

LEAVES. (By Chas Reckie.)
Drop! drop! drop!
Oh. silent, fading leaves;
Drop! drop! drop!
In valleys, dell and grot,
Oh. leaves.

Here failing one by one— There dropping twos and threes, Symbolical of man, As thy brief season ran.

We tremble as you fall In the sighing autumn breeze, Ev brake and moss-clad wall, Like dying nature's pall, Sad leaves.

How green on every stem, Upon the summer trees: How like the race of men, Laughing in brake and fen, Green leaves.

And in the morning air, The green clad forest leaves. Through meads and valleys fair, In myriads everywhere,

But hear the passing moan Among the winter trees, Like nature's requiem song, For generations gone,

Of leaves.
And the biting winds shall pass
Where the silent brooklets freeze,
Like human hopes—alas!
As you moulder in the grass,
Sad leaves.

But the breath of spring shall come With its life-restoring breeze. And the crystal brooks shall run, And the forests hide the sun,

And again on every stem Upon the summer trees, You'll laugh in brake and fen, Like another race of men,

Like another race of men,
Green leaves.
Thus as the seasons pass,
Poor weary man perceives.
That soon he too, alas!
Must moulder 'neath the grass.
Like the leaves.

PRAYER.

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Our gracious Heavenly Father, we thank Thee for that human love which gladdens and beautifies our earthly life. We thank Thee that in these hearts of ours Thou hast kindled a spark of that infinite and eternal love which is in the heart of God. Let the spirit of love prevail among men more and more. Let envy, strife and selfishness be driven out and teach us to love one another with pure hearts fervently. And, loving our letethren whom we have seen, may we also love God, whom we have not seen, but in whom we believe. The God who loved the world and gave His only begotten Son, the God who has manifested in Jesus Christ a love that passeth knowledge, the God whose spirit guides and comforts us with aft a mother's tenderness—Him may we love with all our heart and soul and strength and mind. Amen.

"NEARER TO GOD."

A Sermon by the German Emperor. The Lord of Hosts is with us."-Psalm more God's kindly hand has

"God with us!" Who can count those ccasions when those words have shown wonderful power. I recall the day of Lutzen. What was the password— what the slogan of the soldiers as they stormed to the advance to shed their blood and conquer? "God with us!" And so they still remain in our days, cast in metal on the soldier's sword-belt,

an emblem of the truth that the sol-dier's loyalty, his strength and his dis-cipline are noted in that cry. Stul, what would it avail to have this device our orders and coins, on our escutchin our hearts?

Oh, look once into thy life with con-

Oh, look once into thy life with consecrated eye! Is not then the whole sum of it contained in those words, "God with us"! Who gave thee this life? Who guarded thee by day and night, and placed file angels behind thee in the gravest hour? Who cared for thee from year to year? Who blessed thee with so much joy, and upheld thee in the days of deepest sorrow? I know but one answer: It was God. "God with us!"

Who stood at thy baptismal font, and consecrated thee as a child of eternity? Who held out His hand to thee in the hour of holy confirmation? Who spoke to thee out of the old Bible, met thee among the worshipping congregation, gave thee His greeting in the silence of thy prayers? I know but one answer: It was God. "God with us!"

And thou—wouldst thou go through life as if there were no Lord in Heaven? Wouldst turn thy back on Him, as if He did not concern thee?

"God with us!" Wherever these three words conquer a human soul and become the most thorough confession of its flaith; wherever a human heart stands on and lives in this conviction: "God is with me; His clear, paternal eye guardeth me during each second of my life; His strong, paternal hand upholdeth me:

eth me during each second of my life; His strong, paternal hand upholdeth me; His faithful, paternal heart beateth for me in joy and jain, distress and death; God is with me, the all gracious God, who giveth me what I need"—truly the feet of that man rest on granite, and heroic courage enters into his soul, and sunshine into his heart.

"God with us!" This device makes us joyous and faithful in our labors. Be

labor becomes more congenial and easier, that with Him we fulfill the duties of our service more joyfully and

labor becomes more congenial and easier, that with Him we fulfill the duties of our service more joyfully and more earnestly. In truth thou wouldst nto bear the marks of so many wounds in thy breast, nor so many painful recollections in the conscience, nor the shame of so many defeats, had thy device at all times been "God with us"!

