

The Quiet Hour

FOR THOUGHTFUL PEOPLE

Be still. Be still my soul, for God would speak to thee. And teach thee words of wisdom thou shouldst know. Alas! too often thou has spurned His voice, And closed thine eyes to visions He would show.

Let anxious thoughts of worldly honor cease, Let love of gain be driven from thine heart. These cannot help thee on the upward way. Nor keep from out thy soul sin's fiery dart.

Be calm, and let the One that knoweth all Impart the secret that will give thee peace. And help in making clearer, day by day, How burdened, anxious spirits find release.

The quiet moments bring the keenest joys, The thoughtful student ever wins the prize: So God, within the quiet of our souls, Will kindle holy aspirations for the sky.

—Christian Standard.

Prayer.

Almighty God, Father of our spirits, Thou knowest what we need. We need not plead with Thee, because Thy love doth anticipate all our want. Yet it hath pleased our Father to bid us pray, as if He knew nothing, as if He would hear the tale of want and pain and sorrow from our own lips. Our life is one long need; to-day cannot stand for to-morrow. We cry unto Thee hour by hour, ye moment by moment, for there is no cessation to our want. Amen.

How to Pray.

Daniel could doubtless teach a great many to-day how to pray. He did not get into bed and say his prayers when half asleep, but kneeling before open windows, his face turned toward Jerusalem, he prayed earnestly, devoutly, sincerely, expecting to receive an answer to his petitions. There is too much form in prayer, when words fly up but the thought remains below. Such prayers never to heaven go. The Apostles had been with their Master, had heard him pray, and then very wisely said, "Lord, teach us how to pray." A parrot can say a prayer, but a parrot cannot pray. Many prayers are said, but few are made. Not a few find time during the day and evening for work and pleasure, but seem to think they are too busy to pray. No man ever makes praying headway who finds no time for private devotion. He must succeed for a time, but a man might as well cut off the fountain and expect the stream to continue, as to cut off the divine source of power, and expect to continue to be strong.

It is a mockery before God for a man to go through a formal act of saying his prayers when his mind and thought are elsewhere, or when he is doing it simply because he thinks he ought to do so. The sick patient does not take medicine as a mere form, because they do not ask for mercy and pardon half asleep, or as they are turning over in bed at night. The hungry ask for bread because they are hungry and want food. The sick take the applied remedies because they want to be made well. The guilty plead for mercy because they want freedom. And shall any come before God in a less earnest and sincere manner. Will a man mock God? How did the Saviour pray when in Gethsemane? If we are truly in our Gethsemanes of doubt and fear, if we, like Daniel, are in earnest, we will be "in the spirit" of prayer, praying for a soul that is in touch with God, praying in the faith of the woman who touching the hem of the garment of the Master received virtue from him, praying with the power of a Daniel, that with windows open toward God in heaven, there will be such a communication between the soul of man and God that there will be received a great blessing. We need more true faith in God, more devoutness and sincerity, more expectation in prayer, for with purity of heart and such praying, there will be such visions of God as will behold the very doors of heaven open, and like John of old, the one thus praying will be able to say, "Immediately I was in the spirit."

Service.

I am a child of God, and eternity is my right. I am first a son, then a servant, often a sufferer. I have the privilege to receive, and the joy to give. I stand between worlds. I go to one empty and come again full. I touch worlds more needy than myself and unload. Man is the grand conjunction! World, hell, heaven meet in him; there is contact and conflict; the floor of the soul is the battle ground of all the forces. The world says: "Come along, have a good time." Hell says: "Feed the fires of self-love." Heaven says: "Drop your anchor in holiest affections and rest." World, hell, heaven meet in him; there is contact and conflict; the floor of the soul is the battle ground of all the forces. The world says: "Come along, have a good time." Hell says: "Feed the fires of self-love." Heaven says: "Drop your anchor in holiest affections and rest."

