

The Quiet Hour

FOR THOUGHTFUL PEOPLE

Open the Door.
Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide, it may come this way.

Open the door!
Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.

Open the door!
Open the door of the soul; let in
Strong pure thoughts which shall panish sin.
They will grow and bloom with a grace divine
And their fruit shall be sweeter than that of the vine.

Open the door!
Open the door to the heart; let in
Symphony sweet for a rarer kind;
It will make the halls of the heart so fair.

That angels may enter unawares.
Open the door!
British Weekly.

Prayer.
Thou great and blessed Prince of Peace,
We are called upon to endure
Hardness as good soldiers of Christ.
Thou hast honored us in calling us to be
co-workers with Thyself in the establish-
ment of Thy Kingdom and in the con-
quest of Thine enemies. Give to each
one of us as we pray Thee the true sol-
dier spirit. Help us to put on the whole
armor of God and to fight the good
fight of faith. May we not shrink from
the high and the hard places in the con-
flict and may we ever be ready to go
where danger or duty calls. Enable us
to conquer the evil in our own hearts so
that we may be fitted to grapple with
the evil that is around us. And do
Thou hasten the day when the forces of
evil shall be put down and Thine own
glorious banner shall wave in triumph
over this world, where Thou alone hast
the right to rule. Amen.

Temper Ruled by Love.
Let your temper be under the rule of
the love of Jesus. He can not only curb
it—He can make us gentle and patient.
Let the gentleness which refuses to take
offence, which is always ready to ex-
cuse, to think and hope the best, mark
our intercourse with all. Let our life
be one of self-sacrifice, always studying
the welfare of others, finding our high-
est joy in blessing others. And let us,
in studying the divine art of doing good,
yield ourselves as obedient learners of
the guidance of the Holy Spirit. By His
grace, the most commonplace life can be
transformed into the brightness of a
heavenly beauty as the infinite love of
a divine nature shines out through our
frail humanity.—Andrew Murray.

A Lesson in Prayer.
(Amos R. Wells in Presbyterian.)
I have a new theory about prayer.
You must believe the theory, but it is
true; and here is the way I argue:
My baby cannot talk; she can only
cry, and hold out her arms. She cannot
tell me what she wants, and often she
does not know. It is no small part of
her mother's business to find out what
she wants, and get it for her, if it will
not hurt her.

Now, I do not believe that anyone,
not even a mother, is kinder than God,
who made mothers. I believe that God
does not wait for us to ask Him for
what we want, since often we know it
not; nor even to know what we want,
since often all we know is that we are
not satisfied, or happy. I believe that
God is always thinking, patiently
thinking, brooding over our possible de-
sires, that He may discover them, and
fulfill them.

"I also believe that," you say, in-
dignant that I have called this a new
theory.
No, you do not. If you did, your
whole life would be changed.
You would stop worrying, since worry
is only an unrecognized fear that God
has forgotten you.

You would stop envying and coveting,
for you would know that God is devising
the best for you, and nothing is better
than the best.
You would cease to be impatient, sure
that God's eagerness will not permit a
second's unnecessary postponement.

You would be more earnest, realizing
how close a partner in your business
God has made Himself.
Your life would move serenely, stead-
fastly, confidently, if you really be-
lieved that God was making your hap-
piness His ongoing aim. Your life
would be an unending, joyous prayer.

I do not mean that you should make
a parade of prayer. I believe with the
old lady who said, "There are some
things fit to be done in religion that
prayer is not." But if you really pray,
you can't keep from talking. Your
lips will sing it, and your eyes will
shine it, and your whole being will
radiate it forth.

Will you not make trial of it?
Take Time.
Take time to breathe a morning prayer,
asking God to keep you from evil, and
use you for His glory during the day.
Take time to read a few verses from
God's word each day.
Take time to be pleasant. A bright
smile or a pleasant word falls like sun-
beams on the hearts of those
around us.

Take time to be polite. A gentle
"I thank you," "If you please," "Excuse
me," etc., even to an inferior, is no
compromise of dignity, and you know
"True politeness is to say
The kindest thing in the kindest way."
Take time to be patient with chil-
dren. Patience and kindness will open
a way for good influence over almost
any child.

Take time to be thoughtful about the
aged. Respect grey hairs, even if they
crown the head of a beggar.

