How many sheep are straying, Lost from the Saviour's fold! Upon the lonely mountain They shiver with the cold. Within the tangled thickets Where poison vines do creep, And over rocky ledges, Wander the poor lost sheep.

Oh, who will go so find them? Who, for the Saviour's sake, Will search, with tireless patience, Through brier and through brake? Unhe ding thirst and hunger, Who still, from day to day, Will seek, as for a treasure, The sheep that go astray?

Say, will you seek to find them? From pleasant bowers of ease Will you go forth, determined To find the "least of these?" For still the Saviour calls them, And looks across the wold, And still he holds wide of en The door into his fold.

How sweet 'twould be at evening, If you and I could say, "Good Shepherd, we've been seeking The sheep that went astray; Heart-scre and faint with hunger, We heard them making moan, And, lo! we come at nightfall Bearing them safely home." -Christian Endeavor World.

Asst. Sec., Miss Ina Roach Auditor, Miss Gertrude Hartley.

NOVA SCOTIA. Officers of the F. B. Y. P. U. President, Rev. D. T. Porter; Vice Presidents, A. M. McNintch, J. W. Freeman, Mrs. Geo. Phillips Rec and Cor. Secretary, Mrs. A. M. McNintch; Treasurer, Miss L M. Sargent.

INDIA--A GLANCE AT A FEW OF IT'S SOCIAL CUSTOMS.

BY PRISCA.

To try to even partially ennum erate the many varied, and to us, outlandish customs of India, seems to be a most a hopele's task, for, verily, "their name is Legion." The most I can do in this short sketch will be to give a rough outline of a few of the most interesting social

the religions. The Hindoos hold their male and female children in different degrees of estimation. They prefer one son to ten daughters, whom they represent as the worthless slaves of others, and the objects of pity, constant watchfulness and particular anxiety. At the birth of a son, the mother, besides other congratulatory blessings and benedictions, receives the name of "Mine of Jewel." The sacred shells, which every family has in its possession, are now sounded,-the father brings some gifts to the baby,—the family bar ber is sent to the friends and relatives of the family with letters containing the glad news (-and in return get valuable presents from them)—the shoemakers, whose business it is to sound trumpets, come obstacles to the education of immediately with their drums, flutes and cymbals, to play on them, -the neighbors crowd the house to congratulate the family, and it is believed that the very site of the family lifts up in joy fourteen immediately after the marriage; times, symbolizing the pleasure of the fourteen dead ancestors. In short the whole family assumes the aspect of ectasy. But in honor of the poor femalebaby nothing of the difference between Hindooism League, should now be accomplished. this sort is held. In fact every thing see ns so sad, so quist, that a foreigner, standing in ennobled the female condition in unless she her elf, by her innocent smiles and occasional cries makes it knowu to him. It may not be deemed improper to notice here the in heathen lands. dress and trappings of the children. Hindoo parents dress their younger but not always with clothes. The reason, is, that, in a warm climate like India the children can hardly keep clothes on except in winter; moreover the Hindoos dress is merely a piece of cloth, untouched by the jaw of the scissors, and unpinched by the point of the needle, consequently it would be absurd if

with a dress like this.