Heaven speaks with the voice of authority. Hell speaks with the voice of the usurper. World speaks with the voice of the slave. The policeman at the corner, means authority. Trace up the thought, the magistrate, the judge, the King, don't stop till you get to God. The powers that be are ordained of God. The Lord Jesus has "authority over all flesh." You may deny it, disregard it, you cannot alter it. If you fall upon it, you will come to honor; if it falls upon you it will grind you to powder. The servant of the Lord is here for

manifestation. We have to manifest the name; a name is a transmitter of spiritual energy. With marvellous tenacity the whole sun and purport of the Name shrinks or enlarges, brightens or becomes dim, in union with the receptive power of man. Some men will only use the name of Jesus to put a figure-head upon a course.

The servant of the Lord receives words, little ships come freighted with precious things, they unload, congenial spirits receive, enjoy, obey; strange to say, they take in the words without effort, it falls like the dew upon the mown grass, like a little child taking a drink. The servant of the Lord enters into the heritage of those that fear "Thy name." There separate souls are distinct gifts. They are given for culture, comfort, and safe conduct. They are prayed for with a limited love. "I pray not for the world, but for those whom Thou hast given me out of the world." All men are not loved alike; they cannot be. Some are loved and prayed for with benevolence; others with rapture which gives an undying charm.

The servant of the Lord is here to make a difference. It must be so. "Whoso hath felt the spirit of the Highest, Cannot confound nor doubt Him nor deny; Yea, with one voice, O world, though thou deniest, Stand thou on that side, for on this am I."

This wonderful conjunct life of the divine in the human carries with it immense issues, and is pregnant with answers. Riddles are solved here, which are solved nowhere else. Christ Himself is the great answer.

"Yea, through life, death, through storms and sinning, He shall suffice, for He hath sufficed; Christ is the end, for Christ was the beginning; Christ the beginning, for the end was Christ."

—H. T. Miller.

'Twixt East and West.
(By a Banker.)

Midway between Africa and Europe the extensive rock-bound island of Crete rises sheer out of the blue waters of the Mediterranean. The approach to Candia, one of the principal towns, is extremely beautiful. Skirting the iron-bound coast, dark, sullen gorges are seen, and the towering cliffs and crags; here a bold promontory juts out into the ocean; or here is a wild chaos of detached boulders and masses of rock; over which the foam-crested billows continually break; while in the background is a range of lofty, cloud-topped mountains. Mount Ida, towering above them all—not, however, the Mount Ida of mythology which is by the Bosphorus—garbed summer and winter in perpetual snow.

Upon landing it is soon apparent that although many of the buildings are of Moorish origin, yet that the Moslem has gradually been driven back by western civilization. Here and there a veiled woman or a turbaned Turk or Arab may be seen, but they are few and far between, although, judging by the many thousands of Mohammedan graves in an extensive cemetery—the tombstones of the dead are everywhere. Knossos, the foundations of which are now laid bare, the city of Minos—the great laid monarch and pioneer of European civilization who reigned more than a thousand years before Alexander the Great was born and whose history was considered to be mere legend until these great ruins were discovered—is, with the exception of course, of the magnificent relics of the great past, so abundant in Egypt, perhaps the most ancient city in the world. And, although built so far back down the dim vista of the ages, yet some of the works of art found therein, especially a number of great amphorae, or wine vases, perhaps five or six feet in height, and ornamented in the chaste designs, are equal in grace and elegance to any made in these days of advanced civilization.

And it is remarkable how the epaule of the ancient world is coming again into history. Even Agamemnon himself was by some regarded as more or less a mythical being until his city and tomb were discovered and excavated. And now time after time discoveries continue to be made absolutely confirming Biblical history, and hopelessly crushing the futile efforts of the so-called "higher critics" to discredit Holy Scripture. But the Bible will remain until time is no more, a record of the earliest history of the world, and above all the Divine announcement to mankind that the Son of God came in humility to this earth in order to make an atonement for transgression by Himself bearing the punishment due, for and on behalf of all who will receive Him as their Mediator.

