

W. C. T. U. Department.

All contributions to this department should be sent addressed to HOME GUARD Office, London, Ont. Postcard items are desired from every Union throughout the Dominion.

Clouds in Our Sky.

In those days when to confess Christ and to follow him faithfully entailed sure persecution and perhaps death, we can but hope that Christians were spared the additional torment of mental depression.

Certainly this dire foe to a joyous experience has gotten in his finest work in these later times when humanity, within and without the fold of the Savior, lies crushed beneath the heel of that pitiless monster—nervous prostration. If this generation does not turn over and fasten down securely a fresh page in that much-neglected volume "God's Physical Laws" the next will come upon the stage of action too prostrated to do it and the race will go into hospital at birth.

Into every earnest worker's life drop seasons of depression. Sometimes the apparent causes are so trifling that a backward look fills us with amazement over our cowardice or blindness. But at the time our mole hills are veritable mountains, and the mental strain or physical defect that has magnified them, must be removed before we can see our mistake.

It may be that the collapse of faith and courage are the result of a succession of defeats and mistakes—each lays itself athwart the window of our soul, and shuts out a ray of sunshine, till suddenly the whole is covered, and in troop the doubts and fears that only thrive in the darkness.

Perhaps the stealthy step of "the pale horse," with its relentless rider, comes unexpectedly upon the track of our companion in arms, our counselor and friend, the prop that seemed to bear the heaviest share of the weight; and we are appalled at the blow. For a little space the sweet blossoms of hope close their starlike eyes, and every green thing withers and withers. Yet God knew it before it happened, and had it been best, would have prevented it. It may have been part of his plan for us as well as the fallen worker; and at least it must be counted in with the "all things," that, whether permitted or planned, are to work together for our good.

As we emerge from each such eclipse of faith we wonder if ever, again the darkness will be quite so dense, and we remember Peter's words, "For a season if need be ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearance of Jesus Christ." After all there is more real comfort in walking with Christ in the dark than going alone in the light.

The past few weeks have been full of anxiety over the determined effort being made by godless capitalists to break down the safeguards of the day of rest. Many of these men are Americans. The disregard of the fourth command that painfully strikes the Canadian visitor in an American city, has trained them to indifference, one might almost say contempt, for the usages of our more law-abiding land. The street car magnates wanted Sunday cars, not only in the cities, but all through the country sections, with special lines to parks and pleasure resorts. One can hardly conceive of any one move that would have more completely destroyed the peace of our Sabbaths—the villages and towns emptying their weak and wicked elements into the temptations of the cities, and the cities pouring out their scum and froth into the Sunday pleasure resort. If we find it difficult now to enforce the Sunday closing of bars, how increasingly so would it become with the added opportunities and importunities for the violation of the law.

At the writing of this article the House has not yet closed, and consequently the danger is still on, but we do not believe that Sir Oliver Mowat and his Government will barter the people's best interests for the influence of these soulless corporations.

Every such danger makes one wonder why it is that the Christians of these Provinces have no representative in Toronto whose peculiar duty it should be to watch legislation on behalf of the subjects of Christ's kingdom. A stray paragraph in a Montreal paper startled hundreds into eager protest against the proposed wrong. Why should we know of the evil almost too late to prevent it? Where are the Christian editors of the daily and de-

nominal papers—surely they might have sounded an alarm!

When we are young we long to know the future. When the years have surrounded us with their disappointments and sorrows, we are thankful for the kindly providence that gives us but one step at a time.

What a pall of sadness would have fallen over the joys and activities of our last Dominion convention, could the busy workers have known that the master hand guiding their deliberations and directing their energies, was wielding, for the last time the symbol of official headship!

Dear Mrs. Williams! We who never saw her but in health find it difficult to realize our loss. So brave and patient and full of sweet submission to the Father's will, she fills beautifully one's ideal of a Christian soldier.

A lady physician told me once of a bitter disappointment she had just passed through. She was called to attend one of whose Christian character, she had a very exalted opinion. To her surprise he clung to life "just like any of us common mortals," she said, and added, "I thought there would have been at least a perfect yielding up of his will in the matter." This unseemly eagerness to remain "in the far country," and away from "the Father's home" is always saddening.

Our chieftain's character rang out true and clear at this crucial point. She knew in whom she had believed, and was persuaded that he was able and willing to keep that which she had committed into his charge—her immortal soul. So she faced the future, free from fear, and full of glad submission to the will of her father. No doubt this is one of the main reasons why her life was prolonged beyond the expectation of her physicians; and why she was enabled literally "to die in the harness." The absence of fear and anxiety gave the life forces every advantage, in their struggle against the fatal malady that was destroying them.