When the passions of thy flesh and blood are aroused, think of thy God! When the dark powers of selfishness, of anger, of frivolity, attempt to overcome thee—look up to Heaven! When thy heart wavers under pressure of care, recall these truths, "God looks upon me!" "God will punish me!" Have thoughts of God always before thee, and the arrows of the Evil One must forever rebound.

He who has no faith in God loses courage, while he who has courage gossesses an heroic force, uplitting lim above the troubles and burdens, the pains and sufferings of life, and enabling him to exclaim triumphantly, even in hours of deepest darkness: "The Lord of Hosts is with us! The God of Jacob is our refuge!"

GEMS FROM THE "SPIRIT WORLD." Is there anything in this world more sad than to see an immortal mind engaged in an endless struggle for bread?

All divine laws are spiritual, though they may have natural adaptations.

Every discovery of truth, in whatever realm, is a revelation of God.

In these days we ought not to be shy of the facts of miracle.

In these days we ought not to be shy of the facts of miracle.
There is only one Being to whom there can be no miracle; and that is God.
As Jean Paul Richter has said, There may be in God potential manhood, expressing itself at times in human form.
Every inhabitant of heaven, from whatever world he comes, will see in Jesus the glorified type of his own race.
We have but to break this bodily shell which shuts us in, and we escape into the world of spirit.
Death will open the gates of power, and progress, and everlasting joy.
There is practically no death—only a casting off of the earthly covering that is no longer needed.
The increased sense of hearing opens up to our imagination possibilities of

up to our imagination possibilities of celestial music that ar eamazing. Celestial harmonies may be floating around us every day, but in strains too delicate and refined for mortal ears. What a day it will be when the ran-somed of the Lord shall come to Zion with songs.-Joseph Hamilton.

THE GREAT CATASTROPHE

THE GREAT CATASTROPHE.

There is only one catastrophe to dread.

It is not money-loss, or body-maiming, or death of self or friend. Any of these so-called disasters may be richest blessing. It is the catastrophe of God's will defeated. There can be no greater tragedy in any life to-day than that God's will for that life shall be made of no effect. Visit is greater for all disasters.

sunshine into his heart.

"God with us!" This device makes us joyous and faithful in our labors. Be honest: Why dost thou often fulfill thy duty so sullenly and unwillingly: Why art thou so often lacking in faithfulness in small things, in conscientiousness in hidden things, in conscientiousness in hidden things, in the joyful persistence thou should show in difficult tasks? Because thou hast forgotten these words and lost sight of thy God.

Arm thyself each morning with the device, "God with us"! Commence thy daily labor with thy God, and thou will gain the experience that with him



PRINCE CHARLES AND PRINCESS LOUISE, Bridegroom and Bride.



THE CHARLES AND PRINCES LOUIS.

The contact was the riches to first and the same an

IMPOSSIBLE.

"You should sleep on your right side, madam."

"I really can't do it, doctor. My husband talks in his sleep, and I can't hear a thing with my left ear."

IS YOUR WIFE BAD TEMPERED?

Chances are she has corns that ache like fury. Buy her a bottle of Putnam's Corn Extractor. It acts painlessly, gives instant relief, and cures every old kind of corn. Insist on getting only Putnam's.

Two tramps appeared together before a magistrate.

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"Where do you live" he asked the first.

"I haven't any home," he replied.

"And you?" to the other.

"I live in the same house as he does," he replied.—Nos Loisirs.

"You abould sleep on your right side, mitting," to another, speaking about books, "I carry my library in hy head." him to the last, An Edinburgh minister preached in St. John's, Dundec, and had preached in St. John's, Du

the loss of four members, two of three each, and seven of two each.

It was on Oct. 31st of the same year that the "fly boat" was launched for the conveyance of passengers between Paisley, Johnstone and Glasgow, there being no conveyance except by stage conclu-

The canal was closed some years ago, and Canal Station, Paisley, built on the site of the old Canal basin.

Many years elapsed before the suftering familits recovered from the lamentable loss they sustained on this ever-memorable Nov. 10th, 1810.—J. C. B.

Two 'Mericana Men.

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Beer Irish cop dat walk hees beat
By does peanutee stan'.

First two, tree week wen we are meet
Ees call me 'Dagoman'.

