

Consumption

no means, the dreadful... it is thought to be... beginning. an always be stopped... beginning. The trouble... don't know you've got... don't believe it; you... believe it—till you are... to. Then it is danger...

Don't be afraid; but attend... quick—you can do it your... at home. The Scott's Emulsion... liver Oil, and live care... every way.

is sound doctrine, you may think or... and, if heeded, will... have not tried it, send for... its agreeable taste will... BOWNE, Chemists, Toronto, and all druggists.

Women never find out how... it is to sit in a quiet room... a good book until they... the hollows of the... and the shan of hen pe-

hazone Cures Catarrh. Give himself that spends a... grief—Othello, I. 3.

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The Risen Christ

Talmage's Sermon on How the Lord Becomes the "First Fruits of Them That Slept"

Washington report says.—The great Christian festival celebrated in all the churches is the theme of Dr. Talmage's discourse: I Corinthians, xv. 20: "Now is Christ risen from the dead and become the first fruits of them that slept."

On this glorious Easter morning, amid the music and the flowers, I give you Christian salutation. This morning Russian meeting Russian on the streets of St. Petersburg hails him with the salutation, "Christ is risen!" and is answered by his friend in salutation, "He is risen indeed!" In some parts of England and Ireland to this very day there is the superstition that on Easter morning the sun dances in the heavens. And well may we forgive such a superstition, which illustrates the fact that the world seems to sympathize with the spiritual.

Hail, Easter morning! Flowers! Flowers! All of them a-voice, all of them a-tongue, all of them full of speech to-day. I bend over you of the lilies, and I hear it say, "Consider the lilies, how they grow; they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." I bend over a rose, and it seems to whisper, "I am the rose of Sharon." And then I stand and listen. From all sides there comes the chorus of flowers, saying, "If God so clothed the grass of the field which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, ye of little faith?"

Flowers! Flowers! Braid them into the bride's hair. Flowers! Flowers! Strew them over the graves of the dead, sweet prophecy of the resurrection. Flowers! Flowers! Twist them into a garland for my Lord Jesus on Easter morning and "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be." The women came to the Saviour's tomb, and they dropped spices all around the tomb, and those spices were the first fruits of the resurrection, and from them came all the flowers of this Easter morn. The two angels robed in white took hold of the stone at the Saviour's tomb, and they hurled it with such force down the hill that it crashed in the door of the world's sepulcher, and the stark and the dead must come forth.

I care not how labyrinthine the mausoleum or how costly the sarcophagus or how grandly and beautifully parterred the family grounds, we want the resurrection. They must come out. Father and mother—they must come out. Brother and sister—they must come out. Our darling children—they must come out. The eyes that we closed with such trembling fingers must open again in the radiance of that morn. The arms we folded in dust must join ours in an embrace of reunion. The voice that was hushed in our dwelling must be returned. Oh, how long some of you seem to be waiting for the resurrection! Make a soft, cool bandage out of Easter flowers.

This morning I find in the risen Christ a prophecy of our own resurrection, my text setting forth the idea that as Christ has risen so we will rise. He is the first sheaf of the resurrection harvest. He is "the first fruits of them that slept." Before I get through this morning I will walk through all the cemeteries of the dead, through all the country graveyards, and I will love ones of the flowers, and I will drop a sweet promise of the gospel—a rose of hope, a lily of joy—on every tomb—the child's tomb, the husband's tomb, the wife's tomb, the father's grave, the mother's grave. And while we celebrate the resurrection of Christ we will at the same time celebrate the resurrection of all the good. "Christ, the first fruits of them that slept."

If I should come to you and ask you for the names of the great conquerors of the world, you would say, Caesar, Philip, Napoleon I. Ah, you have forgotten to mention the name of a greater conqueror than all these—a cruel, ghastly, conquering hero, the conqueror of the world, the conqueror of the world's hearts, the conqueror of the world's souls, the conqueror of the world's thrones. He carries a black flag, and he takes no prisoners. He digs a trench across the hemispheres and fills it with the world's great wrongs. Fifty times was he broken, and his palace shall be demolished. The hour is coming when all who are in their graves shall come forth. Christ risen, we shall rise. Jesus, "the first fruits of them that slept."

Now around this doctrine of the resurrection there are a great many mysteries. You come to me and say, "If the bodies of the dead are to be raised, how is this and how is that?" And you ask me a thousand questions. I am incompetent to answer them. But there are a great many things you believe that you are unable to explain. You would be a very foolish man to say, "I won't believe anything I can't understand." Why, putting down one kind of flower seed, comes there up this flower of this color? Why there up this flower of that color? One flower white, another flower yellow, another flower crimson. Why the difference when the seeds are very much alike? Explain these things. Explain that

SUNDAY SCHOOL INTERNATIONAL LESSON NO. 1V. APRIL 28, 1901.