Hard on Heaven.
(Canadian Courier.)

A certain Presbyterian minister living in a west Ontario town has been extremely ill and, on his recovery, was visited by a Methodist brother, who expressed his satisfaction that the other pastor had been "sprayed."

"Yes," said the invalid, "I've had a very serious case of it. At one time it looked as if I would be taken from my friends."

"Let us be thankful," came the comforting reply, "that the Lord heard the prayers of your family. But for divine

mercy, you might now be in a better world."

When Last Here.
(The Presbyterian.)

The last year in which the General Assembly met in Hamilton was 1899. Dr. Torrance was the retiring Moderator. This Assembly was notable for the launching of the century fund. Dr. Warden's great speech—in its grasp of detail and breadth of outlook one of the most statesmanlike ever delivered in the Assembly—swept the house.

The Very Thing.
(Washington Star.)

"I want a home," said the city man, "where I can see plenty of fresh green vegetables, and have live stock and chickens about me."

"I've got the very thing you want," returned the enthusiastic agent; "a cosy six-room flat right next to a market house."

Prayer.
(The Presbyterian.)

Eternal Father, God of love and wisdom, we pray to Thee on behalf of the General Assembly of our Church, now in session. Look kindly upon Thy servants who have come together in Thy name. Enlighten them by the Holy Spirit; give them pure and honest minds; make them considerate of one another and loyal to the truth of God. Help them to face with vision and courage the problems which confront the Church in this age. Let Thy presence be manifested at every meeting, and grant to Thy servants such spiritual refreshing that with new zeal and power they may return to their appointed work. And may Thy kingdom be established in this land and extended to the ends of the earth. We ask all in Jesus' name. Amen.

A Power House.
(C. W. Casson.)

The ideal of a Unitarian church is that it shall be a spiritual power house, generating the moral force that shall later expend itself in the service of mankind. There is no thought of selfish benefit on the part of those who attend. The church simply, present to them an opportunity and a privilege of coming into more intimate and vital touch with the great spiritual forces of the universe, and of becoming stronger to do the work of life. Its Sunday service is preparatory to the wider service outside. Not to satisfy so much as to stimulate, is its aim. If a man does not leave its doors with the dominant idea of doing something for his fellows its fundamental purpose is not accomplished.

KEEPING CHILDREN WELL.

Every mother should be able to recognize and cure the minor ills that attack her little ones. Prompt action may prevent serious illness—perhaps save a little life. A simple, safe remedy in the home is therefore a necessity, and for this purpose there is nothing else so good as Baby's Own Tablets. They promptly cure all stomach and bowel troubles, destroy worms, break up colds, make teething easy and keep children healthy and cheerful. Mrs. Jos. Levey, Casselton, Ont., says:—"I have used Baby's Own Tablets and have always found them satisfactory. My child has grown splendidly, and is always good natured since I began using this medicine." Sold by medicine dealers or by mail at 25 cents a box from Dr. Williams' Medicine Co., Brockville, Ont.

TIMES PATTERNS.

A DAINTY LINGERIE BLOUSE.
No. 8437.—Cut in sizes 32 to 42 inches bust measure. Size 36 will require 2 1/2 yards of 24-inch material. Embroidered flouncing was used with charming results in the carrying out of this design. It would also be pretty made of lawn, chiffon taffeta, and pongee. Tucks at the shoulders throw a graceful fullness across the front and the use of the vest gives scope for individuality in the way of trimming. The sleeves may be full length or shorter.

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

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What the Editor Cannot Do.

