

## The Quiet Hour

### FOR THOUGHTFUL PEOPLE

God Hath Given Thee All Them That Sail With Thee.

Acts xxvii. 24.

Give me the wealth that will not pass away,  
Or sink like gold beneath the stormy bay,  
Wealth I can wear, portable and free,  
Wealth insubmersible by the angry sea.

O rich endowment where the nimble mind,  
Can seize the tendrils of its lofty kind,  
And bind with lasting bonds to heaving breast,  
The brilliant tokens of a grateful rest.

The gems and jewels and the pride of kings  
Shall melt and pass away with earthly things,  
But mental diamonds blaze in beauty forth,  
When crowns and kingdoms are of little worth.

O grant divine! to give me souls of men,  
Out of the boiling all devouring main,  
From hopeless dread so like a double death,  
Bringing the bounding hope to glorious birth.

Let brothers be the better for thy birth,  
The gift of men! chief treasures of the earth  
Shall shine the brightest star in heaven's span,  
The holy ministry of man to man.

#### Prayer.

Gracious Father, who hast called us to faith in the Lord Jesus and has taught us to live in expectation of His coming, make us worthy of our calling and our hope. Prepare us for Christ's appearing and for the service of His Kingdom. Enable us to begin on earth the life of love which we shall live in heaven. Keep us from all conduct that would injure or offend our fellow men and may we manifest before the world the growing image of the Saviour. For His name's sake. Amen.

#### The Beautiful Name.

Bring to my soul the spirit of song,  
Tell of the tribe where joy is strong,  
First-born brother of ancient fame,  
Stamp on my heart thy beautiful Name.

How many millions for how many years  
Revelled in light unmix'd with fears;  
Where did the cloud with its prestige rise,  
When did the tears start from sorrowful eyes.

Springs of delight were the first to cheer,  
Joy came before the spirit of fear;  
Life in its brightness made the earth glow,  
Ere darkness arrived with its care and woe.

'Tis mine to work for the way is long,  
To sweeten my faith and keep it strong,  
While love bends low in the harvest field  
And reapers rejoice in the generous yield.

Joy will remain when pain is gone,  
Darkness will yield to the light of the morn;  
First-born brother of endless fame,  
Mark the Redeemed with thy beautiful Name.

#### The Third Heaven.

I was in the third heavens, high and lifted up. Unruffled centuries had passed. Oh, the hush, the calm, the rest! Did I say unruffled? Nay, there were waves of delight, of motion, of exalted activity. But there came a day when a new order was issued. Oh, the stir around the signal tower! Loud cries to gather, to make, to distribute. A third part of heaven became an oven, to bake the bread; grain stored by Joseph was nothing. The gathering, the grinding, the baking, the sifting, the gladdening, the showering, there was only one adverse wind. "Our souls loathe this light bread." In our chants we sang "Forty years long I was glad with this generation, the children were filled, the mothers were glad, the men were not all alike."

Think of it! The very heavens were turned into an oven. It was new to the angels, unexpected to the saints; it was a marvel to the earth; glorious hospice, half way between heaven and earth. Monument of divine sovereignty! The cause was hidden, the effect was grand, sufficient, timely, and adequate. It proved to me that this but a daily personer! It tells the same lesson to-day.

Bread from the blue, not a promise but a performance; not a doctrine but a manna in the wilderness and are dead." "Tell me how holy, tempered, timely, and adequate. It proved to me that this but a daily personer! It tells the same lesson to-day.

The Return of the Birds.

(Robert Hadow in the Presbyterian.)  
When God calls forth the flowers in the spring and opens His garden with their bloom and when He clothes the fields with grass, and the trees with robes of green, He adds to these delights by bringing back the birds. Long, long ago, a poet, uttering his joy in spring's awakening, sang, "The flowers appear in the earth, the times of the singing of birds is come."

