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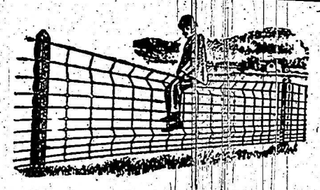

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C. C. C. F. No. 399.
Court Markdale Canadian Order Chosen Friends No. 399 meets first Tuesday in the month in Ennis' hall at 8 o'clock. Mrs. R. Smith Chief Councillor. R. W. Ennis, Recorder.

R. J. Sproule
Flesherton. Conveyancer, Appraisor Valuator and Money Lender, Deeds, Mortgages, Leases and Wills drawn up and Valuations made on shortest notice. Charges very low. Apply to R. J. Sproule, Postmaster, Flesherton.

Coal! Coal!
Peas, Blacksmith's Coal. Anthracite Chestnut, Stove and [illegible] per ton delivered. Blacksmith at $6.25 per ton at coal shed. Farm for sale. R. Baines, Markdale.

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Meets every second and fourth Tuesday in Ennis' hall at 8 o'clock. Visiting brethren welcome. Chief Ranger, J. R. Mathews. Chester Haskett, Rec.-Sec.

Markdale Lodge, 141, A.O.U.W.
meets in Ennis' hall at 8 o'clock p.m. the first and third Monday in each month. Has 80 members. A visit from other lodges solicited. W. J. Shortill, Master. C. W. Rutledge, Recorder.

Court Markdale I.O.F. No. 991
Meets in Ennis' hall the third Tuesday in the month at 8 o'clock. A visit from brethren of other courts solicited. Assessments must be paid to the financial secretary, Frank Graham, on or before the last day of the month. W. R. Burnett C.R. J. B. Waite. R.S.

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Meets every Friday at 7.30 p.m. in their hall, Sarjeant's Block. Visiting brethren always welcome. Hugh Firth, N.G.; R. W. Ennis, Sec.-Treas.

A. Brown, M.B.
Graduate Toronto University Medical College, Member of College of Physicians and Surgeons, Ont. Office over Stephen's drug store. Night calls answered at office.

L. G. Campbell,
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Dental Surgeon. Graduate of Ontario College of Dentistry and University of Toronto. Office over the Post Office. Office hours 9 a.m. to 5 p.m. Parties calling after hours please call up residence by private telephone in reception room of dental office.

Sore Nipples.
Any mother who has had experience with this distressing ailment will be pleased to know that a cure may be effected by applying Chamberlain's Salve as soon as the child is done nursing. Wipe it off with a soft cloth before allowing the babe to nurse. Many trained nurses use this salve with best results. For sale by R. L. Stephen.

SYNOPSIS of CANADIAN NORTHWEST HOMESTEAD REGULATIONS.

ANY even numbered Section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,
Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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What a relief it would be to many a weary sufferer if faith would only take hold of and use so radical a cure as

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Why, it's very nature makes it the most natural and easy cure that human intuition and diligence have ever discovered. Its effectiveness is in going right to the seat of the trouble, dispelling the cause, giving immediate relief and a permanent cure.

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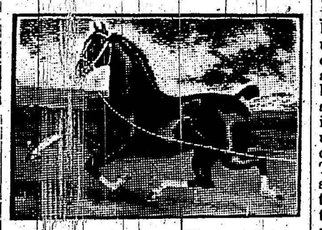

"Percy Performer"

[8260] (293)

ROUTE FOR 1907:

MONDAY, May 6, will leave Markdale House, Markdale, and proceed to Flesherton for noon; Maxwell for night.

TUESDAY noon, Singhampton; night, Dunkroon.

WEDNESDAY noon and night, Cook's Hotel, Collingwood.

THURSDAY noon, Arthur Stontenburg's; Banks; night, Chas. Hill's, lot 17, con. 11, Collingwood tp.

FRIDAY noon, Rocklyn; night, Jos. Manarey's, Goring.

SATURDAY noon, Markdale House, Markdale, where he will remain until the following Monday morning.

This route will be continued during the season, health and weather permitting.

TERMS—To insure, $12.00.

J. W. MANAREY, Prop.,
Markdale p.o.

For stomach troubles, biliousness and constipation try Chamberlain's Stomach and Liver Tablets. Many remarkable cures have been effected by them. Price 25c. Samples free. Sold by R. L. Stephen.

"A Full Length Portrait of the True Woman."

Rev. J. S. I. Wilson Delivers a Forceful and Eloquent Address to Young Women on Sunday Evening Last.