boys. At the age of five, the boys day, there are no such things as tions received. begin to "touch the chalk by the courting and engagement. When Cannot many more of our readers color in the flower. What comes hand." It is the custom of the a girl has attained her seventh or tell C. S how to make "Self De- to us as directly as the atmosphere Hindoos to fix a day after consul- eighth year, the father engages a nial Week" a success? That is a ting the stars and planets and holy ghotuck, (corresponding slightly to very pertinent question just now. days, to enter on the beginning of our J. P.) who is well acquainted Let us have some more Questions makes us yearn at times for the anything. When a day has been with the different orders of the in our Box too; -anything in appointed in this way the young castes, and when he has found a keeping with the spirit of our paboy is annointed and bathed, the young man of the right order, the per is what we want. muse is worshipped, and the father parents of the opposite party come (or brother) marks letters of the to each others house, to examine alphabet on the floor, which the the bride and bridegroom, in turn. boy writes over with a piece of If both parties feel satisfied each chalk. By and by he is sent to the with the other, they enter into a school where a teacher gives lessons | written agreement, respecting the in writing, reading, and ciphering marriage. On the evening of a to some fifty or more boys. The fixed day, the parties meet at the school has no regular term, but house of the bride, where the family keeps throughout the year, holidays | priest is required to "write the inexcepted, which come nearly every strument," an astrologer to appoint month. The Hindoos know no a day for the wedding, and the Sabbath nor Christmas. The school other friends to be witnesses. As opens at six in the morning, and the couple will be joined at a cer again at three in the afternoon, tain moment in the evening the giving in the meantime a recess of | friends are very careful to reach four hours. The boy who comes the bride's house before that time. first has a dot for his number, and When the bridegoom starts he is the names of the rest are written dressed in a red silken cloth, and as they come respectively. Now, wears a hat made of cord and other when it is time to close, the teacher glittering fanciful material. If he strikes on the hands of the boys ac- be a rich man hundreds of people cording to their number. Thus, he go with him. The bands, both who keeps the record, being the native and English, play before him earliest of all, gets merely a slighttap | all the way. Now the appointed of the teacher's whip, the second, time comes; the bridegroom is contwo harder, the third three and so ducted into the inner department on. This is simply to enforce early of the house, where no persons are attedance because the first exercise | allowed to enter, except his father, Officers of the F. B. Y. P. L. is the reading aloud the prayer to priest, and the barber. As he passes President, M. L. Gregg; Vice | the muse, and repeating the multi | through a narrow entry, the young Presidents, 1st District, Geo. plication table. The late boys of women throw at him a copious Currie: 2nd Dis., Allen Rideout; course lose these exercises. A deep shower of pastry made of raw rice 3rd Dis., Miss Jane J. Robinson: and unsullied reverence for the and molasses. The service is con-4th Dis., Luther Smith; 5th Dis., teacher is considered the best ele- ducted in the Sanscrith language I. E. Vanwart; 6th Dis., Rev. A. ment in the life of a Hindoo | which none but the priest can un J. Prosser; 7th Dis., Miss Aggie scholar, and very essential to his derstand. After the preliminary Cummings; Cor. Sec., Rev. F. C. success. To serve him a little is service, the young people look at Hartley; Treas., T. A. Lindsay; worth several hours study. There each other for the first time in Rec. Sec., L. A. Fenwick, B. A.; are high-schools, mission-schools and their lives. The bridegroom is renumerous Colleges in Calcutta, and quired to stand on a piece of in other places in India. A Uni- painted board, then the bride is versity, a Civil Engineering College | brought sitting on a similar seat, and a "School of Industrial Art" and supported by two or four men have of late been established. as the case requires. By them she About fifty years ago there was not is raised in the air, and as the a decent school in Calcutta. Mr. bridegroom looks eagerly at her, David Hare of Edinburgh, laid the | the face being then unveiled, some foundation of regular schools in voung women give blows on his India. The Hares' Acadmey "The | back, sides, and shoulders. Receiv-Hindoo and Sanscrit Colleges," | ing the first unexpected blows from with their gigantic pillars, and the the gentler sex, he turns to the diintelligent and learned Bengalees rection whence it comes, and others openly speak of his disinterested | favor him with more from various love and Christian philanthrophy. quarters. He no doubt feels very Though the English schools are badly, and greatly confused, but If open to every class, high and low, he be a stout and grown up young yet the lowest classes do not send man, he bears these blows with th-ir children to them, under the manly fortitude, if not, he cries a mistaken impression that they have little. I have heard of some boys, nothing to do with book knowledge. | who, unable to bear these invasions, Living in a degraded condition for looking up cried out "Ma, I shall a long time they have lost entirely not marry!" They then exchange the right and claims of human two flower garlands. The priest beings. Their miserable state is binds their four hands with a cord events, and a few facts concerning regarded by them as the will and made of flowers and causes them to decree of the gods, consequently recognize each other as lawful husthey dare not try to get rid of this | band and wife. At the conclusion yoke. The Hindoos are adverse to the priests receive their fees, accor female education, and suffer their ding to some fixed order. For daughters to live in entire ignorance. instance, if the bridegroom pays The popular belief among Hindoo five dollars to the priest of the women is, that if a girl should learn | bride, the bride's father is expected to read and write, she would be a to pay double that sum to the widow. This widowhood in Ben- other priest. The entertainment gal is the saddest part of life and of the guests then takes place, in the consequent sufferings are such the yard, hall, porticos, and other to have caused many to prefer | places. death, by being burnt alive on the funeral pile of her husband. But experience has falsified the idea in | ness. There with many the affeca measure. Here and there one, tion between husband and wife is out of ten thousands of women knews how to read a little and en- Vice with its thousand branches, joys connubial life. There are twine round their lives. Faithless other difficulties to be considered ness to the married relations, dis and removed which prove strong | cord between and separation of two females in Bengal. The Hindoo are the defective features of tho women have no free intercourse in | Hindoo families in general. speech with other men besides their husbands and brother. Their face is covered with a thick veil FROM THE PRESS COMMITand from that time they are not permitted to walk out of the house.

