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Un Kour with the Editor

THE MESSIANIC TRADITION

Apollos was an Alexandrian Jew, "an eloquent an mighty in the Scriptures." He met Priscilla and Aquilla, two companions of Paul, at Ephesus, and the result of their conversations was that he embraced Christianity, and "he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ." This brief statement, taken from the Acts of the Apostles, suggests two queries. One of them is as to what "scriptures" Apollos referred, and the other is as to what he taught when he convinced people that "Jesus was Christ." It may be mentioned in passing that Christ was not a name, but a title, meaning the anointed. The expression Christ Jesus is used sometimes in the New Testa-ment, but only as we say King Edward, when we mean Edward the King. The Romans confused the term Christus with the Latin word Chrestus, the latter ning just, and one of the emperors thought that the Christians were followers of a leader named Chrestus, and he directed that he should be apprehended and punished. The title "the Christ" probably did not ante-date the time of David; but the Messianic tradition was very much older.

It is not to be supposed that the scriptures in which Apollos was so "mighty" was the collection of books which we call the Bible. The New Testament books had not been written at that time, and there is no reason to suppose that the Old Testament books alone are meant in the expression quoted. Jewish literature was very much more extensive than such a supposition would imply. At the time of Apollos Alexandria was the great centre of culture and knowedge, and a vast library had already been accumu-We are not warranted in thinking that Apollos was simply what we would call today a great Bible student, but that he was well versed in Jewish history, philosophy, law and literature. He was not a man who accepted a theory and then sought to support it by arguments derived from a few books difficult to understand, and susceptible of several interpretations, but one whose studies had that there was a substantial foundation for the Messianic tradition. 'We may, without doing violence to the brief narrative in the Acts, assume that he went to Ephesus because he had heard of the teachings of Paul, and doubtless also something concerning the life of Jesus. The statement is expressly made that he knew of John the Baptist, and there is nothing more reasonable than to think that, being familiar with the history and traditions of his race and having heard of John and his preaching of repentance as well as something about Jesus of Nazareth and being informed that Paul, a man of education, was teaching that Jesus was the Christ, he should go to Ephesus to investigate the new cult. That he did so, and was convinced of its truth, was a notable thing. His was one of the first and certainly the most conspicuous instance of conversion to Christianity by the process of intellectual investigation that we have on record. Nothing is said about his being shown miracles and other works. Later he became conspicuous as a leader of a sect of Christians.

It would likewise be interesting to know what conception of the Messiah Apollos maintained. It appears from the Epistle to the Corinthians that the Church was divided into sects, some of them looking to Paul as their leader, others to Apollos and others to Peter, but we are without any very definite idea of the points of difference. It is the Pauline conception of Christianity and of the Messiahship of Jesus, which has survived, and this may be stated in a general way to be that Jesus Christ came to save men individually, and that his death was in propitiation of the sins of men as individuals, and not the inauguration of a new epoch in the history of the Jewish Messianic traditions are almost universal. In very