An' wen he see how mad I gat,
Wheech eera pleas heem, too,
Wan day he sey "W'at's matter dat,
Aln't 'Dego' name for you?

Dat's 'Mericana name, you know,
For man part for call you so,
Dens why he mad weeth me?'

First time he talks deess way
I am too mad for speak.

But nexts time I justs say:

"All righta, Meester Meeck!"

O: my, I nevva hear bayfore Sooch langwedge like he say; An' he don't look at me no more For mebbe two, t'ree day. But precia soon agen I see Dees beeg policeaman Dat com' an' smile an' say to me: Dat com' an' smile an' say to me:
"Hello, Italian'
Now, mebbe so you gon' deny
Dat dat'sa name for you."
I smila back an' mak 'reply:
"No, Irish, dat'sa true."
"Ha! Joe," he cry, "you theenk dat we
Should call you 'Merican'"
"Dat's goods 'nough." I say, "for me,
Eef dat's w'at you are, Dan."

So now all times we speaks so
Like goods 'Merican;
He says to me, 'Good morns, Joe,'
I say, ''Good morns, Dan.''
T. A. Daly, in Catholic Standard and
Times.

The Day of the Little Fellow.

Before the panic struck us,
When all were coining gold,
They said he was a piker
And gave him welcome cold.
But at this troubluous season
When he goes on the Street
A different reception
He probably will meet.

It's 'Howdy, Mr. Oddlet, Just kindly step this way, And would you like to purchase Two shares of stock to-day?"

Then Uncle Sam was also
Inclined to hold afar
And bargain with the bankers
For prices over par.
He did not take the trouble
To bave his bonds arranged
To suit the modest buyer,
But now all that is changed.

It's "Howdy, Mr. Smallfry,
You look quite well, I see,
And have you fifty dollars
You care to lead to me?"

—McLandburgh Wilson.

The population of the whole British Empire is estimated at about 420,000,000, of whom approximately 348,000,000 are native races.

The passenger traffic over the English Channel last year was 418,480, an increase of 15,000 over the preceding year.

List of Agencies

where the HAMILTON TIMES

may be had:

G. J. M'ARTHUR, Stationer, Rebecca St., 4 doors from James.

F. W. SCHWARTZ, Royal Hotel News Stand.

THOS. FRENCH, Stationer, 90 James Street North.

G. B. MIDGLEY, Printer, 282 James Street North.

A. F. HURST, Tobacconist, 294 James Street North.

A. A. THEOBALD, Tobacconist,

358 James Street North.

JAS. M'KENZIE, Newsdealer, 334 James Street North.

D. MONROE, Grocer.

JOHN HILL, Tobacconist,

171 King Street East. W. R. FLEMING,

Barber and Tobacconist,

243 King Street East.

H. P. TEETER, Druggist, King and Ashley.

T. J. M'BRIDE, King Street East.

A. W. SWAZIE, 647 Barton Street East.

LLOYD VANDUZEN, Crown Point.

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97 York Street.

MRS. SHOTTER, Confectioner, 244 York Street.

NEW TROY LAUNDRY. 357 York Street.

SYNOPSIS OF CANADIAN **NORTH-WEST Homestead Regulations**

A NY even numbered section of Dominion Lanods in Manitoba or the Northwest Provinces, excepting 8 and 25, not reserved, may be host family, or male over 18 treats of age, to the extent of one-quarter section, of 160 acres, more or jazs.

Application for homestead entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency. Entry by proxy may, however, be made at an Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

An application for entry or cancellation

are received by mall.

In case of "personation" or fraud the applicant will forfeit all priority of claim or if entry has been granted it will be summarily cancelled.

An application for cancollation must be made in person. The applicant must be eligible for homeetead entry, and only one application for cancellation will be received from an individual until that application has been disposed of.

Where an entry is cancelled.

been disposed of.

Where an entry is cancelled subsequent to institution of cancellation proceedings, the applicant for cancellation will be entitled to prior right of entry.

Applicant for cancellation must state in what particular the homesteader is in default.

fault.

A homesteader whose entry is not the subject of cancellation proceedings, may, subject to the approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister if eligible, but to me one else, on filing declaration of abandonment.

lo no one else, on filing declaration of abandonment.

