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THE FUNNY MEANING OF COMPLIMENTS

Which Sometimes are Very Oddly Put as the Following Incidents From Prominent Writers Will Show

The compliments that one meets with are sometimes as strangely phrased as they are generally little deserved. On my leaving a curacy an old friend of mine said: "Well, I hope you're going, for I did hope you would've died ere," which was certainly more than I did, writes the Rev. Stewart F. L. Barnays in the Cornhill Magazine. But in the way of testimonials the one which I prize the most was received a certain bishop. He was famous for the "infelicitous" way he had of putting things. I wrote to tell him I was leaving the diocese and to thank him for his kindness to me. His reply was short, and I trust, not to the point: "Dear sir, I am sorry you are leaving my diocese, for I have never heard anything against you. Yours faithfully, This answer was a negative kind of testimonial which might be useful to some of us. My vicar was leaving at the same time, and I was accompanying him to his new parish. He fared little better at his bishop's hands. "Well, you and I have not always seen eye to eye, but I might well call you a man." So with this episcopal blessing we migrated to another diocese. A friend of mine came to preach for me at the harvest festival. The "use" of his church was for the preacher to carry his stole, putting it on in the pulpit and again removing it at the end of the sermon. This little bit of ritual he duly performed, but its meaning was wholly lost on my congregation. A servant being asked on her return why the service had been so short said that the preacher was in a hurry to catch his train, as he had begun undressing before he left the pulpit. A woman in a parish where I lived used each day to prepare herself for the worst. I was complimenting her one day on the extreme tidiness of the house she lived in the early morning. "Yes," she said, "I always like to have my bedroom done early, for, as I always say, you never know when my 'appen' 'ow soon one of the children may be brought home in a fit or with a broken leg, and, as I always say, it don't matter what 'appens so long as you've got a bedroom to put em into. Whether she would have taken so much trouble to clean the face of a child in a fit, I can't say for her rule of life was never put to the test. I once attended a mayoral banquet in a provincial town at which the vicar, who had newly arrived, was present. An alderman was put up to propose his health, and when the vicar arrived of a child in a fit, I can't say for her rule of life was never put to the test. I once attended a mayoral banquet in a provincial town at which the vicar, who had newly arrived, was present. An alderman was put up to propose his health, and when the vicar arrived of a child in a fit, I can't say for her rule of life was never put to the test.

PEOPLE'S PULPIT PALM SUNDAY THE LOST OPPORTUNITY

Text. "If Thou Hadst Known, Even Thou, at Least in This Thy Day, the Things Which Belong Unto thy Peace! But Now They are Hid From Thine Eyes" Luke xix, 42.

Little did the Jews understand the momentous importance to them of the event which Christians commemorate on Palm Sunday. It will be remembered that the incident occurred at the close of our Lord's ministry—three and a half years after his baptism at Jordan and five days before his crucifixion. The Jewish Sabbath had been spent in rest at Bethany, Lazarus, whom Jesus awakened from the sleep of death, with his sisters Mary and Martha, prepared for Jesus a banquet, and when the Sabbath closed the supper was eaten. It was at that time that Mary brought forth the box of perfume, spikenard very valuable, and there with anointed our Lord's head and feet. It was the same occasion on which Judas, in a wrong spirit, had murmured against this expression of her loving devotion; that it was a waste; that perhaps the money should have been given to the poor. It was then that the Master defended Mary and announced that the anointing was for his burial (which occurred later the same week), and suggested to the disciples, "The poor ye have always with you. And whenever ye will ye do them good, but me ye have not always."

then, as he declares, they will be glad to say, "Blessed is he that cometh in the name of the Lord." The lot of our people is one of separation from God's favor, will have brought that people to a humbler condition of heart, where they will be glad to receive of Divine grace upon Divine terms. To this great event St. Paul refers us in his Roman xi, 27-34. Although, it is foretold that had happened the offer of the Kingdom to Israel was just as bona-fide, just as genuine, as though he had not known it. God always does his part. Whatever failure there is in any matter of contract, belongs to humanity. The original of Palm Sunday, and what it signifies as the climax of the test of natural Israel in respect to Messiah, we are prepared to go further and to note that in God's providence there is a similar test for us Christians.