Don't think because the reporter sees you getting on the train that he ought to know who you are and where you are going, or if he sees you greet some friend that he knows who they are and where they are from. We aim to get all the news, but you may be the one who doesn't happen to know. We try to become familiar with names and faces, if possible. But during the years past we have been to church and failed to see you there; we have hung around the pump, but some of you weren't there; we have loafed on the street; we've been risked our reputation on back streets on a dark night, but you weren't there. And we'll be knowing if we know where to find you all. So if you are going or coming, or know anybody cutting up queer caps, let us know.—From the Norton, Kansas, Telegram.

Spasmodic Pains in Arms and Chest
A Common Ailment From Which Many Are Suffering Just Now. TELLS HOW TO CURE.

These pains come on very suddenly and while they last the pain is excruciatingly severe. Sufferers are attacked suddenly with a violent pain in and around the chest, extending often to the abdomen and running down to the ends of the fingers. Often the chest is so much contracted to give very painful feelings of suffocation.

To remove these pains nothing is known to act so rapidly as NERVILLINE. Rub it on the chest, shoulders and other affected parts—rub it in well, and take in hot sweetened water four times daily about twenty drops of NERVILLINE. Follow this very simple and safe treatment and you'll find that not an ache or pain in any part of the body will remain.

It's the pain-subduing, penetrating power of NERVILLINE that makes it so far superior to all other treatments. In chronic Rheumatism, Sciatica, Lumbago of long standing NERVILLINE gives quick relief—where when hope seems lost. You'll find a hundred uses for a trusty medicine like NERVILLINE—even for toothache, neuralgia, stiff neck, colds, coughs and other simple ills which it cures so quickly, it should be in every home.

Beware of the unscrupulous dealer that tries to palm off something that says "Nervilline" on its wrapper. Insist on getting "NERVILLINE" only. Large bottle 50c. Small bottle 25c. Sold by all druggists.

IF VERY THIN, YOU'RE LIABLE TO CATCH PNEUMONIA OR FEVER

People who are so awfully thin run great risk—they have but little vitality and no energy to ward off disease germs. Invariably consumption takes root in people who are thin and run down; weakness in this land of plenty, where it can be so easily overcome. Probably the best remedy consists in taking Ferrozone at meal time. It is a remarkable blood forming and tissue building remedy that in thousands of cases has added five pounds in a single week. Ferrozone supplies the system with richer and better blood; the muscles and nerves are nourished, and it's small wonder that the body fattens when supplied three times daily with the concentrated nutrient in Ferrozone. Under its tonic effect new life and energy is imparted to the whole system and you feel the good results in sound sleep, strong digestion, hardy nerves—all these tell of the rebuilding your body is undergoing. No one can afford to risk thinness when reminded of the helping hand of Ferrozone—if you are earnest in wishing to be stronger, to have better health and look, then commence Ferrozone-to-day, 50c. per box at all dealers.

The Sunday School Lesson

LESSON XI.—JUNE 13, 1909.

Heroes of Faith.—Heb. 11: 1-40.

Commentary.—I. Faith defined and described (v. 1). Now—As if beginning to anticipate that too continued a strain of warning and rebuke might wear upon his hearers, the apostle now suddenly changes his tone to thrilling jubilation. From threatening penalty for unbelief rises into a lofty peal of evaluation over the glory of faith. He proceeds to show that faith is not only justifying, but inspiring, ennobling and exalting to the soul.—Whedon. Faith—the apostle does not give a complete definition of faith, but rather describes it, showing us firm belief on its testimony to look up and grasp God. It is the connecting link between God and man. The substance—"Assurance."—R. V. The margin renders it "ground." Substance from Greek *hupo*, under, and *stasis*, standing, and *stas*, a firm sub, under, and stands standing. Literally it signifies that which stands under an object—the support. Things hoped for—the man of faith acts as though he already possessed the things he hoped for. The unseen is real to him. He confidently expects them. The evidence—Demonstration, proof. Faith in the divine word supplies the place of and is equivalent to proof. It satisfies the mind and inspires conduct just as a proof or demonstration should. Stuart points out that the "faith" mentioned here is not specifically what is understood by "saving faith," but rather faith as a practical principle and power, influencing all life and conduct. The true and essential nature of faith is confidence in God, belief in His declarations.—Robert Tuck. Things not seen—"The things hoped for" are the peace and approbation of God, and those blessings by which the soul is prepared for the kingdom of heaven. "The things not seen" are: an extended sense, creation of the world from nothing, the destruction of the world by the deluge, the miraculous conception of Christ, His resurrection, ascension, mediation, and government of the universe, all of which we cannot see, but which are the substance of God's word as if we had seen them.—Clarke.

