12



When We A'Win Home. I hearna a' the words, but I whiles can catch the tune As it fa's yike waft o' music frae a Land ayont the moon; and my heart repeats the same-and my heart repeats the same-As it says, "We're a' sae happy, now we're a' won hame! Now we're a' won hame, As it says, "We're a' sae happy, Now we're a 'won hame, As it says, "We're a' sae happy, Now we're a 'won hame!"

There's a licht ayont the shadow, and there's calm ayont the storm; And He isna ane to promise what He disna weel perform; And He has a House o' Welcome for His And He has a House o' Welcome for His bairns o' every name— And we're dofie wi' dool and sorrow whet. se a' win hame, When we a' win hame, When we a' win hame, And we're dune wi dool and sorrow When we a' win hame!

The bairn has faund its mither, and its puir wee heart is blest; And the weary ane is creepin' in, to everlastin' rest; And the bud o' Immorality, implanted in our frame, Shall blossom into glory when we a' win hame!

ame! When we a' win hame, When we a' win hame, Shall blossom into glory, When we a' win hame! --William Wye Smith.

St. Catharines, Ont.

Prayer.

Prayer. Lord of all life, our Saviour and our Helper in the way, Thine is our heart's allegiance. Ever Thou goest before us in the path, as a good Shepherd, lead-ing Thy flock, and with loving and obed-ient faith we desire to follow Thee. For Thou, our Hope and Joy, hast tasted the sweet and bitter cup of our earth's life, shared our long years of growth and toil, died for our sake upon the cross of shame and risen to be our Friend and Leader evermore. To Thee would we consecrate our days, in the place to which Thou hast brought us and by the work wherein Thou hast en-abled us to serve it coming of our Fathand by the view wherein from as the abled us to serve it coming of our Fath-er's kingdom and the glory of His name. Guard us from sin and let Thy power appear to bless our work and keep our heartie in steadfast faith and joyful love.

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	N	lan	у.	
(By	H.	T.	Miller.)	

(By H. T. Miller.) Are there few that He saved? is the question of many a good and anxious heart. The answer is not always at hand, and yet it is not hard to find, The word "many" is comparative; the question is, What are we to compare it to? The only adequate way is to take in the whole human family from the first man born to the last man bur-ied, and in the presence of this great total to make the comparison, and here total to make the comparison, and here totaction. If we want additional strength we may

the problem works itself out to our sat-isfaction. If we want additional strength we may put it thus: It is allowed that half the human family dies in childhood; we may hope that Christ gets all these by reason of His having put an end to sin and brought in everlasting righteousness, for one in the end of the world hath He ap-peared to put away sn by the sacrifice of Himself. Then put in the balance all adult believers and the right conclusion is reached, establishing the glad fact that Christ must in all things have the pre-eminence. It is many and not few sons who are brought by angel hands to glory. Beamsville.

Unconscious Blindness.

(By the Rev. Canon Scott Holland, D.D.) "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both must fall into the ditch."— Matt. xv. 14.

The pathos of the perverted con-science, of misdirected sincerity, of dis-satrous loyalty! Here, in a vivid pic-ture, we see and feel the misery of it-astrous loyalty! Here, in a vivid pic-ture, we see and feel the misery of it-suggested the picture. Our Lord is think-ing, therefore, not of some poor, pitful by, tentatively feeling his way along with ereeping, bewildered steps. No, but bind. Everything in him carries him to the front the has the instinget of com-the front the has the instinget of com-sublic expanding to be any set of the bind. Everything in him carries him to the front the has the instinget of com-the state of the state of com-the front the has the instinget of com-the state of the state of com-the front the has the instinget of com-the state of the state of the

are not blind. Our Lord never condemns ing for being blind, but only for refus-ing to recognize it. Detect Your own blindness, condemn it, confess it, and you are saved! The blindness which is your bane becomes your boon. It is your bane becomes your boon. It is your bane, for it withholds from you the sight of the glory which even now enwraps you. But it becomes your boon, because in discovering and recognizing that you are blind, you are, by that very act, proved to be in true relations to the Eternal. Only through being in some true relaions to the Eternal. Only through being in some true touch with the Eternal can you be aware that you are blind to it. In being conscious of your blindness you are conscious that there is that known to you which you cannot yet see. You know it, for you feel yourself cut from it. This is the blindness that saves; make sure that you know it!

