

The Chatham Daily Planet.

VOL. X.

CHATHAM, ONT., MONDAY, MARCH 4, 1901

NO. 70

Butterick Patterns

THOMAS STONE & SON

Fashion Sheets Free

Cashmeres Will be Popular The Coming Season

And already the women of Paris and New York are wearing the light pastel shades, pale pinks, blues, old rose, etc. In the way of a charming spring costume we can imagine nothing more attractive than one made of this pretty and serviceable material, and let us invite you to come in and have our salesman show you the finest range you have ever looked at, embracing every one of the popular shades.

Cashmeres at 50c. Cashmeres at 75c. Cashmeres at \$1.00

Our Dress Making Department

Is now open for business and we would advise you to consult Madam Skiving about your new gown at once.

The Silk Show

Silk newness and silk goodness go hand in glove at this store. The showing of new and worthy silks at this time has a charm for every lady that appreciates strictly up-to-date goods. There's not a reasonable silk want that cannot be supplied here, and the prices are exceedingly tempting.

Silk Newness at 50c Silk Newness at 75c. Silk Newness at \$1.00

.... THOMAS STONE & SON

HAIR GOODS



Prof. Dorenwend
OF TORONTO
IS COMING

He will be at **GARNER HOUSE,**
Chatham, on
Friday, March 8th

This Winter Visit of 1901

I am prepared to show a larger variety of NEW YORK, LONDON and PARIS STYLES than ever offered to the public before. I shall have LADIES' and GENTLEMEN'S WIGS, TOUPÉES, BANGS, WAVY and PLAIN FRONTS, SWITCHES of all long hair in every length and shade, etc.

LADIES, my GOODS are recognized as the STANDARD of PERFECTION and their use protects the head and produces a unique expression to the face.

Gentlemen are you Bald?

I invite you to my Show Rooms to demonstrate the complete success of my ART COVERINGS in WIGS and TOUPÉES, worn on over 55,000 Heads. They are light in weight, strong and most natural in appearance, and a protection to the head against DRAUGHTS, COLDS, CATARRH, NEURALGIA, etc., and give a younger and handsomer expression to the face. PLEASE REMEMBER DAY AND DATE, FRIDAY, MARCH 8TH.

The House Furnishers

IN A PARLOR

There's nothing that adds more to the appearance of the room than a suitable

Parlor Suite

We have a lot of New Suites, Couches and Carpets, and they're the prettiest we've ever seen for the money.

Call and see our stock before buying.

Hugh McDonald

The House Furnisher and Upholster Opp. Garner House

TILBURY.

March 4.—The Messrs Stinson leave today to attend the Detroit millinery openings.

The Ladies' Guild of the English church will meet to-morrow afternoon at 2:30, at the residence of Mrs. Scott.

Miss Gertrude Stevenson spent yesterday in Chatham.

Mrs. (Dr.) Macdonald returned to her home in Detroit to-day, after visiting her parents here, Mr. and Mrs. James Powell.

A number from the village will attend the farewell banquet given at the town hall at 10 o'clock to-night, for Dr. Farquharson, who leaves this week for Chatham, to assume his duties as custom house officer there.

Mr. Luchian, lay reader of Ridge-town, conducted services in the English church here, yesterday, in the absence of Rev. Mr. Dobson, who was detained in Millbank by the death of his father.

The Daily Planet is on sale at Johnston's drug store.

Infants too young to take medicine may be cured of croup, whooping cough and colds by using Vapo-Cresoline—they breathe it.

Mina's Liniment Relieves Neuralgia.

