MARKDALE STANDARD

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The Markdale STANDARD

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BUSINESS DIRECTORY

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P. McCULLOUGH
Barrister, Solicitor, etc. Office—Mark Street, Markdale. Money to lend.

LUCAS & HENRY
Barristers, Solicitors, Etc.
Offices: Lucas Block, Markdale;
Traders Bank Bldg., Toronto
I. B. Lucas, K.C. W. D. Henry, B. A.

MEDICAL

DR. J. W. LEACH
Practicing Physician
Rocklyn, Ontario
Phones: Markdale Exchange, 51 - 2-3
(2115 pd.) Meaford Exchange, 213 r 4.

DR. C. J. KELLEY
L.D.S. Royal College of Dental Surgeons of Ontario.
D.D.S., University of Toronto.
Late Interne Eastman Institute for children, Rochester, N.Y., U.S.A.
Practice limited to the treatment of children. Office: Royal Bank Building, Bloor and Yonge Sts., Toronto, Ontario. Phone: North 3033.

DENTISTRY

DR. J. A. MacARTHUR
Dentist
Office in Artley Block (over Bowes' hardware store). Entrance at south-west corner of building, Toronto St.

L. G. CAMPBELL
(L.D.S., D.D.S.)
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. Appointments made by phone.

J. W. PATTON, J.P.
Rockyln, Ont. Issuer of Marriage Licenses. Business strictly confidential.

FRATERNAL

C. O. C. F., No. 399.
Markdale Council, Canadian Order Chosen Friends, No. 399, meets second Monday in the month in Haskett's Hall, at 8 o'clock. A. Jackson, Chief Councillor; Hugh M. Irwin, Recorder.

MARKDALE I.O.O.F., No. 1045.
Meets in Haskett's Hall on Thursday evening on or before full moon in each month. Visiting brethren made welcome. Alex. McCutcheon, W.M.; A. E. Colgan, Secretary.

A. F. & A. M.
Hiram Lodge, No. 490, G.R.C., Markdale, meets in Masonic Hall, McFarland Block, on Tuesday evening on or before the full moon every month. Visiting brethren cordially invited. Ran. Bradley, W.M.; S. H. Buchanan, Secretary.

Victoria Preceptory No. 282, R.B.F., meets in the Orange Hall, Markdale, on Tuesday after the full of the moon in each month. Visiting brethren always cordially welcomed. R. A. Crawford, W.P.; J. E. England, Secretary.

AUCTIONEERS

B. H. WALDEN
Licensed Auctioneer for the County of Grey. All sales promptly attended to. Farm sales a specialty. Arrangements for sales may be made at Standard office or B. H. Walden, Markdale.

P. D. CARRUTHERS
Licensed Auctioneer County of Grey. Reasonable terms. Satisfaction guaranteed. Phone 52 r 3-3, or write R.R. No. 2, Markdale, Ontario.

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In all countries. Ask for our INVENTORS' ADVISER, which will be sent free.
MARION & MARION.

Corn Exposition.

Ecuador will hold a corn exposition, with numerous prizes, open to growers of all the Americas, at Quito, next October.

The Sunday School Lesson

EASTER DAY

The Walk of Emmaus, St. Luke 24: 13-21. Golden Text—Why seek ye the living among the dead? He is not here, but is risen.—St Luke 24: 5, 6.

Lesson Foreword—The two who walked out to Emmaus were suffering from an eclipse of faith. It is true that before they left Jerusalem the women had brought strange stories from the tomb of Jesus, but these stories the two could not credit. They required stronger evidence than that of the women to convince them that Jesus was still alive. Jesus' appearance to them is characteristic of his post-resurrection appearances. He came upon them suddenly and vanished just as suddenly. By such appearances Jesus convinced the disciples that, though unseen, he was still near at hand and could still hold fellowship with them. The barrier between the seen and the unseen is only the thinnest she'l, which he can break through at any time.

I. The Stranger, 13-16.

V. 13. Two of them; two of the Christian community in Jerusalem, not two of the disciples. One of them was Cleopas (v. 18), and, according to some, the other was Simon, while others think that it was Luke himself. Went that same day. Their Master having been taken from them, the disciples were scattering to their own homes. Among others, the two disciples who lived at Emmaus went back to that town. Emmaus, a most difficult place to identify, but near enough to Jerusalem (60 furlongs or 7½ miles) for the two to have their evening meal there and to return to Jerusalem the same evening and find the disciples still assembled.