Courage vs. Cowardice. Courage vs. Cowardice. Courage is the birth-right of the saint, cowardice is the curse of the sinner. "Immediately I conferred not with flesh and blood," says Paul. How prompt and decisive; no loss of time or of power; every act brought energy for another act. "They go from strength to strength." What a contrast in the younger son!

What a contrast in the younger son!. "Not many days after he gathered all together and took his journey into a far country." Why not at once? It is not in the nature of the case. Sin con-fuses, shivers to pieces. Heart strings snap only after many a struggle. The percussions of conscience produce dis-may and wasting fear. The saint can sing:

sing: "I stand upon the mount of God, "I stand upon the mount of you, With sunlight in my soul." But the sinner travels a weary path; he drives heavily the downward way, and the only light that shines is the red glare of the danger signal H. T. Miller.

The Vagaries of Nature.

(By a Banker.)

Nature, though at all times eithe Nature, though at all times either beautiful and gorgeous, or grand and sublime, or threatening and fiercely menacing, is ever fitful and capricions in her varied moods. Now she is wreathed in smiles and sunshine, and enkindling all in a genial and grateful warmth; now, veiling all her lovely radiance and brilliancy, she is suddenly in angry mood and, in a spasm of fury, pouring forth the vials of her wrath; or now, again swerving round, she is shrouded in a mantle of sullen gloom and dismal ob-acurity.

werving round, she is knrouded in a mantle of sullen gloom and dismal ob-scurity. The strange glacial wave, for instance, which recently swept over a considerable portion of Europe, when the gelid breath of the north gripped in its icy talons nearly half a continent, was pre-ceded by ordinary spring weather, al-ternately warm and cold, sunny and showery, genial and inclement. And then all is changed. For from the frozen north the keen, niveous blast sweeps down in fury, congreding the waters, chilling and benumbing all in its frigid grasp, and entombing the countryside beneath a snow-white shroud. The song-sters of the woods cease their joyous trills and carols, and endeavor to shel-ter their brooding mates from the cruel

sters of the woods cease their joyous trills and carols, and endeavor to shel-ter their brooding mates from the cruel tempest; the gay butterflies hide in some leafy retreat; while the young lambs, buried deep beneath the suffo-cating snow, perish in thousands. And still it descends, all day, all night. Deep-er and ever colder is the snowy pall; colder and ever colder is the frozen blast; travelling hampered and almost impracticable; trade at a standstill; agricultural labor impossible. But at length the influence of the sun-ny south operpowers the frozen on-slaught and drives it all back to the bleak clime whence it came; its snows, its heavy-clouds and its biting cold; and in a short time, under the influence of the brilliant sun, and of the warm and genial air, the enshrouding mantle of snow rapidly disappears, leaving not a wrack behind, causing all nature to re-joice; the song birds again carol forth their love-songs, the drooping flower buds expand into beauty, and gladness and desolation. And we, too, ourselves; gripped hard

in the cold and numbing fetters of ma-terialism and unbelfef, and held captive by the chilling incubus of doubt, if with the never refused aid of the Holy Spirit of God we prostrate ourselves before the Redeemer of the world, who, though the Son of God, yet suffered and bled that we might live eternally, and accept him as our Saviour, we shall find that all those cold and cheerless doubts will suddenly disperse, and we shall rejoice in the sunshine and gladness of the Di-vine favor. in the sunsl vine favor.



HAMILTON EVENING TIMES. SATURDAY. JUNE 13. 1908.

If I rest I rust, says the key .- Ger-

"Do you want employment?" "Lady."

"Do you want employment?" "Lady," answered Plodding Pete, "you means well, but you can't make work sound any more invitin' by usin' words of three syllables."-Washington Star. The amity that wisdom dimits not, folly may easily untie.-Shakespeare. The Curate-Good gracious, Giles! whatever makes you keep such a spite-ful old eat as that' Giles-Well, sir, you see, it's like this-I've felt a bit lonely since my old woman died!-London Opinion.