few races are they not found. Sometimes the legends relate to a Messiah who has already come, sometimes they relate to one who is to come. Glooscap and Hiawatha are types of the Indian Messiah. Speblow, who, according to the Snoqualmie myth, restored the light and vegetation to the earth, was a Massish The Arabs have for centuries been in expectation of El Mahdi, and scores of men have claimed to be entitled to that designation. Among that a Messiah is to come, who will lead them to wealth and happiness. Many other instances could e cited, but the Jewish race is somewhat different from all others, in that the idea of a Messiah seems to have been from the earliest times fundamental in the call of Abraham. The promise to him of a glorious ture for his descendants, the renewed promises to Jacob and other incidents, which persons familiar with the Old Testament narrative will readily recall, seem related to the Messianic traditon. It can easily be understood how during the days of the Egyptian dage the longings of the people for the fulfilment of the promises to their forefathers would have been ntense, and how they came to look upon Moses as the expected Deliverer. In later days, when the need of a stronger government than that of the "Judges" was felt, and the royal house of David was established after Saul's troublous reign, the people very naturally supposed the Méssiah had come, and hence we find the term used in connection with David and some of his successors. It is impossible various applications of the word in the Old Testament with the sense in which we use the expression today; and we do not know it is at all necessary for us to endeavor to do so. The truth of Christianity is happily not dependent upon our ability to make a number of isolated exressions square with each other, nor upon the chance that writers since the Crucifixion have been able to give us a correct view of the aspirations and ideas of the people who lived in Judea ten or twelve centuries before that event. As a matter of historical interest, however, it may be mentioned that the early Jewish conception of the Messiah seems to have been of a leader who would ensure universal dominion for heir nation, and there is some reason to think that it was supposed to have been realized in the person of Moses. The idea remained alive, and later seems to have centred itself on David. The literature relating David is not easy to understand. An attempt ha been made to give it a prophetic interpretation, but it cannot be said to have been successful. Assuming that the Messianic tradition was in point of fact an aspiration of the Jewish race, having a divine origin and destined to divine fulfilment, there is no difficulty in holding that David's contemporaries may have ascribed the Messiahship to him. In the Books of the Prophets we have a mass of Messianic literature which is simply amazing. The idea seems to have been n process of evolution, and a very remarkable evolution it was. Seven hundred years before Christ, Isaiah wrote: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." If we are not mistaken this is the first reference to the Messiah as having any message to the Gentiles, the first indication on the part of the Jews that the expected Anointed One was not a mere national leader. Daniel speaks of the Messiah as the Son of Man and as one who should set up "an everlasting Kingdom that should never pass away." At the time of the birth of Jesus the Jews seemed to have fallen away from the conception of the Messiah entertained by the prophets and had relapsed to the original idea, which was at one time thought to have found expression in Moses and afterwards in David. They looked for one who would deliver their nation from the control of

strangers and restore its ancient glory. Doubtless very many of those who acclaimed Jesus when He entered Jerusalem, expected that he would lead a revolution. There is no doubt that Jesus Himself claimed to be the Messiah.

After the Crucifixion it was very clear to His followers that if Jesus was the Christ, their ideas of what the Messiahship implied would have to be broadened. There arose at once wide differences of pinion as to whether or not the Gentiles were beneficiaries of the new dispensation, but first Peter and afterwards Paul became persuaded that they were,

and the result we see in modern Christianity. The Messianic tradition, which has its origin in the obscurity of the past and has been subjected to so many variations, appears to have been preserved in its best form by the Jews. Speaking historically and without any regard to the religious aspect of the case, it seems a very remarkable thing that hu-manity appears to have had implanted in it the germ of progress which lies at the very base of our modern civilization, although its development into full life has been greatly retarded. There never was a time when mankind have not been looking for a Savior, and the cry of the ages has been, "O that we knew where to find Him." The cry is still going up, but only because humanity in the mass refuses to see that the salvation for which it has been looking for centuries is within the individual.

ACTIUM

After the battle of Philippi, Antony set out on a tour of Western Asia. An agreement had been reached between him and his fellow-triumvirs by which he was to have Greece and Asia as his provinces. Lepidus was to control Africa, and Octavian to be ruler of Italy, Gaul, Britain and Spain. The more ardent of the Roman democratic leaders had taken refuge in Sicily where Sextus Pompeius, a son of Pompey, whom Julius Caesar defeated at Pharsalia, was able to defy the Triumvirs. As he pairsaila, was able to defy the Triumvirs. As he journeyed in Asia, Antony was visited by Cleopatra.

