# The Quiet Hour

FOR THOUGHTFUL PEOPLE

Come ye yourselves and rest awhile,
Weary, I know it, of the press and
tarong.
Wipe from your brow the sweat and
dust of toil,

And in My quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known,
Alone with Me, and with My Father

here, With Me and with My Father not

Come, tell me all that ye have said and Your victories and failures, hopes and fears.

I know how hardly souls are wooed and

My choicest wreaths are always wet with tears.

Come ye and rest; the journey is too great,
And ye will fafnt beside the way and sink; The bread of life is here for you to eat,
And here for you the wine of love to
drink.

Then fresh from converse with your Lord return, work till daylight softens into

even; The brief hours are not lost in which ye learn re of your Master and His rest in heaven.

#### Prayer.

Prayer.

Holy and most merciful God, in whose image we were at first created, we thank Thee for Thy purpose manifested in the mission of Thy Son of restoring to us the image which we have lost. We have been taught that God is love and in Christ Jesus we have seen the divine love incarnate upon earth. We thank Thee for His life of pure unselfishness and sacrifice for others. O grant that we, who by His sacrifice have been redeemed, may have bestowed upon us. deemed, may have bestowed upon us that same spirit of selfless love. Teach us in all the affairs and relations of life us in all the affairs and relations of to consider not merely our own welfare and happiness, but the welfare and happiness, but the welfare and happiness. of others also. Thus may we followers of Him of which it He pleased not Himself. In name we ask it. Amen.

(B) Margaret Stewart.)

"Blessed and the pure in heart, for they shall see lood." What is it to be pure in heart? What must we do to fulfill the conditions of "seeing God" right here in this material world? Long I pondered this question and searched through God's laws and man's experience for an answer. And it came with a joy and inspiration born of God. Purity of heart is not ignorance. Nay, the picture of the heathen world in the first chanter of Romans proves that ignorpicture of the heathen world in the first chapter of Romans proves that ignorance is the very cesspool of uncleanness. Purity of heart is not mere innocence. No, for the purest hearted men and women of all ages are those who have fought sin and impurity with full knowledge of its scope and power. Neither is purity of heart mere separation and non-participation in all that God has ordained, as is the practice of the recluse and the celebate. We find what we seek in this simple fact—purity of heart is seeing every part and function of God's creation just as God meant it.

## The Clouds Will Break

Phillips Brooks once preached a sermon from the text, "Who passing crough the valley of weeping make it a Well." He said there were two ways of treating sorrow. One may say, "This Well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me. It may not be in this world, but some time it will all be made up to me." Or he may say, "I will do just what Scripture tells me to do. It will make of my valleys of weepings, well-springs of joy. I will turn sadness into occasions for rejoicing." The Apostle says, "In everything give thanks." Assuredly we can not be thankful fog sverything, but in every experience that assuredly we can not be thankful for, sverything, but in every experience that comes to use we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies but the formula that the same of the congratulated himself that his enemies but the same of the congratulated himself that his enemies but the same of the congratulated himself that his enemies but the same of the congratulated himself that his enemies but the same of the congratulated himself that his enemies but the same of the congratulated himself that his enemies but the same of the congratulated himself that his enemies have the congratulated h himself that his enemies had left him "the sun and the moon, a loving wife, many friends to pity and reliev, the processel, my hope of Heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud? enemies had left hir

Sin's Greediness.

There is no form of sin that does not affect in every department of one's life the one who commits it. A man who was making a special effort to succeed in an entirely secular matter which was nevertheless of great importance to his welfare, was at the same time having a fight to keep his spiritual life at its highest and best. Then he realized that he had no right to expect to succeed in the first detail, which called for the most watchful care, unless he won the victory also in the other seemingly remote effort. Failure in the one would surely tend toward failure in the one would surely tend toward failure in the other. Victory in the one would give added strength for the other. We are not, like ocean steamers, built in separate water-tight compartments. Our lives are intercommunicating between head, heart, hands and spirit. There is no such thing as a "one ziz" main. Sin's love of company is beyond the control of one who gives any sort of sin a welcome.—S. S. Times.

#### A Wilderness of Beauty. (By a Banker.)

(By a Banker.)