"Many daughters have done virtuously, but thou excellest them all. Favour is deceitful and beauty is vain: but a woman that feareth the Lord she shall be praised."—Prov. 31: 29-30.

From the above passage and the context, Rev. J. S. I. Wilson, B.A., B.D., delivered the first sermon in the series to Young Women in the Methodist Church on Sunday evening. The speaker in part said as follows:

"Here we find a full length portrait of the true woman—one who knew her place and filled it well. The primal elements in a perfect womanhood are clearly and strongly emphasized. Woman's God-appointed sphere is fully indicated. She is essentially a home maker, a help-meet of man. That is why she was created. When God had finished fashioning the flaming worlds; when He had created the lower order of beings; when even man had by His mighty fiat been made in the image of the Holy Trinity, He saw that His work was not yet complete. He had yet to give the finishing touch to His workmanship, and by one final stroke He produced the crowning glory of His creative power—a woman beauteous in her grace, her dignity and her purity.

I have never been able to quite forgive my great forefather for putting all the blame for his transgression on his wife. It was, to say the least of it, a cowardly and ungrateful excuse. For was it not out of the kindness of her heart that she shared the luscious fruit with her liege lord, because she thought it was going to make them wise? If Adam had received the apple first, it is extremely improbable that Eve would ever have tasted even the core, for if he resembled many of his ungallant and selfish posterity he would have arrogated to himself all claim to wisdom and apperception.

Woman was made to be the help-meet of man, to be a benediction to the race. In so far as she accomplishes this she has been a success, and in so far as she falls short of this, by just so far has her life been a failure.

In the noble character so graphically and with such high coloring portrayed for us here, we find four distinctive qualities which I shall adopt as the framework of my address tonight:

I. Industry, thrift, intelligent, vigorous and successful household management. In other words, she is an ideal housekeeper and home-maker.

II. A high sense of honor, jealously guarding her virtue, instinctively shrinking from the first approach of what could be termed immodest.

III. Kindness, charity, responding readily to the appeals of the needy and granting practical assistance to those in distress.

IV. Piety—genuine goodness—her heart a garden in which the loveliest fruits of Christian grace found congenial soil and yielded their most prolific harvest.

Industry, Chastity, Sympathy, Piety—These are the elements in the womanhood depicted here; and these are the elements that are absolutely demanded in the womanhood of to-day by every true instinct of the domestic, social and national life of our times.

I. Industry.—Whatever her husband's income may be, by wise economy she can run the household, without it being necessary for him to make depredations, that is, to resort to dishonorable methods of supplementing it. She takes the raw material—the wool and flax, and by the use of spindle and distaff manufactures fine clothing, makes and sells fine linen. By wise and intelligent industry she proves herself a thorough domestic economist. I emphasize this because there are some applicants for the matrimonial estate who know little or nothing about the science of homemaking. I do not say that the highest tribute you can pay a woman is that she is a thorough housekeeper; but there are fewer more serious reflections that you can make upon her capabilities than to say that she is a poor one. Every woman, I care not who she may be, should be capable of managing a household and presiding over a home. I know that many young women are at a disadvantage in this respect. They must prepare for two lives. All will not marry; and I admire the independence of our young women who are qualifying themselves to gain a respectable livelihood; and the spheres of opportunity are widening constantly. Every day new doors are opening for intelligent, capable young women.

But whatever you do, and I am going to give you a piece of homely advice just here, do not presume to stand before the marriage altar until you understand the mysteries of domestic economy from cellar to garret. Many a marriage idyll has been spoiled by bad cooking, and by careless, unattractive surroundings. I have been in some homes where had I been the unfortunate man of the house, I had been obliged to board out or die of starvation. Thousands are undertaking the most solemn responsibilities of life without true equipment. Here is a case where the victim is practically helpless. If a man's location does not suit him, he can change it. If his business is not congenial, he can change that. If he has a servant who does not fill the bill, he can get another. But what redress has a man who is unfortunate enough to have linked his fortune to a lazy, slovenly slattern of a wife?

All work is honorable. It is just as honorable to peel potatoes, wash dishes and bake bread as it is to play the piano, run a typewriter or teach school; and very much more honorable than to carry on a series of flirtations and then gloat over the triumphs as an Indian would over so many scalps. I must confess I have never seen the propriety of a young woman with delicate, snow-white fingers performing pyrotechnic feats on the piano, working at Battenburg in the sitting room, or lolling about in a hammock reading the latest novel, while the mother is at the washtub in the kitchen. Do not be afraid of soiling your hands; soap and water are cheap. Do not be afraid of using your hands; they are in no great danger of wearing out.