Mrs. Williams was elected Dominion president at the Ottawa convention in 1892. Her first presidential address was delivered in Winnipeg at the Convention of 1893. Let me give its concluding words; they come as a bugle call to her comrades yet in arms:

"Objectors sometimes tell us that if we attempt so much departmental work we shall lose sight of the one great aim and object of our existence as an organization, 'total abstinence for the individual, and total prohibition for the State.' Suppose a wise general was planning a campaign against a strongly entrenched enemy, would he simply order a corps of infantry to stand in straight lines, and fire never-ending volleys at the foe, or would he employ cavalry, artillery, engineers and all other branches of the service likely to be of use? Whether digging entrenchments, carrying orders, or firing cannon, every man, if doing his work to the best of his ability, is helping towards the final overthrow of the opposing force. In like manner, in this war against the liquor traffic, the Women's Christian Temperance Union proposes to use all proper means to secure the final victory, and whether it may be giving of her means, speaking, writing, or simply lying on her bed of pain and praying for the cause, let us remember that it is all a part of the same great work for God and Home and Canada."

Mrs. Williams' second and last address was delivered in St. Andrew's Presbyterian Church of London, on the evening of the 2nd of June, 1894.

Its concluding words are so significant of the speaker's own estimate of life, as borne out by her living of it, that we commend them as a motto to her loving admirers.

"God has blessed our work during the past year. In the year to come may we be more devoted to his service, remembering the poet's words: 'A sacred burden is this life ye bear, Look on it, lift it, bear it solemnly; Stand up and walk beneath it steadfastly, Fail not for sorrow, falter not for sin, But onward, upward, till the goal you win.'"

THE BEST PILLS.—Mr. Wm. Vandervort, Sydney Crossing, Ont., writes "We have been using Parmelee's Pills, and find them by far the best pills we ever used." For delicate and debilitated constitutions these pills act like a charm. Taken in small doses the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Rev. Dr. Shaw in Ottawa.

Said the Rev. Dr. Anna Shaw in effect, during her recent visit to Ottawa: "When I think of the temptations which beset the path of men I feel like taking off my bonnet to every good and pure and true man whom I meet."

The reverend lady has certainly created a favorable impression in Ottawa, even among those who prefer to see a representative of the stronger sex leading the worship of a mixed congregation.

Combatting the oft-repeated declaration of men, that women have no business to meddle in politics, she asserts the right of women to meddle with anything that meddles with them, and draws a most touching picture of the evil which sometimes falls upon the little brood which some fond mother has cherished as more dear than life itself; and many an aching heart, and saddened face, and stealthily-dropping tear, witness that she depicts no imaginary woe. Dr. Shaw traced the growth of that great institution, the W. C. T. U., from the little band of praying women who had organized—in their despair and sorrow—for the purpose of praying the saloon-keepers out of their business, until one "Pat Murphy" had referred them to "the other fellows in the business," i. e., the government of the country who had licensed him to distribute his poison. Thenceforth their platform had consisted of two planks—total abstinence for the individual and total prohibition for the state. The reformation of the drunkard, she declared, was all but impossible under existing circumstances, for with a poor, weak, shattered man arrayed against an open saloon, the contest would end, in 9 cases out of 10, if not in 99 cases out of 100, in victory for the saloon. To attempt to remove the curse of drunkenness by the reformation of the drunkards would be like attempting to dip the ocean dry with a teaspoon, for thousands of young men not yet drunkards are day by day acquiring the habit and preparing to fill the places of those now fast sinking into drunkards' graves.

A. C. GALT W. C. T. U.

The usual monthly devotional meeting took the form of a memorial service for our late Dominion president. After the Bible lesson, which was appropriate to the occasion, special prayers were offered for the work at this crisis, and for the Dominion vice-president, upon whom the leadership devolves until the next annual meeting. Mrs. Graham and Mrs. J. R. Cavers both spoke feelingly of Mrs. Williams and her valuable labors in the W. C. T. U. and other lines of work. "Blessed are the dead which die in the Lord," they rest from their labors and their works do follow them.

Hesperia W. C. T. U. recently held a very successful parlor meeting. An interesting programme was prepared and Mr. George Chapman ably performed the duties of the chair. Mrs. J. R. Cavers, of Galt county president, was the speaker of the evening. After briefly referring to the origin of the W. C. T. U., its aims and objects, she urged the importance of the work and the duty of mothers especially, identifying themselves with it. Two of the pastors who were present expressed their hearty sympathy with the W. C. T. U. One in referring to the unfettered wine department, which he especially commended, said the Lord's table ought to be made a safe place for the weakest of our brethren, who desire to remember the dying love of their Redeemer, and wished the union God-speed in this and every branch of their work.