The various parts of the globe where cliffs of chalk or of sandstone form the coast-line, landslips are not of infrequent occurrence. Several instances of these subsidences may be observed round the British coasts, one of the most striking of them all being on the coast of Kent, where the snow-white chalk cliffs appear to have been exposed to some convulsive orgasm of Nature which has rent from them a great section, apparently partially sinking it into the depths of the earth, and causing an irregular upheaval of hillocks, and knolls, and craigs; here cleft as by the cycio-

pean axe of some Titan into deep 'issures and rifts; here a jagged, angular mass dislodged from above and huttled down the steep acclivity on to the beach beneath, where it remains a jutting promontory exposed to the onslaughts of the waves; or here a lovely verdure-clad sheltered dell, beautiful, though alas! the basking place of the harmless but repulsive grass anake.

The entire extent of this wildly picturesque and lovely wilderness of beauty is ornamented with a luxuriant growth of flowering shrubs and dwarf trees; while every open space is a parterre of wild flowers—delicate rock-roses, pink centaury, the handsome saffron-lemon toad-flax —why this name for such a beautiful flower;—wild mignonette, tall pink willow herb, with many another beauty of the fields; while the "traveller's joy" entwines and wreaths itself amongst the brauches of even lofty trees, crowning even the highest branches with chaplets and garlands of its beautiful cream colored flowers, contrasting strangely with the striking and handsome viburnum, gemmed with a profusion of corymbs of vermilion-pink berries, like clustered corals, of which numberless examples may be seen in all directions. Winding amidst all this beauty, beneath arches of overhanging boughs, are many by-paths, up hill, down dale, through glen and

in all directions. Winding amidst all this beauty, beneath arches of overhanging boughs, are many by-paths, up hill, down dale, through glen and combe, down a steep declivity to the sea shore, or by the side of a purling stream or brooklet, every turn of the path opening out some new vista of beauty, or some fresh display of fleral adornment. In the background is the lofty line of chalk cliffs towering upwards to the sky, while far beneath, the rolling billows break upon the rock-strewn shore, from time to time dislodging from the chalk cliffs apheroids of pyrites, which when broken appear as if formed of crystallized gold. And in the solitude of these beauties of Nature the mind turns in gratitude to the Creator of it all for having, with surpassing and incomprehensible condescension and love, consented to suffer scorn, and obloquy, and racking agony at the hands of the ungrateful dwellers upon this planet, in order that by undergoing all that suffering upon their behalf as punishment for their sine, all and any who will may be pardoned and eternally saved from the terrors of the wrath to come.

#### Greater Than the Greatest.

Greater Than the Greatest.
Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom is greater than he (Matt. 2:11).
The Master states a fact. He does not offer an opinion. He knew Himself; He knew what was in man. No man dare challenge His verdict. What greatness in John's virgin, seclusion, authority and mission. Jesus was a Jew, John was a Jew, and performed a Jewish ceremony. 'I am a voice crying in the wilderness.' Out of the Jewish economy came shadows of good things to come; the law made nothing perfect; it in spired fear, awe, terror; there was the hiding of Jehovah's face; the law was austere, exacting and severe, and could not make perfect. spired fear, awe, terror; there was the hiding of Jehovah's face; the law was austere, exacting and severe, and could not make perfect. John was a burning and a shining light. He was so near to the rising sun. How great is the Christ, when all that went before was put a preparation for His coming! John was great in strength, penetration, illumination, congregation; all Jerusalem went to the hear him. The top stone of his greatness is his humility. "I am not the Christ." My voice will soon be silent, my ritual will cease, my mission will end, my baptism will go the way of all ceremonial furniture.

A little one in the kingdom is greater than he. John was in the wilderness; the saints are in heavenly places. John wore legal chains; the saints are children of the free. John sang the requiem of the free. John sang the requiem of the dying institutions, the glory, gold, perfume; the saints bore the birth throes bursting into song. John was the star on the brow of receding night; the saints are sons of the morning. The Jerusalem of John was the city of David; the Jerusalem of the saints cometh down from heaven. John was the last of the prophets in a system

the city of David; the Jerusalem of the saints cometh down from heaven. John was the last of the prophets in a system that was vanishing away; the saints follow in the steps of the First One in pre-eminence, rank, resources, results, in name and absorption. John stands for legality, the mother of bondage; the saints are freest of the free! Greater than he in birthright, spiritual dignity, distinction, emancipation. The least in the kingdom is a child, claims angel guards. inherits all the promises, free from priesthood, sacrifices, or journeys, or localities, exalted, defended, piloted and crowned:—H. T. Miller.