V. 14. These things. The crucifixion, and perhaps the reported resurrection of Jesus were the topic of their conversation.

V. 15. Jesus . . drew near. While they were absorbed in thought and conversation, Jesus came upon them unnoticed from behind.

V. 16. Various conjectures have been offered for their failure to recognize Jesus, that they were emotionally unstrung, that his appearance had been disfigured by the sufferings on the cross, or that he appeared in a transformed body. The evangelist evidently believed that this was the work of God himself upon their eyes.

II. The Conversation, 17-27.

V. 18. To Cleopas it was incredible that an inhabitant of Jerusalem or a pilgrim to the passover there, should be unacquainted with the stirring events of the crucifixion. It was the talk of the day in Jerusalem.

V. 19. A prophet. This much at least was certain concerning Jesus, that he was a prophet. His teachings and his works attested that the spirit of God was in him in a unique way.

V. 20. The chief priests. According to a concession of the Romans, the Jewish Sanhedrin had to right to declare according to their own religious laws upon whom the death sentence should be passed, but the Romans reserved the right to carry out the sentence. Thus the chief priests were ultimately responsible for the death of Jesus.

V. 21. We trusted, etc. Not only had the two recognized Jesus as a prophet, but they had had hopes that he would prove the Messiah who would deliver Israel from the yoke of foreign oppression. Up to this time no Jew had thought that the Messiah would have to suffer death to achieve his end, and so the death of Jesus shattered their hopes. The third day. They had dim recollections of Jesus' prediction that on the third day he would rise again (v. 7), but it was now the third day and he had not yet appeared to them.

V. 22. Their hopes, however, were stirred by the favorable report of the women. Although they did not regard this report as merely idle gossip, they were not in a position to establish it as entirely trustworthy.

V. 25. Fools, and slow of heart, etc. The two had shown a gross lack of understanding in their reading of the prophets. For, according to Jesus, the prophets had pointed forward to just such a Messiah as himself. It is worthy of note that here Jesus regards his death and resurrection as the fulfilment of prophecy.

V. 26. Ought not Christ to . . suffered? The Jews had looked for a triumphant, and not a suffering Messiah. They had never supposed, for instance, that Isa. ch. 53 referred to Messiah, whereas Jesus identified himself with the suffering servant of that passage. "According to the decree respecting the Messiah as expressed in prophecy, precisely the things which the two had allowed to destroy their hopes were a confirmation of them." (Plummer).

V. 27. Moses and the . . prophets. The three divisions of the Old Testament were known to the Jews as the Law (the books of Moses), the prophets and the writings. Thus Jesus gave them a running commentary on all the references in the Old Testament to the Messiah.

III. The Disclosure, 28-31.

V. 28. The stranger gave the impression that, had they not invited him to their home, he would have journeyed on.

V. 30. Although he was the guest, Jesus assumed the role of host and this unusual procedure helped the two to recognize him. Took bread, etc. In Palestine bread is torn apart by the hand, and sometimes the host tears it off himself and then offers it to the guests. It has been commonly thought that Jesus had a way, peculiar to himself, of breaking and blessing the bread. If so, this too would help the two to recognize him.

Application.

Many valuable lessons may be drawn from this Easter narrative.

1. Our unawareness of the Great Companion's nearness to us. Many think that Christ is mediated to us by a priest or sacrament or church. But he is near to us as our breathing. We have but to hear his voice, and our hearts will burn within us. It is a constant surprise to us, this nearness of the Great Companion, and his readiness to join in our wayside conversation, and revive our sinking faith.

2. The resurrection appearances meant the beginning of a new life for the early Christians. When they became convinced that Jesus was living, their faith in him reasserted itself with overwhelming force. Now they understood that the way of the cross was the unexpected pathway that God had selected for the fulfilment of his plan. These early Christians were filled with ecstatic joy, and soon they set out to capture the world for Christ, the victorious, risen Christ, who would complete his messianic task—so they felt sure—by a speedy return to earth. It was a sunrise of a new epoch, both for these Christians and for the world.