This was in 41 B. C. He had first met the Egyp-

tian queen fourteen years before, when she was fifteen years of age. Plutarch describes her as not being exceptionally beautiful, but as possessing ex-traordinary powers of fascination. Her ambition was boundless, and she aimed at ruling in Rome. To this end she surrendered herself to Julius Caesar She was at that time twenty-two years of age. When Caesar was assassinated she was greatly disappointed that he had not named their son Caesar ion as his heir. She saw in Antony, as she thought, the coming ruler of Rome and aspired to the position of his consort in the imperial city. With this object she went to Tarsus in a magnificently appointed ship, met Antony, and persuaded him to re-turn with her to Egypt, where he remained for some time. He then returned to Italy. The events of the next three years were of the most stirring nature. Octavian greatly strengthened his power at the expense of his fellow-triumvirs, but his relations with Antony continued friendly, so much so, indeed, that he gave his sister Octavia to him as his wife, and made an agreement for a fresh partition of the empire between them. Shortly after this Antony set out for Asia to undertake a campaign against Parthians. His wife expressed a wish to join him and he permitted her to come as far as Athens, but instead of joining her there, he set out for Dg of to see Cleopatra. Octavia returned to Rome and Octavian resolved to revenge the insult to his sister. But he knew well how to possess his soul in patie and it was not until he had strengthened his hold upon the western half of the empire beyond all chance of its being shaken off, that he persuaded the Senate to declare war against Egypt. ensible reason for this act was the policy pursued by Antony, who had set up an imperial establishment in Alexandria, carving up the Roman dominions in Asia into kingdoms and proclaiming the young chil-dren of Cleopatra as sovereigns. The life of Antony during the three years spent by him in Egypt after his desertion of Octavia passes description by reason of the luxury attending it. He professed to be the god Osiris, while Cleopatra was the goddess Isis. Their feastings, their water journeys on the Nile, their pageants were of the most extraordinary char-The great soldier, eloquent statesman, and able administrator was absolutely under the control of the remarkable woman of whom he so enamored. He was forty-nine years of age when he began this extraordinary life and Cleopatra was e; he was therefore fifty-two and she thir-

ty-eight at the time of the declaration of war by His years of folly had not wholly dulled his activities and on hearing of the action of the Senate he resolved to save Egypt by conquering Rome. He had a force of 100,000 infantry and 12,000 cavalry, fleet of 500 armed vessels at his command and all that Octavian was able to assemble was 80,000 infantry, 12,000 horse, and 250 ships. Octa vian had an advantage in the fact that his ships were smaller and more easily handled than those of his enemy and much better manned. As an indication of the manners of those days, it may be mentioned that Octavian sent Antony a message asking him to hasten his preparations for battle. He even offered to withdraw his troops so as to permit An tony to land in Italy and to give him time to get them in fighting order before attacking. To this Antony replied by a challenge to single combat, or as an alternative to select Pharsalia as a battlefield and there contend for the Empire. These offers Octavian declined. Persuaded by Cleopatra, who was present with 200 ships, Antony decided to trust to a seafight, and as a preliminary thereto 140 of the Egyptian ships were burned and the more efficient of their crews and fighting men were transferred to the remaining 60. The opposing forces met near Actium and at the outset neither side had the advantage, when of a sudden Cleopatra's galley was een to break away from the fleet, followed by all the Egyptian vessels. Antony sprang into a small galley and was rowed towards her ship into which he was taken, and the flight was continued. His deserted forces waged the battle as well as they could but were completely defeated, 5000 men being sain and 200 ships being captured. Antony's land forces at first refused to believe that their leader had basely deserted them, but when Candidius, who was second in command, deserted them in the night,

was second in command, described them in the night, accompanied by his principal subordinates, they surrendered to Octavian.

For three days after their disgraceful flight Antony and Cleopatra had no intercourse with each other, the former being completely broken with shame and remorse. A reconciliation between them was effected largely through the influence of Charmion, who was more than a mere waiting maid as Shakespeare describes her, and one of a small group who really ruled Egypt. It was clear, however, the ambitious queen that she could no longer hope accomplish her designs through the instrumentality of Antony and she opened communications with Octavian. He professed to be willing to assent to her overtures, and eleven months after Actium he arrived in Egypt. On learning of his coming Antony slew himself and on finding that she was un able to influence Octavian Cleopatra sought death.
The manner of her death is not known. It took place after an interview with Octavian. The story

of the asp may or may not be true, The victory of Actium left Octavian master of the Roman world. He preserved for a time a formal subordination to the control of the Senate but the days of the Republic were gone never to return again. It would have mattered little to Roman lib-

erty if Antony had triumphed at Actium, as he ought to have done if he had not ignominiously fled. What the future of the nation would have been if he had succeeded and had set up an imperial throne with Cleopatra as his empress, we may, perhaps, imagine,

but cannot hope to know.

After he had consolidated his power and suppressed all opposition both at home and abroad, Octavian was proclaimed Augustus by the Senate, which means consecrated. Thus was established a dynasty. and from this, it is to be assumed, was derived the notion of the divine right of kings.

