

## Husband Should Tell His Wife He Loves Her

There can be no more bitter moment in a woman's life than that in which she realizes that her marriage has been a mistake, that—  
"She has plighted her woman's affection,  
She has given her all in all"—  
to a man who is unworthy of her, perhaps, what is worse, who does not value the gift.  
It is said with much truth that a woman will condone any offence which she is convinced has been committed for love to herself. It is an old proverb that "Love pardons all to love," and the charity which "sovereigns a multitude of sins" unquestionably is love of the genuine, permanent variety. The woman who loves, and who feels certain that she is truly loved, never acknowledges that her marriage is a mistake; indeed, from her point of view, it is not, whatever may be the opinion of her disapproving friends.

No matter what trials may be the portion of her married lot, she can meet them bravely—nay, gladly—hand in hand with her husband, feeling that they are borne for his sake. The man whom a woman loves can always retain her affection by loving her and telling her from time to time, not too seldom, that he is hers, hers only and alone.  
The modern husband generally really is in love with his wife, but he has a way of forgetting to tell her so. It is a perennial source of wonder to him that his wife consented to marry him at all. The fact is that, immersed in what he considers the bigger things of life, the strenuous fight for a career and for financial independence, he sometimes is neglectful, even unconsciously selfish. He has his eyes fixed upon the material welfare of his wife and children. It is the most important thing in the world to him. Every day of his life he learns more and more of the cruelties and hardships inflicted upon the weak and unprotected, and as a result of this knowledge he flings himself with a stronger determination into the fight for competence, too often thrusting aside, for the sake of the greater end, all the little attentions and thoughtful courtesies which mean so much to women.

"My husband hardly ever has time to talk to me now," John seldom takes me to the theatre nowadays," "Girls must expect to stay at home after they marry!" How often we hear these and kindred accusations, perhaps not so baldly uttered, but flung with veiled sarcasm at the tired man who has been toiling all day for the sake of the woman who reproaches him. The pity is that so few women are able to understand and appreciate the true inwardness of the case; it is only when true love gives thorough sympathy that the much vaunted intuition of woman comes to the rescue and makes all plain. It is often said that the great rival of American women with their husbands is business. Yet "is not the life more than meat, and the body than raiment?" An English journal tells a mythical story of a husband who when first married offered to give his wife a dollar for every kiss she gave him. It was a bargain. Years afterward the man failed in business, whereupon his wife brought him the proceeds of her kisses, which she had saved and invested, and which

amounted to enough to enable him to retrieve his fortunes.  
It is a good thing for married people to be demonstrative of their affection to each other. Those who have read Gogol's "Dead Souls" will remember the chapter in which the hero visits a married couple with an unpronounceable name. This couple were neither young nor beautiful, nor were they eminent in excellence of moral character. They were ordinary sinners, lazy, careless, inefficient, and selfish. They were not over-rich; their house was badly managed, even dirty after the manner of many Russian houses, and they had been married for many years. In fact, both of them were despicable rather than otherwise. But they had a way of breaking off suddenly in the midst of their occupations and diversions and exchanging an affectionate kiss. They did not know why they did this; something mysterious moved them to it. And, old and uncouth as they were, they called each other pet names. "In short," says Gogol, "they were what is called happy." In other words, they were genuinely in love with one another—the love which "many waters cannot quench."

People sometimes fancy that the mere act of going through the marriage ceremony will give them domestic felicity, but no happiness is to be had upon such easy terms. Those who would be happy in married life must acquire and practice the habit of patient continuance in well doing, of giving and taking, of bearing and forbearing. Of course, the more truly they love one another the easier this is. It is not true that love makes all things easy, but it does make one able and willing to do that which is difficult.  
Much depends upon the way in which people begin their married life. Newly married couples should burn up in the fire of their ardent affection all little ways which are disagreeable to each other, and avoid everything like dispute. The first quarrel between husband and wife is greatly to be deprecated, and may usually be prevented by a little patience and the soft answer which turneth away wrath. Married people too often forget that they were gentleman and lady before they were man and wife. The necessary familiarity of their relationship may easily produce a disregard for the feelings of each other, which is the essence of bad manners, unless caution is observed during the first year, and it is chiefly because of this that the question whether or not marriage is a failure is so frequently practically determined during that period. Why should not a man be as tactful and as little inclined to find fault with his wife as with his business partner? Why should not a woman take the same pains to be agreeable to her husband as to any stranger whom she desires to please?

A woman once asked Dr. Johnson how it was that in his dictionary he came to define pater as the knee of a horse. "Ignorance, madam, pure ignorance," was the doctor's answer. This is the simple explanation of many an accident which takes place at the beginning of the matrimonial journey.

