al, "They that use this world as not abusing it."

My reason for preaching this discourse is that I have been kindly invited by two of the leading newspapers of the country to inspect and report on two of the popular plays of the day—to go some weeks ago to Chicago and set the drama, Quo Vadis, and criticise it with respect to its moral effect and to go to New York and see the drama Ben Hur, and write my opinion of it for public use. Instead of doing that I propose in a sermon to discuss what we shall do with the dramatic element which God has implanted in many of we shall do with the dramatic element which God has implanted in many of our natures, not in 10 or 100 or 1,000, but in the majority of the human race. Some people speak of the drama as though it were something built up outside of ourselves by the Congreves and the Goldsmiths and the Shakespeares and the Sheridans of literature and that there we atture our tastes to correspond and the Sheridans of literature and that then we attune our tastes to correspond with human inventions. Not at all. The drama is an echo from the feeling which God has implanted in our immortal souls. It is seen first in the domestic circle among the children three or four years of age, playing with their dolls and their cradles and their carts; seen ten years after in the playhouses of wood, ten years after in the parlor charades, after that in the elaborate impersonations in the academies of music.

Shall we suppress it? You can as Shall we suppress it? You can aseasily suppress its Creator. You may direct it, you may educate it, you may purify it, you may harness it to multipotent usefulness, and that it is your duty to do. Just as we cultivate the taste for the beautiful and the sublime taste for the beautiful and the sublime by bird haunted glen and roistering stream and cataracts let down in uproar over the mossed rocks, and the day lifting its banner of victory in the east, and then setting everything on fire as it retreats through the gates of the west, and the Austerlitz and the Waterloo of an August thunder storm blazing their batteries into a sultry afternoon, and the round, glittering tear of a world wet on the cheek of the night—as in this way we cultivate bur afternon, and the round, gittering teaof a world wet on the cheek of the
night—as in this way we cultivate our
taste for the beautiful and sublime, so
in every lawful way we are to cultivate
the dramatic element in our nature, by
every staccato passage in literature, by
antithesis and synthesis, by every tragic passage in human life.

in every lawful way we are to cultivate the dramatic element in our nature, by every staccato passage in literature, by antithesis and synthesis, by every tragic passage in human life.

Now, I tell you not only that God has implanted this dramatic element in our natures, but I have to tell you in the Scriptures he cultivates it, he appeals to it, he develops it. I do not care where you open the Bible, your eye will fall upon a drama. Here it is in the book of Judges, the fir tree, the vinc, the olive tree, the bramble—they all make speeches. Then at the close of the scene there is a coronation, and the bramble is proclaimed king. That is a political drama. Here it is in the book of Job: Enter Eliphaz, Bildad, Zophar, Elihu and Job. The opening act of the drama, all darkness; the closing act of the drama, all sunshine; magnilicent drama is the book of Job!

Here it is in Solomon's song: The region, an oriental region—vineyards, pomegranates, mountain of myrrh, flock of sheep, garden of spices, a wooing, a bride, a bridegroom, dialogue after dialogue—intense, gorgeous, all suggestive drama is the book of Solomon's Song. Here it is in the book of Luke: Costly mansion in the night! All the windows bright with illumination! The floor a-quake with the dance. Returned son in costly garmenis which do not very well fit him, perhaps, for they were not made for him, but he must swiftly leave off his old garb and prepare for this extemporized levee! Pouting son at the back door, too mad to go in, because they are making such a fuss! Tears of sympathy rinning down the old man's cheek at the story of his son's wanderings and suffering and tears of joy at his return! When you heard Murdock recite The Prodigal Son.

Here it is in the book of Revelation: Crystalline sea, pearly gate, opaline river, amethystine capstone, showering coronets, one vial poured out incarnadining the waters, cavalrymen of heaven galloping on white horses, nations in doxology, halleuiashs to the right of them, halteluiahs to the left of them. As the Bi

Free Because the drama has again and again been degraded and employed for destructive purposes is nothing against the drama, any more than music ought to be accursed because it has been taken again and again into the satto be accursed because it has taken again and again into the urnalian wassails of 4,000 years. urnalian wassails of 4,000 pages on the you refuse to enthrone music on the church organ because the art has been church organ because the art has been

Washington report says: At a time when the whole country is in controversy as never before concerning the theater, and some plays are being arrested by the police, and others are being patronised by Christian people, this sermon of Dr. Talmage is of much interest. The text is 1. Corinthians, vil., 21. "They that use this world as not abusing it."