3. We can still walk with Christ. Henry Drummond gives the confession of a man of outstanding intellectual strength, in his case. He said, "I want to speak tonight only a little, but that little I desire to speak of the sacred name of Christ, who is my life, my inspiration, my hope, and my surety. In looking back upon my experience, that part of my life which stands out and which I remember most vividly, is just that part that has had some conscious association with Christ!" After all is not this the best sort of religion—just walking with Christ and sharing his high friendship?

4. The lesson reveals Jesus as conquering death and all its terrors. Paul phrased it thus—"Jesus Christ . . hath abolished death." T. R. Glover has a splendid passage to show how Christ conquered the pagan world. He "out-lived" him; he "out-died" him; and he "out-thought" him.

How did the early Christian "outdie" the pagan? That is our concern just now. Why did he face martyrdom with dauntless courage? Glover is speaking of Tertullian, a famous scholar and saint. "I stay here," he said. What does it cost a man to do that? People asked what was the magic of it. The magic of it was just this,—on the other side of the fire was the same friends, "if he wants me to be burnt alive, I am here." Jesus Christ was the secret of it.

Valuable Wolfskin Falls to N.Y. Hunter.

Worth its weight in gold, about the most expensive wolfskin in the world, which was shot by Frank Doudera, New York big game hunter, who, after a month of north country thrills, bagged his catch and decided a $10,000 wager.

After twelve of the coldest days in his career, during which the shade of Nimrod led him on many a false trail, until, by a lucky chance, he found a six-foot timber wolf working up an appetite on a couple of rabbits at Crescent Lake, in the Ignace district, and a snap shot laid the brute low.

"I believe the timber wolf is the hardest animal in the world to shoot, not even excepting your Rocky Mountain goat. He is gifted with an uncanny sense which warns him away from a man with a gun. To tell you the truth, it was just straight good luck that enabled me to make the kill.

"I saw lots of them at a thousand yards or more through binoculars, not counting the brush wolves, which were not in my contract. I had to shoot a timber wolf, and use no unnatural or unsportsmanlike method, such as baiting a ground and lying in wait behind a blind."

The expedition cost Mr. Doudera well over a thousand dollars, it is estimated. Then there is the wager, among his friends in New York, all of which good money has to do with the one timber wolf pelt. There are two brush wolves keeping it company, but they are thrown in for good measure.

Raisin Fluff.

Two cups of sugar; half cup water; one stiffly beaten egg white; half cup chopped raisins; half cup of walnut meats; quarter teaspoon of vanilla.

Boil sugar and water until it threads when dropped from the tip of a spoon. Pour on beaten egg white and beat until it holds its shape. Add raisins, nuts, salt and vanilla. Mix well. Drop from a teaspoon on paraffin paper and set aside until cold.

A Bachelor's Aid.

The woman emancipationist had tackled the serene old bachelor, and was reading the riot act to him in a half-dozen different places at once. He squirmed occasionally, but retained his serenity.

"Have you ever done anything for the emancipation of woman, I'd like to know?" she said, coming down the home-stretch.

"Indeed, I have, madam," he smiled. "I have remained a bachelor."

A Dense Population.

A school-teacher asked her class in what part of the world the most ignorant people were to be found. A small boy volunteered quickly, "In London, England."

The teacher was amazed, and questioned the lad as to where he had obtained such information.

"Well," he replied, "the geography says that's where the population is most dense."

HE DOESN'T HAVE TO BURN COAL

Snowman: Ha, this is the kind of weather I like!

BIDDY BROWN'S EGG

David thought the world of Biddy Brown, the hen that was his particular property. She was a pretty little hen, and she had a gay song that she sang most of the time. "After a while she will begin to supply you with eggs," David's mother said.

David waited eagerly for the eggs. He knew just what he would do with them. Sometimes the family would have them for breakfast, sometimes he would give his mother some to make cake with, and sometimes he would take a few down to Little Mary's store and exchange them for big squares of molasses candy.