## CHURCHES

### HOURS OF SERVICE

The services in all the churches in the city are held at 11 a. m. and 7 p. m., except the following:—  
Seventh Day Adventists—3 and 7.  
Campbell A. M. E.—11 and 7.30.  
St. Joseph's R. C.—7.30, 9.00, 10.30 a. m., and 7.30 p. m.  
First Baptist—11 and 7.30.  
Union A. M. E.—11 and 7.30.

### NOTICE TO PASTORS.

Pastors and others who contribute news items to this department of Saturday's Planet will confer a favor by seeing to it that their "copy" reaches this office not later than Friday at 4 p. m. Matter received later than that hour cannot be guaranteed insertion.

### INTERNATIONAL S. S. LESSON FOR TO-MORROW.

Sunday School Review Lesson—by Dr. Torrey.

Golden Text—The Lord is merciful and gracious, slow to anger and plentiful in mercy.

The lessons for this quarter cover a period of forty years. Though they are from the Law, they are full of the Gospel—they are full of Christ. In reviewing the lessons it is well to follow some connected line of thought. In reviewing these lessons it would be well to make everything centre in Christ—Luke 24, 27. Details along this line may be found in the notes in each lesson.  
In lesson 1 we have the manna, a deeply significant type of Christ.  
In lessons 2 and 3 we have the Law, which none of us have kept, and therefore the need of Christ.  
Rom. 3, 20-28; Gal. 3, 10-13 and 22-24.  
In lesson 4 we have Moses' promise to wander from God, and his consequent need of an intercessor; and in Moses, Exod. 32, V. 30 and 35, a wonderful type of our atoning Saviour and Intercessor.—Heb. 7, 25.

In lesson 5 we have in everything about the Tabernacle suggestive types of Christ.  
In lesson 6 we see Christ's shed blood as the only ground of approach to God.  
In lesson 7 we have Christ in the sin offering, in the two goats, in the mercy seat and in the High Priest, Aaron.  
In lesson 8 we have types of Christ full of the meaning in the Ark and in the cloud.  
In lesson 9 we have typically man about but of the fullness there is in Christ by unbelief.—Heb. 3, 7-4, 3.

In lesson 10 we have in the brazen serpent the marvellous truth about Christ set forth and the whole way of life made plain.  
In lesson 11 we have a type of Christ in Moses as a law-giver or prophet, and in the Word.  
In lesson 12, we have Christ—in the prophet like unto Moses—who had not yet come.

## CHURCH NOTES

### FIRST PRESBYTERIAN.

Rev. A. H. MacGillivray, pastor. The pastor will conduct the services on both occasions to-morrow. Mr. John Smith will preside at the organ.

Sunday School and Bible Class at 8 p. m.  
Regular weekly prayer meeting on Wednesday evening at 8.

ST. ANDREW'S.  
Rev. Dr. J. R. Battisby, pastor. Anniversary services will be held to-morrow, when Rev. Mr. Patterson, of Sumner, will occupy the pulpit.

Sunday School and Bible Class at 8 p. m.  
Regular weekly prayer meeting on Wednesday evening at 8.

LATTER DAY SAINTS.  
Services to-morrow at 11 a. m. and 7 p. m.  
Elder R. C. Russell will conduct special missionary services to-morrow and continue all week. Subject for Sunday evening, "Polygamy at Home and Abroad Among the Churches."

Sunday School at 2 p. m.  
Prayer service at 3 p. m.  
Weekly prayer meeting Wednesday at 8 p. m.  
Religious Society Friday at 8 p. m.

CHRISTIAN SCIENCE.  
There will be service to-morrow morning at 11 o'clock, second floor of the Oddfellows' Block.

WILLIAM ST. BAPTIST.  
Rev. W. E. Matthews, B. A., B. Th., pastor.  
Public Worship 11 a. m. and 7 p. m.  
Sunday School and Men's Bible Class at 3 p. m.

B. Y. P. U. on Monday at 8 p. m.  
Prayer Meeting on Wednesday at 8 p. m.  
Boys' Union on Friday at 7.30 m.

THE CENTRAL BAPTISTS.  
Rev. W. A. Ganton, minister; residence Hilliard St.; phone 544.  
Regular services on Sunday at 11 a. m. and 7 p. m. A special sermon in the evening to the employees of Gray's Factory. Special music.

Wednesday, 8 p. m.—Mid-week meeting.  
Minard's Liniment cures Colds, etc.

## Why Do You Go to Church?

"Why do men go to church?" That is the question Rev. Dr. Cobo, of Ethelburga's church, Bishopsgate, London, has raised, and to which many pastors in Great Britain and America have given varied answers. The reverend gentleman has been forced to the conclusion that but few attend to hear the sermon. He thinks conventional, habit, has much to do with the church-going of many. Others go because of dread of public opinion. Many go to show their neighbors what they are, and to criticize their taste. Some go for what attendance is worth in a business or professional way, and make hardly any pretence of other motive. But, on the whole, Dr. Cobo is pleased to believe that the majority of regular church-goers are honestly in search of spiritual consolation.