My reason for preaching this discourse is that I have been kindly invited by two of the leading newspapers of the country to inspect and report on two of the popular plays of the day—to go some weeks ago to Chicago and set the drama, Quo Vadis, and criticise it with respect to its moral effect and to go to New York and see the drama. Ben Hur, and write my opinion of it for the counsel will take your constitution of the popular plays of the day—to go to New York and see the drama. Ben Hur, and write my opinion of it for the country to inspect and criticise it with mighty rebuff and caricature, and ecclesiastical counsel will take your will might yet.

ecclesiastical counsel will take your case in charge, and they will try to put you down. But the God who starts you will help you through, and great will be the eternal rewards for the assiduous and the plucky.

Rev. Dr. Bellows of New York many yours ago, in a very brilliant but much

Rev. Dr. Bellows of New York many years ago, in a very brilliant but much criticised sermon, took the position that the theater might be renovated and made auxiliary to the church. Many Christian people are of the same opinion. I do not agree with them. I have no idea that success is in this direction. What I have said heretofore on this subject, as far as I remember, is my sentiment now. But to-day I take a step in advance of my former theory. Christianity is going to take full possession of this world and control its maxims, its laws, its literature, its science and its amusements. Shut out science and its amusements. Shut out from the realm of Christianity any-thing, and you give it up to sin and death.

science and its amusements, shift of the realm of Christianity anything, and you give it up to sin and death.

If Christianity is mighty enough to manage everything but the amusements of the world, then it is a very defective Christianity. It is capable of keeping account of the fears of the world and incompetent to make record of its smiles? Is it good to follow the funeral, but dumb at the world's play? Can it control all the other elements of our nature but the dramatic element? My idea of Christianity is that it can and will conquer everything. In the good time coming, which the world calls the golden age, and the poet the elysian age, and the Christian the millennium, we have positive announcement that the amusements of the world are to be under Christian sway. "Holiness shall be upon the bells of the horses," says one prophet.

There are tens of thousands of Christion homes where the sons and daughters are held back from dramatic entertainment for reasons which some of you would say are good reasons and others would say are good reasons and others would say are poor reasons, but still held back. But on the establishment of such an institution they would feel the arrest of their anxieties and would say on the establishment of this new institution which I have called the spectacular. "Thank God, this is what we have all been waiting for."

Now, as I believe that I make suggestion of an institution which wiser men will develop. I want to give some characteristics of this new institution, this spectacular, if it is to be a grand social and moral success. In the first place, its entertainments must be compressed within an hour and three-quarters. What kills sermons, prayers, and lectures and entertainments of all sorts is prolixity. At & reasonable hour every night every curtain of public entertainment ought to drop, every church service ought to cease, the instruments of orchestras bught to be unstrung. What comes more than this comes too late.

On the platform of this new institution, this spectacular, under

What comes more than this comes too late.

On the platform of this new institution, this spectacular, under the care of the very best men and women in the community there shall be nothing witnessed that would be unfit for a parlor. Any attitude, any look, any word that would offend you seated at your own fireside in your family circle will be prohibited from that platform. By what law of common sense or of morality does that which is not fit to be seen or heard by five people become fit to be seen or heard by 1,500 people? On the platform of that spectacular all the scenes of the drama will be as chaste as was ever a lecture by Edward Everett or a sermon by F. W. Robertson. On the platform shall come only such men and women as you would welcome to your homes. to your homes.