How many hundreds in Bengal are spending their days in wretchedrather compulsory than heartfelt, who are required to be strictly one, (To be continued.)

Six months of our year has gone. As I compare a woman in Bengal and half of the work we planned with one in America, I see plainly last August to be done before next and Christianity. Nothing but the | We wonder if our Societies realize

divine influence of Christianity has | it. As a Com., we feel that with the that there is a baby in the house, women be ever grateful to God for the League, we have accomplished tured by the proprietor of Perry his peculiar blessing upon them, somewhat along our line of work. and pray for the rescue of their We have received during the past sisters in the bondage of ignorance six months, eleven Society Reports, which have been published in due great danger and should be expelled Hindoo marriage assumes such | time. This is good, but where are | by Hood's Sarsaparilla. a different aspect from that of this the remaining seventeen? Can we ones with gold and silver ornaments, country, and contains such a host not at an early date receive letters of absurd forms quite new to from each of these, and more from to detail it distinctly as it is, but | months? Remember every society | baldness. will desist out of regard to your is supposed to report through the patience, giving instead the merest | Column once every three month's, don't you think it would be very marry. It is expressly a divine or- was carried out? Well do your without any buttons or sleeves, dinance, and a violation of it is by part at least. When sending your no means an act for commendation. reports for publication it would any should attempt to cloth a child Early marriages are prevalent greatly simplify matters if you that the people of India, taken as he can wed when he pleases; but if office. It is no more crouble to the a class are ignorant, unrefined and he be a Brahman he cannot under sender, and a great convenience to uncultured. This is a mistake! The twelve. The marriage age fr a us, as it not only helps us in our

the un Christianized nations. As is known (if there be any) as a real fill our space; but will also make there is no female education there spinster, and there is little hope of the preparation of our annual reat all, I will speak of the mode and her being married without difficulty. port an easier matter, as a mempeculiarities of teaching the Hindoo Among the Hindoos of the present orandum is kept of all communica. It is given us in the brightness of

Do your best to help us, and we will do our best to help you. A. G. H.

OUR QUESTION BOX.

Note-This feature of the "Column" will appear as often as the questions submitted may require. Readers are invited to make | more than Moses could. But we free use of the "Box." Address all get a disclosure which is none the questions to "Press Co., Care of A. less real because indirect. - S. S. G. Hartley, St. John West, N. B." | Times. Ques. (4) Can anyone tell us from experience how to make 'Self Denial week" a success?

Aus. (4) "Se f-Denial" ought to be applicable to every week of our ife. If we are reckoning our accounts at the foot of the cross our whole life is one of self-denial. But how many of us do this? In each life there is room for further effort and this is to be made during 'Self Denial Week." Let me offer suggestion for its success. Agitate! Agitate! Agitate! Let the meeting of the previous week be devoted to this. Have one of your consecrated spirit-fi led members prepare and read a paper on Self D nial; and following this, a sirring address on our League work emphas zing the need of the spirit of self denial, as will the need of additional funds You might ask the Vice-president of your District, or a delegate -who attende. League at Gibsonfrom some neighbouring societies to give the address and don't for-

From the F'ton Junction Society.

organs the strength to throw off disease.
"I was taken sick and felt so stupid I could hardly go about," writes Miss Mary Eskew, of Given, Jackson Co., W. Va. "I had smothering spells. I went to our best physicians and they doctored me all one summer. I kept growing worse and got so weak I could hardly go about. The two doctors I had said I had lung trouble Fredericton Junct Feb. 10th., 1900. Our society is still living, and I

think I can truly say, doing a good work in this place. At our business meeting last

month, the officers for the next six months were elected as follows. -Ernest Tracy, President; Florence Alexander, Vice-President; Mrs. Edward Hartt, Treasurer; and Bertha Alexander, Recording

Our meetings are becoming more social and interesting, and the number of young people who attend is gradually increasing.