Hesperia Union has a flourishing Band of Hope, and are actively working in other departments.

Miss Willard in England.

Miss Frances E. Willard, president of the National and World's W. C. T. U., accompanied by Miss Anna Gordon, has arrived in England.

Miss Willard is occupied in completing in time for publication for the World's W. C. T. U. convention her manual of organization for the White Ribbon societies, and will therefore take no public engagements until the meetings of the World's W. C. T. U. in London, June 14 to 21.

Miss Gordon is acting secretary of the World's W. C. T. U., and is busy with preparations for the great convention.

Through the efforts of Miss Gorham, national superintendent of the evangelistic work in the British Woman's Association, 100 pulpits have already been secured for meetings in connection with that convention.

It is expected that not fewer than 100 White Ribbon women will be present as delegates from the United States. The meetings will be held in Memorial Hall, Farrington street, the Congregational House of British Congregationalists and in Exeter Hall, both halls are in the business part of London.

UNEQUALLED.—Mr. Thos. Brunt, Tyendinaga, Ont., writes: "I have to thank you for recommending Dr. Thomas' Electric Oil for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

Ian Maclaren's Views.

Power of Other Worldliness—The Author of the "Bonnie Briar Bush" on an All-Engrossing Topic—What of the Present? as Well of What of the Future?

Last Sunday the Rev. John Watson (Ian Maclaren) preached at his old church, Free St. Matthews, Glasgow (Dr. Stalker's). His subject at the morning service was "The Power of Other-Worldliness," and he took for his text Hebrews, vi., 4-6.

Explaining the phrase, "the world to come," he said it was so called, not because it does not now exist, but because it has not yet arrived for us. The author in these verses (he continued) is pleading for the legitimate influence which that world ought to have upon us. As the sky with its infinite variety of colors tinges the earth, so our motives, our aims, our ideals ought to be dominated by that great arch of eternity which overhangs our present life. Of the existence of the world to come there are evidences from science and philosophy which no intelligent man will disregard. But these may reach the intellect alone without influencing the life. There is another sphere—the sphere of faith—in which the men to whom this epistle was addressed found their firmest convictions and strongest incentives to noble life. Dominated by this faith in the other world, they sent their prayers not into the sky, but to the ears of a loving Father. If a man believes after that fashion in the world to come, what influence ought it to have upon his life? How it ought to counteract the influences by which life is deadened and made coarse!

There are times in youth—and they occur more frequently in middle age—when we feel it almost useless to struggle against the world. We continue to cherish many ideals, but we conform to the world. We turn to the life of Jesus and we find no struggle there, but a mere negligence of the world. He did not care for anything it said. Its charms never allured him; its contempt never allured him; it might cry out "Crucify Him!" but he was unmoved. How could the world influence him when he knew his path was watched with living interest by living angels' eyes, and while he held such constant communion with his Father? Take, again, his loyal follower, Paul. I do believe that the most cynical man that lives must honestly say, from a careful study of the life of Paul, that he would not conform in the least to the world. It might offer him the Imperial crown of Rome, but it would not allure him. He was so ruled by the power of the world to come that neither the enjoyments nor the sorrows of the present world could leave a dint on his soul.

There is nothing so mean as to express an affected contempt for the present world to disparage things we do not possess, but which we secretly wish we could enjoy. That is not the way to conquer the world. We shall overcome, not by a depreciation of the present world, but by a greater appreciation of the world to come.

Another sorrow which comes to men as they grow old is a sense of the tedium and weariness of life. They are weighed down by a feeling of sameness. They walk the same streets, and enter the same office; they go through the same routine and retire, to go back through the same streets, to spend the evening in the same way; they go to bed to wake up on the morrow with the same duties again awaiting them. What are we to do? I say, let us reinforce ourselves for the duties of the present world to come. Countries which have no seaboard endeavor to push their way gradually to the sea, and then at last when they have gained but a single harbor, they send out ships manned by brave men. These ships will go anywhere, anywhere—that's the point—and carry out what poor things they have to sell, and bring in return the greatest treasures. So it is with those who do not rest content with the things of the present life alone, but trust themselves to the power of the world to come; all things acquire a new meaning, there is nothing common, no, not even the cleaning of a kitchen or the making up of a book-keeper's account.

You enter a young man's room. You look around and see Shakespeare, Milton, Dante, Carlyle. It is a small room. Small? The dimensions you see do not measure that room. The walls do not shut it in. The authors you have noticed are windows open towards the sky—which look out even unto the throne of God.