### CONVICT COLONIES IN OASES. How Egypt Will Deal With Habitual

Crime in Egypt has increased to such an alarming extent of late and the ordinary measures for its repression at present in force are so inadequate that the Egyptian Government has decided to enact a deportation law empowering it to deport to certain isolated parts of the country all old offenders, those who have evil reputations and who notwithstand.

deport to certain isolated parts of the country all old offenders, those who have evil reputations and who notwithstanding their misdeeds have managed to get around the law. The power of sentencing to deportation will rest in the hands of a committee in each province consisting of the Governor, a Judge, a member of the parquet and two notables.

The Government has decided on the cases of Kharga and Dakhela and projecte establishing three penitentary colonies where the exiles would carry out useful work in the irrigation and development of those tracts of land. The cases are ideal spots for the establishment of such colonies, as they are absolutely isolated in the midst of the desert the only means of communication with the outside world being by the Farshut Railway, which the Government is about to acquire. No escape is possible, as the desert is everywhere watched most carefully by the camel patrols of the coast guards.

rilly by the camel patrols of the coasts guards.

This new scheme is really the only solution to the present serious state of affairs. How serious is that state can be best gauged from the fact that of the persons sentenced to penal servitude for repeated crime and released since 1904 over 54 per cent. have been reported by the police to be living by dishnest means. By eliminating the "old offender" and "bad character" classes their eril influence will be no longer felt, and the banishment to the arid desert miles away from the eres of the world will without doubt act as a strong deterrent. The average native dreads a journey into unknown parts; in fact, it takes him a long time very often to decide to go any dis-

## A GLANCE AHEAD

To the Time When Socialism Will be Supreme.

From "Letters to Sanchia," by Mauric Hewlett in the Fortnightly.)

We are in for a spell of Socialism.

We are in for a spell of Socialism. I see that clearly. It is coming quite fast. Two more elections and the Socialists will be a great party.

It's so confoundedly plausible, you see. It accepts such a lot of scurvy institutions as fixtures—which really aren't fixtures at all. It's like a new tenant coming into a house, saying to the old one, "Oh, don't trouble to move that gas atove, pray. I can use it as a dressing table." It has collared the trades unions easily by the prospects of easy money and light work (why not say at once, Easy' drugs and cheap deathbeds?). It will come by way of corporations, which will absorb trivate enterprise; and the State, which will absorb the corporations. Water, gas, old Charnock's beer, my father's colliery, milk, trains, telegraphs and so on. The State will come to be the Whiteley of England, the heads of departments as shopwalkers. We shall be forced by act of Parliament to deal there. From that to dispensing men's incomes, arranging their marriages, allotting the number of dispensing men's incomes, arranging their marriages, allotting the number of their family—these are easy steps. One

sees all that.

This will be the most ghastly tyranny This will be the most ginacty tyrainly the world has ever seen, for it will mean government by experts in the art of governing; government by theorists who have left human nature out of the reckoning. It will be awful—but I am sure

lave left human nature out of the reckoning. It will be awful—but I am sure it must be faced, and believe that it will be tonic.

Tonic for this reason, that there will be a revolt, since man is happily a choleric animal, and a "panthier when rowged." The old Adam will come out of his new model dwelling and wallow in the gore of his brother man. Dismembered Fabians will make miry the London streets; the president of the Local Government Board and chairman of the London County Council will ride, roped together, in a tumbril to the guillottine in Hyde Park—and all will be well.

well.

Then anarchy, I hope: then poverty, temperance and sincerity: redeunt Saturnia regna. There's my Cumaean prophesy. Time enough, however, to work out that little programme. We may safely leave it to our great great grand-children. But to that, I do trust and believe, we shall one day return—to the Golden Age once more. But it doesn't seem to me possible that we can ever drink liberty at ease until we have gnawed the bitter crusts of tyranny. Socialism will give us those and to spare: we shall never know the meaning of freedom until we've had it.