Several new names have lately been added to our list of members, and we hope, ere long, to become a stong society of willing Christian workers, having as our motto these words .- "What so ever thy hand fine oth to do, do it with thy might. EDNA G. ALEXANDER, Cor. Sec.

Hold On! Hold On!

There are no Alps in a revival camprign. There are impediments. There are postponements. There are discouragements. Some methods fail. Some people fail. The devil marshals his hellish force to beat back the soldiers of the cross. The world scoffs Unconverted and backslidden members predict defeat. And even those whom we have a right to depend for sympathy and co-operation look doubtfully and say that nothing will come of our prayers and agonies and toils.

Never mind all this. Hold on! Every obstacle will yet be swept away, and you will surely cross the heights to victory. Said the Duke of Wellington. That side will win that keeps hammering the longest.

There are no Alphine impedi ments in the revival campaign !-Epworth Herald.

SIDES SORE FROM A HACKING COUGH. -Take Pgny-Pectoral, it will cure y quickly, no ma ter how bad the cold Endorsed by thousands of Canadians. the very yard, would hardly know Christendom. May the Christian very efficient aid of the Societies of Soli throughout the land. Manufac-D vis' Pain-Killer.

> "There is no little enemy." Little impurities in the blood are sources of

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to

bers Stiff Joints, gives relief from al use it again.

it as being the best medicine sold for Hi idoos or at least the better class girl is between six and twelve. You fort-nightly work of preparing the of Hindoos are probably the most would scarcely see a girl of thirt-en Column may ter for publication, to pol shed, refined and learned, of out of thousands, unmarried. She know exactly now much there is to a favourite with ladies and children.

THE MISSION OF REFLECTED LIGHT. - Most of the sunshine we get in life comes to us by reflection. the air, the sheen upon the sea, the will allow of, is not always the messenger of joy and health. It shadow of a great rock in a weary land. So it is in God's disclosures of himself. This sunshine also comes to us mostly by reflection from others-in the warmth and brightness and color of lives he has made to shine in the beauty of nature, in the wisdom of inspired men, in the grand humanity of his Son. We could not endure God's direct disclosure of himself any

Rashness is the faithful but unhappy parent of misfortune.

Let go or die. That's the alternative

of the shipwrecked man with the money

bags. If there was only some one to

throw him a life preserver, he might

save both life and money. Without

help it is let go or die. A great many

people have a like alternative before

them. Business men come to a point

where the doctor tells them that they

must "let go or die." Probably he ad-

vised a sea vovage or mountain air.

There's an obstinate cough that won't be

shaken off. The lungs are weak and per-

haps bleeding. There is emaciation and

other symptoms of disease, which if un-

skillfully or improperly treated terminate

condition have found complete healing

by the use of Dr. Pierce's Golden Medi-

cal Discovery. It purifies the blood. It

carries off from the system all refuse and

poisonous matter. It gives the infected

The two doctors I had said I had lung trouble

Medical Discovery' and 'Favorite Prescription.'
When I had taken that it helped me so much I sent and got more. I have taken of both medi-

cines altogether, ten bottles. Now my lungs do

not hurt me, and I don't have any cough. I am stout now and as well as ever in my life."

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Kidney P are the most reliable remedy for any f of kidney complaint. They drive a pains and aches, make women healthy happy-able to enjoy life to the fullest, Mrs. C. H. Gillespie, 204 Britain Str

St. John, N.B., says: "I had severe kidney trouble for whi doctored with a number of the best ph cians in St. John, but received little re Hearing of Doan's Kidney Pills, I bee their use. Before taking them I could stoop to tie my shoes, and at times suffer such torture that I could not turn over in without assistance. Doan's Kidney P have rescued me from this terrible co tion, and removed every pain and ache.

