The Quiet Thour

FOR THOUGHTFUL PEOPLE

water, and adorned with many fine for-est trees, while their higher acclivities are garbed in a mantle of eternal snow, the little lake, nestling in its deep hol-low basin, and protected from winds and storms, is quite startling in its singu-lar and strange beauty. The water, al-though really pure and colorless, ap-pears to be of a most vivid and intense sky-blue, brighter and more brilliant even than the wondrous coloring of the sea off the African coast already refer-

off the African coast already refer-

sea off the African coast already refer-red to. And its transparency is so re-markable that a small white nickel coin dropped into the water in the centre of the lake can be seen gyrating down-wards until it reaches the bottom ap-parently more than a hundred feet be-neath.

But, however beautiful the varied col-

oring of this earth may be, it has been revealed to us that the most striking feature of the Realms of Glory is the

feature of the Realms of Glory is the dazzling variety and brilliance of the many strange and vivid hues which prevail; everything appears to glitter in a flashing coruscation of glowing coloring; the crystaline "sea of glass" is refulgent with rays of scintillating fire; and the firmament, described as the "terrible crystal" bewilders and amazes the awe-struck prophet. But those of us who, obeying the laws of the Majesty of Heaven, and who have laid their sins on the Redeemer, who has made atonement for them, will, with certainty, inherit a mansion in that Realm of flashing glory and many-hued beauty.

Sympathy in the Pew.

Highland elder came to him after vice, and said, "When you are not

membering your sermon just give out a psalm, and we will be singing that while you are taking a rest, for we are all loving you, and praying for

There is a beautiful touch of sympa thetic nature in those homely phrases.

POSTCARD ROMANCES.

Miner Goes to Cornwall to Wed Girl Whose Photograph He Saw.

A 6,000-mile journey from British Co-lumbia to Tregehan, a little Cornish vil-lage near St. Austell, has just been un-dertaken by an Anglo-Italian miner in quest of a Cornish girl whom he had never seen and whom he is to marry to-

A picture postcard of a village group

A picture posteard of a village group brought the pair together, Mrs. Phillips, one of the villagers, sent the card to her son, a miner in British Columbia, who showed it to his friends in the mining camp. One of the men, Antonio Met-assa, greatly attracted by the face of a girl in the group, wrote a note to her, which was enclosed in Phillips' next let-

een each other before, met and arrang

dark eyes and a ruddy complexion.-

Newest Arabian Nights. "The queer thing about insomnia," re-

dream."
"I decided not to read to-night," re

Perfect Trust. We do not care what the world may

say
If those whom we love are true;
We do not mind the toil of the day
If we know in the dusk and the dew
There waits someone who will welcome

As we come home to rest-ome friend who will say, "Dear heart That to-day you have done your bat.

We do not mind if the thorns are sharp or the pathway is rough and steep; We do not mind if we plow and sow For others to come and reap, If we can but hear, when the twilight

And the red in the west grows grey, ome dear voice whisper the words

cheer:
"You have fought a good fight to

For the heart doesn't care what th world may say
If those whom it loves are true.
For 'twas always and ever the heart'

own way
To long for the love and rue.
ou forget the gain, the loss, and the

pain
That torture your pulsing breast.
If there is one who in sweet, blind faith
Can say: "You have done your best."

Prayer.

Our Father in Heaven, as to day we study this chapter in the life of Paul and learn something of the spirit which animated him in his work, we pray that to all parents and ministers and elders and teachers, to whom Thou hast committed the solenn care of souls, there may be given the same spirit of earnest and unselfish service. May we all sit as disciples at the feet of Jesus and iecome so filled with His spirit that all whose lives we touch shall feel that Christ is near. We pray for the incarnation of Christ in every life, and that all to whom in any sphere the sacred trust of leadership is committed may be concrete examples of what He is and what He has done for man. We would live every hour as in Thy presence and feel the touch of Thy loving hand. Amen.

Long-Distance Heroism.

Long-Distance Heroism.