Finally, the world to come brings compensation. One notices sometimes, with regret, that politics and sociology are not widening the hearts of men, and kindling a great and true ambition. The kingdom of God is too often contracted to the market-place, and men's endeavors are limited to making a Paradise of it here, as if they had no concern with a hereafter. Let us suppose a man of uniformly good health, let us suppose he is also wealthy, and that he lives in a house and neighborhood which are all that can be desired. Let us give him life up to 90. Let us further suppose—and these are great suppositions—that the members of his family are healthy and happy.

But that man has a soul. That can-

not be satisfied even by the best things of this world. This soul wants to go over the crest of the hill and see what is on the other side.

But that man is remarkably well treated. Let us consider other cases. What are you going to do with the man who has the seeds of a disease in his body? What are you going to do with the poor who will never be happy till the millennium? What are you going to do with the widows whose husbands have been snatched away, leaving them unprotected for—what with the prodigal sons—what with the victims of a loveless marriage—what with the men who have secret troubles which your bread-and-butter promises can never alleviate? You ask, What am I going to do? What is this author doing? He gives them the hope of the world to come. The cruellest thing I know of is to take away from sufferers the consolation and hope of the "glory which shall be revealed in us."

There is no family here represented which has not been broken. I will not insult you by asking, Do you think your departed ones are alive? or, Do you think they are conscious? You are surrounded by a cloud of witnesses, and you believe that the dear ones who have left you follow your movements. What influence have those who have passed within the veil? Less? I tell you they ought to have more. The mother's anxious care and love was not fully appreciated until after her chair became vacant. It was not until the father was gone that he was properly understood, and we felt his tact, his integrity and his wisdom. Jesus Christ was not understood until he left the world, and now, after eighteen centuries, he is still growing in the world's estimation. Through those who have gone before us, heaven, in its spiritual, not in its material, aspects, is made clear to us. Its coast comes out from the mist.

I remember a prayer which was common at one time in Scotland. I am afraid it is dying out now. But it is a good prayer. "Lord, help us to live every day as we would wish we had done when we come to die."

When a man comes to die he has things to regret, but they are not the sacrifices he has made for the kingdom of God, nor the aspirations he had after the higher life. It is not cowardice to look forward to the world to come.

The Latest News.

Intelligence From All Parts of the World.

Co-operation in the Field of Social Reform Now General.

Mrs. J. K. Barney, the eminent United States worker, has returned from her trip to England, and spoke at Montreal last night. She comes to London soon.

An interesting sketch of Sherborne Prison for Women, U. S. A., is given in the Women's Signal, by Lady Henry Somerset, who describes her interview with the warden, during her recent visit to America. The wise and humanizing discipline by which the prisoners are governed, has had surprising results in the moral elevation of the inmates; a spirit of emulation, self-respect and obedience, has been aroused in some of the worst classes of women who have entered the prison. A perusal of these articles on Sherborne Prison will give the ordinary thinker a new glimpse of the great possibilities which at present are barely considered in the reformation of our criminal classes.

A new and important feature of the National Council meetings of the British Women's Temperance Association will consist in devotional services on Sunday, June 16, which will be set apart for special meetings under the auspices of the association in over 200 places of worship and halls in London and the suburbs. Lady Henry Somerset and Miss Willard will address a mass meeting on that

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day, and due announcement of the place and time will be made later on. The National Council of the British Women's Temperance Association will assemble on Monday, June 17, in the City Temple, and will be in session for two days under the presidency of Lady Henry Somerset.

Mr. George Douglas, a Scottish missionary, from whose private letters extracts appear in the Scotsman, gives some interesting details as to the Japanese doings in Manchuria. In a letter dated Neuchang, Jan. 8, he says: "It is interesting to note how well the Japanese are received by the common people. It is said that in Hai Cheng and elsewhere the new Japanese governors are issuing a law that opium smoking is to be abolished within four months, and that all offenders after that will be severely dealt with. And I have lived in a no place where such drastic regulations are more required."

OUT OF SORTS.—Symptoms: Headache, loss of appetite, furred tongue and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

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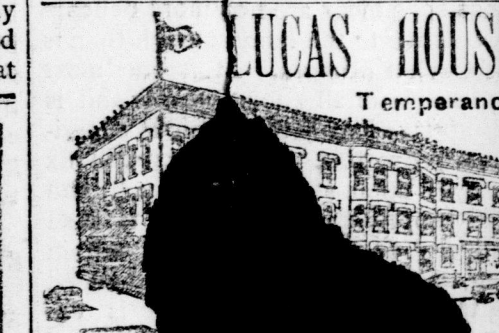
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