On that platform there shall be no carouser, no inebriate, no cyphian, no foe of good morals, masculine or feminine. It is often said we have no right to criticise the private morals of public entertainers. Well, do as you please with other institutions; on the platform of this new institution we shall have only good men and good women in the ordinary social sense of goodness. Just as soon as the platform of the spectacular is fully and fairly established many a genius who hitherto has suppressed the dramatic element in his nature because he could not find the realm in which to exercise it will step over on the platform, and giants of the drama, their name known the world over, who have been toiling for the elevation of the drama, will step over on that platform—such women as Charlotte Cushman of the past, such men as Joseph Jefferson of the precent. On that platform there shall be no

such men as Joseph Jenerson of the prezent.

The platform of that new institution, of that ex, urgated drama, occupied only by these purest of men and women, will draw to itself millions of people who have never been to see the drama more than once or twice in their lives, or never saw it at all. That institution will combine the best music, the best architecture, the best genius six nights the week on the side of intelligence and good morais.

stitution will combine the best genius irranalian wassalis of 4,000 years. Will you refuse to enthrone music on the church organ because the art has been trampled again and again under the feet of the lascivious dance?

Fifty essays about the sorrows of the poor could not affect me as a little drama of accident and suffering I saw one slippery morning in the streets of Philadelphia. Just ahead of me was a lad, wretched in apparel, his limb amputated at the knee; from the pallor of the boy's cheek, the amputation not long before. He had a package of brokepfood under his arm—food he had begged, I suppose, at the doors. As he passed on over the slippery pavement, cautiously and carefully, I steadied him until his crutch slipped and fell. I helped him up as well as I could, gathered up the fragments of the package as well as I could, put them under one arm and the crutch under the other arm. But when I saw the blood run down his pale cheek I burst into tears. Fifty essays about the sufferings of the poor could not touch one like that little drama of accident and suffering.

Oh, we want in all our different departments of usefulness more of the dramatic element and less of the dramatic element are religion, to sepulcharise religion, when we ought to present it in animated and spectacular manner.

Let me say to all young ministers of the church and independent of the church and independe

theater. The church tries to compromise this matter, and in many churchtimes they call them charades, some-times they call them magic lantern ex-hibitions—entertainments for which you pay 50 cents, the 50 cents to go for the pay 50 cents, the 50 cents to go for the support of some charitable instigution. An extemporised stage is put up in the church or in the lecture room, and there you go and see David and the giant and Joseph sold into Egypt and little Samuel awoke, the chief difference between the exhibition in the church and the exhibition in the theaters being that the exhibition in the theater is more setting.

Now let us have a new institution, with expurgated drama and with the surroundings I have spoken of—an institution which we can without sophistry and without self-deception support and patronise—an institution so uncom-promisingly good that we can attend it without any shock to our religious sen-sibilities, though the Sabbath before we sat at the holy sacrament. The amusements of life are beautiful

The amusements of life are beautiful and they are valuable, but they cannot pay you for the loss of your soul. I could not tell your character, I could not tell your prospects for this world or the next by the particular church you attend, but if you will tell me where you were last night and where you were the night before and where you have been the nights of the last month, I think I could guess where you will spend eternity.

month, I think I could guess where you will spend eternity.

As to the drama of your life and mine, it will soon end. There will be no encore to bring us back. At the beginning of that drama of life stood a cradle, at the end of it will stand a grave. The first lact, welcome. The last act, farewell, The intermediate acts, banquet and, battle, processions, bridal and funeral; songs and tears, laughter and groams.

bridal and funeral, songs and laughter and groams.

It was not original with Shakespeare when he said, "All the world's a stage and all the men and women merely players." He got it from St. Paul, who 15 centuries before that had written: "We are made a spectacle unto the world and to angels and to men." A spectacle in a collseum fighting with wild beasts in an amphitheater, the galleries full, looking down. Here we destroy a lion. Here we grapple with a gladiator. When we fall, devils shout. destroy a lion. Here we grapple with a gladiator. When we fall, devils shout. When we rise, angels sing. A spectacle before gallery above gallery, gallery above gallery, gallery above gallery above gallery, gallery above gallery our departed kindred looking down to see if we are faithful and worthy of our Christian ancestry, hoping for our victory, wanting to throw us a garland, glorified children and parents, with cheer on cheer urging us on. Gallery of angels looking down—cheruble, seraphic, archangelic—clapping their wings at every advantage we gain. Gallery of the King from which there waves a scarred hand and from which there comes a sympathetic voice saying: "Be thou faithful unto death, and I will give the a crown of life."