It calls for more real heroism to be true to Christ and His standards in our ordinary, everyday life, than to stand the test of physical martyrdom for Christ in a foreign field. To be confronted with the opportunity of dying for our faith, and that is what seems to us the commonplace, uninteresting circumstances of a hundrum home or business life, year after year, with no great change in prospect, does not seem like a challenge to heroists at all. For this very reason it is the more of a challenge. Endurance is more heroic than a spirit; it takes endurance to live the Christ-life for thirty, forty, sixty years or uneyent. durance to live the Christ-life for thirty, forty, sixty years or unevent-ful service. Such a life honors Christ and He honors such a life, as the most convincing evidence of the power of Christ that the world can know,

Am I in the realm of order when I enter the precincts of prayer? Do I move, and am I moved upon by secret, silent touches which are beautiful in their action, firm in their pressure, high in their aim and gentle in their expansive power? Machinery gives the thought of harshness, a grinding hum, say frighten and waste come in as a reand friction and waste come in as a re-sult. But when the rose bud expands, there is no grind, no sound, no loss, no toil. There is no resistance, no expulsion, but a soft, adaptive, regulating breath, which enfolds like the mist and refreshes like the dew and enlarges like the sunbeam. The perfume is not forced, but free, the hidden life comes up, goes out, a burden to the air, a benizen to the soul.

I enter only partly in command of myself; yet there is surely a mind that is amenable, a spirit not a stranger to love, a conscience which is mysterious, and a soul which is reflective. A satellite coming within the sweep of divinest tides, drinking at the fount where all immortals drink. There is no resistance, no expul-

immortals drink.

I have left behind the loose, disjointed will, the dark, the dust, the clay, the numbness of confusion and toil. My sail feels the pressure of the breeze.

There is method, definition and purity

There is method, definition and purity of aim. I move as the silent stars move, I think with the punctuality of heaven's clock work, but thought comes out at random. My prayer is devout, because my heart is fixed. His whispers give nusic, His progress is melody. I do not float, I am planted according to symmetry of the creative mind.

float, I am planted according to symmetry of the creative mind.

I am impressed with the system of ranks, one star different from another star, O the sway of heaven, some above, some beneath me, but in all there is rest, progress, destiny, the dial-plate is never obscured, the flow of the divine continuity never fluctuates. The broken fragments of life are left, behind, we urge on to the imperishable goal.

We do not work for the sake of the rest, but rest as a preparation for larger work. Ambitious fires burn out, jeal-curies brood not, competition comes not, the only activity is the quiet interrogation of the navigation of the skies.

H. T. Miller.

The Azure Lake.

(By A Banker). Although a glass of pure water, whereir it be fresh, or sea-water, is invarither it be fresh, or sea-water, is invari-ably colorless, yet in bulk it apparently varies in hue in a most strange and re-markable manner. The ever-changing markable manner. The ever-changing colors of the ocean, especially, are most striking and beautiful. At times, when, the sun having sunk beneath the watery horizon, the heavens are emblazoned in a glory of carmine and gold, turquoise and emerald, pale mauve and amber, and the waste of waters reflects and blends the vivid coloring of the western sky, her heaving surface is transtern sky, her heaving surface is trans-formed into a veritable sea of opal, grad-

formed into a veritable sea of opal, gradually, as the fiery hues of the western sky pale away, fading into a dark, sombre indigo.

Or, as is sometimes the case on the coast of North Africa; and also probably elsewhere, the ocean assumes a brilliant cerulean azure, brighter and more vivid even than the deep blue of the sky overhead; while perhaps at a few miles distance it has assumed an intense emerald hue, again to change into a livid jet-black intensified and darkened by the contrast of the white foam thrown up by the cutwater of the steamer.

But, perhaps, the most striking in
"The negabornood is very much superfor to the one your sister is leaving."

"O, infinitely. It is so much quieter, for one thing. You see, it is on a boule-vard, and no traffic teams or peddlers are allowed, so there is no noise except automobiles, pianolas and Carusor records."

"I suppose the landlord will permit her to select the paper and decorations," asid Schahriar, sleepily.

"O, yes. For the parks as were from the cities.—Charleston News and Courier.

"What Did rie Mean?

"We have now been married fifteen yoars, Archibald, and I have never omitted to make a cake for you on your sister to make a cake for you on your stard, said Schahriar, sleepily.

"That's true, my dear, and every one of the was, so to speak, a milestone on the path of my life!"—Life.

"How are you getting along with your new house-middled." First rate," answered to the lady of the house. "She seems to ap prove of the way I do the work."—Kansac City Journal.