One can hardly read over this list of motives for church attendance, remarks the Hamilton Times, without being constrained to acknowledge that there is abundant cause for the classification. Few of us are able to pick out among our friends—may be ourselves—some case of church habit without any obvious or discoverable motive in benefit to be had, or in practical devotion to religion. Perhaps, like Dr. Cobo, we may even suspect that Mr. or Mrs. or Prof. or Dr. so-and-so has business or professional gain as his spur to external religious form. A Sunday or two before the municipal or parliamentary elections the unwonted presence of certain worshippers in the pews of the church might almost lead us to conclude that the Rev. Mr. Cobo's contention is proven. Perhaps it is unchristian and uncharitable to suppose that the Easter gowns and millinery, and the modistes' novelties at other seasons, have any influence church-compelling on the fair sex, but there are many people who entertain such notions.

Rev. Dr. R. Keene Ryan, of Garfield Boulevard Presbyterian church, Chicago, has devoted some effort to obtaining among his people specific answers to the why of church-going. He interrogated 100 men, and thus classifies the answers:

Fifteen said they attended church in order to hear the music.  
Fifteen because they wanted to set a good example to their children.  
Fifteen through force of habit.  
Fifteen because they wanted to please their wives.

Fifteen because it helped their business.  
Ten because they had promised dying parents to do so.

Ten because they were not sure as to the future and did not want to run any risk of going to hell, although they did not believe in such a place.

Five because they believed in the teachings of the Bible and enjoyed the sermons.

Dr. Ryan does not regard this as a fair criterion, but he thinks that "it proves that many of the faithful church-goers are actuated by far different motives and sentiments than they get credit for."  
Rev. Dr. Quayle, of Chicago, thinks that Dr. Cobo's conclusion, that desire for spiritual consolation is a strong factor, is correct. He says that deep down in the heart there is a yearning after spiritual things, which transcends public opinion, and even overlooks the repellent in many sermons. Men, he thinks, go to church or stay away more according to the satisfying of that yearning than for any or all other causes. He regrets that the church-going habit is not stronger, and he wishes that the rule of attendance enforced in Roman Catholic churches were observed generally.

Now, why do you go to church? How are you to be classed? Have you ever considered it?

## SNUBBED BY KING EDWARD.

### His Majesty Disapproves Leopold's Policy in the Congo.

King Edward and his Government, as well as the Royal Society have just administered a very severe snub to King Leopold by declining to take any part whatsoever in the International Polar Congress, which the Belgian monarch has endeavored to organize at Brussels, and for which he had addressed invitation to the various foreign Governments, and geographical societies. This being the project will come to grief, the more so as several other foreign Governments are certain to follow the lead of King Edward in the matter.

King Edward and his subjects are prompted in this affair not only by their strong disapproval of the policy of King Leopold, with regard to the Congo problem, which is becoming more and more acute, but also because they do not see why he should have any voice in an international polar congress.

Belgium is not, strictly speaking, a maritime power. But if the congress were held in his capital, and needed, it would be difficult to exclude him from participating in the deliberations or from the advantages accruing to the nations represented at the convention.

What these advantages are may be gathered from the fact that the object of the congress is nominally for the organization of a system of international expeditions of discovery to the Arctic and Antarctic regions, but in reality to determine the ownership of Spitzbergen and other no-man's lands in the polar regions, participating them among the powers most chiefly concerned—such as Great Britain, the United States, Norway, Denmark and Russia.

King Leopold with his insatiable greed for land, would, if the polar congress were held at Brussels, find some means, through intrigue, of establishing a foothold in the Arctic and Antarctic, and after the experiences of Great Britain and the other signatories of the Berlin treaty of 1884 with Leopold in regard to the Congo with him to entrust him with the administration of land, even in the frozen wilds of the Arctic and Antarctic circles.

Judicial Flogging in India.  
Let me draw the attention of the public to a shocking state of affairs which exists under the criminal law of India.

In 1902, the last year for which figures are available, no fewer than 25,136 judicial floggings were inflicted upon adult male and female offenders for petty theft and the like. According to Sir Henry Cotton, M. P., K. C. S. I., who has published a pamphlet on this subject, these degrading floggings are administered publicly over the bare body.  
The triangles are an unpleasant feature outside every criminal court in India. Sir Henry says: "I have known of floggings so severe that the victims have died on the triangles to which they were tied."  
And this horrible torture is inflicted for the slightest offences.—Humanitarian in Reynolds' Newspaper.

A Fight Impossible.  
"I don't know whether my janitor is a plain idiot or just too smart for anything," declared the flat dweller. "This morning when I said to him, 'Did you hear those people above me fighting last night?' he turned and looked hard at me and said: 'You must be mistaken. Those people above you? Why, there are only two of them, and they are husband and wife.'"

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