Scene: The last day, Stage: The rocking earth. Enter: Dukes, lords, kings, beggars, clowns. No sword. No tinsel. No crown. For footlights: The kindling fames of a world. For orchestra: The trumpets that wake the dead. For applause: The clapping floods of the sea. For curtain: the heavens rolled together as a scroll. For tragedy: "The Doom of the Profligate." For the last scene of the fifth act: The tramp of nations across the stage, some to the right, others to the left. Then the bell of the last thunder will ring, and the curtain will drop!

NEGRO RAVISHER LYNCHED.

Maryland Mob Made Short Work of Him.

ASSAULTED GIRL WAS PRESENT.

Belaire, Md., despatch: Lewis, Har-Belaire, Md., despatch: Lewis, Harris, a negro who was arrested here the day before yesterday, charged with a criminal assault upon Miss Anna McIlvaine, was taken from the jail during the night and lynched after a brief struggle between the Sheriff and the mob, of which two men were slightly wounded. It had been expected that an attempt would be made to hang Harris yesterday, when he was to have been brought up for a hearing, but this was postponed until to-day, and everything seemed quiet last night.

A short time before midnight it was announced that a mob was on its

quiet last night.

A short time before midnight it was announced that a mob was on its way from Aberdeen, a neighboring village, and a general movement toward the jail took place. Presently about twenty men appeared. Some of them were masked. An attack upon the jail was begun. A fusilade of shots were exchanged between the Sheriff and his deputies on the one hand, and the mob on the other, resulting in the wounding of Robert L. Bull, of this place, and a man from Aberdeen, whose name could not be learned. The jail doors were eventually forced and Harris was taken out. While in the hands of the mob he exclaimed:

"If I did it, men, I was drunk and did not know what I was about. I have no recollection of it."

The mob hustled him to a neighboring yard, where stood a large poplar tree, and, placing a noose around his neck, flung the other end of the rope over a limb. He was hoisted from the ground and several shots fired into his body. The corpse was left hanging until this morning, when it was taken down.

It is asserted that Miss McIlvaine

taken down.

It is asserted that Miss McIlvaine was with the mob when the jail was attacked last night.

The Watchful Proprietor. The proprietor of a Glasgow ship-yard, having heard that his men did not start work at the appointed time, recently paid an unexpected visit to his establishment at half-past six in his establishment at half-past six in the morning. He caught sight of a joiner idling in the yard, with his kit unopened, and asked his name. Being informed that it was Malcolm Campbell, the shipbuilder called the man into the office, handed him four days' pay and told him to leave at once. When the joiner had departed the head of the establishment went to the foreman and told him that he had made an example of Malcolm had made an example of Malcolm Campbell by paying him off for not starting his work at the proper time. "Great Scott!" exclaimed the foreman; "that man was only looking for a job!"

Papa Liked Rag Time.

The Boston Transcript tells a story of a man who had a class of boys in natural history. One of the subjets which he took up was butterflies and moths, and he told the children a good deal about the chirysalides and cocoons. After he had got the boys well instructed he showed one of the smallest of them one of the cocoons and asked; "What butterfly is this the cocoon of?" Then the little boy looked up and said, slowly and respectfully: "My papa says that all cocoons teek alike to him?" The Boston Transcript tells a story

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 11. APRIL 8, 1900.

Precepts and Promises-Matt. 7: 1-14.

Supt.—What is the golden text? School—Whatsoever ye would that men should do to you, do ye even so to them. Matt. vii. 12.
What is the central truth? It is a what is the topic? Seeking and

finding.
What is the outline? "I. A warning. II. Instructions concerning reproof.

III. The fatherhood of God and the brotherhood of man. IV. The two ways."

When was the time? July A. D. 28.

When was the time? July, A. D., 28. Where was the place? Mount Hat-

tin.

Who were the persons? Jesus. His disciples. The multitude.