"There is always a breeze on the hottest nights. And it is so cheap, too. My sister tells me that a friend of hers has a flat with two less rooms, in a much poorer neighborhood, and has to pay fifteen dollars more a month for it. I forgot to tell you about the janitor—"

It was not necessary. The Sultan of the Indies was asleep.—Chicago Tribune. The the wondrous apparent coloring of bodies of water is the marvellously beautiful "Blue Lake" in Switzerland. Eucompassed on all sides by lofty mountains, their lower ranges luxuriantly clothed with verdure down to the edge of the water, and adorned with many fine forest trees while their higher acclivities

Wrong Door

(By Frank H, Williams.)
As the door ominously closed behind him and he heard the lock click, Harry-Askew realized with something approaching a feeling of fear, that he had entered the wrong door. The spot, where he stood was in total darkness, but he had the feeling of something alive and deadly near him. In a little panie, which he could not control, he furned frantically to the door and fumbled over it, endeavoring to find and unfasten the lock. The lock he found in a moment, but his efforts to unlock it were in vain.

it were in vain.

At length, after he had assured him At length, after he had assured him-self beyond any doubt that exit through this way was impossible. Harry took a fresh hold of his courage and crept for-ward cautiously. Again he had the feel-ing of someone, or something, alive and deadly, near him, watching him and ready to pounce upon his fear-stricken body.

Presently Harry felt the wall which he was following come to an end, and

he was following come to an end, and further investigation showed that he had come to a corner in the passage-



SEATED BEFORE AN OPEN FIRE EXTREMELY PRETTY WAS AN YOUNG WOMAN-ATTIRED IN OVER-ALLS.

way. Furthermore, at the end of the hall he perceived a pencil of light lining the bottom of a door. Even as he looked he saw the door open and a gigantic negro entered the lighted room. The negro then was the person whose presence Harry had felt. The mere knowledge that human beings were in the room ahead of him, gave Harry renewed courage, and he bounded into the room.

room.

The scene which met his guanodd in the extreme. Seated before an
open fire was an extremely pretty young
woman—attired in overalls. Near her
stood the negro whom Harry had seen,
and the big black was slowly waving a
weer the woman's head. For a moment Harry stood amazed, and then all the stories he had ever read in regard to people who inadverteatly entered the wrong house flashed into his

"Madame," he said, politely, "I pre "Madame," he said, politely, "pre-sume, basing my presumtion upon what I have read in stories, that it is now up to me to marry you, to rescue the family jewels, pose as your husband, or do something of that nature." The girl turned her face toward Harry again, and he was struck by her unusual beauty.

musual beauty.
"Why do you think so?" she asked.
"Because," Harry replied, "that seems
o be the obvious, the natural, the in-

to be the obvious, the natural, the in-ception of the such a meeting as this."

The girl nodded understandingly,
"I'll acknowledge," he girl replied,
"that there is something I would like
to have you do."
"I knew it," Harry cried. 'What is
it, Is there someone you may be.

seen each other before, met and arranged for the wedding.

The village will be gayly decorated with flags and mottoes of welcome in honor of the day. Metassa, who is the son of an English mother and an Italian father, is a man of about 20, tall, with "I knew it," Harry cried. What is it? Is there someone you want me to put out of the way? Am I to pose as a brother, or what?"
"I'll eril you," the girl answered. "I rather like the way you have taken this affair, and I really hope to see you

of the Indies, "s
e slept well for two
as certain I shan't
sver was."
"I must ask you to excuse me. Now,
what I want you to do is this—go home

"The queer thing about insomma," remarked the Sultan of the Indies, "is that, although I have slept well for two nights. I am just as certain I shan't sleep to-night as I ever was."

"There's a reason," responded Schenario-zade.

"Nonsense. I only had a demi-tasse, said Schah-riar. "What the jinny has become of my pajamas? O, here they are."

"Why don't you look before you ask?" said Schenario-zade.

"That new chamber slave," grumbled the Sultan, "has a perfect mania for picking up. If she doesn't let my things alone I'll have her bowstrung." Heddsposed himself upon the royal couch; while Schenario-zade took a seat at his feet and began to braid her hair.

"Well, my love," said the Sultan, "What is the latest of your Trional Tales? That castaway island yarn was a dream."

"I decided not to read to night," resulted in the Subwed Harry out of the room.

South Carolina Just Heard It.

plied Schenario-zade, "as my eyes have been troubling me. Instead I shall tell you about the new flat that my sister been troubling me. Instead I shall tell you about the new flat that my sister Dinar-zade has just taken."