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C. E. LAECHLER, AR

FREE TO AL

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I had an awful cough, and one day my aunt told me of Dr. Pierce's Golden Medical Discovery. I sent and got a bottle of both kinds—the 'Golden Medical Discovery' and 'Proporte Prescription'. Consumer's of National Blend I without doubt the best Blend Tes the market, when you have bou twenty pounds you will receive Given away. The People's Common Sense Medical Adviser is sent free on re-Silver Plated Teapot free of char The cheapest house in town to ceipt of stamps to pay customs and mailing only. The book contains 1008 pages

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MARITIME MANAGER.



am a farmer located near Stony Brook, one of the most mal districts in this State, and was bothered with malaria for years, at the so I could not work, and was always very constipated as well. years I had malaria so bad in the spring, when engaged in plowl that I could do nothing but shake. I must have taken about a but of quinine pills besides dozens of other remedies, but never obtain any permanent benefit. Last fall, in peach time, I had a most ser attack of chills and then commenced to take Ripans Tabules, upo friend's advice, and the first box made me all right and I have no Christian people, that I would like those who have reported this six keep the scalp healthy and prevent been without them since. I take one Tabule each morning and no and sometimes when I feel more than usually exhausted I take three a day. They have kept my stomach sweet, my bowels regular and It's a nice thing to use-Haygard's have not had the least touch of malaria nor splitting headache sine Yellow Oil. The skin it won't stain, commenced using them. I know also that I sleep better and wake In India a man and woman must helpful and profitable if this rule and the clothing it won't soil. It lim more refreshed than formerly. I don't know how many complaint pain. If you use it but once, you will Ripans Tabules will help, but I do know they will cure any one in condition I was and I would not be without them at any price honestly consider them the cheapest-priced medicine in the world Severe colds are easily cured by the they are also the most beneficial and the most convenient to tal among the Hindoos. There is no would mail them to the chairman use of Bickle's Anti Consumptive I am twenty-seven years of age and have worked hard all my life, Many seem to have the idea fixed age for the marrige of a man, of this Com, instead of to the Syrup, a medicine of extraordinary same as most farmers, both early and late and in all kinds of weath penetrating and healing prop ries. It and I have never enjoyed such good health as I have since last fall; is acknowledged by those who have fact, my neighbors have all remarked my improved condition and coughs, colds, inflammation of the said, "Say, John, what are you doing to look so healthy?"

h. the quaint an On the posts of here were long-l Wearing crowns ad they fiercely With a cold, sa was not afraid of When my moth

HEN MOTH

hat cared I for Shifting up and the bleak and Beating 'gainst the rattling of All the outside was safe and wa When my moth

weet and soft he As they touched weet to me the v That enwrappe hen a patur two And a good-nig ll my troubles w When my moth

w the stricken Far away from h! no mother le In the nights th at it gives me pe When my heart ust to lie right s Think my moth the gentle, gent

To her dear bea nd the quiet, qu Of her soft-shoo nd, Time, one b Whatsoe'er may hen I'm dying As she used to

THE WIN 'The wind i other! Oh!

The fire is com

Do not fear Mrs. Briggs, "a ands. The fi now; but let ut our trust in or us always, a But why de low the wrong aght to be tur low the fire as tead of blowin 'My child, de

gainst God in

ur ways. He Only trust his vorks things f ery wind may e cannot now good in some rhom 'the win Rex wonder He could not u Their little h f Virginia; a ndeed, danger The afternoo oor mountain o stop the fire ontrol before Rex Briggs, ld, would bra n helping the carcely over a anable to leave also, was in fe

ould render n 'Let us pray gether,' said th 'I did pray, ood, for the y. Praying Mrs. Briggs, ebuke for his im of Elijah' he Lord gave hough for a ti cloud was se fter the seve ger than a r While the oy, her heart hat his faith

They praye Rex did no ued to blow lid bring the heir home. The day pas light made th nore terrible ras seen in th

ake the God

'Look!' e: nother as she rom se, 'that he rain in tin ome!' Rex spoke with intense 1 loud. The wind ce

nd soon brou oured itself out out tha As in answe reat rain.'

The fire w xtinguished ountaineers o nes to rest