What are the special readings? Rom. ii. 1-3; Luke xiii. 23, 24.

Commentary.— 1. Judge not—Rash, harsh, uncharitable judgments; the thinking evil, where no evil seems, and speaking it accordingly.—Clarke. Unkind, condemnatory, uncalled-for judgments, which are neither dictated by duty nor prompted by love.—Lange. That ye be not judge—It is the prerogative of God to judge men. If we judge others we must expect to be judged by others and our acts will also be judged by God.

2. It shall be measured to you again—"In, the moral order of things an unjust blow will recoil on him who has dealt it. With your measure shall it be measured to you." Our judgement of others frequently condemns ourselves. Who were the persons? Jesus. His

ourselves.

3. The mote, etc.—The "splinter" as opposed to the "beam." "On one side self-love binds us to ourselves; and on the other, envy and malice give us piercing eyes in respect to others. When we shall have as much zeal to ourselves. correct ourselves as we have inclina-tion to reprove and correct others, we shall know our own defects better than now we know those of our neigh-

4. In thine own eye—That man is wholly unfit to point others to the way of life who is himself walking in the way that leads to death. "Those who blame others ought to be blameless and harmless them-

selves."

5. Thou hypocrite—Our Lord tears off the mask and gives people their right name. A hypocrite is one who professes to be what he is not; who professes to be what he is not; while right name. A hypocrite is one who professes to be what he is not; who claims to be a devoted Christian, while his heart is vile. But in this case a person is called a hypocrite because he does not apply to himself the measure by which he judges his brother.

6. That which is holy unto the dogs—Do not give the sacrificial meat that has been consecrated to God to the dogs. Give not the holy ordinances, which have been instituted for the

dogs. Give not the holy ordinance, dogs. Give not the holy ordinance, which have been instituted for the true followers of Christ, to unholy and sinful men who try to destroy the characters of others by evil-speaking, backliting and slandering. "Dogs, have been appeared by the characters of others by evil-speaking, backliting and slandering." backbiting and slandering. "Dogs, alludes to that which is low, unclean and illnatured; swine to stubborn re-

alludes to that which is low, unclean and ilinatured; swine to stubborn resistance, sensual gratifications and impurities." Your pearls—Precious things. Trample them—They will reject and despise them, and turn them to an unholy account.

7. Ask—seek—knock—This verse contains very important directions. In every thing, by prayer and supplication, we are to make our requests known unto God; and then we are to "seek"—continue to ask and knock at the door of His mercy.

8. Every one that asketh receiveth, etc.—Christ binds himself to hear and answer. No soul can pray in vain that prays as God has directed. "If we bring Christ's words and Christ's sacrifice with us, not one of heaven's blessings can be denied us." But our asking must be in harmony with the will of God, and in faith. James iv. 2, 3.

9. What man is there of you—No one is so wicked as to give his child a stone if he should ask bread. The child is here represented as asking what is necessary and wholesome. The Lord

they will be for our good.

11. If ye then, being evil—Sinful people are ready and anxious to give people are ready and anxious to give good gifts to their children. From natural affection they are ready to provide everything necessary to their support and comfort. How much more will one whose nature is love and who is infinitely holy and good give good things to them that ask him. "The world often gives stones for bread and serpents for fish," but God never does. Good things—The Eather through Christ, gives "good" for bread and serpents for fish." But God never does. Good things—The Father, through Christ, gives "good things." Christ gives the Holy Spirit. 12. That men should do to you, etc. —This is the golden rule. The prin-ciple here stated is the second great

ciple here stated is the second great commandment, "Traou shalt love thy neighbor as thyself." Place thyself in the condition of thy neighbor and act accordingly. The law and the prophets—This is the sum of all that is contained in the Old Testament,

is contained in the Old Testament, pertaining to men's conduct towards each other. It is brief, yet comprehensive, and cannot be improved upon.