Third and Fourth.
A student in an Australian university
asked the professor, "Why did not the
old texts tell that the six of the fathers
were visited upon the children to the
seventh and eighth generations, as well
as to the third and fourth?" "Because,"
replied the professor, "there will be no
seventh or eighth generation. Sin ex-
tinguishes itself before it gets that far."
And is not this a merciful law? It is
good mercy all round to ordain that the
wicked live not out half their days. Look
at that night son, wandering in the

street. He is sowing the seeds of dis-
solution in his own body, and the damps
and fogs and oaths are watering the soil
for a speedy crop. What is the ground
these men walk on? They are in the
way of anger. "God is angry with the
wicked every day." The hardpan of the
soil they walk on is hell. What is hell?
The place where God is not. "The fool
hath said in his heart, There is no God."
The old word hath said, "Their foot shall
slide in due time." What are men?
They are trees planted. You want a
tree to adorn your grounds. You go to
the bush, make your choice, trim it,
plant it, a thing of beauty. Many a
tree growing on the estate is marked
for falling, and, moreover, when the de-
cree goes forth, it gives us pause. "Their
name shall not be sown, their stock shall
not take root in the earth." Children of
the great may be found in London driv-
ing cabs and sweeping crossings. "If ye
live after the flesh ye shall die." If ye
adopt the machine, breathe the atmos-
phere, follow the precepts, justify the
pursuits, and are content with these re-
wards, we must leave you to your re-
flections.

But there is hope for those who have
come to the fourth generation! I knew
a man who was a revered and venerable
Christian. He told me this:
I have been studying our family tree
as far as possible, and I have found
them a poor lot. I have not found a
trace of love to Christ or devotion to
His cause in all that I have studied or
heard about, and this wonder has come
to me. Am I the last of the fourth, and
is there a turn in the tide, and am I de-
stined to bear my father's name on a new
banner as I enter the courts of the
Lord's House, and wave it in praise of
the Most High?—H. T. Miller.

A Feudal Stronghold.
In various parts of Britain the castel-
lated fastness erected by our forefathers
in those troublous days when brother
fought to the death against brother,
and father against son, may still be
seen; some, on which the disintegrating
hand of time has been but lightly laid,
in a more or less state of good preser-
vation, their frowning battlements still
almost as sound as when bowmen and
archers discharged from those embras-
ures their death dealing flights of ar-
rows against the foe; some, although in
a state of hopeless decay, yet picture-
que and stately, even though but dis-
mantled with all. Let our life be one of
self-sacrifice, always studying the
welfare of others, finding our high-
est joy in blessing others. And let us,
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Address, "Pattern Department,"
Times Office, Hamilton.
It will take several days before
you can get pattern.

ALASKA'S BLACK GOLD.
Her Coal Fields Said to be Richer
Than Her Gold Reserves.
While Alaska's gold reserves are
large they are in no way unique, for
refined gold is the same, whatever
the source. But when it comes to
coal fields, says the American Review
of Reviews, Alaska has no competi-
tor. Its store of high grade fuel can-
not be equalled in quality west of the
Rockies.

In fact to find anthracite and bitu-
minous coal which compares in fuel
value with that of Alaska one must
come east to Pennsylvania. These
coals are, therefore, the key to the
commercial situation on the west
coast. For a high grade steaming
coal used for manufacturing indus-
tries or a merchant marine or a coke
for smelters in the Western States one
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Hence the growing population of
the West has a vital interest in the
development of these coal fields.
These coals are of even national im-
portance, for of all our Pacific pos-
sessions Alaska alone can supply our
battleships with smokeless fuel.
The quantity of this anthracite and
bituminous coal is not as yet deter-
mined, but it certainly is not limited
and hence should not be waste-
fully. To use it, however, will not be
waste unless it is not properly
mined. A surveyed area of about 100
square miles is known to be under-
lain with these coals, and it is prob-
able that further investigation may
show an extension of the field.

A rough estimate of the quantity
within this surveyed area gave some
6,000,000,000 tons, or more than one
and a half times the entire produc-
tion of Pennsylvania since coal min-
ing began. It is fair to assume that
this coal is worth \$1 a ton, which
would make its total value about
forty times greater than the entire
output of Alaska to the present time.
It is probable therefore that the value
of the coal fields exceeds that of the
gold reserves.