Jesus Appears to the Apostles—John 20: 19-29. Commentary.—19. The same day—it is still the resurrection day, Sunday, the Lord's day. At evening—the events of the day had been many and important, but now, at the close of the day, Jesus appears to all the disciples. He would have appeared to them in the morning had they been assembled then. He was not to be seen by the apostles until the evening. For fear—There is nothing to show that the Jews designed to molest the disciples, but because they had put Christ to death they had reason to fear that they might be the next victims. In the midst—He evidently entered miraculously. He was not to be seen to the fact that the doors were shut in a way to leave but a little doubt in the minds of the disciples. The impression that Christ entered by his own power while they were shut.

20. Had so said—Luke makes mention of several other things that took place before he showed them his hands and side. Mark says (chap. xvi. 14) he "upbraided them with their unbelief and hardness of heart." Jesus then proceeded to convince them that he was indeed a real person. Shewed unto them—The wounds were probably all perfectly healed, but the scars remained on his hands and feet. He said, "Behold my hands, and see that I have them." This leaves no doubt that Jesus was nailed to the cross and not tied on as many were. When they saw—a sight of Christ will gladden the heart of a disciple at any time. It was at this time that He gave to them another proof that He was the same Jesus whom they had known. He called for food (Luke xvi. 11-14) and He evidently ate. Afterwards the apostles called attention to what now occurred as a proof of their Lord's resurrection.

Hath sent Me—As I was sent to proclaim the truth of the Most High, and to convert sinners to God, I send you for the very same purpose, clothed with authority and influenced by the Spirit. Breathed on them—"Intimating by this that they were to be made new men for in this act it evidently alluded to the creation of man when God breathed into him the breath of life and he became a living soul." Receive ye the Holy Ghost—Out of His fulness their minds and hearts were to be filled, and they were to be prepared to carry on the work after He had left them.

Ye remit, etc.—See Revised Version, Compare Matt. xvi. 19. One thing is certain, God only can forgive sins; and He has given a profitable and blasphemous, but Christ gave power and authority to the apostles in the establishing of His church that has not been transmitted to the church. 21. Thomas—This was his Hebrew name, and it is a good name, as it both meant "a twin." Was not with them—This was one of the principal causes of the unbelief of this apostle. 22. Except I shall see... I will not believe—Thomas is so certain that it cannot be so that he is unwilling to believe anything unless he will not accept ordinary evidence. 23. After eight days—One week from that time, on the next Lord's day night, again they were met for religious worship and the same Thomas was with them, probably encouraged to be present by what the other apostles had told him. Then came Jesus—Jesus will always be present with those who meet in His name.

27. Reach hither—Our Lord meets him in his own language, and this was a rebuke to Thomas, showing that Jesus, though not present, knew all that had passed in the time he had said. But believing—There is evidence sufficient. It will be well for everyone to heed these words of Christ to Thomas; let us "have faith in God." 28. Thomas answered—Overwhelmed with the fact of Christ's presence, he did not hold out an instant. My God—"I confess thy deity, and I believe and adore thee as the great God myself before thee as the first God." Thomas was the first who gave the title of God to Jesus.

29. And yet have believed—The faith of Thomas would have been more pleasing to Christ if he had believed at once. Let us receive the testimony of those who have seen him, remembering that there are peculiar evidences of God's power which have not been seen and yet have believed. Thoughts—We should never absent ourselves from the church of Christ. The Lord is always ready to give us abundant proof to establish our faith; but we should remember that His word is sufficient. If Thomas had remembered and believed what Jesus, at different times, had told them, he would not have been so unbelieving now. The Lord equips his servants for their work by giving them his presence, His Spirit, His authority, His promise. The presence of Jesus brings peace to the soul, peace to the mind, peace with our neighbor. The blessedness of those who believe without seeing "consists in the possession of the spiritual world which discerns spiritual things."

PRACTICAL SURVEY. Notice some of the circumstances connected with this appearance of Christ to His apostles. The time and place. It took place on the same day that they rose from the dead—the first day of the week, the day after the Jewish Sabbath, at a private meeting of ten of the disciples and some more of their friends with them. Luke xiv. 33. The disciples of Christ, even in difficult times, must not forsake the assembling of themselves together.

The manifestation of Divine power over matter. The doors, although shut, could not bar out the conquering Christ. "What does not at all weaken the evidence of His having a real human body after His resurrection. Though the doors were shut, no noise, and comes in so that they might not hear Him, as formerly He had walked upon the water, and yet had a true body. The impression made upon the disciples. Their faith was confirmed.

Donald's Reply. A Scotch clergyman going to church, attended by his kirk-officer, who formerly had been a Roman Catholic, was struck by a happening to stumble, fell to the ground. The beadle, alarmed for the safety of the holy man, exclaimed, "Mother of Jesus, have mercy on his soul." The reason was explained at Donald's than by the fall, said, "You Highland sinner, what better was His mother than mine?" "Weel, sir," says Donald, "I dinna ken, may-be she was a better, but wot man there's a great difference 'twix her twa sons."