Little Mary was old and bent, but cheerful. She sold homemade taffy and peppermint drops, and also pins and needles, tape and buttons and many funny little toys. Whenever anyone opened the door a bell tinkled in the back room, and then Little Mary would come hobbling in with a smile to find out what was wanted. David loved her store, though he rarely had any money to spend there. "Never mind," he said to himself, "when my Biddy Brown begins to lay I shall be a good customer of Little Mary's."

So he watched Biddy Brown and gave her plenty of yellow corn and fresh water and made her a tempting nest of clean straw in the unused manger at the barn. But she took her time; weeks went by, and still there were no eggs for David.

One day, just before Easter, David, on his way to the grocer's, stopped short to stare into Little Mary's window, which was full of Easter things; there were fluffy chickens and ducks, woolly white rabbits with pink eyes and cotton rabbits chewing at yellow cotton carrots. But of all the attractive gifts the thing that specially took David's eye was a cunning little rabbit drawing a tiny wagon full of colored candy eggs.

"Whee!" whistled David to himself. "I know Buster would like that."

Buster was David's little brother; he had been sick a long time and was just beginning to sit up. David knew just how his eyes would shine at the sight of that bunny with the wagon.

"But my bank is empty, and so are my pockets," David thought. Still, he went into Little Mary's store and asked the price of the rabbit and the cart.

"Five cents," Little Mary said, and David went out.

But he kept on thinking about that little rabbit and cart; he wanted Buster to have it for Easter.

That afternoon there was a great cackling down at the barn and David went running. O joy, there in the straw lay a lovely pinkish-brown egg! Biddy Brown strutted up and down the yard, calling loudly in her pride.

"I will color it for you for Easter," David's mother said when, as proud as Biddy, David brought the egg in.

But between the barn and the kitchen David had thought of something. "No, thank you, mother," he said. "I'm going to use this egg for something else."

Then he set off for Little Mary's store.

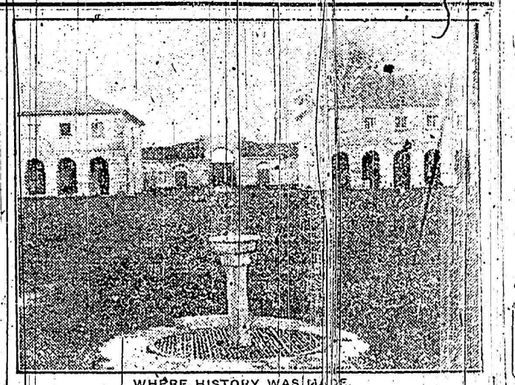
As he walked down the smooth road he turned the egg over and over. "It's the very first one," he said, "and so I believe I'll put a mark on it."

So he pulled a stubby little pencil out of it and wrote on it in sharp black letters, "B. B." "There, that stands for Biddy Brown," he said. Then he went on down the road and opened the door of the shop and set the bell to jingling.

"How much are eggs?" David asked when Little Mary came in smiling.

"Sixty cents a dozen," said Little Mary.

David did some calculating. "Then they are five cents apiece," he said at last. "Will you take an egg in exchange for that rabbit with the candy cart?"



WHERE HISTORY WAS MADE.

Thanks to the Canadian National Parks Commission scores of landmarks in Canada are being preserved from decay. Among them is the historical site of Ile aux Noix, on the site of the first encounter between red and white men for the possession of Canada. The island was named by Champlain in 1609. The present fort is very extensive, though now obsolete and abandoned 12 miles below Rouse's Point. It is now known as Fort Lennox.

"Yes, indeed," answered Little Mary with a cheerful nod. "Then I shall have a fresh egg for my breakfast."

She took the brown egg and put the rabbit with the cart into a paper bag and gave it to David, who hurried home and hid his treasure.

Little Mary put the egg into a bowl that sat on her shelf and went on with her work. Late that afternoon a little girl opened the door. "Jingle, jingle," rang the bell, and Little Mary hobbled in to answer it.

"Mother says she must have some extra eggs," the little girl told her. She thought perhaps you might have a few that you would sell to her."

"I happen to have one," said Little Mary. "She may have that."

She put the brown egg into a paper bag and handed it to the little girl.

Now that little girl, whose name was Effie, did not go straight home. Instead she took a long way round, because she wanted to see the mill wheel turning. On the long way she met another girl and stopped to talk with her.