One of the most ominous signs of the times is the revulsion against what is called domestic service. This is more serious than may be apparent on the surface. It is leading to the breaking up of homes. Young men are compelled in many instances to defer their wedding day because of increased expenditure incumbent upon them owing to this mischievous fad. There is something radically wrong when young men cannot get employment on the one hand, while on the other hand housewives are scouring the country for intelligent and competent help. There is a mistaken idea abroad that this kind of work is not as honorable and respectable as any other; and who is to blame? Society is to blame. Society consciously or unconsciously has put a ban on this line of work; and you need not expect the average young woman to accept such employment if society decrees that by so doing she shall be placed under a social ban and debarred from rights, privileges and prospects that are enjoyed by those in other callings. I will say this: that almost any young man is safer in linking his fortune with some distinguished graduate of the kitchen, well schooled in housework, than with a representative of one half of the society belles of the day, who do not know the a.b.c. of domestic economy, and whose greatest accomplishment is to run up big bills at the milliners and dressmakers and have them sent to be cashed by their indulgent, long-suffering and much-imposed-upon papas.

II. A High Sense of Honor.—She placed a supreme value upon her honor, her chastity, her purity—she would not sacrifice it—nay she would not cast the faintest shadow over its lustre. There are many stages to be avoided short of the utter collapse of virtue. There are many today who are really perfectly innocent and yet because of indiscretions get the name of being "fast" and are looked upon with suspicion. A young woman's sense of honor should be so delicate and sensitive that it will instinctively shrink from the first approach of that which is even a suggestion of evil. The more delicate the vase, the more easily broken—and the more irreparable the collapse. You can patch up the stone jar and make it pass muster if it has been broken; but the delicate vase that has been separated by its fall into a thousand pieces cannot by any process be put together again.

It is easy to reason that there should be no "double standard" and certainly there ought not to be. It is easy to argue that the sin is as much his as hers, and so it is. But the very fact that society is so uncompromising in her attitude towards the woman who has sacrificed her honor, is, after all, an unconscious tribute which she pays to the superlative value of a pure woman. Remember this, that no man will place any higher estimate upon a woman than she places upon herself. You know why the ermine is worn by the judge as a type of stainless integrity. The little animal with its hair and skin as white as the driven snow will not stain or soil itself and the way to capture it is to mark its course and sprinkle mud or dirt along its pathway home; and when the little ermine comes to the mud or dirt it will lie down and submit to capture and death before it will smirch or soil one of its snow white hairs. I think of Vashti, that noble woman of bygone days, the consort of one of the most voluptuous kings of his day and of history—Xerxes. Before entering Greece he held a great feast, drawn out for six long months. During the feast he demanded that his queen appear before her Lord and his drunken guests in such costume as would have been an outrage upon her modesty and she would not do it, although her refusal cost her her crown, and we say bravo, Vashti! thou wast a heroine of the first order, thou wast a gem, a model of purity.

I am not sure that there is not a call for heroism to-day, for those who have the courage to resist the tyrannous demands of fashion. I can quite believe that there are many women who would much rather not appear in what society anomalously calls "full dress." A gentleman of high standing is on record as having said, "I have seen more immodesty in the dress of women in our parlors than in the ballet girls on the stage." I would not for a moment reflect on anyone who conforms to the rules of society in this way; but that does not abolish the fact that very often modest men are at some loss what to do with their eyes, and that this style of dress, which takes its start from London and Parisian life, goes down corrupting the very blood of our civilization. Although I can scarcely agree with the American humorist, who, on being asked what kind of dresses the women wore at a certain social function in London, Eng., replied, "I did not see any."

In this connection I wish to say a word about the dance. I feel it is but right, since the Methodist Church has taken such a firm and uncompromising position on this question, that our young people should know the reason; and when I find that young people of my congregation hesitate about uniting with the Church because of this stricture, I think it time for me to speak. I do not wish to arouse any unnecessary antagonisms or to indulge in any indiscriminate condemnation of those who engage in this form of amusement. There are plenty of pure minded women who do not see any harm in it. But if our Saviour's words are true when He says "a good tree cannot bring forth corrupt fruit—therefore, by their fruits ye shall know them," then dancing must be condemned. What is the result of the dance? Listen: The New York Chief of Police declared not long ago that the large majority of those who are found in the streets—fallen women—were there through the dance. A Roman Catholic Bishop of New York declared, "In the confessional it is ascertained that 19 out of 20 who confess to have fallen from virtue ascribe their first and subsequent downward steps to the dance."

