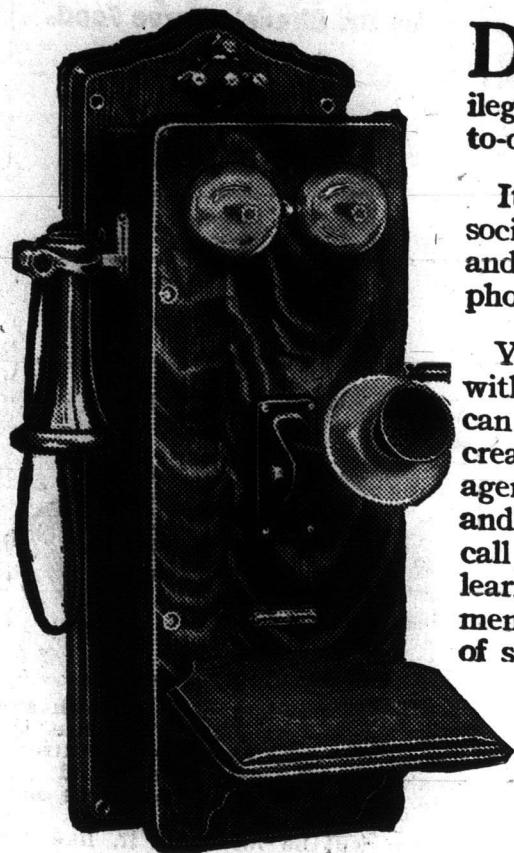


Has Your Locality a Telephone System?



DO your neighbors and yourself enjoy the privileges and benefits of an up-to-date telephone system?

It's more enjoyable, more sociable, more business-like, and safer, living in a telephone-served locality.

You are always in touch with your neighbors. You can talk business with the creamery, the implement agents, the stores, the bank and your lawyer. You can call the railway station and learn if an expected shipment has arrived. In time of sickness you can summon the doctor immediately. You can call your neighbors to assist you in case of a fire, an accident, or an unwelcome visit by tramps

If there is no telephone system in your locality send for our famous book entitled

"Canada and The Telephone"

With this book, which shows by means of vivid pictures the necessity of rural telephones, you can quickly promote a local company, and enjoy the distinction of being known as the most progressive man in your locality.

Our Engineers will assist your company or any municipality requiring expert advice in planning construction or solving operation problems. This service is free.

struction or solving operation problems. This service is free.

No. 3 BULLETIN

Our new No. 3 Bulletin gives a complete description of our telephones, which are the highest-class on the market to-day. It also tells how rural telephone lines are built, how equipped and how maintained. Write for this bulletin.

SEND FOR FREE TRIAL OFFER

Inquire about our Free Trial Offer, whereby the quality of our telephones can be judged by your company without spending a dollar.

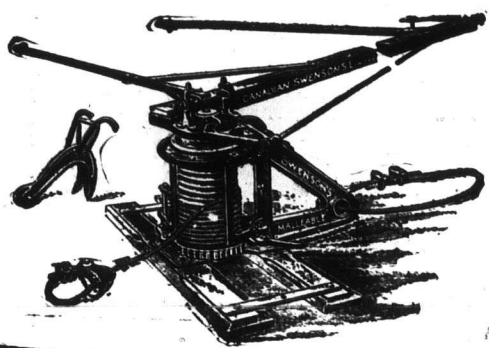
Canadian Independent Telephone Co., Limited

1842 DUNCAN STREET, TORONTO

32

Swensons Malleable Stump-Pullers

Made in Five Sizes



Write for booklet "D" and get full information about the only all-malleable stump-puller made. We make special apparatus for pulling willows and scrub, large or small stumps. Every casting guaranteed, flaw or no flaw, and every machine guaranteed to be better than any other made.

Do you want the best?

If so write us.

CANADIAN SWENSONS LTD.
LINDSAY, ONT.

Sunday Reading

The Two Shades

Late in the night, when no man saw or heard,
Two Shades returned to earth from some far place,
And came together for a ghostly word,
Though hands met not, nor face looked into face.

"Alas," complained the first, "the years are few
Since here I dwelt and mingled among men;
Ties had I many, comrades who were true,
With whom I had full share of honors then.

"But now none speaks my name in praise or blame;
They go their happy ways who shared my lot;
I have no fragment left of goodly fame—
Dead but a day or two, but quite forgot."

"Full fifty years have passed since that I died,"—
Thus said the other,—"And my place is kept
By one who dreams that I am by her side,
Who weeps today as then she sorely wept.