The birds have returned, not only to the remoter woods and thickets, but some of them have come to live beside us. They nest in our shrubbery, they flit about our lawns and yards, their songs are heard in the branches that shade the city streets. They are disposed to be neighborly, and if it were not that experience had given them too much reason to suspect the approaches of humankind, our acquaintance might be closer than it is. We welcome the return of these blithe bird-neighbors. How we should miss them if they failed us, and if we were deprived of the sight of their bustling little forms and the sound of their sweet notes!

These gentle neighbors have their lessons, too, for him who walks among them and observes them with a meditative eye. They teach a lesson of industry. The "heavenly Father feedeth them," but they do not eat the bread of idleness. Building their nests, brooding upon their eggs, foraging for them-

selves and their little ones—the days are all too short for the crowding tasks, and as they have neither storehouse nor barn and none lays up for a successor, each generation and each individual must seek his own fortune, and if any will not work it is certain that he may not eat. It ought to be so, and it will yet be so in the world of men.

The birds teach also a lesson of good cheer. This song sparrow who lifts his head and swells his little throat with ecstatic gurgling, what has the All-Father given him that he should fill the air with songs of praise and gladness? The sun, the sky, the trees, the grass, a nest, a mate, a brood of little ones—for these he is glad and sings. Have such blessings been refused to us that we should go through life so sadly? Surely we forget God's benefits or we too would sing.

But most of all, the birds may teach us to trust in God. They have come to us from the distant south and when the summer passes they will turn again. Far is the land to which they go, and their way lies through the trackless air, they have no chart or compass, but they are not afraid. He who brought them hither will be their guide and will lead them to the place of their desire. For us, too, the summer days of life will end and we shall set out upon an unknown way, seeking a fairer clime. But we have learned our lesson from the birds and we will not fear.

"He who from zone to zone  
Guides through the boundless sky their certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright."

#### Dwellers of the Void.

(By a Banker.)

In the picturesque and poetic language of the East, those wild and turbulent peoples of the desert who inhabit literally houses of hair, for their tents are wholly made of goat's hair, are termed Dwellers of the Void. On the fringe of probably all the great deserts of Western Asia and of North Africa, and sometimes, too, far into almost the very heart of these arid wastes, sunk in the solitude and desolation of the trackless, boundless wilderness, far from the haunts of man, with no sign of life save an occasional vulture, or a jackal, or perhaps a hyena prowling about in the hope of finding the remains of the carcass of a camel, these dwellings of the nomads, Bedouin, from doubtless the time of their ancestor Ishmael, have been a menace to the traveller and a terror to the more peaceable inhabitants of the adjacent civilized regions. For as in the time of their forefathers, so also now, their hand is against every man, and every man's hand is against them. Might with them is right, prowess in plunder and robbery is accounted a virtue, and woe to those who, on a journey into the desert, have the misfortune to fall into their predatory hands. It is, however, said that hospitality is with them a religion; their guests, after having first of course been plundered, being then offered a night's lodging and a meal of goat's milk.

And, scattered throughout Europe, there are hordes of a tribe, probably also descended from Ishmael, who in many respects resemble the Bedouin. Dwellers also in tents—though but ragged and unclean tenements compared with those of the Arabs—one or two whole families living in a small wigwam, the gypsies settle down like vampires in the night after a time moving off and inflicting their unwelcome presence upon some other unfortunate locality. Unclean in the extreme, they live as heathens—or rather worse, for heathens do worship some sort of deity—and their numerous children are brought up without education and without religion. Surely the State should collect these undesirable in labor homes, where the children could be educated, and the parents compelled to work for their living.

Ishmael offered Bedouin descendants of Ishmael yet another confirmation of the truth of Scripture, for while it was prophesied that Ishmael's descendants should be wild men, every man's hand against every man, it was also foretold that Abraham's other son, Isaac, should be the father of a great nation in whom all the earth should be blessed. And what greater blessing to mankind could be conceived than that the Son of God should choose that race as the one in which to assume human form; and by expiating on the cross of shame mankind's transgressions, Himself bearing the just retribution due opening the gates of heaven to all who through His mediation would enter therein.