"Fine," said Schah-riar, punching a dent in the pillow and depositing his royal head therein.

"It is a perfactly wonderful flat," said Schenario-zade; "six large rooms, southern exposure; and, as the apartment building is brand new, there wan't be any cockroaches or other things for at least three months."

"Of course," said the Sultan, yawning, "the neighborhood is very much superior to the one your sister is leaving."

"O, infinitely. It is so much quieter, for one thing. You see, it is on a boulevard, and no traffic teams or peddlers are allowed, so there is no noise except automobiles, pianolas and Caruso records."

"I suppose the landlord will permit

South Carolina Just Heard It.
"Don't have regular habits. You are a weakling if you do. The reason the city boys were enabled to endure the hardships of war better than the country youths was because the latter had regular habits, and it broke them all up to break them."

It is needless to say that this philosophy is some more of the Chicago product. This new data on the subject of youth in war is highly entertaining in view of the fact that but few of the young men in the confederate armies were from the cities.—Charleston News and Courier.

school Lesson The Sunday

17.35.

Commentary.—I. Paul visits various churches (vs. 2-16). After leaving Ephesus, the apostle spent ten months visiting the churches he had founded on his second missionary journey. His first stopping place was Troas (2 Cor. 2:12, 13). Here he was disappointed in not meeting Titus with news of the church at Corinth. Paul then crossed over to Europe and probably visited Philippi, Thessalonica and Berea; and perhaps it was at this time that he journeyed tally results to the second letter to the church at Corinth. Paul then visited Corinth, and while there wrote the epistle to the Galatians and alsa, the Romans. From Corinth Paul started on his return journey, hoping to reach Jerusalem in time for Pentecost, A. D. 58. He journeyed overland with several friends to Philippi, where he was rejoined by Luke, "who henceforth shared his dangers to the end of his life," He then crossed to Troas, where Eutychus was restored to life. From Troas Paul's ship touched at several points and finally arrived at Miletus, the scene of to-day's lesson.

II. The character of Paul's ministry

Paul Exhorting and Teaching.

Praved for (Psa. 51: 10, John 17: 17, 1 Thess. 5: 23, 5. It is the office work of the Holy Spirit to sanctify as well as to regenerate (Rom. 15: 16, 2. Thess. 2: 13, 1 Peter 1: 2). 6. It is received as to regenerate (Rom. 15: 16, 2. Thess. 2: 13, 1 Peter 1: 2). 6. It is received as to regenerate (Rom. 15: 16, 2. Thess. 2: 13, 1 Peter 1: 2). 6. It is received as to regenerate (Rom. 15: 16, 2. Thess. 2: 13, 1 Peter 1: 2). 6. It is received as to regenerate (Rom. 15: 16, 2. Thess. 2: 13, 1 Peter 1: 2). 6. It is received as to regenerate (Rom. 15: 16, 2. Thess. 3: Corded-Paur was not living among them to shrip the for the Holy Spirit (Acts 15: 9).

33. Coveted—Paur was not living among them to obtain fact from the Holy Spirit (Acts 16: 6 and 1 Cor. 9: 7-14, he distinctly teaches that "they which paul wising them to obtain their property; yet in Gal. 6: 6 and 1 Cor. 9: 7-14, he distinctly teaches that "they which paul

lesson.

II. The character of Paul's ministry at Ephesus (vs. 17-21). 17. Miletus—Miletus was a city of, Asia Minor, about thirty-five miles south of Ephesus, situated at the mouth of the river Meander. Called the elders—Paul, instead of going to Ephesus, sent for the elders of the church to meet him at Miletus. "Then followed one of the most touch." "Then followed one of the most touching and perfect addresses ever spoken."

18. He said unto them—Paul shows that his ministry was, 1. A ministry of unwearied, diligent service. (1) He served the Lord. (2) He served the people. He was devoted and faithful, preaching publicly and privately, and laboring with his hands. His service was arduous and constant. 2. Characterized by a whole-hearted consecration. 3. A humble ministry. Paul had a humble opinion of himself. He ascribed to God all the glory. 4. A ministry of fervent sympathy. 5. A ministry of theoroghness and consequent unpopularity. 19. Humility ... tears ... temptations—Here we catch a glimpse of Paul's struggles and trials, and we see the courage and fortitude of the apostle. 20. Kep back nothing—He declared the whole counsel of God. 21. Repentance. III. Paul's faithfulness (vs. 22-27.) 22. And now ... go—Paul has a view of his own furaire. In the midst of bonds and afflictions, while facing death, he did not falter, but preached the gospel with joy. 24.—Neither count. ... life dear—"The perpetual martyr can smile at martyrdom."