When she reached home at last her mother said, "You are too late, Effie. I had to finish my cake without the extra egg." She put the little brown egg away in the pantry.

Next morning a neighbor knocked at the door of Effie's house. "Oh, can you lend me an egg?" she asked Effie's mother. "I had just the right number of eggs to color for my Sunday-school class, and one of them fell and broke. Eggs are scarce now. Have you a single one that you could let me have?"

Effie's mother was quite willing to let her neighbor have the little brown egg. The neighbor took it home and pricked a hole in each end and blew out the yolk and the white. Then she colored the shell a beautiful bright green and filled it with very small candy drops. After that she stopped up the little holes with sealing wax.

When Easter morning came Buster shouted with joy over his rabbit and candy cart. He was so happy that David no longer minded having given up Biddy Brown's first egg, but went singing to Sunday school.

After the Sunday school service all the teachers gave their pupils colored eggs. David's teacher handed her basket round to the class and told the boys to take their choice.

There were seven eggs,—blue, pink, yellow, purple, green, scarlet and orange. David chose green, his favorite color.

When he reached home he showed it to his mother. "See, I have an egg after all," he said. He turned the egg round in his hand and then he cried, "Mother, look!"

There, faint but still plainly to be read through the green, were two letters, "B. B."

"Well, I never!" said David. "It's my own egg come back to me. I'm going right out and show it to Biddy Brown." Out he went, and when Biddy Brown saw him she began to cluck and strut.

David picked up the egg. "Cluck," he said.

But Biddy was not interested in the green egg, and so she went on scratching.—Eleanor Fairchild, Youth's Companion.

Recreational Uses of Forest Reserves.

It is natural that people should desire to make use of the forests for recreational purposes. With proper supervision and restriction this is desirable from the forester's standpoint. People who spend their holidays in the woods, simply in camping or in hunting and fishing, get a good idea of the value of forest resources and thus become effective agents for forest protection. The desirable locations along the shores of lakes in different forest reserves are leased to citizens or companies, and they erect suitable houses and clear their surroundings in good style. The number of these cottages is increasing, although progress in this respect has not been so rapid as the growing in the business depression. Fishing is one of the great attractions for tourists and cottagers, and the officers of the Forestry Branch are trying to make good fishing, by stocking the streams with fish fry, when necessary, and by restricting the method of fishing to angling. The efforts in this direction are meeting with success, and in the matter of fish and game protection the Forestry Branch acts in close co-operation with the Dominion Fisheries on the one hand, and the various provincial game wardens on the other.—Annual Report, Department of Forestry, Ottawa.

Wood is Indispensable.

How indispensable wood is we seldom stop to think. You cannot have a house, transport or consume anything without wood. You cannot eat, drink or wear clothes nor live in a house without the help of the forest. The amount of wood consumed in America is enormous. It takes trees to produce our food. Without wood our civilization would not be possible. Fifth of all the lumber we consume goes into packings necessary for the transportation of food and goods. Without a concrete house cannot be built without wood.

AND THE WORST IS YET TO COME

ONE 50c BOX BROUGHT HEALTH

Years of Constipation Ended by "Fruit-a-tives"

The Wonderful Fruit Medicine

Anyone who suffers with miserable health who is tortured with Headaches and who is unable to get any real pleasure out of life; will be interested in this letter of Mrs. Martha de Wolfe of East Ship Harbor, N.S.

Mrs. de Wolfe says, "For years I was a dreadful sufferer from Constipation and Headaches and I was miserable in every way. Nothing in the way of medicine seemed to help me. Then I tried "Fruit-a-tives" and the effect was splendid; and after taking only one box, I was completely relieved and now feel like a new person".

50c. a box, 6 for $2.50, trial size 25c. At dealers or from Fruit-a-tives Limited, Ottawa, Ont.

START AFRESH

Easter is the memorial of a Resurrection and a New Life. But there is no resurrection, and a New Life, marvellous new life round about us, which can hardly fail in its freshness and inspiring appeal. It is the Easter of Nature.

Now life is stirring everywhere. So it should a new life for you. Why not begin revitalizing yourself? Why not stand in care proof of a new life? Are you one?

Just as now is the time to make New Year's Day provides a peg on which to hang a leading resolution, so does Easter provide the necessary inspiration to begin to live again. And we can, if we will, live the life—and have faith in ourselves.