That's to say—after Congregationalism, which sees the world as a society where everybody is rich, and as idle as possible, we shall be ripe, I believe, for segregationalism, which desires that everybody shall be poor, and earn his right to poverty. The indispensable things to be learned, the absolute conditions of any such return are in these axiomata:

(a) The end of life is the full use of Then anarchy, I hope; then poverty

axiomata:

(a) The end of life is the full use of our powers.

(b) The use of government is the securing of that for everyone.

(c) Education is the fitting of our children to have it.

Once you get these things recognized as fundammental definitions, the rest follows orderly.

Once you get these things recognized as fundamental definitions, the rest follows orderly.

The world will be extraordinarily simple then. Geography will no longer be divided into physical and political. There won't be any politics, because there won't be any politics, because there won't be any politics, because the family will be the unit and not the Nation; nor forsign, because there won't be any foreign-ers. Wars will cease, because throw will be none with whom to war; strikes between Capital will be Labor. The strife will be, rather, to be if possible poorer than your neighbor. With nothing to tax, there can be no taxes; with no machinery, nobody can be out of work. Such terms as Peace, Progress and Prosperity will resume their meanings; Peace price of the progress o Such terms as Peace, Progress and Property will resume their meanings; Peace will again mean peace of mind (since bodily peace will be a condition of life itself), Progress the advance of human faculty, Prosperity the security of the two first. All this is self-evident.

itself), Progress the advance of human faculty, Prosperity the security of the two first. All this is self-evident. Religion, morals, may be left to themselves, when the family is the unit. Tribal religion becomes an absurdity when the tribe disappears; personal religion is all that counts—and we've talked about that. So with morals, Dante and the Schoolmen, who knew their long Italy broken up into ten score of fenced nations, had to deal with morality public and private; and the poor poet must Italy broken up into ten score of reaccumations, had to deal with morality public and private; and the poor poet must needs fence off compartments in hell to accommodate public or private sinners. Thus, Thou shall not steal, was a sin if you robbed Veiterio; but if you robbed yourself it might be a virtue. We sha'n't say that in Saturn's realm. To us insincerity will be the deadly sin; the sins of to-day will be ignorances to-morrow. But you tell me that there must always be society where there are men, women and children, since the children will grow up and fall in love, and the men and women will have been in love already, and be very capable of being so again. Family will stray into family, you think—and, of course, it will. There'll be Love to regulate; and that is the one affair of our lives (so far as short the public of private sinners. Thus, Thou shall not steed, was as in if you robbed Vittorio; but if you robb

# The Sunday School Lesson

LESSON XIII.-SEPT. 26, 1909.

Temperance Lesson.- | Cor. 10: 23-33. Commentary.-In verses 14-22 Paul re

Commentary.—In verses 14-22 Paut resumes the discussion from chapter 8, 13 touching the eating of meats which had been offered in sacrifice to idols. In the lesson before us we have some practical directions on this subject, which every Christian would do well to carefully heed. In applying the lesson to the temperance question it will be necessary to insist upon the importance of total abstinence and prohibition.

I. The Duty of Living for Others (vs. 23, 24).

stinence and prohibition.

I. The Duty of Living for Others (vs. 23, 24).

23. All things are lawful—'I may fawfully eat all kinds of food, but all are not expedient. It would not be becoming in me to eat of all, because I should by this offend and grieve many weak minds." Though it may be admitted that it is strictly lawful to eat meats offered to idols, yet there are strong reasons ought to have the binding force of law.—Barnes. Not expedient—And so, being unprofitable and injurious, may therefore become unlawful.—Whedon. Edify not—All things do not tend to build up the cause of Christ, and therefore are not expedient. 21. His own—Let no man consult his own happiness, pleasure or convenience, but let him ask what will be for the good of others. "No rule is laid down about eating or not eating any kind of food as a matter of importance in itself. With such things the Gospel has no concern. What Paul does prescribe relates to the effect of our conduct upon others."—Cam. Bib. "Let every man live not for himself, but for every part of the great human family with which he is surrounded."—Clarke. Another's wealth—"But each his neighbor's good."—R. V. This will cause true happiness.