The Birth of the Nations

(N. de Bertrand Lugrin.)

THE HOLLANDERS OR DUTCH

The proof that the quality of patriotism is one of the most potent pertaining to mankind is strongly evidenced by the people of Holland. When a country is endowed by nature with loveliness of scenic environment, mineral wealth, and plentiful productiveness of soil, we can readily understand a grateful people's appreciation and attachment; but when a land is well-nigh barren, inundated by a death-dealing sea-flood, ravished at all times by high, fierce winds and drenched with merciless rains, it is difficult to understand the intense loyalty displayed towards it by the inhabitants. Holland today is a smiling land of plenty, famed for the quality and quantity of its ce, famed for the richness of its pasture-lands and the breeds of cattle raised thereon, famed for the picturesqueness of its cities through which the canals run laden with barges and boats of many descriptions, famed for the loveliness of its gardens, and the oldworld customs of its people. In places it is as beautiful as Venice, with added charms of its own, a country of which any people might be proud, yet in remote times this was all vastly different. Pliny has given us a description of the country during that period. "There," writes he, "the ocean pours its flood twice every day, and produces a perpetual uncertainty whether the country may be considered part of the continent or of the sea. The wretched inhabitants take refuge on the sand-hills, or in little huts which they erect on the summit of lofty stakes whose ele-vation is conformable to that of the highest tides. When the sea rises they appear like navigators: when it returns they seem as though they had been shipwrecked. They subsist on the fish left by the refluent waters, and which they catch in nets formed of rushes or seaweed. Neither tree nor shrub is visible on these shores. The drink of the people is rainwater, which they preserve with great care; their fuel a sort of turf which they gather and form with the hand. And yet these unfortunate beings dare to complain when they fall under the power and are corporated with the Empire of Rome."

There were high lands in the southern parts, sterile enough but not so liable to inundations by the sea. While the lowlands were peopled with the patient uncomplaining fishermen who had neither the time nor the inclination to make battle, the people in the south were warriors and agriculturists. The early history of the Dutch is that of a whole nation struggling with grim courage and steadfastness of purpose against the elements of nature which seemed to combine all its forces to render their living strenuous and well-nigh unbearable, and the final triumph of a brave long-suffering race over almost insurmountable obstacles, a race which, in time, reclaimed its land from the encroaching sea and made it to 'blossom like the rose."

When the Romans under Caesar began their invasion of the whole of Europe the people in the highlands of Holland, after their defeat had been acimplished, not only submitted to the conquerors, but united their forces with the Romans and in exchange for their freedom received many benefits from the hands of Ceasar. The men of the Lowlands, despising honors and favors that could only be bought at the cost of their independence, resisted the invaders with all their power, and trusted to their own industry and perseverance to build up their country and reclaim it from the sea. It is probable that the marshland presented so few attractions to the Romans that they made no great efforts to possess it in the first place, and the Frisians and Menapians, as the inhabitants were then called, were permitted to carry on their lives in comparative peace. These people had, even in the days of Caesar, established onsiderable of a trade with England, and were a distinctly maritime race. As the Roman Empire declined all the maritime peoples formed a union against the inhabitants of the interior. Henceforth the history of Holland is interwoven with the history of the whole of Europe, and in reading it we meet with the famous names of Clovis, Charles Martel and others equally distinguished. Charles Martel eventually triumphed over the Frisians and labored diligently to establish Christianity among them. was not very successful, however. It is related of Radbod, one of the greatest of the Frisian kings, that having been converted by a Christian missionary he was about to be baptized, when just as he nut his foot into the water he paused, asking where his old companions in arms had gone after their "To Hell," promptly replied the priest, death "Then," said Radbod, quickly withdrawing his "I will go to hell with them rather than to Paradise with you and your people." So the Frisian king

died a pagan. In Charlemagne's time the coastlands were still called Friesland, but had begun to assume an entirely different character from that which distinguished them a century before. Marshes had disappeared, great dykes had been built for the protection of lands formerly submerged, and in the accom plishing of these feats of engineering all the people had united. "This vital necessity for the construction of dykes had given to the population a particu-lar habit of union, goodwill and reciprocal justice, because it was necessary to make common cause in this great work for their mutual preservation."