II. The utility of faith (vs. 2, 3). 2. The elders—The ancient fathers, the patriarchs and prophets. Had witness borne to them (R. V.).—The elders lived in a state of complete faith and God bore testimony to their holiness and valor, as the remainder of this chapter shows. 3. The words—This has reference to the material substance of this and all other worlds. By the word of God, God spoke and it was done. When God spoke, the world of God's word brought matter into existence and caused it to become organized. By a word the Almighty set the worlds swinging in space. Now we know this by faith. We have no other means by which we can know it, but we believe it.

III. Illustrious examples of faith (vs. 4-40). In verses 4 to 7 Abel, Enoch and Noah are mentioned as examples of faith. The faith of Abraham is dwelt upon in verses 8 to 19. Abraham was the greatest example of faith. By faith he obeyed the call of God and went into a strange land not knowing whither he was going. 17. By faith Abraham—in verses 11, 12 we see how by faith Isaac was born, and now the greatest instance of Abraham's faith is shown in his readiness at a burnt-offering. When he was tried—in Gen. 22:1 we read that God tempted, or proved, Abraham. The Bible writer does not mean that God incited Abraham to sin, but he tried and proved him and thus gave occasion for the development of faith (1 Cor. 10: 13; Heb. 11: 17, Jas. 1: 12). "It is seen," says God, that God confers a signal honor upon us when He thus tests our hearts."—C. H. M. 18 In Isaac, etc.—Isaac's descendants shall be known as Abraham's seed (Gen. 17, 8, 19, 21, 12). 19.—Able to raise him up—He believed God could perform a miracle and restore Isaac to life. In a figure—There is some doubt as to the exact meaning of this expression. "How could Abraham have received him back in a figure when he received him back figuratively from the dead, because Isaac was typically, or figuratively, dead."—Cam. Bib. The restoration of Isaac was undoubtedly a type of Christ's resurrection, as His birth was a type of Christ's incarnation. 20. Blessed Jacob and Esau—Gen. 27, 27-29, 39, 40 21. Jacob, etc.—See Gen. 48, 8-20. The sons of Joseph—That is Ephraim and Manasse.

22. When he died—"When his end was nigh"—Joseph's death is mentioned although at the time of Joseph's death the children of Israel were not oppressed, yet he understood the promises and "by faith" knew they would some day leave Egypt. Gave commandment—The directions he gave concerning his bones shows his perfect confidence in God (Gen. 50, 25, 25; Exod. 13, 19; Acts 7, 16). Joseph lived 54 years after the death of his father and died at the age of 110 years.

23. By faith Moses—The faith of Moses is brought out in the remainder of the printed lesson—vs. 23-29. Hid three months—The faith of his parents caused this to be done. A proper child of God (Ex. 20, 25, 25; Exod. 13, 19; Acts 7, 16). Joseph lived 54 years after the death of his father and died at the age of 110 years.

24. Come to years—See Exod. 2: 23; 4: 22-25. Moses was about 40 years old at this time. We are not told what was the occasion of his decision to abandon the Egyptian court, but it is

clear that God was leading him to forsake the idolatrous and immoral influences with which he was surrounded. He had evidently come to the place where the most either wholly go with the Egyptians in religion and life, or he must choose God. His decision meant that he must renounce the wealth, popularity and power of an Egyptian prince, and join himself to a people who were and cruel treatment. But his faith in suffering affliction, who were groaning under the heavy burdens of poverty, told God enabled him to do this. 25. To suffer affliction—God's people at this time were greatly oppressed by the Egyptians. For a season—He saw that his pleasures were but for a short time, while the reward of the righteous would be of endless duration. To the sinner there are "pleasures" in sin, but they are fleeting (Job 20: 5) and leave a wasted life, a ruined character, a lost soul behind them.