II. The Duty of Guarding the Weak

This will cause true happiness.

II. The Duty of Guarding the Weak

II. The Duty of Guarding the Weak (vs. 25-30).

25. Is sold—The means of idol sacrifices were often exposed to sale in the markets, especially by the priests when they had on hand a surplus. To the Christian this was as lawful as any other meat.—Whedon. Shambles—The meat stalls in the market. Asking no question—The Jews were rexed with immunerable scruples with respect to their eating and were accustomed to ask many questions about their food, as to where it was obtained, how prepared, etc. All of there scruples and questionings the Gospel abolished. The conscience need not be sensitive on this point. 26. Earth is the Lord's—See Psa. 24, 1. This meat belongs to the Lord and is made not be, sensitive on this point. 26.

Earth is the Lord's—See Psa. 24, 1. This meat belongs to the Lord and is made for man's use. It does not belong to the idol even though it has been offered to it. It may therefore be partaken of as God's gift." 27. Bid... feast—This refers to a feast in a private house. In verses 14.22 the apostle severely rebukes the practise of eating at feasts in heathen temples, because this was one part of idolatrous worship. If a pagan friend invites a Christian to his home to dine he should eat what is set before him without vexing his host with questions about his food. But there is nothing here commanded which would require a person to eat or drink that which is harmful. 28. Say unto you—That is, if one of your fellow guests should display scruples of conscience, or a heathen should be likely to draw the inference that you approved of idol worship, this altogether alters the case. You are no longer simply eating with thankfulness the food set before you as the gift of God, but the question of idolatrous worship is now introduced. Your conduct may lead another to suppose that you regarded participation in the worship of idols as permissible to a Christian.—Cam. Bib. 29. For why, etc.—This is all the bescure. The meaning seems to be that "no man has a right to interfere with the liberty enjoyed by another, save so far as his own conscience and conscientious convictions are likely to be affected thereby." We must guard the with the liberty enjoyed by another, save so far as his own conscience and conscientious convictions are likely to be affected thereby." We must guard the point of yielding to another's conscience, for we may by obeying a man's false conscience confirm his self-conceit, or establish a false morality. 30. If I by grace—"If I partake with thankfulness."—R. V.

III. The correct rule of conduct (vs. 33-33).

31.33). 31. Eat or drink—"The glory of God 31. Eat or drink—The glory of the state of t day, for instance. the question of using or abstaining from intoxicating liquors is one which ought to be dealt with on the same principles which Paul has laid down in this chapter. Such a question should be decided on one ground alone, namely, whether by using them atone, namely, whether oy using them or abstaining from them we shall best promote the glory of God." Glory of God—To live to God's glory should be the high aim of every individual. "This is a sufficient rule to regulate every man's conscience and practise on all in-

any hospital in London where alcohol is used. Recently a number of temperature of the same remarkable results; and inhospitals where alcohol is still used, with the same remarkable results; and the amount used is small compared with the amount used a few years ago.

Dr. Rogers, one of Chicago's foremost surgeons, in three years operated on about a thousand cases in the Farness Willard Hospital without alcohol and without losing a single patient from "shock," that terror of surgeons, in defence against which many physicians have believed alcohol was necessary. It has been proved that the death rate in fever and pneumonia is very much less when alcohol is not administered.

Medical men everywhere recognize that abstainers have greater power to resist disease, withstand contagion and recover from wounds than have non-abstainers. The chief cause of this is the

that abstainers have greater power to resist disease, withstand contagion and recover from wounds than have non-abstainers. The chief cause of this is the paralyzing effect of alcohol upon the white blood corpuscles. These white corpuscles are the scavengers of the body. They seem to seent all harmful germs; and, pushing through the linings of the blood vessels, they envelop them or "eat them up." Alcohol paralyzes these corpuscles and diminishes their number, with the result that the germs multiply unchecked, secrete their poisons, and claim their subject as an easy victim. Some time ago one of the professors of Rush Medical College gave two rabbits pneumonia by injecting pneumonia germs in them, and in one a little alcohol was injected. The rabbit with the alcohol in its system died, while the other recovered. A subsequent examination under the microscope of the blood of each showed that in the rabbit in which the alcohol had been injected, the white corpuscles contained no germs, and had evidently been paralyzed, while the white corpuscles of the other rabbit were literally full of them, as many as twenty germs being found in one corpuscle. This is a vivid illustration of what takes place in a drinker. His decreased vitality and resisting power cannot be wondered at in the light of such facts.