"One speaks my name when that her heart is sore;
Hunger is hers a little time each day;
And so she loves me; and for evermore
Will love me as when first I went away."

"Strange," said the first, and sadly turned to go.
"I was a father fond, a husband mild—
And who were you, that are remembered so?"
"I," said the other, "was a little child."

—Louis Dodge.

The Secret Hiding Place

Many famous old houses in the old country have secret chambers and hidden passages, where in the old days persecuted people, sometimes Protestants and sometimes Roman Catholics, took refuge. The ancient manor house at Armscote, in Worcestershire, afforded an asylum of this kind to John Knox, the Scottish Reformer, who was in hiding there for a considerable time during the Reformation. A little grated window high up in the roof looks into a secret chamber said to have been his hiding-place.

In his book, "Secret Chambers and Hiding-Places," Mr. Allan Fea says that the persecution of the Roman Catholics in Elizabeth's time was the cause of building many secret retreats in the houses of Roman Catholic families. A Roman Catholic priest, Father Gerard, gives an exciting account of the search for him in a Roman Catholic house in 1504.

The searchers broke down the door, and forced their way in. Their first step was to lock up the mistress of the house in her own room with her two daughters, and the Roman Catholic servants they kept locked up in divers places in the same part of the house.

They then took to themselves the whole house, and made a thorough search in every part, not forgetting even to look under the tiles of the roof. The darkest corners they examined with the help of candles. Finding nothing, they began to break down certain places that they suspected. They measured the walls with long rods, so that if the measurements did not tally they might pierce the part not accounted for. Then they sounded the walls and all the floors to find out and break any hollow places there might be.

Finding nothing during the whole of the third day, they proposed on the morrow to strip off the wainscot of the room. Meanwhile they set guards in

all the rooms about to watch all night lest I escape.

The way I got into my hiding-place was by taking up the floor (that overhead in the chapel) under the fireplace. The place was so constructed that a fire could not be lit in it without damaging the house, although we made a point of keeping wood there, as if it were meant for a fire.

The men on the night watch lit a fire in this very grate, and began chatting close to it. Soon the bricks got loose and nearly fell out of their places. I thought they were going there and then to break open the place and enter, but they made up their minds to put off further examination till next day.

The next morning they resumed the search most carefully everywhere, except in the top chamber, which served as a chapel, and in which the two watchmen had made a fire over my head. God had blotted out of their memory all the remembrance of this thing. The searchers, forgetting or not caring about this room, busied themselves in ransacking the rooms below. They stuck to their purpose of stripping off all the wainscot till they came to the very place where I lay and there they lost heart and gave up the search. They thought I had escaped somehow, and so they went away at the end of the four days, leaving the mistress and her servants free.

Spiritual Dyspepsia

He who takes no interest in and gains no profit from religious services has usually no one to blame but himself. He may find fault with the preacher or the music or the people, just as some people find fault with their food when the trouble is altogether within themselves. A writer makes a physician say to a patient: "When you complain that nothing you eat agrees with you, does the fault lie with the bread and the steak, the milk and the coffee, the apples and cheese? Do you not rather, when honest with yourself, charge it home to your own abuse of your digestive organ which in consequence shows resentment?" When one can not enjoy and be strengthened by the reading of God's Word, or prayer, or preaching, the probabilities are that sin or lack of spiritual exercise has impaired his spiritual digestion.

We knew a man who suffered torments after every meal. He went into the woods with an axe. Four hours' hard work a day gave him appetite and comfortable digestion for three meals a day. We know spiritual dyspepsia who need nothing so much as spiritual exercise. An hour's work in the Sabbath school would give them a healthy appetite for the preaching service. A few hours' Christian visiting every week would be a blessing to them as well as to those they visited. One of the most efficient Christian workers of this city said to us that his first personal effort to lead a soul to Christ was a revelation to him. He went home too happy for words. Christ never before seemed so near to him. The oftener one shows others the way of salvation the more clearly he sees it himself, and the greater joy and hope he has in travelling it.

Signals of Distress

Time was, long ago, when the doctor said: "Headache? Here's a fine powder to stop a headache"; time is, now, when the doctor says: "Headache? Let's see what causes it"; and puts glasses on eyes or forbids the eating of sweets. He cures the cause which flies headache as signal of distress.

Slowly we are learning to apply this principle of investigation to moral illnesses. Sarah is habitually impertinent; is it sufficient to silence her tongue and leave resentment in her mind? There must be a cause; perhaps she has caught the habit from a playmate; perhaps she confuses sharpness with quick-wit. The cause must be