MIRACLE OF CHEAP MEALS IN LONDON

The Alexander Trust Feeding Thousands Daily for Mere Pittance. A Ten Cent Dinner Has Three Courses

Whether free trade is responsible for it or not, they can do some things cheaper and better in the Old Country than anywhere else in the world. The most important of the things is the feeding of the people. For 5 or 10 cents you can get a meal in London that would cost you 25 cents here in Toronto. So good are the meals supplied at the Alexandria Trust dining rooms in the City Road that on more than one occasion the King and Queen have eaten there, taking the regular fare provided for their humble subjects and have shown "tender" and inimitable yachtsman, Sir Thomas Lipton, founded these dining rooms, putting half a million dollars into the enterprise. Now he is able to announce that the Trust is self-supporting. As it is disbursed from profit making surplus that accrues to the trust is furnished to other similar restaurants in other large cities or in still further reducing the price of meals.

WOOD CARVING IS AN IMPORTANT INDUSTRY

Wood carving for centuries an important national industry in Switzerland, has suffered a crisis during the last year which threatens to affect the business permanently, following upon practically a monopoly and a long period of prosperity. These carvings have been especially popular with tourists, and hundreds of whom visit Switzerland every year, and a large export business has been established with other countries. This is especially true as to church emblems and articles representing historic scenes and events. An important Swiss wood carving centre is at Einsiedeln, a historic village in the mountains in the canton of Schwyz, where there is a celebrated pilgrimage, a wealthy Benedictine monastery, and a splendid church. The industry centres in the Zernsee Oberland, where wood carving is the chief industry. The church emblems of Einsiedeln, the bears of Berne, the lion of Lucerne, the St. Bernard dogs, cows, and the Saint Swiss chalets are all reproduced in wood and sold at the curio shops. The objects have found their way into practically all Continental towns, and Swiss wood carvings are almost as well known in other European countries as at home. Various circumstances have contributed to the present crisis, among which is the increased cost of raw material, much of which is imported, making it necessary to raise selling prices without increasing real values. This has invited competition from other countries, especially Austria and Germany. Furthermore Austria recently placed a heavy import duty on souvenirs, under which wood carvings are classified, and in France they must be stamped "imported," which it is alleged, has affected the sale to such an extent that the imports from Switzerland have been greatly reduced. The passing of the Swiss wood carving industry is further evidence that industrial progress is gradually eliminating from the commercial world rural industries built up and maintained when wages are small and the expense of living low. Modern machinery and methods, increasing competition and the inexorable laws of trade are driving out primitive concerns or forcing them into combinations. This is cause for regret, as many of the people living in the Bernese Oberland have for generations depended upon wood carving for maintenance. They have acquired great skill in their art, and being slow to accept innovations, it will be difficult for them to adopt new methods.

"ENEMIES FOR YOUR SAKES." St. John emphasized particularly the fact that the rejection of the Jewish nation, because of their rejection of Messiah, did not apply to all the individuals of that nation. The Prophet Isaiah had foretold (Romans ix, 27-33) there was a small faithful section or "remnant." This remnant accepted Christ and were by him accepted and became the nucleus of the Day of Pentecost (Acts ii, 1-4). "He came unto his own, and his own received him not (as a nation); but to as many as received him, to them gave he liberty (privilege) to become sons of God, which them that believed on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i, 11-13).