"The Ark"



Something

You Want

"THE ARK"

Can supply all your wares in Tinware and Enamelware

New Stock Fresh Clean Goods

Large Dippers, tin 5c
Tinning Pans 3c to 12c
10 qt. Cans 10c to 25c
14 qt. Pails 15c
No. 9 Boilers, copper bottom \$1.25
No. 9 Tea Kettles, copper bottom 60c
Pot Covers 5c
Strong plain Dust Pans 5c
Wash Basins 7c and 10c
1 Gallon Oil Cans 25c

A thousand and one such Bargains at "THE ARK"

Headquarters for Tinware

Subscribe Now. H. Macaulay, "The Ark"

ALL ESCAPED BY SWIMMING ACROSS THE ORANGE RIVER.

How the Boers Got Away From the British—Latest War News From South Africa.

London, Mar. 4.—A Colesburg, Cape Colony, despatch, dated Friday, March 1, says—Fifteen hundred Boers, with whom it is alleged, were General De Wet and former President Steyn, found a spot at Lilliefontein, near Colesburg bridge, where the Orange River widens and the current is slow, and they all crossed yesterday, both men and horses, by swimming.

General De Wet lost heavily in men and stores by his incursion into Cape Colony, but he seems to have made a clever escape with the bulk of his command. Apparently Commandant Hertzog crossed the

Orange River with him. Gen. Bruce Huxford, who was pursuing, heard that Gen. De Wet was surrounded at Philippstown, north-west of Colesburg. On arriving there he found the Boers had not been at Philippstown at all, but had doubled back and were struggling across the river at Colesburg. Apparently this is another instance of defective intelligence regarding the designs of the Boers.

The Daily Mail has a despatch from Colesburg, dated yesterday, which says: "Our numerous columns are still hunting for De Wet. This place is in a hub-bub, and troops are marching off in various directions to press the pursuit further."

DE WET'S HEAD HAS BEEN TURNED BY MUCH LAUDING.

English Critics Will Make no Further Prophecies Concerning the End of the War.

London, March 4.—Military men who have been assuming during the last week that De Wet's surrender and De Wet's capture were close at hand, should now shrink from any further forecasts. They asserted that the war virtually ended when Pretoria was abandoned by Kruger and Botha, and that it has become impracticable for anyone to predict when the powers of endurance of rough riders like the Boers can be exhausted. One veteran held a singular view that the English people had made a fatal mistake last year in expressing admiration for De Wet and lauding him as a hero. This intense, according to a gray-haired campaigner, had turned De Wet's head, converted him into a fanatic of the wild, and convinced him that he was another Napoleon. Witness he was merely a cleverly disguised scout, who had deteriorated from a guerilla into a train wrecker and reckless brigand. While recent successes in South Africa are favorable to the British side, there is intense irritability in military circles over the prolonged and obstinate stand which the guerilla bands have

made. Mr. Brodrick is censured by experts for adopting half-measures instead of working out a general scheme of army organization, and he is also reproached by veterans for spending the market for ordinary recruiting by making a special grant of five shillings a day for Imperial Yeomanry and thereby rendering compulsory service in the army inevitable at no remote period. The conduct of the war office is a thankless task when it comes to and out of parliament and is irritable and critical, and fault-finding is licensed as an indelible British right. De Wet and De Wet are deemed to failure from lack of ammunition but they have succeeded in prolonging hostilities until the expediency of adopting compulsory military service in some form is a question fairly before the country. They have also increased the difficulties of army reform by creating a feeling among the officers that reputations may be clouded without a chance of clearing them, and that while the officers and blunders of inefficient men are condoned, especially if they are on staff duty, capable and innocent men are exposed to suspicion and calumny without adequate means of redress.

COME TO SAVE THE SINNERS.

Crossley and Hunter Open Their Revival Campaign Here.

The Former Preaches on Those Who Moralize and Scorn Religion.

Evangelists Crossley and Hunter opened their campaign in this city yesterday. In the morning Mr. Crossley conducted the services in the Park Ave. Methodist Church, and delivered a stirring address from the text "The fervent, effectual prayer of a righteous man availeth much." At the evening service in the Park St. Methodist Church both Messrs. Crossley and Hunter were present and opened the work of their mission in earnest. Rev. Mr. Hunter read the lesson, which was the fifth chapter of Luke. Mr. Hunter dwelt at some length on what these words taught. There were too many people who looked on at revival meetings and then criticized. Mr. Hunter distinguished the different classes of critics.