Since my ou woman Opinion. -- we go wrong, the farther we go the farther we are from home.--Italian. Mrs. Houlihan (sobbing)--I never saw ye till th' day before me unforchnit marriage. Mr. Houlihan-An' I often wisht ye hadn't seen me till the day af-ter!--Pick-Me-Up. Month a man cair railly love--June-you know--I'm talking of. --Riley. "Are you going abroad this year?"

Your tooth may ache and throb, but that's no reason for pulling it. Try this-rub Nerviline over the gums and put some batting soaked with Nerviline in the cavity and the pain goes right away. Nothing half so good for tooth-

To-day, whatever may annoy, The word for me is joy. -John Kendrick Bangs.

Use what you have if you lovingly do your part. IV. Life and love. "By love serve one another" (Gal. 5, 13). Human love can-not attain to all this. We must obtain divine love. We must "abide in His love" (John JL 10). divine love. We must "ablde in His love" (John 15, 10). V. Life and heaven. "In my Father's house are many mansions" (John 14, 2). Faith in Christ here leads to life with Christ hereafter. VI. Life by the Spirit. When Jesus went to the Father He sent the Com-forter, the Holy Spirit, to give life to the world. "Ought we not to do something for the preservation of our forests?" "Oh, what's the use?" answered Senator Sorg-hum, impatiently. "Trees can't vote."— Washington Star.

Peculiar Building Material Used in Truth has a hard enough time catch-ing a lie, but it never does quite over-take a rumor.—Florida Times-Union.

"I hear Frost is dead. What kind of a wife did the woman he married make him?" "Nothing much, I imagina, be-cause she's so devoted a widow."-- New him ?"

York Press. High birth is a poor dish on the table. --Irish.

"When I produced the ring she reached for her smelling salts." "Well?" "Gave me an awful scare. I thought she had a bottle of acid."-Louisville Courier-Jour-

Impudence and wit are vastly differ-ent-Latin. How fading are the joys we dote upon.

-Norris. "We thought we'd rather move than clean house." "An original idea." "Not so original. It had also occurred to the people who vacated the abode we leased.' -Pittsburg Post. In June a divine stillness seems to rest over the world.--H. W. Dresser. Hook-Here's the rain coming down again, and somebody's stolen my um-Norris.

Now listen. Here is advice. Of course you'll be good. But it isn't enough to be

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The product of all a film is used which is rendered as sensitive to red, yellow, and another parts as the ordinary photographic film is to blue rays. This is a rotating disk, part of an annulus of which is composed of a green gelating the same annulus of which is composed of a green gelating the same annulus of another part of the same annulus of a lady in a white dress with red evolves and red roses in her hat came an of red of red and red roses in her hat came and red roses in her hat came another part of the fact that as the film appear upon the protograph of a child dress multipart. Same and state and the lens the colors naturally showed some slight deviation from the part and the lens as promismic throws. The same and the part of the same annother part of the same annulus another part of the s

HAMILTON RADIAL ELECTRIC RAIL-WAY.

WAY. TIMETABLE Commencing May 23rd, 1908. Cars leave Hamikton for Burlington-610, 7.10, 8, 9.10, 10.10 *10.30, 11.10 a. m., 12.10, *1.30, 11.0, 2.10, 3.10, 4.10, *5.10, 5.30, 6.10, Cars leave Hamilton for Oakville-6.10, *3, *10.30 a. m., *1.30, *2.30, *5.10, *5.25, 11.10 p. m. Cars leave Burlington for Hamilton-6.10, 7.10, 8.10, *8.25, 3.10, 10.10, 11.10 a. m., 12.10, *12.55, 1.10, 2.10, 3.10, *3.15, 4.10, *4.25, 5.10, 6.10, *7.10, 7.10, 8.10, 9.10, 10.10, *10.25, Cars leave Oakville of Hamilton-1.30, 9.35, 11.50 a. m., 2.50, 1, 5.45, 9.50 p. m. SUNDAY SERVICE. European Countries. In some parts of Europe corncobs are used for building purposes. The cobs are collected and taken to a factory where heavy compresses crush and mould them into blocks of various, sizes just as bricks are variously moulded. These blocks are then bound with wire so as to make them hold together. They are then soaked in tar to make them water-tight, and are ready for use after this treatment. Of course, they are much lighter than bricks, are always dry, and make good houses. This is but one of