PROPHECY MUST BE FULFILLED. When the apostles had brought the ass and Jesus sat thereon, the large concourse of people (which had come from Jerusalem to see Jesus because of his awakening of Lazarus) shouted aloud. They were filled with enthusiasm and, after the manner of the time, some broke off palm branches for the ass to step upon, others laid their garments in the way and formed as it were, a carpet in the road leading to Jerusalem near by. The shout of the people was just as the prophet had declared. They hailed Jesus as the promised Son of David, the Messiah long waited for. On previous occasions, when they sought to make Jesus a King, after witnessing his marvelous works, he withdrew himself from them, to wait for their ardor to cool, knowing that the Father's time was not yet due. But now he knew that his hour was come, and hence, instead of hindering, he helped on with the enthusiasm by sending for the ass, etc. Prominent sectarian Jews present, although unable to account for the miracle, were unprepared to think of Jesus as the true Messiah, or anything short of an impostor in that role. When these heard the multitude shouting and addressing Jesus as the Messiah they were offended and sent word to Jesus that he should restrain the ignorant people who were thus acclaiming him. But instead of forbidding the ovation Jesus intimated that it was the proper thing, that because the Prophet Zechariah (ix, 9) said, "Shout, O daughter of Jerusalem!" therefore there must be a shout. If the people had not shouted, rather than have the prophet go unfulfilled, Jesus said the very stones would have cried out.

SEE THAT YE REFUSE NOT HIM. As the Jewish nation was not ready to receive Jesus, neither King on that first Palm Sunday, neither Christendom now ready to receive him at his second advent. As it was only the "Israelites indeed," in whom was no guile, that then knew the voice of the shepherd, so it will be here an individual matter. The Isaianic period of the Church's history is upon us (Revelation iii, 17). The Nominalism of our day is fully portrayed by our Lord's words. Christendom boasts that she is rich and increased in goods and has need of nothing, and knows not that she is poor and miserable and blind and naked. The Lord now stands at the door and knocks. He offers himself to the "Israelites indeed." Ours is Palm Sunday in the highest sense of all. How are we receiving the great blessings which betoken the parousia of the Master? Do we ever knock? Have we opened our hearts? Are we searching his Word and listening for his voice and seeking to know and to do his will in all things? To all such very shortly, we believe, will come the greater and fuller Pentecostal blessing—the resurrection "change," from the glory of character merely to the glory of person; as well, when we shall see our Redeemer as he is, and share his glory. As St. Paul says, "See that ye reject not him that speaketh from heaven" (Greater light, greater privilege, and greater blessing everywhere are ours than were those enjoyed by the Jews at our Lord's first advent. These privileges and blessings are our tests. Let us be faithful. Let us present our bodies living sacrifices and with renewed zeal seek to glorify our Lord in our bodies and spirits, which are his (I Corinthians vi, 20).

Those who have the eyes to see and the ears to appreciate the voice now speaking from heaven should be alert to hail him Lord of all—to accept him and his Redeemer and King and volunteer to present themselves to him and his service—not waiting for the time when he shall reveal himself in power and great glory to the world in general. The Lord is now looking for saints, for overcomers, valiant, faithful, persevering, and thoroughly devoted to him, to his Cause of Righteousness, and thor-

BLESSED ARE THEY THAT MOURN

Matthew 5:4. Of all the thoughts of God, that are borne inward unto souls afar, Along the Psalmist's music deep, Now tell me if that any is, For gift or grace, surpassing this— He giveth His beloved, sleep? What would we give to our beloved? The hero's heart to be unmoved, The poet's star-tuned harp to sweep, The patriot's voice to teach and rouse, The monarch's crown to light the brows? He giveth His beloved, sleep. O earth, so full of dreary noises! O men, with wailing in your voices! O delved gold, the wallers' heart! O strife, O curse, that o'er it fall! God strikes a silence through you all, And giveth His beloved, sleep. Sleep soft, beloved! we sometimes say, But have no time to charm away, Sad dreams that thro' the eyelids creep, But never doleful dream again Shall break the happy slumber, when He giveth His beloved, sleep. And, friends, dear friends! when it shall be That this low breath has gone from me, And 'round my bier ye come to weep Let one, most loving of you all, Say: Not a tear must o'er her fall— He giveth His beloved, sleep.



MISS DOROTHY HESSLER. CHICAGO, March 24—Miss Dorothy Hessler and her mother, Mrs. Fred Hessler, have left Evanston. Of their going there are two explanations—one that Miss Hessler had become embarrassed by newspaper publicity and the other that she and her mother had gone East so that the young woman might do or say what she would in behalf of Dr. A. H. Robnett and Paymaster George P. Auld, who are to be tried by court martial for an alleged insult offered to Dr. E. S. Cowles at a dance in Boston.