Burst With the Buds.

The years, as they pile up, are the passing autumns and dark winters of our lives mentally and physically. Some of us resist, and successfully overcome obstacles. We have an inner life, and will not be content with existing. We give each year a welcome to the extraordinary and mysterious influence of the spring—the resurrection from dead loss to a new life.

But there are others who don't. To them it seems more economical to hibernate, to take things easily, to conserve their strength, and generally to "dodge." I do not know of a more effective way of killing it. It is a pity that so many people in the material world are living under the influence of this fatal delusion. It is a concept to be seen—and deplored.

All deterioration has but one explanation. We do not grow—and what is that but a form of suicide?

Never Too Old To Live

We should respond to the spring as gladly as Nature does. For the trees, the fields, the hedgerows it is a resurrection and a new life. And for us, too, if we will. The dark, depressing, deadening winter passes away. But Easter and the spring calls us to get up, and to live a new life. We are never too old to live. And it is he who determines that his mind shall be kept alert, keen, active, and that his body shall not sag into old age,—he is the man who keeps young and defies the years.

Each spring gives him his opportunity. A resurrection and a new life. He responds to the spring, and always has extraordinary, hypnotic, life-giving spring influence to get into his being. He drinks of the elixir of life—and so lives.

And, finally, if he is observant, he will have noticed that the new life in the trees and shrubs and flowers is stronger where there has been pruning. You see the moral?

Here's to the spring and the resurrection and life!

It is better to say, "This one thing, I do," than to say, "These forty things I dabble in."—Washington Gladden.

The Duke's Wedding Presents

Royalties who are about to be married frequently have to decline some of the wedding presents which are sent to them.

It is always the case when a member of the Royal Family becomes engaged that he (or she) receives gifts from people whom the engaged Royalty does not personally know. Often these gifts are sent in the hope that they will bring them invitations to the royal wedding. But it is an absolute rule never to retain such gifts, and they are always promptly returned to the donors.

Last year Princess Mary received more than fifty wedding presents, and already the Duke of York has received a number of presents sent to him by people whom he does not know. No doubt many more will meet the same fate before His Royal Highness's wedding on April 26th.

Valuables Which Are Never Used.

Sometimes tradespeople send valuable gifts in the hope that they will obtain the royal patronage.

A well-known firm of pianoforte makers sent a magnificent instrument to Prince Edward on the occasion of his marriage. The piano was put in a room at Marlborough House with some other gifts that were to be returned to the donors after the wedding.

But Queen Alexandra happened to try the piano one day and took a great liking to it. The late King George decided to retain the instrument, and a cheque for three hundred and fifty guineas, the price of the piano, was sent to the makers.

Royalties who are engaged to be married always receive a number of wedding presents from anonymous donors. In cases where the gifts are of considerable value they are put carefully away and are not used until the names of the donors are ascertained and the royal recipient is in a position to judge whether he will retain them.

Often the names of the donors are never discovered. Both the King and Queen and Queen Alexandra will have valuables which they received as wedding gifts but these have never been used, because the names of the donors were not discovered.

The late Mrs. Gladstone's wedding gifts to Queen Mary were a Bible and shawl. They arrived with nothing to indicate from whom they came. They were put away, but a few days later a letter arrived from Mrs. Gladstone praising the Princess for her acceptance of the gifts. The Princess at once wrote to Mrs. Gladstone expressing her thanks for the presents, which, by the way, are now among Her Majesty's most treasured possessions.

Gifts of Belgian furniture were obviously by their people intended to be received by members of the Royal Family. These gifts are frequently retained by the recipients and often remain there very contentedly. Among Queen Alexandra's most treasured possessions is a piece of furniture that was a wedding present to Her Majesty from the Belgian girls in the East-end.

When a Prince or Princess of the Royal House becomes engaged the presents usually begin to arrive about a month after the announcement of the engagement. A careful list is made of the gifts sent to the expectant couple, which is subsequently printed and copies of the list are sent to several people.

The presents after the wedding are nowadays usually sent to St. James's Palace, where they are exhibited to the public, a charge of a shilling being made to view them, and the money so realized is given to charity.