26. Esteeming—Moses put a high estimate on the reproach that came through trusting in the promised Messiah. 27-29. Forsook Egypt, etc.—He not only left Pharaoh's court, refusing the royal adoption, but he left the land of Pharaoh, instituted the Passover, and crossed the Red Sea, and this was all done "by faith" in God.

PRACTICAL APPLICATIONS.

The Faith of Abraham and Moses. Nearly all of that part of the lesson to be printed is confined to the faith of these two ancient worthies.

I. The faith of Abraham. He was a most extraordinary man, and sustained a very intimate relation to God. "In the scriptures he seems to be set forth as a model for the church in all ages. God had been pleased to honor him with a Trinity of appellations that are wonderfully comprehensive and deeply significant: 'Friend of God' (Isa. 41: 8; Jas. 2: 23); 'father of many nations' (Gen. 17: 5; 'father of all believers' (Rom. 4: 11, 16). We notice three distinct stages in Abraham's personal progress in the divine life. 1. He complies with the conditions of the covenant, forsaking all to follow God (Gen. 12: 1-5; Heb. 11: 8; Luke 14: 33). 2. He was justified by faith (Gen. 15: 6; Rom. 4: Gal. 3: 6; Jas. 2: 23). He believed in Jehovah, and it was counted—the faith he put in Jehovah—to him for righteousness or justification; though there was no act in the case but that of the mind and heart, no work of any kind. 3. He was made pure and holy by faith in God and obedience to God" (Gen. 17: 1).

Consider Abraham's testing. "In the offering of Isaac he was subject to the severest trial, perhaps, that ever man was under, except that of Sodom. But this trial gave a practical demonstration of the nature and strength of Abraham's faith. 1. He staggered not at the promise of God through unbelief" (Rom. 4: 20), although the divine requirement seemed to contradict the promise of God (see Gen. 17, 19; 22: 12). His faith was unwavering in the wisdom and love of God, while the sacrifice demanded seemed to contravene the nature of the deity. 2. His faith in and love for God was stronger and superior to his love for his beloved son, Isaac. 3. His faith made him render prompt and unquestioning obedience to God. 4. His faith enabled him to apprehend the typical nature of the offering he made. Did not Jesus refer to this when He said, 'Your father Abraham rejoiced to see my day, and he saw it and was glad' (John 8, 56). 6. He believed in the resurrection of the dead (Rom. 4, 17, 19, 21; Heb. 11, 19). 7. He believed that God would work a miracle and raise the dead. If necessary, in order to make His promises good."

II. The faith of Moses. 1. His faith enabled him to make a wise choice. The world placed before him its very best, and religion placed before him its very worst. There was honor, pleasure and wealth on the one hand, and affliction, reproach and hardships on the other hand. But his faith was clear and strong, and he made the wise choice. His worldly prospects were cut off at one blow, and he identified himself with slaves. 2. His faith enabled him to endure. Many start out well, but when the tests come which call for real endurance they fall by the way. Faith enabled Moses to keep going, regardless of hindrances. 3. His faith enabled him to see the future. He saw the world as God's actual presence in his world, controlling human life and human affairs. He believed that God would be with him, according to His expressed promise, to cheer and guide. "Faith regards God's word as more real than man's acts, as not less real than a star in heaven; and believes that the latest promise that God has written will outlive the last pyramid that all the Pharaohs have ever built." 4. His faith enabled him to apprehend the truth with respect to the promised Messiah. "By faith he kept the Passover," which points directly to Christ.

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