13. Enter ye in at the straight gate—Or, by this straight gate, referring to the precept just laid down. But, in general, this is the narrow gate of humility, repentance and true conversion. It is the entire absence of sin that makes this gate narrow, and we are told to enter in. Luke says, "Strive (or agonize) to enter in." Wide is the gate—The gate of unbelief, of carnal affections, of fleshly lusts has many allurements, and is lief, of carnal affections, of fleshly lusts has many allurements, and is open to all. To destruction—The end is eternal death. "He that pursueth evil pursueth it to his own destruction.".—Prov. xi. 19. The way of sin leads to ruin. Many....go in thereat—The way is easy of access. It is broad, and popular, and requires no effort. The train will run down an incline without steam.

14. Leadeth unto life—Spiritual life consists in being united to Christ.

consists in being united to Christ. Without Christ the soul is dead. Eph. ii. 5,6. The sin of which we are guilty (John v. 40) is rejecting Christ, our life. Few there be—Few care to renounce their sinful pleasures. That

nounce their sinful pleasures. That find it—Although the narrow way must be sought, yet it is possible to find it. All mankind may be saved if they will meet the conditions.

Thoughts—It is a delicate operation to correct the faults of others, and should be performed with great care and skill. We know nothing in nature of a more sin eye and steady love than that of parents—to—their children; our heavenly-Father's love to us is much more than this, but it is impossible to tell how much more. Nothing but sin renders the way to heaven either narrow or difficult to any person. "Let all the world forsake their

sins and all the world can walk abreast in this good way."

PRACTICAL SURVEY. Among the many things which hinder the development of Christian character two are especially hurtful: Cankering care and a harsh, uncharitable spirit. The first destroys fath in God and hinders in our relation to Him; the second, by leading to eyil surmissing and rash judgment, destroys con-

the second, by leading to eyil surmising and rash judgment, destroys confidence in men and hurts us in our
relation to them.

A warning against harsh judgment.
Vs. 1, 2. Does not prohibit one's pronouncing judgment when necessary,
but warns against cultivating or entertaining a censorious spirit, which
sits in judgment upon and watches
for imperfections of character in
others. The man possessed of this
spirit sees no good in others. All one
sees is colored by the medium through
which he looks.

which he looks.

Instructions concerning reproof. Vs.
3-6. He who would administen reproof that will be salutary must be in a proper moral state and possessed of a right spirit. He must first cast the right spirit. He mast first cast one beam out of his own eye—see, confess and forsake his own faults. He must "see chearly." To remove a forgin substance from the eye of another requires clear sight and a delicate touch, else one will do harm instead of good. He who would deal with souls in administering reproof must have clear snight and encountered was weak.

Oats—One hundred bushels sold 1-20-higher, at 32 1-2c.
Hay and Straw—Fifteen loads of the straw at \$12 to \$13, and two loads of straw at \$8 to \$9. Demand for straw was weak.

Dressed Hogs—Firm, at \$6.75 to \$71-higher at \$6.75 to \$71have clear spiritual eyesight and en-lightened moral sensibilities. He must not be blinded by selfishness, self-

interest, or prejudice.

The fatherhood of God and the brotherood of man. Vs. 7-12. The underlying thought of verses 7 to 11 is that God is a loving, tender father. "Men are exhorted to come unto God, with the persuasion that He is a most gracious and compassionate, parent, who cious and compassionate parent, who posses all heavenly and earthly good: posses all heavenly and earthly good: knows what is necessary for each of this creatures, and is indinitely ready to communicate that which they need most." Man has lost God and home-He should "ask" the way back, "seek" most diligently until he finds the door, and "knock" importunately until it is opened.

most diligently until he finds the door, and "knock" importunately until it is opened.

The two ways. Vs. 13, 14. There is a way to success, another to failure, a way to respectability and honor, and a way to death. Success is not won in the broad way of inclination or pleasure. "There is no excellence without great labot." He who would gain "life" in the kingdom must enter in at the "contracted" gate and demand good. Chickens sold at 60c to enter in at the "contracted" gate and walk the "straitened" way.

BRIDAL SUPERSTITIONS.

Ancient Customs That Still Remain in High Favor.

In High Favor.