#### COMFORT FOR MOTHERS; HEALTH FOR CHILDREN

Baby's Own Tablets will promptly cure indigestion, colic, constipation, diarrhoea and teething troubles, destroy worms, break up colds and thus prevent deadly croup. This medicine contains no poisonous opiates or narcotics, and is given with absolute safety to a newborn child. Mrs. C. L. Manery, Leamington, Ont., says: "My baby suffered from colic and constipation so badly that we did not know what to do to get a good night's rest. But since giving him Baby's Own Tablets the trouble has disappeared, and he now sleeps well. The action of the Tablets is gentle, yet very effective." Sold by medicine dealers or by mail at 25 cents a box, from The Dr. Williams' Medicine Co., Brockville, Ont.

#### Powder Bag.

Another trifle, both attractive and easily made, might be acceptable for use in the traveling bag or on the dressing table. It is a small bag for carrying talcum or the favorite "poudre de riz." This is made from a three-inch circle of chamois and some silk or ribbon. The pretty and inexpensive Dresden ribbons or flowered silks make perfect little bouquets. Gather the silk about the lower edge and overseam it neatly to the circumference of the chamois circle. Then turn in one inch at the top for a heading and run a narrow casing for ribbon or cord of a shade to match the figure on the background of the silk. In this small bag place a generous supply of good powder and a tiny washable puff. The latter may be bought for three cents at most any drug store, or in the department stores where toilet articles are kept.

Tea grown at an elevation of 5,000 feet is used in "Salada." It is remarkably fine flavored and its absolute purity is guaranteed. Ask your grocer for a packet.

## A QUESTION OF HEALTH

Without Rich, Red Blood You Cannot Be Healthy—How to Obtain This Blessing.

If every woman and young girl would realize the danger of allowing blood to become thin and poor, would understand that the majority of common diseases are caused by an anemic (or bloodless) condition, that persistent pallor means that the blood is not quired amount of nourishment, there would be awakened interest in the tonic treatment with Dr. Williams' Pink Pills. Thin blood means starved nerves, weakened digestion, functional disorders, headaches, frequently neuralgia, sciatica and even partial paralysis. Dr. Williams' Pink Pills build up the blood, repair waste and prevent and check disease. They fill the system with rich, red blood, which means good health and life.

Miss Marie Dionne, St. Angele, Que., says: "I am deeply grateful for what Dr. Williams' Pink Pills have done for me. My blood had almost turned to water. I was pale, had no appetite, suffered from pains in the back and side, and had a feeling of constant depression. The smallest exertion would leave me breathless, and I was reduced in flesh until I weighed only 85 pounds. I got nothing to help me until I began the use of Dr. Williams' Pink Pills. They began helping me after the first couple of weeks, and in a few weeks more I was again perfectly well. The color returned to my cheeks, the pains left me, and I gained in weight until now I weigh 130 pounds. I feel so happy for what Dr. Williams' Pink Pills have done for me that I hope some other ailing, miserable girl will profit by my experience and obtain new health."

These Pills are sold by all medicine dealers or you can get them by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## TIMES PATTERNS.



#### GIRL'S PLAID DRESS.

No. 8448.—This model was made in blue gingham with white wash braid for trimming. The dress is plaid under a yoke cut in points. A belt that may be omitted confines the fulness at the waist. The sleeve is bishop style, has a small shaped cuff at the wrist over a plain hand cuff. The pattern is cut in 4 sizes, 6, 8, 10, 12 years. It requires 3 yards of 36-inch material for the 6-year size.

A pattern of this illustration will be sent to any address upon receipt of 10 cents in stamps or silver.

Address, "Pattern Department," Times Office, Hamilton.

It will take several days before you can get pattern.