Says Prof. LaFloris, "I can safely say that three-fourths of the 2500 fallen women in San Francisco were led to their downfall through the influence of dancing."

The Matron of Florence Nightingale mission in New York says, "Ninety per cent. of the fallen women there have fallen through the dance." I might quote further testimony to show the unmistakable tendency of this form of amusement "Well, but," you say, "I never saw any harm in it. It never did me any harm." Granted, but you see now where it has ruined others, do you not? Often we hear people say, "I will not join the Methodist church. I will join some other church that permits dancing." I do not know where you will go to find a church worth the name that has not thundered its anathemas against this evil. The Bishops and Archbishops of the Roman Catholic Church in council assembled said: "We consider it our duty to warn our people especially against the fashionable dances at present carried on, which are so revolting to every feeling of delicacy and propriety and are fraught with the greatest danger to morals."

Bishop Cleveland Coxe (Anglican) of Western New York, said, "The dances, too commonly tolerated in our times, are so disgraceful and so irreconcilable with the gospel of Christ, that I feel it my duty to warn my flock that those who run with the world in these things presume not to come to the holy table. Classes preparing for confirmation are informed that I will not lay hands knowingly on anyone who is not prepared to renounce such things, together with other abominations of the world, the flesh and the devil." And here is the declaration of leading representatives of the great Presbyterian Church: "It is therefore resolved that the practice of dancing, of giving or attending private or public dancing parties or theatrical exhibitions and of educating their children in the art of dancing by professing christians is clearly forbidden by the spirit of the Gospel, condemned by our confession of faith, and by the decision of our highest church judicatories and in violation of the covenant obligations entered into by every one who connects himself with the Church of Christ, and that such conduct is an offence, which a due regard to the purity as well as the peace of the church will not permit her courts to overlook or disregard." I might quote similar deliverances from the Baptist and other churches, but I have said enough to show where all the leading churches stand on this question.

When the churches are so pronounced in their condemnation is it not time to stop and think? If you have never been injured in any way yourself, will you not desist for the sake of others? I remember a lady in one of my congregations, the organist of the church, a beautiful soloist and in every way a charming woman, coming to me after I had spoken on this subject and saying, "Mr. Wilson you didn't know I danced, did you?" "No," I said, "I did not." Well," she said, "I have danced all my life and it never did me any harm, but if all you say is true, if that is what dancing has done for others, I am done with it forever." Young women, will you not go from this church to-night resolved that you will no longer patronize an institution that is fraught with such stupendous perils?

III. Sympathy, Kindness, Benevolence. Here is a sphere which she alone can fill. There is no touch like a woman's touch. She has a gentleness, a tenderness all her own.

"O woman, in thine hours of ease,
Uncertain, coy and hard to please."

Scott never should have said this, but I forgive him because of what follows—

"When pain and anguish wring the brow,
A ministering angel, thou."

I am sorry for the woman who wishes she were a man, and we have them today—afflicted with andromania. They want to do everything that men do. Whatever other avenues she may enter, let her never forget that there are distinctive obligations which must not be ignored and spheres of activity that are distinctively hers and cannot be neglected without bringing disaster to her age and generation and multiplying the woes of humanity.

IV. Piety—devotion to God. No other quality, however excellent, can atone for lack of this. Surely of all the beneficiaries of the gospel of Christ woman is placed under the supreme obligation. When Moses fled from Egypt and went into the land of Midian, he sat down by a well, and the seven daughters of the priest of Midian came with their father's flock and filled the trough to water the flock. But after they had taken all the trouble of getting the water into the trough, and had made all the arrangements, some of the shepherds of the district drove them away in order that they might reap the fruit of the women's industry and water their own flocks. Moses' chivalrous spirit could not endure this. He stood up, helped the women, drove the selfish men away and watered the flock of the seven daughters of the priest of Midian.

Now, in this, as in some other aspects, Moses was a type of Christ, for one very conspicuous mission of our Saviour has been to deliver woman from the selfishness and tyranny of men. One has only to take a glimpse at the condition of woman in non-christian lands to receive ample and appalling confirmation of this truth. Sad indeed is it to see a woman's heart impervious to the soul elevating and soul beautifying influences of the gospel. There is no real beauty that has not its centre and inspiration in a life devoted to God. One may possess all the majesty and charm of feminine grace of the Venus of Milo. There may be perfect symmetry of form and delicacy of complexion and yet no beauty.