SUNDAY SERVICE SUNDAY SERVICE. Leave Hamilton for Burlington-5.10, 9.10, 10.10, 11.16 a.m., 12.10, 1.10, 2.10, 3.10, 4.10, 6.10, 6.10, 7.10, 8.10, 9.10, 10, m. m. Leave Hamilton for Oakville-5.10, *11.10 a. m., 2.30, 5.30, 8.25 p. m. Leave Burlington for Hamilton-5.10, 9.10, 10.10, *10.25, 11 a. m., 12.10, 1.10, *1.25, 2.10, 3.10, 4.10, *4.25, 5.10, 6.10, 7.10, *7.25, 8.10, 9.10, 10.20

10.10. *10.25. 11 a. m., 12.00. 14.00, "Less, 2.10, 3.10. 4.10, *4.25. 5.10. 6.10, 7.10, *7.25, 8.10, 9.10, "Expresse cars to Oakville stop only at Expresse cars to Oakville stop only at Burlington A. No. 12, Caral. Hotel Brant, For and Oakville, stations between Burlington Antice State Context and State State State State Burlington, Hotel Brant, Canal, No. 12, and all stations between Oakville and Burlington.

feet. V.

at LESSON XII.-JUNE 21, 1908. Summary.-Lesson I. fopic: Jesus Christ the only true Saviour. Place: Jerusalem. Jesus tells them that he is the Shepherd of the sheep; he is also the door; the Pharisees and false professors were the thieves and rob-bers trying to destroy the sheep; Those who trust in Christ and enter in through the door shall be saved. II. Topic: Jesus meeting human need and weakness. Place: Bethany, and his sisters. Mary and Martha, sent to Jesus informing him; Jesus them took his disciples and went to Bethany; when he arrived in Bethany Lazarus had been dead and buried Christ. Place: Bethany, at the homo of Simon the leper Jesus is again in Bethany; a feast is provided for him and his disciples, Lazarus who sa raised from the dead sat with him at he table; during the supper Mary anointed Christ's head and feet ith ointmant. IV. Topic: The right spirit in the

Mary anointed Christ's head and feet with ointment. IV. Topic: The right spirit in the believer. Place: An upper room in Jerusalem. Jesus and his disciples are about to partake of the Passover supper; the disciples disputed over which should be the greatest and Jesus teaches them a lesson in humil-iation by rising and washing their feet.

feet. V. Topic: The believer's supreme comfort. Place: Jerusalem. Jesus talked with his disciples after the supper was ended; they were filled with sadness at the thought that he was about to leave them and sadden-ed because Judas had proved a trai-tor; Jesus promises them a home in heaven. V. Topic: The believer's supreme comfort. Place: Jerusalem. Jesus talked with his disciples after the supper was ended; they were filled was about to leave them and sadden-ed because Judas had proved a trai-tor; Jesus promises them a home in heaven. VI. Topic: Mission and missions of the Holy Spirit. Place: Jerusalem. Jesus promises to send the Comforter, who would testify of him, and re-prove the world of sin. There is power in the gospel of Christ to redeem the palace of Caiaphas. It was in the algeus: Hey have torches and weas pons; Jesus shows himself to there round. VIII. Topic: Fats and purpose of Christ's death. Place: Golgotha or Christ's death. Place: Golgotha or Calvary. Christ goes forth bearing his crosss; a great multitude follows: he was erucified at nine o'clock; two

afte after LESSON 18

of the man who has no notion that he is blind. Everything in him carries him to the front. He has the instincts of com-mand. He is confident in himself. He is sure of his aim. And he is absolutely sincere. He commits himself wholly to his supreme business of leading. He has but one desire—to discharge his ob-ligation faithfully. He has no doubt, hesitation, vacillation; for he feels that he has the exact qualities which mark, him out for his post. He has capacity, steadiness, tenacity, courage, force of will, concentration, devotion, self-reli-ance.