26. Pure from the blood—"This form of expression is very striking. It is borrowed from the crime of murder, and the method by which guilt is ordinarily brought home to the eriminal. In many cases conviction depends on blood being found on the clothes of the murderer. This is the conception that leaps into the apostle's mind." He is conscious of his performance of duty and if any are took who had heard the gospel from his lips, their blood will not be required at his hands.

IV. The elders admonished (vs. 28-31, 28. Take heed—"How unspeakable the loss of a soul! He shudders at the thought, and in order to quicken their diligence when they should return to their labor, he endeavors to impart some of his own anxiety to the elders.

IV. The elders admonished (vs. 28-31, 28. Take heed—"How unspeakable their hands and garments, t "Then followed one of the most touching and perfect addresses ever spoken."

18. He said unto them—Paul shows

their hands and garments, to make sure that there is no blood on them." All the flock—The work of these divinely-called fleek—The work of these divinely-called bishops, or elders, is to shepherd the church of God; to nourish it with truth; to lead it to the way of Christ; to watch over and guard against the entrance of evil, and to administer such rule and discipline as is divinily delegated. The term "flock" is Christ's favorite figure. The supreme motive is fidelity.—Butler. Overseers—"In the sending fofth of Saul and Barnabas we learly the truth which Paul here declars: that in every genuine appoint. fidelity.—Butler. Overseers—"In the sending forth of Saui and Barnabas we learn the truth which Paul here declares; that in every genuine appointment of bishops or elders, it is the Holy Spirit who selects calls and appoints to the office of the work. No valid ministry is exclusively man-made." His own blood—The death of Christ was an atoning sacrifice; he offered himself to purchase a people for his own service.

20 I know—From observation, from

precepts,

or influenced by '

not conformed' to to

maxims (Rom. 12, 2), but guide

or Christ and his church, Those
who taught false doctrines, evil principles and bad morals, and who brought
worldliness, and strife into the church.
Such were likely to come in sheep's
cof friends and teachers. 30. Of your
or re
in the one hand, as rayening wolves,
that is, men who arise in the church
itself, and who, with specious words,
teach false and dangerous doctrines. The
former may be easily recognized

its.—Lainge. Perverstorted from '
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precepts,

or influenced by '
maxims (Rom. 12, 2), but guide
ow "the world says, "Look out for number
one"; God says, "Pay him back in his own
oin"; God says, "Overcome evil with
oogil" (Rom. 12, 21). The
world says, "Pay him back in his own
oin"; God says, "Overcome evil with
oogil" (Rom. 12, 21). The
world says, "Look out for number
of others" (Phil. 2, 4). The
world says, "Pay him back in his own
oin"; God says, "Overcome evil with
oogil" (Rom. 12, 21). The
world says, "Look out for number
one"; God says, "Look out for number
one"; God says, "Look out for number
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world says, "Look out for number
one"; God says, "Look out for number
one"; God says, "Look out for number
one"; God says, "Overcome evil
world says, "Look out for number
one"; God says, "Look o false brethren who arise in the church itself, and who, with specious words, teach false and dangerous doctrines. The former may be easily recognized; the latter are more insidious and dangerous.—Lange. Perverse things—"Truths distorted from their true meaning." 31. Watch—As a man on guard. Remember—My counsel and admonitions. Three years—The history accounts for two years and three menths (chap. 19: 8-10), and to this may be added the time which probably preceded his teaching in the synagogue. "The two statements need not be conflicting. In the Jewish mode of speech, three years' need only consist of one whole year and parts of that which preceded and followed."—Cam. Bib.