#### Queen Wilhelmina

Has received the same education prescribed by the Dutch government in the ordinary national schools, and the headmaster of one of these schools at The Hague was appointed as the instructor of the princess. These lessons began when she was 6½ years of age. An important point in her education and preparation for royal power was the arrangement by which she visited each of the provinces in turn, taking one or two each year, so that the whole Dutch population should have an opportunity of seeing their future queen.

As Wilhelmina was an only child, the queen mother resolved that she should see plenty of other children. One more afternoon of each week were devoted to the entertainment of Dutch children of high degree. When unrestricted romping and fun were the order of the day. A large suite of rooms, sparingly furnished were given up to "Blind Man's Buff" and other games. The queen mother herself taught the princess needlework. The girl also was trained to cut out pictures and paste them into scrapbooks for the children's hospital. Nearly every day was spent in the open.

The king built for his child near Het Loo a detached Swiss chalet, forming the nucleus of a small estate, over which the princess was allowed to exercise a certain amount of control. Princess and governess alike gave themselves up to potato planting, digging, seed sowing, thinning carrot beds, picking lettuce, and kindred employments. An island in the centre of the lake was the scene of much romantic sentiment, voyaged by discovery, Indian skirmishes, gypsy camps, and picnics. Here she liked to light a fire and roast potatoes. Wilhelmina, in short, was trained to be a queen by being given a happy, simple child life and girlhood.

#### One Happy Man.

Mr. J. H. Woods, of Point Rock, Oneida Co., N. Y., had a hard experience. "A bad attack of Catarrh settled in my forehead and the pain over my eyes was so intense I thought my head would burst. My voice grew very hoarse and I coughed every night, and through the winter could scarcely speak. My voice was gone. Two doctors didn't help me at all. The next doctor ordered 'Catarrhazone.' It cured me and now many others have used it also. My doctor says he doesn't know anything so good for Catarrh and Throat Trouble as 'Catarrhazone.' Use it to-day, you're better to-morrow, 25c and \$1.00 at all dealers. Try Catarrhazone."

## The Sunday School Lesson

LESSON VIII—MAY 23, 1909.

The Council at Jerusalem.—Acts 15: 1-5, 22-29.

COMMENTARY.—I. The Great Question Confronting the Church (v. 1). I. from Judea.—The fact that these men were Jews would give them standing in the brethren.—The Antioch church was composed of Jews, proselytes and Gentiles, and therefore was just the place where such a question would naturally rise. except to be circumscribed. The great question which was now dividing the opinions of the church was whether the Gentiles must become Jewish proselytes and submit to circumcision in order to be saved. The church had been in existence for about twenty years and had extended its borders into several heathen towns and it included many Gentiles, and if these teachers were permitted to continue they would destroy the work. Custom of Moses (R. V.).—To a strict Jew it seemed as though the whole structure of the kingdom of God would fall to pieces if the law of Moses were ignored. It would be an insult to God by renouncing his inspired word, and handing down to religion he had given them; it would destroy the very foundation of religion, of their sacred scriptures, and of the hope of man. And then, too, there were great social barriers between the Jews and Gentiles which made it seem impossible for them to live and work together in the same church. It is the testimony of modern missionaries that "caste" is one of the greatest barriers in the way of the work of the Lord. To the Gentiles it was a question of Christian liberty, "of the spiritual nature of the kingdom, of the salvation of the world, and of the highest fulfillment of the promises."

Deputation Sent to Jerusalem (vs. 2-5).