Xes, only he is blind. That is the tch! He cannot take the true measure t things. He cannot detect what is in ont of him. With all his splendid gifts of thir of things. He cannot detect what is in front of him. With all his splendid gifts he cannot see what is happening, nor where he is going. And, therefore, he is making straight for the ditch. And, behind him, those others who follow have all the virtues that should make an effusive party. That is what Pharisa-ism suggests. They thoroughly trust their lenders. They will follow them any-where. They are committed ,they are loyal, they never linger, or waver, or criticise, or dispute. When the word is given them, they go forward. They act as a corporate body at the guiding touch of the chief whom they have chosen. Compact, resolute, sympathetic, attuned, they move as one man. They discharge themselves in a single mass down the di-rections given. A perfect organization. Nothing could be better Only, they are blind, too That is why they follow these blind guardians. Straight to desperate disaster: For all are blind, leaders and led.

disaster! For all are bind, leaders and led. Beloved, the text hits a Britisher very hard. For it passes criticism on that which he too often takes as his last word. "I did what I thought right." That is the Britisher's ultimate position. "I obyed my conscience." "I acted up to my own standard of duty." "What more could I do?" So he triumphantly as-serts-retorts. There is nothing more, he thinks, to be said. Well, he has got hold of a half-truth. He, being what he is, could do no more. His conscience, as it stands, embodies the highest law he knows, and he is true to that; that is being true to himself. Oht be sure, be quite sure, that you

Thinks Swearing All Right.

Providing the provocation equals the offence of Jones stepping on Smith's corns. Far better use Putnam's Corn Extractor; it does cure corns and warts in one day without pain. Try "Put-nam's"; free from acids and painless.

Height of Land, Depth of Sea.

Height of Land, Depth of Sea. The mean height of all the land now above the sea is referred to by Lyell as being 1,000 feet. The mean depth of the ocean is at least 12.000 feet, that is, it exceeds the height of the land twelve times. This is because the ex-treme heights of the land, although probably no less than the extreme depths of the sea, yet are exceptional heights, while the ocean maintains its idepths over enormous areas. Owing to depths over enormous areas. Owing to the fact that the surface of the ocean to that of the land is as two and a half pulpy leaves are cut up and macerated the whole land thirty times over were it all pitched into the ocean areas.

"There can be no possible doubt," said the promoter with a strong emphasis, "that there is money in this mine." "The gentleman is quite right," said the stran-ger who had stopped to listen. "There's a couple of thousand of mine in it."— Cleveland Plain Dealer.



ufferers from Fits, Epilepsy, St. ris' Dance, Nervous Troubles or Hing Sickurss should write the Sickurss should write the SHS CO., 179 King street, Toronto, a trial bottle of their Fit Cure and

Christ's death. Place: Golgotha or Calvary. Christ goes forth bearing his cross; a great multitude follows: he was crucified at nine o'clock; two thieves were crucified with him; Pil-ate wrote the title in Hebrew, Greek and Latin; the soldiers cast lots for Christ's tunc; Psa. 22: 18 is thus fulfilled: Jesus provides for his mother. IX. Topic: Divine voices in the re-surrection. Place: A garden near Cal-the was better to think of that part, than was, in that nout of section on earth. X. Life inparted through Christ, "But that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name" (John 20, 31). XI. Life and service. Peter was for-given and then given a great work to do: "Feed my lambs." "Feed my sheep." A. C. M.

Christ's tumic; Psa. 22: 18 jots for mother. IX. Topic: Divine voices in the re-surrection. Place: A garden near Cal-vary. Mary Magdalene stood near the tomb weeping; she looked into the sep-ulche; saw two angels in white; they asked her why she wept; she replied that they had taken away her Lord and she did not know where they had laid him; turning she saw Jesus, but suppos-ed him to be the gardener; he spoke her name; she knew him; he sent her to tell the disciples he had rised. X. Topic: A personal vision of Christ. Place: Jerusalem. It is the evening of the resurrection Sunday; the disciples assembled; Thomas absent; Jesus en-ters; shows his hands and feet; blesses them; gives them authority over sin; Thomas would not believe; one week later Jesus appears again; Thomas pres-ent; sees Christ and is convinced that he has really risen; Jesus pronounces a blessing on those who believe though they have not seen. XI. Topic; Christ dealing with his disciples. Place: Sea of Galilee. Here occurred our Lord's seventh appearance after his resurrection; the mirgeulous draught of fishes; Jesus provided a morning meal for his disciples; Jesus' charge to Peter; Peter's death foretold. PRACTICAL APPLICATIONS. Golden Text. "But these are written

The ship is a solution of the second ship of the se

A Feathered Tale.