These coals are, however, practi-
cally untouched, for the only coal min-
ing in Alaska is that of some lignites
for local use. A few years ago sta-
tistics showed that Alaska's entire ex-
port of coal for a year was four tons.
There are also some bituminous coals,
though of less fuel value, in the
Alaska peninsula, on the Yukon and
on the Arctic slope. Lignite coals
and peat are abundant and widely
distributed, and some of these possess
great value for local consumption.

ARE HARD TIMES COMING?
Yes, for the man that wears tight
boots, but his corns are relieved
quickly by Putnam's Corn Extractor.
No pain, and certain cure. That's
Putnam's Use no other.

Origin of the Side Saddle.
This history of the side saddle is
shrouded in mystery, but it seems toler-
ably certain that side saddles were used
by ladies in England in the days of the
Saxons.

It is recorded by Stow in 1720 that
side saddles were invented by Anne of
Bohemia, Queen of Richard II., who
was born in 1366, but on a seal of Joan
Countess of Flanders, and dated 1211,
that lady is represented as riding in
this manner, showing they were in use
150 years before the birth of Anne.
—Bit and Spur.

There may be no harm in Gilead,
but the lime is in the rocky.

ants of the republic may be secured
within a close margin of accuracy.
President Diaz will personally take
the census of the block on the north
side of Calle de Cadena, where he
lives; members of the Cabinet will
perform a similar duty in their re-
spective neighborhoods; the Arch-
bishop of Mexico will take the census
of population in his own quarters and
an effort will be made to have all
prominent citizens accept the appoint-
ment for their neighborhoods gener-
ally in order that confidence may be
inspired among the natives and the
figures may be as accurate as possi-
ble.

But in interior Mexico an uphill
task is in store for the authorities,
as the majority is bent upon thwart-
ing the census work, being formed of
illiterate peons and farm laborers
who are still afraid of compulsory
military service.—From the Mexican
Herald.



A NATTY LITTLE SUIT.
No. 8557.—Nothing is smarter for
the little boy than the pretty little
tunic suits, simply finished by ma-
chine stitching or narrow braid. Such
a model is here illustrated in white
serge. A shaped trimming band out-
lines the neck and front edges, and
a deep pleat is arranged the full
length of the front and back, extend-
ing out over the shoulders in a very
becoming manner. The little knicker-
bookers are shaped by the usual out-
side and inside seams, the barness at
the knee being adjusted by an elastic
inserted in the hem. The top is fin-
ished by an inside waist band. The
mode is equally suited to the firmly
pressed wash fabrics, such as linen
and pique, as well as the flannels and
woolens. For a child of 8 years 2 1/2
yards of 54-inch material will be re-
quired. Sizes 2, 4, 6 years.

A pattern of this illustration will
be mailed to any address upon re-
ceipt of 10 cents in stamps or silver.

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The Sunday School Lesson

LESSON VIII.—AUG. 22, 1909.
The Riot of Ephesus.—Acts 19: 23-41.
1. Print Acts 19: 23-41.

COMMENTARY.—1. Demetrius
causing a tumult (vs. 23-27). 23. Con-
cerning the Way (R.V.).—The "Way"
was a distinctive name for the Chris-
tian religion. 24. Demetrius—Demo-
trius was a leading spirit among the
Ephesian shrine-makers, and may
have been a wholesale dealer, execut-
ing orders for the shrines and "em-
ploying artisans who received lucra-
tive wages for their labor." Shrines
for Diana—The shrines were made of
wood or metal and were little images
or models of the temple of Diana, con-
taining an image of the goddess. No
small gain—They were sold to the
people of Ephesus and to the many
strangers who visited the city, and
were also sent to distant cities for
sale. "The great annual festival of
Diana took place in the month of
May, when the rude wooden image
of the goddess was exhibited to the
multitude, and in her honor games
and dramas were publicly celebrated.
Of this opportune occasion Demetrius
took advantage to stir up the idle and
excitable Greek populace.—Bulter.

25.—Called together—Demetrius col-
lected all the workmen who were con-
nected with his business, and very
artfully aroused their passions. 25.
Moreover, etc.—The preaching of
Paul, the growth of the church and
the advancing civilization of that time
were making inroads upon idol wor-
ship, and the sale of the shrines was
decreasing. 27. Craft is in danger—
In his speech Demetrius declared that
their craft or trade was in danger of
being brought into disrepute, and then
unwisely making a personal allusion to
the Apostle Paul and the effectiveness
of the gospel. "The cause of the tu-
mult was covetousness under the
guise of religion." Greed and gain
blind men to the highest interests of
mankind. This is true of the liquor
dealer; and many politicians, and
good citizens give their silent endorse-
ment to the liquor traffic, because
they fear their "craft" will be in dan-
ger if they oppose the iniquitous busi-
ness; but Christians should speak out
by voice and vote against this soul-
destroying evil.