Even moderate drinkers play the game of life with a great handicap. The clear eye, the steady nerve, the keen percep-tion that indicate a man at his best are

#### PRACTICAL APPLICATIONS.

Take Heed.

"If any man say... This is offered in sacrifice to idols, eat not for his sake" (v. 28). "Take heed lest by any means (v. 28). "Take heed lest by any means this liberty of yours become a stumbling

this liberty of yours become a stumbling block to them that are weak" (I Cor. 8:9). "It is good neither to sat flesh, nor to drink.wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). Love to our neighbor is linked with love to God. "Beloved, let us love one another; for love is of God....He that loveth not knoweth not God....If any man say, I love God, and hateth his brother, he is a liar" (I. John 4:7, 8, 20). The measure of our love to God. "No man truly loves God who does not love his fellow-men, and no one loves his fellow-men in the highest sense who does not love God." Alcohol is the curse of 'he world. It "has taken the glow of health from the cheek and placed there the hue of the wine-cup; taken the luster from the eye and made it dim and blood-shot; taken vitality from the blood and filled it with seeds of disease and death; entered the brain, the temple of thought; dethroned reason and made it reel with folly; taken intelligence from the eye and exchanged it for the stupid stare of idiocy; taken beauty from the face and left it ill-shaped and bloated; taken firmness and elasticity from the steps and made them faltering and treacherous; taken wine and left it ill-shaped and bloated; taken firmness and elasticity from the steps and made them faltering and treacherous; taken wing for from the arm and left weakness; bribed the tongue to utter madness and cursing."

Alcohol deadens the sensibilities and

madness and cursing."

Alcohol deadens the sensibilities and changes love to cruelty. A reporter tells of the most revolting sight he ever saw—even in a liquor saloon—a father giving his three-year-old child fiquor. The child became too intoxicated to stand and frequently reeled and fell. It had a faulten learn it foo lite that of common inebriate. Although too much

means this liberty of yours, given by the votes of a Christian (1) people, be come a stumbling-block to them that are weak. A child lay dying. Her fa ther had struck her a blow on the spira-while insane from the influence of rura Among those who gathered by her bed

while insane iron the influence of rum. Among those who gathered by her bedside in the excitement was the rumseller who had dealt out the poison to the father, who loved his child. He drew near the death-bed and heard a watcher, stroking the child's beautiful face, say, "That blow killed her." The child caught the whisper, and, raising her eves to the rumseller's face, said, "You did it," and died.

Take heed, young fathers and mothers, lest you, taking an occasional glass, become a stumbling-block to the weak, and your children inherit an appetite they cannot control. A gentleman was the father of a family of healthy, intelligent children. As they icame of age they all showed a strange liking for alcoholic drinka. His three sons were drunkards. One daughter married well, but could not leave the curse alone. She became the victim of delirium tremens and committed suicide. She left two little boys and a heart-broken husband. The cause of all this misery was a habit of beer-drinking in the years when the children were born. Truly, "God's word tells us that drunkards cannot go to heaven. Men capable of accomplishing great things for God and humanity are losing their souls through drink. Can we do less than pray and vote for the overthrow of the liquer traffic?"

A. C. M.



# **Our Scotch Corner** A BAD DANCER.

on their way to the low country, enter-ed the English Chapel, Inverness, one Sunday morning, and, seeing an empty pew, they entered and sat down. Soon after, the gentleman to whom the pew belonged entered, just as the organ be belonged entered, just as the organ be-gan to play, and seeing the strangers in his place, he tapped one of them on the shoulder as a signal to give place; the poor Highlander, mistaking the signal said. "Pring Donal, pring Donal, he's a petter dancer nor me."

JOHN CLERK OF EDIN.