We are told that the law and the manners of the people of the Netherlands were very similar to those of the Saxons in England, except that the people of the former country had a milder form of justice, and sessed less of a martial spirit. Menapia in Charlemagne's time, had become a prosperous monwealth, and had formed the famous political association called "Gilden." All members of the Gilden were required to give assistance to each other in times of trouble, and to oppose any power, monarchial or otherwise, which threatened their independence. In Friesland the people had made a further advance secured from Charlemagne certain rights equivalent to those embodied in the Magna Charta

of a later date in England. Holland today is a country of diversified people, manners and customs, a country essentially modern and yet curiously and most picturesquely linked with the past in many of its institutions. It has had a prilliant history, the names of some of the world's greatest warriors, statesmen and scientists have place in their records, and its people still retain their love for freedom, independence, industry and perseverance which distinguished their old-time ancestors. WITH THE POETS

Fuchsia, thy pensile blooms, purple and red, Droop like the diamond drops from beauty's ear, Or pout with th' luscious red her sweet lips wear, In th' garden dominant o'er th' flower bed spiring, and in wide circumference spread, Thine is the daintiest, sweetest blossom there,

Save the rose, which still away the palm doth bear of garden flowers the first, the chiefest led; 'neath the crystal where petunia blooms Magnificant, or azalia supreme,

Magnificant, or azalia supreme,
Or geranium with glorious splendours comes,
Those crystal domes with thy waving honours teem,
Or throned in vases queen it in our rooms,
And with refinement's subtle graces beam. -John Hazelhurst.

The Head, the Heart

The crown of the imperial edifice
Of man, the temple of the soul and mind,
The image of th' eternal there enshrined:
That power which doth on wings immortal rise,
Imperishable as th' eternal skies,
Construes th' enigma Wisdom's self designed,
Of the boundless universe its bounds to find.

Work worthy of its source, its author is. The source of life, the fount of holy love, The temple of divinity in man, Of pity, link divine with heaven above. Divine compassion marked Heaven's Divine compassion marked Heaven's august plan, In man's redemption justice to approve, And to reverse transgression's awful ban.

John Hazelhurst.

De Profundis

Out of the deep! Out of the deep For them that wake and them that sleep; For them that sleep no more to wake, And them that wake with hearts that break; There, by the blue Sicilian sea, Out of the deep they call to Thee.

O God, so mighty is Thy blow
That why they fall they may not know;
So vast the Law Thyself hast writ
That they may never measure it:
Yet, though Thou send this agony,
Out of the deep they call to Thee.

With tongues that lie so still in death, With tongues that lie so still in death,
With tortured mouths that scarce draw breath,
in ruin dealt for no offense,
In poverty and pestilence,
When Thy love seems a mockery,
Out of the deep they call to Thee.

And we-through all this world of Thine, Who blindly follow Thy design— Still in each terror-mastered soul, Though strength be shattered, faith is whole: From land to land and sea to sea, Out of the deep we call to Thee.

Somehow, at last, the night shall fade, Sometime the riddle plain be made, Somewhere the broken lives of men Be gathered by Thy hand again O Maker, not destroyer, we— Out of the deep we call to Thee, -Reginald Wright Kauffman, in The Circle.

Song of the Unknown Heroes Let me sing a song for the hero Who fell unnamed, unknown-he common soldier, lying The common soldier, lying
Beneath no costly stone—
Who fought where the foe was strongest
And, after the day was done,
Was merely among "the missing
Nine hundred and sixty-one."

Let me sing a song for the hero Who knelt at the rail to pray Who kneit at the rail to pray
While the boats with the weeping women
And children were rowed away—
Who being a man and gifted
With the strength God gives to men
Was one of the "hundred sailors"
Who will ne'er tread decks again.

Let me sing a song for the hero With disease and the world age.
Toiled hopefully, bravely on—
Who, robbed of earth's choicest pleasures—
Could smile as he wrought away,

Could smile as he wrought away, With disease and the world against him-Awaiting the Judgment Day.

Let me sing a song of the heroes
Who died unknown, umamed,
And my song shall be of the bravest
That Death and the grave e'er claimed
And my song shall live the longest
Of all the songs e'er sung,
And still be the song of heroes
When the last sad knell is rung!

