are now overjoyed over Mrs. Rowe's recovery.

Dodd's Kidney Pills did it.

The doctors told Mrs. Rowe she could never be cured.

Different "remedies" failed to help her.

A few boxes of Dodd's Kidney Pills cured her completely.

Dodd's Kidney Pills' record—"Always Cure—Never Fail."

A Synod Conference.

Mr. Charlton Speaks on Sabbath Profanation.

An Able Paper by Rev. W. J. Clark of London.

St. Catharines, May 4.—The synod resumed business yesterday at 9:30, Rev. Finlay McCuaig, of Welland, the moderator, presiding. After devotional exercises, conducted by the moderator, Dr. Fraser, Mr. I. G. Stuart and Mr. W. A. Cook, the synod was duly constituted. The moderator then nominated a committee, consisting of Revs. E. Cockburn, E. Panton, E. H. Sawers, I. A. Anderson and W. A. Cook, ministers, and Messrs. Robert Lawrie, Duncan Stewart, and Hector Reid, elders. The synod then resolved itself into a conference on important questions of religion and morality, as arranged for by a committee appointed at the last meeting of the synod, of which Rev. Mr. Shearer, Hamilton, was convener. Dr. Sutherland, Fingal, presided. The first subject considered was "The Relation Between Legislation and Morality," on which an exceedingly able address was given by Mr. John Charlton, M.P. Mr. Charlton, while mentioning many of the flagrant evils of the present day that threaten to sap the foundations of Christian states, devoted special attention to the different modes of Sabbath profanation that already exist in Canada, and which have so far avoided legislation. Mr. Charlton spoke in strong terms of the apathy of professed Christians in regard to the Sabbath question. The support of members of parliament could in many cases be secured if only the members of the churches would agitate the question of adquate Sabbath legislation, and withhold their support from those who refused to use their influence for the preservation of the Sabbath. The discussion was continued by the moderator, Rev. Mr. McCuaig, and Rev. Dr. W. A. McKay. Special mention was made by many of the speakers of the noble stand that had been taken by Mr. Charlton in parliament on this question, and surprise and indignation expressed at the conduct of members, who, instead of upholding his hands, had rather endeavored to frustrate his efforts, and had ridiculed all attempts to suppress Sabbath traffic of every kind.

ATTITUDE OF THE PULPIT.

The next subject considered was "The Attitude of the Pulpit to Political and Social Questions," which was introduced in a singularly able paper by Rev. W. J. Clark, London. The attitude of the pulpit to social and political questions should be one of intelligent interest and sympathy with all who are seeking the improvement of the present conditions of human existence. There is not an occupant of the pulpit but should keep himself in touch with the great world movement, and also with the legislation of his own country or town or province. The clergyman should have sufficient judgment to make due allowance for the extravagance of party feeling, and accustom himself to weigh the evidence presented and strike the balance. There may have been a time in the history of the Christian church when the best thing to do was to flee from human society, and have nothing to do with men and their tragic struggles. There is little deference paid to day to the occupant of the pulpit, because of the mere fact of his profession. His parishioners judge him by what he knows and what he thinks. Part of his necessary equipment as a teacher of men is to know the current events of the day as well as the history of a thousand years ago. More than this, the preacher should sympathize with all who are laboring for the bettering of the conditions of human existence, even where he is not able to agree entirely with their methods. He should guard himself from falling into the habit of expressing dogmatic judgment on current political and social questions. There is a temptation to which he is peculiarly liable. The occupant of the pulpit may utter any kind of nonsense, and the only penalty is the offending of some of his parishioners, and at times parishioners are marvelously long suffering. Especially all young clergymen, with their necessarily limited experience, should be very sure of their ground before even touching upon some questions in the pulpit. Clergymen should also be very slow to believe in and advocate any short and easy cure for great existent evils. Reference was specially made by Mr. Clark to the single tax theory, and the regulation of the liquor traffic. Speaking on the latter question, he said there is a concensus of opinion among Christian men that many grievous evils exist and are fostered under the present system of license. There are many who believe, and I do not question their sincerity, that a prohibitory law would almost annihilate this. It is a great pity when the pulpit is used for the assertion that a prohibitory Dominion law is a sure cure for the evils of intemperance, for that is a debatable proposition. It is quite in place for the preacher to give his reasons for believing that a prohibitory law is the best way to deal with the whole question, and for pressing the duty as he sees it for voting in its favor, but when he assumes that the man who cannot see eye to eye with him is, therefore, in favor of drunkenness and its terrible result and is no true Christian if he votes against the introduction of a prohibitory law, he exceeds his right and exposes himself to the loss of the respect of intelligent men. The pulpit should be ready to acknowledge that in regard to such questions there is difference of opinion, and should never assume that the man who differs from him is necessarily a fool or rascal. Referring to Principal Grant's letters on prohibition, Mr. Clark said: "Judging from the letters that have appeared in the public prints and from the discussion that took place in at least one Presbytery, it is among the probabilities that a great many foolish things have been said. Whatever our opinions may be as to the expediency of arguing the question, as Dr. Grant did, he and every man is quite within his right to state what he believes to be the facts of the case, even though the facts may severely shock theory largely held. It is disgraceful that when a man gives utterance to his honest sentiments he should be attacked as though he were a bad man, no matter how honorable and useful his life has been.