Fallacy of fallacies is it to say that beauty is only skin deep." It is heart deep, it is soul deep. The most manifest defects of face and form may be overcome by the cultivation of the beauty and purity of soul.

I shall close with the poet's portraiture of the true women:

"Within the home she rules with quiet might,
By virtue of her perfect womanhood;
A child in years, but with all grace and good,
Enshrined in her truth-flashing orbs of light,
A woman, strong and firm to do the right.
Who with the old time martyrs might have stood,
Yet full of sympathy with every mood.
In times of trouble cheery still and bright.
Oh, Queen of Maidens! it must surely be,
If ought to perfection cometh near,
Can e'er be found in this imperfect life,
You, perfect daughter, will but disappear
To shine as perfect daughter, perfect wife."

McFarland & Company

MARKDALE.

GREY COUNTY'S BIGGEST AND CHEAPEST STORE.

A Money Saving Opportunity For This Week.

When we say "a money saving opportunity" you can rely on the statement, for we always do as we advertise, and you can always depend on every word of what we say, for we never exaggerate in quantity, quality or price and we invite you to inspect the price inducements we've placed on bargain tables for this week. If these price inducements won't attract you to this store, what will?

75c. Dress Goods for 45c.

About 300 yards of Wool Tweed Suiting in neat stripe and check effects, predominating colors, brown, green, navy, light and medium grey, full 42 inches wide and in regular way would sell at 75c per yard. These are new and fashionable goods bought from a certain wholesale as a clearing line and we have marked them at per yard..... **45c.**

14c. Prints for 9c.

648 yards of English and American Prints, fast colors, in new patterns, and would sell in regular way at 12½c and 14c per yard. This week you can have your choice at per yard..... **9c.**

15c. Ladies' Fancy Collars for 5c.

120 fine quality Ladies Sheer Lawn Turnover Collars, in white and assorted designs and worth in regular way 10c. and 15c. each. Our price while they last..... **5c.**

35c. Corset Cover Embys for 19c.

16 to 18 inch fine quality embroidery in a variety of handsome designs, open work and stitching. Not many yards of any one pattern, so get here as soon as possible for your share. The sale price per yard is..... **19c.**

30c. Floor Oil Cloths for 22½c.

Just a few days ago we made an offer on five full pieces of handsome, new pattern Floor Oilcloth to clear the lot, and finally the offer was accepted, which enables us to sell this 30c quality Floor Oilcloth, in two widths only, 1 yd and 1¼ yds, at per square yard..... **22½c.**

65c. Table Linen for 48c.

Extra fine, double Damask Table Linen (all linen) full 64 inches wide. Regular 65c yard, sale price..... **48c.**

6c. Garter Elastic for 2½c.

Good quality fancy Garter Elastic, ½ inches wide. On sale at per yard..... **2½c.**

75c. Tea Plates for 48c. doz.

Fancy decorated semi-porcelain ware Tea Plates. Regular value 75c per doz. There's not many of these, so we would advise you to come early for them. While they last the price per doz. is..... **48c.**

$1.25 Men's Heavy Boots for 90c.

30 pair Mens Heavy Plow Boots, bal cut, bellows tongue, riveted seams and heavy soles, sizes 6, 7, 8, 9, 10. Regular price 1.25. Sale price per pair..... **90c.**

35c. Hand Saws for 22½c.

Medium weight Hand Saws, 20 inches long, warranted standard cast steel, worth in the regular way 35c. Our price **22½c.**

$1.00 fine Quality Hand Saws 68c.

Just a small quantity of these superior quality Saws, warranted perfect temper spring steel and measure 31 inches in length. If you are in need of a saw for fine work, &c, you cannot make any mistake in procuring one of these saws. Regular price 1.00, sale price..... **68c.**

16 pkgs. Seeds for 25c.

Don't forget us when you are in need of Garden Seeds, for we are selling 16 pkgs. (May's largest size) Garden Seeds for..... **25c.**

Fairbank's Scouring Soap for 3c.

Saratoga Glycerine Soap, large size, for 4c.

Choice bkg. Tea, regular 25c lb, now 5 lbs for 1 00.

All Departments 'Abloom with Bright, New Goods.

McFARLAND & COMPANY.

A Food that Never Fails

Wholesome, tasty and economical. Every loaf full of sweet, healthful nourishment; no waste, always ready and always good. All good housekeepers use Matthews' Bread.

Five cents per loaf, delivered daily, or get it at

The BAKERY, Main St., Markdale