-S. E. Kiser, in Chicago Times-Herald.

On Tantramar We showed him all the city's pride, Our streets, and towers, and harbors wide, Yet not for these his woodsmen's eyes med once with wonder or surprise; looked our latest marvels through And heard more tongues than Babel knew Unmoved, his homesick thoughts afar Still roamed the shores of Tantramar.

But on the dusky bay by chance Our Northman cast an upward glance, And tol across the fading blue A silent wild-fowl phalanx drew. A silent wild-fowl phalanx drew. And as he marked with face alight Their ordered wheeling down the night, "They came," we heard him sighing say, "From Tantramar but yesterday!"

"On Tantramar" (and now his words Ranged freely as his vanished birds), "Like night-clouds driving in from sea, The wild-fowl gather countlessly; The wild-fowl gather countlessly;
Their myriads paint the marshes brown,
Their wings outroar your clanging town,
For days; and then twixt sun and sun
The call comes, and their hosts are gone."

"On Tantramar the marshes spread, Once in the sunset ruby red, Now daily wear a dimmer to The ice-rim round the pools has grown, And soon, where now the ripples play, The fox's foot shall careless stray, And hares their moonlit revels ke On snow-piled Tantramar asleep.

"Then, when we pile the hearthstone high, "Then, when we plie the hearthstone high, As kin and clansmen gather nigh, Enliven then the festal board, Good cheer, good friends, and kindly word, Or else far over wood and lake Our snowshoe bands their outing take, And song and laughter tingle far Across the fens of Tantramar."

We listened, and our clanging ways Grew tame, when thus we heard him praise The wilds, for us uncharted yet Wherein his eager youth was set; For though we boast of storied art Tis nature's touch still rules the heart, And a bird's flight may help unbar Our path to some lost Tantramar.

-William Hervey Woods, in the Independent.

THE STORY TELLER

James Payn relates a story of Dean Burgon's indignant refusal to christen a male child "Venus." The father of the infant urged that he only wished to name it after his grandfather.
"Your grandfather!" cried the Dean. "I don't believe it. Where is your grandfather?"

He was produced.
"Do you mean to tell me, sir, that any clergy-man ever christened you 'Vanus,' as you call it?"
"Well, no, sir; I was christened Sylvanus, but they always call me Vanus."

A certain youthful curate was taken to task by the Archbishop of Canterbury for reading the lessons of the service in an inaudible tone. Whereupon the young man replied:

"I am surprised that you should find fault with my reading, as a friend of mine in the congregation told me that I was beautifully heard."

"Did she" snapped the bishop, and the fair young curate collapsed. A certain youthful curate was taken to task by

curate collapsed.

His lordship had once been a young clergyman himself, and he knew a thing or two about the

"I'm going to have the time of me life in this house, I see that," recently confided an Irish domestic, recently imported, to a housemaid in the service of a society woman. What makes you think that?" was the query of

"What makes you think that: was the query of the other servant.
"Well," resumed the newcomer, "she says to me this mawnin,' she says 'Clara, ye quite understand that I shall only be "at home" every Thursday from three to five.' Now, what ye think o' that? Wid the mistress only at home for two hours ivery wake, ain't I warranted in promisin' mesilf a pretty fair time?"

Divisions in the English Church were brought into sharp relief by the election of a Bishop. Some of us can remember when the Presbyterian Church had its troubles. Time was when some Presbyterians in

can remember when the Presbyterian Church had its troubles. Time was when some Presbyterians in Canada had conscientious scruples against the use of the organ, "The Kist o' Whustles."

When the organ was first introduced into Cooke's church, a quarter of a century or more ago, the opponents of the innovation cried havoc and let loose the dogs of war. One day it was found that the organ would not respond to the touch of the organist. Somebody had stolen into the church and poured glue into the works.—Toronto News.

A maid-servant in the employ of a certain wo man was left the other day in charge of the children while her mistress went for a long drive.
"Well, Mary," asked the lady, on her return, "how did the children behave during my absence?

Nicely, I hope."

"Nicely, ma'am." Mary answered, "but at the end they fought terribly together."

"Fight! Mercy me! why did they fight?"