The famous law w had one night been dipping freely into convivialities with a friend in Queen street, and coming out into the open air early in the morning, he was quite confused, and unable to tell the way to his own house in Picardy Place. He saw an industrious house-maid cleaning a doorstep, and went up to her, saying, "Eh, my lass, can ye tell me where John Clerk lives?" "Dinna speer at me," says the girl, "with your noisense, when you're John Clerk himsel"." "Ay, ay," said he, "I ken that yera weel, but John Clerk wants to ken where John Clerk lives."

LOOKING FORWARD.

Jamie Clark, horse couper, N—P—, on his way home from the churchyard after his mother's funeral, invited a few of his cromies who had assisted at the sad ceremony into the village inn, and treated them to a liberal supply of whiskey. After a glass or two they got talkative, and soon became comfortably regardless of worldly cares—Jamie most of all. With a further view to increase the pleasures of the present moment by the anticipation of those that were to come, Jamie thus addressed his cromies, "Noo, my freens, fan I dee I want ye a' tae be jist as happy as we are the nicht, an' come ye a' here an' jist enjoy nicht, an' come ye a' here an' jist enjoy yersells in the same way." He then sud denly stopped, and after pondering deep y for a minute, looked up with an ex-ression of sad disappointment on his acc, and said. "Ech! bit I wanna be there"—suddenly becoming sensible that it was impossible to participate in a similar pleasure after his own obsequies.

Scotch parish minister was once marrying a couple of farm servants, the bride being much older than the bridegroom. Upon the minister asking. "Wilt thou take this woman to be thy wedded wife?" no reply was made by the man, but the bride was seen to give the man, but the bride was seen to give a gentle nudge and a whispered boo. Still no response; then she added, "Will ye no' boo." After the minister repeating for the third time, "Will you take," etc., the patience of the bride was fairly lost, and she loudly exclaimed, "Boo, ye bruit! can ye no' boo?"

A northern lawyer, lately pleading in a Sheriff Court in a case of right of way, thus addressed the bench: "My lord, the road in question is of no use whatver; indeed, it is rather a nuisance, as profligate young me know the road." Sheriff—You have salked the road? Lawyer—A hundred times. Sheriff—You give yourself a bad divergetor. character.

## PLISKY.

CCNVEEVIALITY THAT PLAYS THE PLISKY.

John MeNab, though withal an industrious crofter, got "roarin', fou" every time he went to Perth, which was once a fortnight or so, and, like every other person who so 'conducted himself, found always some excuse for his behavior, however far-fetched it might be. John could not have a glass, as his wife said, but "a' the toon boot ken, for he was ane o' the singing kind, and waukened a' the countryside." On the morning which succeeded one of his periodical "bursts," the minister, happening to pnss just as John was watering a cow at the burn a little beyond the door of his house, saw, as he thought, in the incident a fine opportunity for improving the occasion. "Ah, John," said he, "you see how Crummie does; she just drinks as much as will do her good, and not a drop more. You might take an example off the poor dumb brute." "Ah," said John, it's easy for her." "Why more easy for her than you, John?" "Ch, just because it is. Man, there's nae temptation in her case." "Temptation, John? What do you mean?" "Weel, you see, sir, it's no' the love o' the drink a'thegither that gars a body ge the waur to.' It's the conveeviality o' the thing that plays the plisky. Ye see, sir, ye meet a freend on the street an' ye tak' him in to gie him a dram. o' the thing that plays the plisky. Ye see, sir, ye meet a freend on the street an' ye tak' him in to gie him a dram, an' ye crack awa' for a while, an' syne he ca's in a dram, an' there ye crack an', ye drink, an' ye drink an' ye crack, an', dod, ye jusa get fou afore ye ken whaur ye are. It's easy for Crummie, as I said: she has maebody to lead her aff her feet, as ye may say. She comes oot here an' tak's her drink, an' no' anither coo says. Crummie, we're there. But. here an tak's her drink, an no anther concerns and the secondary. Crummie, ye're there's. But, gertes, sir, had Dauvit Tamson's coo just come to the other side o'the burn a mission country or Europe. The things that come to the first toothis, had flappit hersel' doon wait generally come from the discountry or many constants.

on her hunkers, an' said, 'Here's to ye, Crummie,' I'll eat my bonnet if she wadna hae flappit hersel' doon on her hunkers an' said, 'Here's to you, Hornic.' An' there the two jauds wad hae sitten an' drunken until they were haith blind fou. I tell you again, sir, it's the conveeviality o' the thing that plays the plisky."