Quite an animated discussion followed after the reading of these papers in which the moderator, Dr. W. A. McKay, Mr. Daly, Mr. McPherson, Mr. E. M. Hamilton, Mr. Robert Johnstone, Dr. Tyle, and Dr. R. Hamilton took part.

MR. CAMERON'S PAPER.

In the afternoon the conference resumed, Rev. Mr. Ratcliffe in the chair, and a vigorous paper was read by Mr. John Cameron, of the London Advertiser, on the topic, "From the Standpoint of the Pew," followed by discussion by Mr. W. R. Leckie, of Hamilton and Rev. Alexander Grant, of St. Marys. Mr. Cameron, in the course of his paper, said that many things had changed with the passing of the years, but the spiritual needs of men had not changed in the least. Reformation of society could come alone from reformation of the individual. To promote that reformation must be the main work of the pulpit. The pew respected a pulpit that was not afraid of it. That did not mean that the pulpit should be too ready at nagging or scolding, whether about non-attendance, non-contribution, or anything else. If the people will not come out they will not, and as to non-contribution, it was a pity that money-raising should ever seem to take equal rank with gospel-preaching. It was clearly unjust to flagellate those present for the absenteeism of those absent. The pew did not take kindly to any form of pessimism in the pulpit. No man was fit for religious captainship who did not believe wholeheartedly he belonged to a finally conquering army. The average opinion of the pew was that what was known as the long prayer was too long, and was not generally followed, and that few ministers and few congregations had sufficient strength of opinion or ardor of desire for these long-soaring flights. Services should not be too long, on the principle that enough was better than a feast. He thought services sometimes suffered from conventionalism, and it would not be a bad thing were it possible for a congregation to have the occasional decorous opportunity to ask a question or obtain additional light. As to keeping out of ruts of thought and expression, the speaker thought that, apart from a plentiful reading of freshening books, any minister would be the better of belonging to a conversational club composed partly of ministers but mostly of laymen. As to the illustrations, no illustration could be fresh to others that was not fresh to the preacher himself. As to amusements, Mr. Cameron did not believe the pew was much impressed with denunciation of special amusements, being more influenced by the laying down of right general principles, leaving the responsibility of application to the individual. The speaker's own idea was that this was an age of specialism, and the minister must be a specialist, too, not to teach science to scientists nor statesmanship to statesmen. The preacher's specialty was to persuade souls into the kingdom and to build up the individual character; to keep alive the spiritual, to prevent the idea of unselfishness from becoming extinct. The speaker admitted that it was easy to criticise. As the greatest living American humorist had put it, "To be good is noble; to tell other people how to be good is nobler, and no trouble." Mr. Cameron concluded by saying that, while the Presbyterian pew was not disposed to flatter, and was rather too reticent to praise, yet it did take a sturdy, honest pride in the past and present of the Presbyterian pulpit.

OTHER TOPICS.

The other papers read and discussed in the afternoon were "Are the Unconverted Being Reached?" and "The New Testament Standard of Spiritual Life." In the evening Dr. Cochrane, of Brantford, presided, and papers were read on "The Present State of Lord's Day Legislation," on "Bible Giving" and the "Development of the Missionary Spirit."

All the papers read at the conference and the addresses given have been of a very high order of merit, and have been thoroughly appreciated, not only by the members of the synod, but also by the Christian people of the city. The convener of the committee, charged with suggesting the topics discussed and the writers, Rev. Mr. Shearer, of Hamilton, is to be congratulated on the success that has attended his efforts. The synod proceeds with its general business tomorrow morning.

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Hearing of Milburn's Heart and Nerve Pills, my husband got some for me. From the first I got better and better, and am now like another person. Palpitation of the heart is gone; the color has returned to my cheeks; my system is invigorated and my blood has been enriched. I no longer suffer from the fretful nervousness and smothering feeling, and am in fact better than I have been for years. Needless to say, I heartily recommend Milburn's Heart and Nerve Pills as the only medicine in the world which I believe could have acted so promptly and well in my case.

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