V. The elders exhorted to unselfish-

V. The elders exhorted to unselfish ness (vs. 32-35). To God—An almighty support to those who trust him. Word of his grace-"The truths of the gospel. The gospel originates in grace; produces grace." Build you up—"The foundation of faith has been laid, and the structure of faith has been laid, and the structure of a complete Christian character was to be reared through the instrumentality of the gospel." An inheritance—Eternal life. The final glory and blessedness of the redeemed. Sanctified—Those who have been made holy. It is gloriously possible to be sanctified—made holy—in this life. When the unconverted person discovers that sin still exists in his soul, he should immediately come to Christ by faith for a complete

Paul's Third Missionary Journey
Farewells.—Acts: 20: 2-38. Print 20: 17-35.

Compared to W. J. Boul, visita, various

Compared to W. J. Boul, visita, various

A serious L. Boul, visita, various

Compared to W. J. Boul, visita, various

Compared to W. J. Boul, visita, various

These, 5: 23, 5. It is the office work

Paul Exhorting and Teaching.

1. Exhortation. 1. Personal exhortation. "Take heed...unto yourselves" (v. 28). Samuel Logan Bungle says: The woodman would be foolish who thought so much wood to cut he could not take time to grind his axe; the servant would be useless who should go to the city to buy things for his master in such a burry as not to come to him for his orders and money. One morning, in England, after a half-night of prayer which I led and in which I worked hard, I rose early to be sure of an hour with i rose early to be sure of an hour with God and my bible. God blessed me till I wept. An army officer with me was much moved, and said, 'I don't often find God in prayer; prayer hinder his cause instead of helping it. Take time to wait on God.'" o wait on God.

to wait on God."

2. Pastoral exhortation. "Take heed to feed the church" (v. 28). The word of God is the milk and the meat for the children of God. This is often so badly served they can neither drink the milk ror eat the meat. "No book is read so publicly as the Bible and no book is read so jubicly as the Bible and no book is read so imperfectly." An English writer says, "Not one in a hundred can read a chapter eorreetly; not one in a thousand can read a chapter effectively." Garrick, speaking to a pastor of scripture reading said: "You read truth as if it were fiction; I read fiction as if it were truth." A French teacher of elocution said to an American theological student: "You read as if you had no God in you."

in you."

II. Sanctification. "God....able...to give you an inheritance among all them that are sanctified" (v. 32). To enjoy the conscious presence of God, to know the word of His grace, to have the earnest of an inheritance among the sanctified is to be ready for any emergency. I. God's will. The will of God is he source of our sanctification. "By the which will we are sansatified" (Heb. 10, 10). "This is the will of God, even your sanctification (1. Thess. 4, 3). 2. God's word. "The word of His grace" (v. 32) is the divine instrument of sanctification (John 17, 17). 3. Christ's blood. "His own blood" v. 28) is the ground of our sanctification. He suffered without the gate that He might sanctify the people with His own blood (Heb. 13, 12). 4. God's spirit. The Holy Spirit is fuel divine, omnipotent, efective agent in our sanctification. We are "sanctified by the Holy Ghost' (Rom. 15, 16). The Holy Spirit is the personal witness to our sanctification. an our faith. Faith is the instrumental human means whereby we obtain an inheritance among them that are sanctified (Acts 2 6, 18; 15, 9. II. Sanctification. "God able the instrumental number and then but are sanctified (Acts 2 6, 18; 15, 9 al. 3, 14). 6. Our will. We sanctify Gal. 3, 14). 6. Our will. We sanctify ourselves (Exod. 19, 22; Num. 11, 18) when we in faith and humility set our elves apart for God to work in us to

Mother Bird Sits on he Fggs by Day and the Father at Night.

and the Father at Night.

There are many little ostriches hatched this time of the year near Phoenix, Ariz., a correspondent in that town writes to St. Nicholas. The old birds sit on eight to ten eggs, which are very large, weighing from three to four pounds each. It takes about six weeks for the eggs to hatch.

Sometimes when it rains the eggs are taken from the nest and put in large incubators, as the ostriches will not sit on a wet nest. The ostriches are very different from chickens. The mother bird, being gray, cannot be seen in the daytime, and the father, being black, cannot be seen very well at night, so the mother sits on the nest during the day and the father at night, which helps to hide the nest.

o hide the nest.

The little ostriches are about the size of a bantam hen when batched and are very delicate. If they get wet they die. When first hatched they are not fed very much for a week. Later they get all the alfalfa grass and broken bones they went

converted person discovers that sin still
exists in his soul, he should immediately
come to Christ by faith for a complete
cleansing. Examine the following scriptures: 1. Provisions ore made ain the
atonement for the complete removal of
three or four years old.

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