A Feathered Tale. A woman once repeated a piece of gos-sip about a neighbor. It flew from when the story, which caused the person of the story, which caused the person and the story, which caused the person and the story which and the person bit to ask in what way she could make and committed. The rabbi heard what the woman had market, have a fow killed, pluck it on the way home, and drop the feathers. The woman was surprised at this curi-with the had cale and the feathers. The woman was surprised at this euri-the stable had cale and the follow-that she had carried out his behest. We way show and shore the to go to that she had carried out his behest. The woman was surprised at this curi-that she had carried out his behest. The woman was surprised at the follow-that she had carried out his behest. The woman was along the road she traversed on the previous day, but she found that the wind had blown the staters away, and after an all day's the found that the wind had blown the staters and was the to bring two or thre. "You see," the rabbi said to her gent-y, the was easy to drop the feathers, bring them back. So it is with gossin ad slander. It is easy to spread false impossible to make good the wrong thus sould be to make good the wrong thus sould be to make good the wrong thus sould be to make good the wrong thus and slander. It is easy to spread false impossible to make good the wrong thus sould be the store would be be the set wrong the sould be make good the wrong thus the set the sould be the set the sould be the set the

again, and somebody's stolen my um-brella. Cook—Somebody's stolen what? Hook—Well, the umbrella I've been carrying for the last week or so.—Utica Observer.

Observer. A pleasant thing is for the eyes to behold the sun.—Ecclesiastes xi. 7. "He is a man of great imagination, isn't he?" "I should say so. He has been keeping the books of a mining corpora-tion."—Life.

tion."-Life. Often a man's wife is his only visible means of support.-Chicago News. Mrs. Wise-I wonder if those political grafters are as black as they are paint-ed? Mr. Wise-Can't say; but I'll bet they're not as white as they are white-washed.-Boston Record.

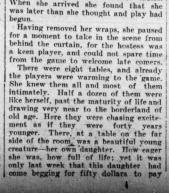


How to Cure Pimples. How to cure Pimples. Cleanse the blood, flush out the sys-tem by a course with Dr. Hamilton's Pills. No purifying, cleansing tonic so potent, so sure to cure pimples and skin diseases. Try 25c box of D-. Hamilton's Pills.

Why She Quit Bridge.

(C. C. Wylie, Quebec, in the Presby-terian.)

terian.) She was a grandmother. She was hurrying to an afternoon bridge party, with the fear that she might be too late to get a place at the first tables. When she arrived she found that she was later than she thought and play had been an



There is some leather made from frog skins in this country, and Ameri-can novelties made of this leather in-elude pocketboooks, card cases and similar things In France some chil-dren's shoc are made of this leather.

power.

HOUSES OF CORNCOB.

European Countries.

make good houses. This is but one of the very many ways in which Europe shows a greater economy than America docs. There is little over there which goes to waste. Even the refuse and gar-bage of Paris is made to serve a purpose by being burned and converted into mover

Miss Summer Girl.

Leather From Frog Skins.

for

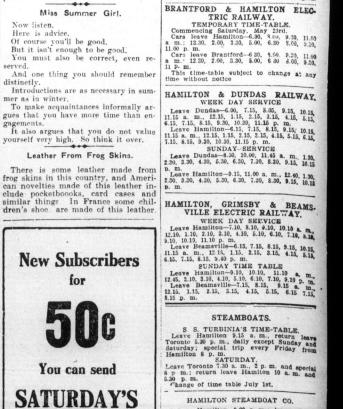
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HAMILTON STEAMBOAT CO.

Leave Hamilton, 9.00 a.m.; leave Beach Piers, 92.0 a.m.; arrive Toronto, 11.45 a.m. Leav: Toronto, 4.30 p.m.; arrive Beach Piers, 65.55 p.m.; arrive Hamilton, 7.15 p.m. «Weather permitting.

Employer—Did you tell Mr. Boreham, who called, that I had gone to America i' New Office Boy-Yes, sir; I told him you had started this moring. "Good! What did he say !" "He wished to know when you'd return, sir, and I told him I did not think you would be back un-til after luncheon."—Pick-Me-Up.