"To decide,' said Mary, "which was behaving the Bishop Shute Barrington, of Durham, was ill,

and Pretyman, of Lincoln, who was thought to desire that wealthy See, was diligent in his inquiries. Bishop Barrington recovered, and directed his manservant to answer on the next occasion:
"I am better, but the Bishop of Winchester has a

An amusing incident once happened to Lord Guthrie while traveling on one of the Scottish railways. His fellow traveler, immediately the train had moved out of the station, proceeded to light a cigar. "Excuse me," protested Lord Guthrie, "but this is not a smoking carriage."

His companion took not the slightest notice; he continued to puff away in silence. The famous judge became indignant, and handing the man his card, remarked that he would speak to the guard at the next station. The smoker cooly put the card in his pocket and went on enjoying his cigar.

At the next station he alighted and his lordship got out also. Calling the guard, he requested him to got out also. Calling the guard, he requested him to ake the man's name and address. Presently that fiicial came back.

omciai came back.

"If I were you, sir," he remarked confidentially to Lord Guthrie, "I would not press the charge. I spoke to him and he was awfully indignant. He gave me his card. Here it is, sir; you see he is the great judge, Lord Guthrie."

Second Thought

A well known Brooklyn physician was examining a class of nurses who had served their appointed time in the hospital. The candidates filed past him, and to each he addressed a question calculated to show the nurse's efficiency. In one of the questions he described the condition of a patient and asked the nurse how much morphine, in her opinion, should be administered to the sufferer.

"Eight grains," promptly replied the nurse.

The doctor made no comment, and she passed on. When her turn came again she appeared greatly confused, and said to the examiner "Doctor, I wish to correct the answer I made last time. I meant to

correct the answer I made last time. I meant to y that one-eighth of a grain should be given to "Too late," remarked Dr. Matheson, without look ing up from his question paper. "The man's dead."

ooklyn Eagle.

Mark Twain on Lawyers "Times are changed," said Mark Twain, speaking of Washington. "I doubt if nowadays a man of

Vashington's unswerving integrity would be able to get on.
"A rich lawyer, after dinner the other night, went into his den for a smoke. He took down from his pipe-rack a superb meerschaum, a birthday present from his wife; but, alas' as he started to fill the pipe, it came apart in his hands. The bowl had been broken in two and then carelessly stuck together.
"With loud growls of rage the lawyer rushed from his den and demanded to know who had broken his new meerschaum. His only son, a boy

broken his new meerschaum. His only son, a boy of eleven, spoke up bravely: 'Father," he said, 'I cannot tell a lie. I did it.'

"The lawyer praised the lad's Washingtonian veracity, but that night on his pillow he groaned and went on terribly about the incident.

"'Heaven help me,' he said, bursting into tears, 'it has been my life's dearest wish to rear up my son to my own profession, but now—alas—alas—'"—Washington Star.

By Royal Command During the life of the late Duke of Devonshire King Edward VII. paid occasional visits to Chats-worth, the Derbyshire country-seat of the Duke. On one of these visits the King suffered from a slight one of these visits the King suffered from a slight cold, and the local physician, a man of excellent reputation and considerable skill, was called in. It was the pleasure of the King that the doctor should dine with him every evening during his visit. Sometimes full-dress trousers were worn by the King's party and sometimes knee-breeches, so each afternoon, before dressing the doctor telephoned to Chate. before dressing, the doctor telephoned to Chatsnoon, before dressing, the doctor telephoned to Chausworth to inquire the proper dress for the coming evening—trousers or knee breeches. One afternoon the reply from Chatsworth was to the effect that the form of dress for that evening was uncertain, but that immediate inquiry would be made and the doc-tor promptly advised. Time went on and no telephone message. The doctor grew somewhat uneasy, but prepared himself as far as he could until his toilet was complete with the exception of his trousers. At this critical juncture the telephone rang, and the maid was requested to answer the call. A ment later there was a tap at his door.
"If you please, sir, you 'ad better go to the tele

'Why, what is it, Mary?" "If you please, sir, I-I-I'd rather not tell you.

"Come, come, Mary, don't be stupid; I'm in a hurry; you must tell me at once."
"Well, sir, if you must know, the party at the hother hend said, 'No trousers this evening!"—