Rev. Mr. Crossley delivered the sermon. He took as his text, Psalm 1, 15—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the seat of the scornful. But his delight is in the way of the Lord, and in His law doth he meditate day and night." "Examining these verses," said the evangelist, "you will find four notable characters. I imitate the one you admire most. The first character mentioned is the ungodly man. Who is he? Another name for him is the moralist. He is not generally a member of a church but considers himself just as good as the professing Christian. Suppose you possessed a twenty dollar Canadian bill; you would be able to buy quite a number of different articles with it in Chatham. But go to China or Japan with that same bill and it would be only so much brown paper. On the other hand take a twenty dollar gold piece. The same article could be purchased in Chatham with it as with the bill. Take your gold piece to China and what do you find? You are just as rich in China as you were in Chatham. The figures on the coin may be new to the Chinese but they recognize the value of the material. There is the same distinction between the moralist and the Christian. A moralist may be considered respectable in this world but a bankrupt in the next. Morality is not the currency of heaven. The Christian, on the other hand, is rich-

er. If you are always going to remain in this country and in bills, but if you are going to China, take it into gold. If you were always to be in this world there would be no use listening to us.

Morality would serve the purpose just as well, but since there is another country to which we are all bound, it will be better to change morality for Christianity, the only currency possible in heaven.

"It is easy to tell a moralist from a Christian. The moralist is always asking 'What's the harm,' and the Christian, 'What's the good.' A moralist does not attain the height of happiness neither in this life nor in that which is to come. In view of this life he cannot make up your mind to be something more than a moralist."

The second character is the sinner. Sinners belong to different classes. There is the profane sinner, the drinking sinner, the covetous sinner, the licentious sinner, and the respectable sinner. A sinner openly admits that he is not a follower of the Lord, but he thinks he is not so bad. He is really less blameworthy than the moralist, because he lives in a true light—a sinner and not ashamed of it. For this reason he is easier to reach.

The third character is the sinner. Notice he is spoken of as sitting down. He is perfectly satisfied with his position, and comfortable in it. The sinner includes the sceptic, the scoffer, the one who makes flippant remarks about religion and things sacred. It is dangerous to jest about sacred things. As long as a man remains reverent, he is ever so little there is hope for him. But as soon as the last spark of reverence goes his case is hopeless.

"The last character mentioned is that of the Christian. His delight is in the way of the Lord; and in his law doth he meditate day and night. He is not the man going about with a long face, calling this world a vale of tears, or a howling wilderness. He is marching through Immanuel's land to fairer worlds on high. His home is in heaven. In this world he is as happy as the day is long. He is looking forward to the time when pain and sorrow shall flee away."

The music at the service last evening was excellent. The Park Street Methodist choir, under the direction of Miss Idle, sang, "Crossing the Bar," with great effectiveness.

The Reverend Mr. Crossley, who has a well-earned reputation as a soloist, brightened the service with a number of songs including, "Pearly Gates and Golden," "My Jesus, My Mother's Prayer," "He Waits to Pardon You," and "Not My Own But Saved Through Jesus."

Corn Sowing.

Is a process excited by vanity, backed up by good, tight boots—you may look the ready, but you have the good, tight boots—you may wear any size boot you please up to three sizes too small, if you use Putnam's Painless Corn and Wart Extractor. Druggists sell it.

NEW PASTOR IN THE PULPIT.

Rev. Mr. Knowles' Inaugural Sermon to the First Presbyterian.

What We Think a Pastor Should Try to Accomplish—His Ideals—A Powerful Discourse.

"It is not a weak or strong point—as you view it—with me to often introduce personal references into my services as a pastor before the public, and yet I thought, upon this occasion, the first Sabbath of our meeting as people and pastor, it may—with the Divine blessing—prove profitable to together turn our thoughts towards the mutual relationships, responsibilities and obligations that will exist between us."