2. Dissension and questioning (R. V.).—Both sides were sure they were right and they saw no chance for agreement. Neither side would yield an iota. It was probably the greatest question the church has ever been called upon to settle and was likely to destroy its unity and usefulness. They—the brethren of the Antioch church—determined—"Appointed."—R. V. to Jerusalem.—The church at Antioch sent the deputation to the other church. This was Paul's third visit to Jerusalem. He took with him Titus (Gal. 2: 3), a Gentile Christian, to show the character of the converts among the Gentiles. 3. brought on their way.—A part of the church accompanied them a short distance as a mark of respect. They passed down the west coast, thence east and south through Samaria to the metropolis. As they met the various churches on the way they told of the conversion of the Gentiles and there was great rejoicing. 4. received, etc.—They were evidently given a hearty welcome at Jerusalem, they declared.—This was in private conversations before the general meeting was called (Gal. 2: 2). 5. there rose up.—This opposition came before the council was formally called.

III. The question discussed by the council (vs. 6-21). After there had been much discussion in the council Peter made a speech (vs. 7-11) in which he related his own experience of the heavenly vision (10: 9-16), and told how the baptism of the Holy Spirit had come to the Gentiles the same as to the Jews thus giving the divine endorsement to the new order of things. Then Paul and Barnabas addressed the assembly declaring that God had endorsed their actions by signs and wonders which he had wrought among the Gentiles by them (v. 12). Then James, the president of the council and pastor of the Jerusalem church, and a very strict Jew, made a speech (vs. 13-21). After listening to the arguments he had become convinced that the Holy Spirit had endorsed the movement among the Gentiles. He also saw the same truth stated by Amos, the prophet (Amos 9: 11, 12), and he accordingly gave it as his opinion that the Gentiles should not be troubled further than to ask of them to grant a few reasonable requirements.

IV. The decision rendered by the Council (vs. 22-29). 22. Then pleased it.—The whole church came to a unanimous decision to choose men (R. V.—This makes it clear that the deputies sent to Antioch were chosen by the whole body. They were chosen because of their piety and qualifications. Judas called Barsabbas (R. V.—Not the Judas mentioned in chap. 1: 13. His name was Thaddaeus (Matt. 10: 3). Matthew Henry and others say that he was the brother of Joseph Barsabbas (Acts 1: 23). He is nowhere else mentioned in the New Testament, and this is all we know of him. And Silas—seemingly called "Silvanus" (2 Cor. 1: 19, 1 Pet. 5: 12). He was a Roman citizen (chap. 16: 37), and Paul's companion at a later date (chap. 16: 19, etc.). Chief men—Men of influence and authority in the church. In verse 32 they are said to have been prophets, or preachers. 23. Wrote letters.—They sent a letter to the brethren at Antioch expressing their desire of the happiness of the persons addressed. Syria—Antioch was the capital of Syria, and from this we see that the trouble had spread to other places in the province. Cilicia—Paul's native province. It is probable that the controversy had not arisen in the same form in other places.

24. Have heard.—Through Paul and Barnabas. Certain—Those referred to in verse 1: 19. Have troubled.—Have troubled you with doctrines producing contention. Subverting.—Disturbing, unsettling. No commandment (R. V.).—They went wholly without authority. Omitting the word "such," which is not in the Greek, makes the expression stronger. 25. Seemed good.—It seemed to us the proper thing to do. With one accord.—How wonderfully the Holy Spirit had finally united them in settling this great question. Our beloved.—The whole letter reflects the esteem in which the missionaries were held by the Jerusalem church.

26. Hazarded their lives.—More than once they had been in great danger (chap. 13: 50; 14: 19, etc.). This was a strong endorsement of Paul and Barnabas. For the name, etc.—This is the supreme motive of all true Christian effort. 27. Also tell you.—They would give full information on every question under discussion. 28. It seemed good, etc.—This expression shows that although the two agencies were distinct, yet they were in perfect accord. Necessary things.—They were necessary in order to promote the peace and concord of Jewish and Gentile Christianity at that time; but the fourth requirement is a perpet-