Notwithstanding the intellectual progress of the nineteenth century, superstitious belief still has a hold, and more than a few of these gather about love and marriage. Our maidens affect not to be superstitious, but many of the beliefs of past centuries are venerated quite as much to-day, if it were but known. In a few weeks the Easter bride will be one of the foremost objects of interest, and in order to secure long life and happiness, popular belief holds that she must bear in mind a number of things. For instance, if she wishes to secure good fortune, she must wear upon her wedding day, without fail: "Something old and something new, Something old and something new, Something borrowed and something

To allow another woman to take the engagement or wedding ring from her finger is equivalent to relinquishing the man of her heart. To drop the wedding ring during the ceremony is supposed to bring misfortune to the wedded pair's future life.

THE SIGNIFICANCE OF WHITE. THE SIGNIFICANCE OF WHITE.

In our own dear land, white, signifying purity or chastity, is the Iavorite color for bridal attire; while
yellow and green are the most unlucky shades possible, signifying jealousy, infidelity and general unhappiness. This aversion is reversed in
the case of the Italian peasantry, as their favorite wedding dresses are Tyrian purple, green or yellow. Pink seems to be shunned by maidens of all nations, and red is only looked upon with favor in China

THE BRIDE'S GARTERS. The auspicious bit of blue with The auspicious bit of blue with us frequently takes the shape of a silken garter, which, after the ceremony, is either cut up into tiny pieces or hidden. When it is hidden the bridesmaids hunt for it, and the lucky hidden. When it is hidden the brides maids hunt for it, and the lucky finder is assured a good husband and a happy marriage before the year is out. When cut, it is divided among the bridesmaids to give each one good luck and good husbands.

An English bride gives her garters to her maid of honor, while a German one provides a pair of "stocking bands," either white or blue silk, for each of her bridesmaids.

It is to be hoped that each fair reader who is still unappropriated will

reader who is still unappropriated will have the gift of a yellow silk garter upon the coming Easter morning, for this is said to be a certain and sure talisman that she will change from spinster to matron before the next Easter.

THE RING FINGER.

The wedding ring has been worn on the same finger for centuries, because of the old idea that a nerve went from the fourth finger to the heart. Its plain circlet shape, having neither beginning nor end, signifies eternal fidelity, while the gold denotes pur-Many brides wear a guard ring,

taking care never to remove the wedding ring after the bridgroom puts it on. Tradition has it that to lose the wedding ring means divorce, or death; while to pledge it, dire misortune. AN ANTE-EASTER IDYL.

The flowers that bloom in the spring, tra-la!

Are not in the milliner's case,
For I'm buying a hat with a w
tra-la!

A giddy, attractive new thing, tra-la!
Which my wife says will suit her fair face.
And that's what I mean when I say

or I sing,
"Oh, bother the flowers that bloom in the spring!"
Tra-la-la-la lala! tra-la-la lala!
Tra-la-la-la-la-la-la-la!

The engagement is announced of Mr. Gordon Osler, son of Mr. E. B. Osler, of Craiglea, to Miss Maggie Ramsay, daughter of Mr. W. R. Ramsay, of Montreal. The Methodist twentieth century fund has now reached \$643,852.90.

Market Reports The Week.

LEADING WHEAT MARKETS. Following are the closing prices at

straw was weak.

Dressed Hogs—Firm, at \$6.75 to \$70 per cwt. Live hogs will probably be

firmer next week.

Butter—Fair receipts met a moderate demand at 24 to 25c. for dairy ound rolls -Fair demand for strictly news

aid at 16 to 17c.
Poultry—Fair receipts met a like demand. Prices were unchanged. A few choice fat chickens were quoted whose lat chickens were quoted at \$1 a pair.

Wheat—Two hundred bushess of goose sold unchanged at 70c, and one load of spring at 70c.