DUTIES—A settler is required to perform the duties under one on the following pinas:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acros in extent in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, however the sease of the sease of the homestead, or upon a homestead entered for by him in the vicinity, such homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two pre-

mother).

(4) The term "vicinity" in the two pre-deding paragraphs is defined as meaning not more than nine miles in a direct line, ex-clusive of road allowances crossed in the measurement.

measurement.

5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention. Before making application for patent the settler must give six months' notice in writ-ing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so. SYNOPSIS OF CANADIAN NORTHWEST MINING REGULATIONS.

COAL.—Coal mining rights may be leased for a period of twenty-one years at an an-nual rental of \$1 per acre. Not more than 2.560 acres shall be leased to one individual or company. A royalty at the rate of fire cents per ton shall be collected on the mer-chantable coal mined.

Chantable coal mined.

QUARTZ.—A person eighteen years of age, or over, having discovered minaral in place, may locate a claim 1,500 x 1,500 feet. The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining relation of the claim and the claim as aurrey made, and upon complying with other requirements, purchase the land at \$10 per activation and the claim and and

Der acre.

The patent provides for the payment of a royalty of 2½ per cent. on the sales.

Placer mining claims generally are 100 feet square; entrance fee, \$5; renewable yearly

An applicant may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lesses shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2½ per cent. collected on the output after it exceeds \$10.00 mt.

W. W. CONY,
Deputy of the Minister of the Interior.

N. B.-Unauthorized publication of this advertisement will not be paid for.

Freak Golf Playing.

Freak Golf Playing.

On one occasion a player bandicapped himsel to the extent or praying an allow source with one regiment up, and the only cluther of the story is that the band milseet nearly every snot and lost his wager. Also, who has not nearly of the story is that the band milseet nearly every snot and lost his wager. Also, who has not nearly of the story is that the band milseet nearly every covered up, other who have appeared out with anothing but their unbrelias?

On one occasion a golder at a place of no less golfing importance than Sandwich played a round with a champage bottle against a man who had all his cruos, and it is a sad thing to know that it is our record that the man with the champages bottle won!

There are said to be various Scots who have driven units cif the race of expensive watches without at the same time arriving the faces off the watches, and an American variation of this form of golf freakibhess, as practiced with much success at a prace called Westbrook, U. S., on one occasion, was to drive a bail oft ine top of a hea a was, which had been dented at one end to make it hold the ball, but not otherwise damaged.—From Tit-Bits.

"Paying the Piper."

"Paying the Piper."

Very humcrous is a repartee placed to the credit of one of the Sanguhar pipers. On a wild, tempestuous night the thatched rood of the good man's house was blown off. Of this misfortune the piper remained ignorant until informed by some neighborian and the same property of the wild in the same place of the wild in the same place of the wild in Just head those who heard this allusion to the philosopher's professional exertions would in future attach a new significance to the duty of "paying the piper."

With the opening of the nineteeth century the pipers ceased to play a part in burghal life. To judge from the oblivion that has overtaken the order their influence on contemporaries must have been limited. In the town of Jedburgh and old house, which is surmounted by the figure of a piper in the act of playing the pipers, is pointed kill-barchan boasts of a similar memorial in honor of the somewhat mythical Habbie Simpson. Otherwise it is customary to associate barpine music with the Highlands. But if the burgh pipers have never been elevated to the platform occupied by the M'Crimmons and the M'Arthurs, they are at least entitled to credit for transmitting to posterliv the heritage of Lowland song, which has been bequeathed to them by the minetrels of more chivalrous times.

The summer visitor was discussing with his landlady the possibilities of fine weather for the day, and went to the window to look at the weathercock.

"Oh," said the landlady, "there is no good looking at that old thing. It is so rickety that the least breath of air blows it to and fro."—Bon Vivant.

A well known surgeon was pestered by a rich banker who was continually consulting him about the corns on his toes.

After having been assured that these were simply caused by his wearing his boots too tight, the surgeon one day made him remove his shoes and walk about the room barefoot.

"Do they hurt you now?" he asked

male him remove his shoes and walk about the room barefoot.
"Do they hurt you now?" he asked the banker.
"No, not at all."
"Very well, then, you had better always go like that and then you won't be obliged to consult me so often."—Nos Loisire