With this brief explanatory preface Rev. William E. Knowles, the newly installed pastor of the First Presbyterian Church, opened his pulpit ministry by an impressive address to a large congregation last evening. He selected as his text the words of Luke 22, 27—"I am among you as he that serves."

"The utmost emotion of my mind at the present time," he continued, "is one of diffidence, yes, one of fear, if you will. As a mariner sets sail in an unknown sea, knowing not how and when the winds may come, the hurricanes arise and the waves beat, so I am among you, with all the strange possibilities of the future before us, that procession of experiences that follow each other in the sequence of events. But just as the mariner grasps his trusty helm, with his eye upon the bright guiding star and his heart upon the haven of refuge, so, together, let us place our hands upon the trusty promises of God, our eye upon the great Guide and in faith pilot our frail craft to the port. Above it all rules God. What fear should we have for the fate of the little bark in which we are sailing? So for the future let our hearts be strong, especially in our church. This is God's church—it is His cause and not ours. As the sailors on stormy Galilee had no real cause for alarm while Christ was with them, even though the winds arose, the waves beat and the tempest raged—so with our church life. All power is given unto Him."

Continuing, Mr. Knowles alluded to his purpose and aim in preaching and his ambition in his relationship to his congregation. He would seek not to look for the crown or encomium from man, but for the blessing of God. If it was sometimes his duty to say things that were not pleasing, he would say them readily, fearlessly and earnestly. He would be deeply conscious of his own unworthiness, but he would seek Christ's divinity and listen for His voice. He would try to present—feebly and imperfectly as he knew—Christ's great sacrifice.

He trusted his people would expect and long for the "old-fashioned preaching." People often come a hither and thither to hear the man, but he trusted they would come to hear Christ. It was with deep melancholy and intense regret that he witnessed the tendency to measure pulpit ministrations by the quantity of subscription plates that caused the blushing cheeks, the bated breath and the glistening eyes. These were more calculated to satisfy the vanity of man than to save souls. He trusted God to parade the little powers God had given, but to be humble; that men might hear Christ and not man. The speaker loved good music, but he loved good singing, but these were of no avail unless dedicated to God. He would seek to remember that the people came to hear Christ and to feel His presence.

As pastor he hoped to enter into the joys, anxieties, tears and hopes of his people. They had lately said farewell to a pastor who served them long, faithfully and well—he would seek to follow in his footsteps. His consecrated ambition was to enter into the social and business ambitions and utterances of his people, too. Sometimes these were called mere trifles, but they were eternal trifles. The soul's welfare was often hanging upon the influence of these little things.

"The past is behind," the pastor concluded, "and we are on the threshold of a future bright with Divine possibilities. I have briefly outlined my ideal. I know I shall fail, with many imperfections, mistakes and failures, but it is in God's power to make us more than conquerors. I have taken for my ministerial motto our text, 'I am among you as he that serves.' Let us all take as our strength and confidence, 'My grace shall be made sufficient for you. My strength shall be made perfect in your weakness.'"

The music, under the direction of Mrs. John Cooper, was of appropriate character and included four anthems with solos by Miss Lillian Simpson and Horace Davis, and a splendid solo, "The Sweet Story of Old," by Miss Jessie Taylor.

THREE GUN BOATS SUNK.

Thomas Arnold and E. B. Jones have secured pieces of the planks from the sunken gunboat, and also some of the spikes which were wrought iron and are of ancient make. They are wedge shaped, and the structure was so cumbersome and primitive that the spikes split the oak planks into which they were driven. Mr. Arnold says that as a boy he can remember hearing that three gunboats were sunk in the river, one near Pikeville, one at Fisher's and one further up the river. Wonderland, Detroit, has a short sword secured from the boat back of the Fisher farm by Mr. Arnold's grandfather.