Oats—Two loads sold firm at 32 1-20

Barley-One load sold unchanged at

temand at 16c for strictly new laid.
Poultry—Was pientiful to-day and temand good. Checkens sold at 60c to

TORONTO LIVE STOCK. Export cattle, choice, \$1.70 to \$4.90; export cattle, light, \$4.25 to \$4.60; export bulls, choice, \$4.00 to \$4.10; export bulls, light, \$3.25 to \$3.60; expert bulls, light, \$3.25 to \$3.60; loads of good butchers' and exporters, mixed, \$4 to \$4.12 1.2; butchers' cattle, picked lots, \$4.25 to \$4.50; butchers cattle, good, \$3.70 to \$3.90; butchers' cattle, medium mixed, \$3.45 to \$3.65; butchers' common, \$2.90 to \$3.15; butchers' inferior, \$2.60 to \$2.80; feeders, heavy; \$3.80 to \$3.15; bluckers hierror, \$2.00 to \$2.80; feeders, heavy; \$3.80 to \$4.12 1-2; feeders, light, \$3.50 to \$3.75; stockers, \$2.25 to \$3.40; milely cows, \$28 to \$50; calves, \$4 to \$12; sheep, ewes, per cwt., \$3.25 to \$3.75; sheep, bucks, per cwt., \$2.50 to \$3.00; larger and weekless \$25.50 Sheep, bucks, per cwt., \$2.50 to \$3.00; lambs, picked ews and withers, \$5.50 to \$5.75; lambs, per cwt., \$4.50 to \$5.75; sheep, butchers', \$3 to \$4; hogs, choice, over 160 and up to 200 pounds, \$5.621.2; hogs, thick fats, \$5; hogs, corn fed, \$5.121.2; hogs, sows, \$3.25; hogs, stags, \$2.

SEEDS. In Chicago to-day timothy closed 5c lower at \$2.40 nominal for Marchi and clover at \$8.10 asked for Marchi all per 100. In Toledo old prime clover closed steady at \$4.95 and March at \$5.55 asked.

NOTES. Some complaint has been received from country centres of trade this week of the backwardness of business. The reason was the recent snow blockade, which made the country roads at many points almost impass-

tory of the Dominion when the fac-tories and mills were so busy on or-ders calling for prompt delivery as ders calling for prompt delivery they are now. The mills have a vanced their prices repeatedly, b that has no effect on the demand. The statement of the chartered banks for February was received this week. The note circulation shows an week. The note circulation shows an expansion of \$379,000 over January, and at the close of last month was \$4,174,000 greater than for the same

There never was a time in the his-

\$4,174,000 greater than for the same date a year ago.

R. G. Dun makes the business failures in Canada the past week 27, against 23 the previous week and 21 the corresponding week of 1899. By Provinces the past week the failures were: Ontario and Quebec, each 11; Wenitoba and British Columbia and 11. Manitoba and British Columbia, each 2, and New Brunswick 1.

Bradstreet's on Trade. Trade at Montreal has been moderately active this week. The shipments of goods for the spring and summer trade continue on a large scale: Col-lections are fairly good.

lections are fairly good.

At Hamilton business kens up to the expectations of traders. Considerable shipments of tools containe to go out, and the outlook is generally considered very promising. Retailers from the country who have been in the market lately report the prospects for the early spring and early summer market lately report the prospects for the early spring and early summer trade very bright. Values in all de-partments of trade are very firm. Business at the coast cities has been rather quiet lately. Trade at London, continues fair for this season of the year. The snow blockade interfered with business to some extent. The year. The snow olockade interiered with business to some extent. The business situation at Winhipeg has not changed much. Money is in good demand, and rates are firm. The wholesale houses at Toronto have been busy this week making large ship-ments of goods to the trade of the country far and near. The outlook for the balance of the season's trade was never brighter.

No Use for a Throne.

Napoleon Bonaparte is quoted in the pril Century as saying to Dr. Meara at St. Helena: "If I was in England now, and the "If I was in England now, and the French nation was to offer me the throne again, I would not accept of it, because if I was to do so I would be obliged to turn bourreau (exetutioner). I would be obliged to cut off the heads of thousands to keep myself upon it, which would not be pleasing to me. Oceans of blood must be shed to me. Oceans of blood must be shed to keep me there. No, no: I have made enough of noise in the world; perhaps more than any other man will make; perhaps too much. I am getting old, and only want retirement. What could I do in France? Alone, to set myself against all the powers of Europe. Madness!" We can master others easier than