ual prohibition. 29. Offered to idols.—Nearly all meats were thus consecrated. To the Jew this was an abomination. For a Gentile to use it might be a cause of stumbling to his Jewish brother. And from blood.—This was forbidden by the law of Moses (Lev. 3: 17; 17: 10-14), but among the Gentiles it was a delicacy. Things strangled.—Animals dying from suffocation. These were not used for food by the Jews, because the blood was still in them. Paul discusses this question in Rom. 14 and 1 Cor. 8. From fornication.—This was a requirement of a different kind, and is always binding. It was added because it was the peculiar and besetting sin of the Gentiles, who not only did not regard it as wrong, but who practised it as a part of their idol worship, in honor of their deities. The purity of the church was at stake. The Levitical law was very strict against every form of unchastity (see Lev. 18 and 20). Shall do well.—See R. V. Fare ye well.—The ordinary close of a letter anciently. "Be ye in health and vigor."

V. The reception of the decision at Antioch (vs. 30-35). When the delegation reached Antioch they called a public meeting and read the epistle, which caused great rejoicing.

#### PRACTICAL APPLICATIONS.

The Church Conference. I. Its occasion (v. 1). It was hard for some Jews to give up ancient traditions and practices, to put Christ's words, Christ's death and Christ's mediation, instead of the law, the sacrifices and the priests. Certain of these, from Judea, went to Antioch, while Paul and Barnabas were there, and declared that no Gentile, unless circumcised, could be saved (v. 1). "A good while ago" (v. 7). At least fifteen years before the question had been settled "that God also to the Gentiles had granted repentance unto life" (v. 7: 11: 18). But now these Jews raised the question of the conditions upon which these Gentiles might have eternal life. They claimed that circumcision was essential to salvation, that to become a Christian the heathen must first become a Jew. They would not listen to Paul and Barnabas, and a division of the church at Antioch was imminent.

II. The conference united. "Then pleased it the apostles and elders, with the whole church" (v. 22). They began with "much disputing" (v. 7), but they "put on love" which is the bond of perfectness" (Col. 3: 14; R. V.), and in sending the letters by "chief men" (v. 22) to the Gentiles, all the body "were of the same mind in the Lord" (Phil. 4: 2), "having come to one accord" (v. 25; R. V.). The church, being "one" body in Christ (Rom. 12: 13), should be of "one" mind (Phil. 1: 27), "endeavoring to keep the unity of the spirit" (Eph. 4: 3).

III. The conference courteous. "Send . . . with Paul and Barnabas . . . chief men" (v. 22). Paul and Peter and James lived out the truths they taught to others (1 Cor. 13: 5; 1 Peter 3: 8; Jas. 3: 17, marg.). The conference under their direction did not dismiss the deputation with a cold and formal resolution. It sent two influential members of the church with letters to accompany Paul and Barnabas, and these greeted the Syrian church and laid the matter before them, and prevented a division of the church. (One day a little terrier, going into the lovely grounds which surrounded his home, saw a monkey, belonging to an organ-grinder, seated upon a bank. With a fierce bark he made a dash toward him. The monkey, dressed in a fancy jacket and hat, waited so quietly that the dog halted just in front of him to think what to do. Both animals stood for a moment looking at each other. The dog, recovering from his surprise, was about to spring upon the intruder, when the monkey, lifting his paw, gracefully saluted him by raising his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off to the house, refusing to look at him until his polite but strange guest had departed. The little monkey teaches a good lesson. Courtesy will disarm wrath.

"Two it takes to make a quarrel. One can always end it."

IV. The conference modest. "It seemed good unto us" (v. 25). "It seemed good to the Holy Spirit and to us" (v. 28). They had the little which "vaunted not itself" (1 Cor. 13: 4). They did not needlessly give offence to their brethren, nor make a display of their own exemption from burdensome ceremonies, nor taunt them for their conscientious scruples. The conference met under the direction of the Holy Spirit (Gal. 2: 2), consulted under his influence, sent forth the decree under his special inspiration; so did not impose the decision as a command, but sent a brotherly statement of what, under the direction of the Spirit, they were sure should be done.

A. C. M.

## Nourishing Blood Means Strength

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