The Markets

Leading Wheat Markets. Following are the closing quotations at important wheat centres to-day:

Table with columns: Location, Cash, May. Includes New York, Chicago, St. Louis, Milwaukee, Toledo, Detroit, Duluth, Minneapolis, Northern.

Table with columns: Commodity, Price. Includes Expert cattle, light stock, sheep, hogs, etc.

A PILE OF SOVEREIGNS

Three Hundred and Sixty Thousand Feet High.

PART OF THE WAR'S COST.

Another illustration of the amount expended on the South African war has been sent out by a correspondent who made his calculation at the time of the last election, when the Chamberlain of the Exchequer had given notice that it would cost 20 millions. Sixteen sovereigns laid upon another go to an inch, Mount Everest, the biggest mountain in the world, rises to a height of 29,000 feet. A pile of 70 million sovereigns would reach as high as eight-and-a-half Mount Everests. It is a high price to pay for the helots of Park Lane; but even the helots, it is said, now regard their lot as a bad speculation.

Perhaps Mr. Rhodes will give us their views when he arrives in England. Of the other wars in Africa, the only one that has been conducted by the Colonial and Foreign Office, it is still vehemently asserted that they are wars for trade. Let us consider, even at the moment, the cost of the war in Africa, which is nearly thirty millions. Little Englanders or pre-emptists, Mr. Bright, who knew almost as much about ordinary trade as Mr. Chamberlain knows about the war material, told his constituents in Birmingham twenty-seven or twenty-eight years ago that "trade flourishes best without forts." This is, indeed, as Mr. Bright said, a simple axiom of common sense, yet it has been constantly broken and rejected by Mr. Chamberlain ever since he entered the Colonial Office. He is always repeating and trying to illustrate in action that axiom, but he is always failing.

Follows the Flag. Mr. Cecil Rhodes tells us that the British flag is the great commercial asset. Mr. Chamberlain is his disciple. If silly delusions about the dangers of non-protection have got hold on the man in the street, if the income tax payer is making great sacrifices without getting any return for his money (except in casualty lists) Mr. Chamberlain and Mr. Rhodes are to blame.

DID NOT HAZE BISHOP.

Military Experience Stood a Student in Good Stead. Major William M. Pegram, of Baltimore, tells a good story illustrating how the nerve developed in the Civil War enabled a young Southerner to defy hazers in a Northern college. The young soldier was Joseph B. Chesire, now Protestant Episcopal Bishop of North Carolina. At the close of the war, in which he served with distinguished gallantry, he was but twenty years old. Deciding to enter the ministry, he went to Trinity College, Hartford, Conn., taking with him his well worn gray overcoat and his army revolver. While in his room at the college one evening not long after his arrival Mr. Chesire received an unusual number of visitors. One by one students dropped in until nearly a score were in his room. He divined their purpose, but received them courteously. Finally one remarked: "I suppose you know what we have come for?" At the same time he locked the door and put the key in his pocket. While this was going on Mr. Chesire had backed quietly to his desk, raising his revolver, he gave the command with military terseness: "Unlock the door, file out one by one!" The young men, seeing the strapping student suddenly transformed into the trained soldier, knew there was nothing to do but obey the man who had come to humiliate. As the last one left Mr. Chesire said politely: "I hope you have had a pleasant evening, gentlemen. Call again."

No further attempt was made to haze him.—Baltimore Sun.

WILL GET DIVORCE.

Reginald Middleton's First Wife's Bonds Almost Broken. An Ottawa despatch says: The application of Lilian Munro Middleton, of Toronto, for divorce from her husband, Reginald Lanoe Middleton, came before the Divorce Committee to-day. The applicant was the first bigamist who is now serving a seven years' term in Kingston Penitentiary and who gained a great deal of notoriety on account of his fraudulent scheme to construct a railway from Woodstock to Brantford. The committee heard evidence and decided to report to the Senate in favor of granting the divorce. F. R. Ball, C. C. County, Crown Attorney of Oxford, represented Mrs. Middleton. The work of raising the battlement walls began on May 15th. The offerdams built around the wreck will be finished, it is expected, early in the summer.

GEORDIE'S ILLNESS.

A man getting a friend whom he had not seen for some time, said: "Bullo, Geordie, whar has ye been this while back?" "Man," says Geordie, "did ye no' ken I was laid down wi' that trouble the e'as influenza?" "No, man, I didn't hear o't; and what kin a trouble is it?" "Weel, I can hardly explain," says Geordie, "but ye may gettin' better ye feel gay lazy like; in fact, ye dinna feel butted yer dae anything." "Man, man, dae ye tell me that? Weel, I've been fashed that way this last twenty years, and couldn't find a name for it."

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