#### THE GREAT CAMPBELLA?

THE GREAT CAMPBELLA.

The author of "The Pleasures of Hope," being on a visit to Ayrshire, happened to go into a bookseller's shop in Kilmannock. The bookseller, as he entered, whispered something over the counter to a portly and comely old lady, who was making a small purchase of sealing wax and note-paper. "Lord save us," she replied, in an audible whisper, "Ye dinna mean it?" "It's true, I tell ye," said the bookseller, also in a whisper. The old lady turned towards the poet and said—not without betraying a slight embarrassment—'An 'sae slight embarrassment-"An 'sae the great Thomas Campbell; are e? I am verra prood to meet ve. sir, nd didna think when I left home in the normin' that sic a great honor was to sefa' me." The poet felt much flattered befa' me." The poet felt much flattered by this tribute; bu teonfusion took enby this tribute; bu teonfusion took ensul continued: "There's no' a man in Ayrshire that has the great skill ye hae. Mr. Campbell; and I shall be greatly obleged to ye if ye will come and seemy coo before ye leave this part o' the country, an' let it ken if ye can do onything for her. She's a young beastie and a guid beastie, and I shouldna' like to lose her." There was an eminent veterinary surgeon or cow doctor in the neighboring county of Dumfries, whose name was also Thomas Campbell, and the worthy woman had mistaken the poet for this celebrated and doubtless highly respectable person.

## DONALD'S NOT DRY.

DONALD'S NOT DRY.

The fourth Duke of Athole, who died in 1830, being on a visit to Mr. Drumunond, of Pitkilney, was partaking of a glass of wine in the drawing-room when an old Highlander passed the window whose appearance struck his Grace, and he inquired who he was. "His name," replied Mr. D., is Donald Cameron, and he is employed as my cow-herd. He is a singular character; an enthusiastic admirer of the Stuarts, and showed his attachment to them by taking the field in Forty-five. He knew your Grace's unde well." "I should like to see him," replied his Grace. Donald being called in, the Duke asked him a great many questions, and when Donald was about to retire, his master filled up a glass, requesting him to drink the health of the Duke, which Donald immediately did. A second glass was filled up, and did. A second glass was filled up, and he was requested to empty it in honor of the King. Donald's features assum-ed a different character, and looking of the King. Donald's features assum-d a different character, and looking archly, he asked, "Fat King." "King George, certainly—the present King." "The present King." "The shoulder, "gif that be the kings you understood, Donald's no dry."
"TWO SNORS."

## TWO SNOBS.

they were joined at one of the stations by a young clerk, who got very communicative during the journey. One of the first named peers leaving the train, the young clerk said to the other, "Who was that very pleasant gentleman?" On his being informed that it was the Duke of Athole, he exclaimed, "How very condescending of his Grace to speak so familiarly with two such snobs as you and me!"

## HARD, SOFT OR BLEEDING

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To Preserve Zack Taylor's Tree.

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Passengers on the new railroad which has been built through this most southern part of Texas are able to catch a fleeting glance of one of the most historic landmarks on the lower Rio Grande border as the train passes by. Standing like a sentinel in a large cattle pasture a short distance from the railroad track is a live oak tree with widespreading branches under which Gen. Zachary Taylor was camped for several days while on his way to fight the Mexicans in the latter '40s.

It is now planned to inclose the tree with an ornamental fence and to beautify the spot. The first battle of the Mexican war was fought by Gen. Taylor's army and a force of Mexicans at a point about sixty-five miles south of here. This battlefield has just been converted into an irrigated farm. In clearing and plowing the land many cannon balls and other relics of the fight were found.—Miffin Correspondence Kansas City Star.

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The Maternity Hospital of Minneapolis, which has been running for 60 years and is now in charge of Dr. Martha G. Ripley, is said to have the lowest death rate of any institution of this kind in this country or Europe.

The things that come to those when