II. Paul's Companions Seized (vs.
28-30). 28. Full of wrath—The ad-
dress of Demetrius was effective. The
men to whose worldly interests he had
appealed responded with loud cries.
It was the cry of the Ephesians.
The design of the clamor was to raise
a persecution against Paul, and thus
serve their own interests. 29. Con-
fusion—All the people rushed to the
theatre, in which public meetings
were often held. As the apostle him-
self, at the moment, could not be
found, his attendants were violently
dragged along by the multitude.—
Lange. Gaius—He had lived at Cor-
inth, and had entertained Paul at his
house (1 Cor. 1: 14; Rom. 16: 23). Aris-
tarchus—He attended Paul to Rome,
and was there a prisoner with him
(Col. 4: 10).

30. Would have entered—Paul was
fearless and ready to stand in the fore-
front of danger. He no doubt hoped
to be able to quell the outbreak. Suffered
him not—His life was too precious to
be risked. It appears that Paul lis-
tened to the entreaties of the disci-
ples on this occasion; at other times he did
not (Acts 21: 10-14). While Paul did not
fear mobs or even death, yet he wisely
yielded to persuasion and did not risk
his life when there was no necessity for
so doing.

III. The uproar increasing (vs. 31-34).
The riot, continued unabated for
two hours. The leading men of the
city urged Paul not to enter the the-
atre. When Alexander undertook to speak
the multitude learned he was a Jew
and would not permit him to do so.
There was a general prejudice against
the Jews, and they were disposed to
for some difficulty upon them, for
as they considered Christians to be but
a sect of the Jews. They were, there-
fore, indignant and excited, and indis-
criminate in their wrath and unwilling to
listen to any defence.

IV. The town clerk's speech (vs. 35-
41). 35. The townclerk—This official
was a very important person. "He was
authorized to preside over public assem-
blies, and he stood next to the mu-
nicipal chief, and performed his du-
ties during the absence or on the death
of that officer."—Hackett, had appea-
red—His influence was so great that the
mob became quiet and gave him a hear-
ing. He said—The speech is full of tact
and ability and shows that the man was
well qualified to fill the high office he
held. A worshipper—"Temple-keeper."
R. V. Lively, temple-keeper. The
name no doubt was first used to imply
that any office in the service of so mag-
nificent a goddess was a grand distinc-
tion.—Cam. Bib. The image, etc.—This
sacred image, which was believed to have
fallen down from heaven as a "rude
wooden figure nearly the shape of a
mummy." 36. Do nothing rashly—They
had performed a very rash act in seiz-
ing two persons against whom it ap-
pears they could take no proceedings. 37.
Neither robbers of temples (R. V.).—"As
temples at Ephesus had a great trea-
sure-chamber, the offence might not
have been unknown among them." No
blasphemers—Thus we see that the lan-
guage of Paul and his companions had
been guarded. The general effect of
their preaching was to overthrow idol-
atry, but they had refrained from de-
nunciation and opprobrious epithets. They
have taken any other course would have
deprived them of all chance of a hear-
ing. 38. Courts are open (R. V.).—"It is
a mercy of God when a wise government
exists, which is able to maintain law
and order." 39. Other matters—Any-
thing that pertains to public affairs.
Lawful—It shall be settled in accord-
ance with law and not by a mob. "To move
an unlawful tumult was a capital of-
fence, and Demetrius was now in quite
as much danger as Paul."—Whedon.
Mob law is still a great evil in the
land. It degrades the public conscience,
interferes with justice and strikes a
blow at the very foundation of good
government.

40. In danger—"They were in danger
of being called to account by the pro-
consul. The Roman Government watched
every appearance of sedition in the
provinces with a jealous eye. It was a cap-
ital offence to take any part in a riotous
proceeding." This is a complete vindica-
tion of Paul and his method of work,
and of Christianity in general. The
charges of lawlessness and violence
which were so often preferred against
the Christians by their enemies were en-
tirely groundless. "The incident in-
cluded in Luke in his work, not for mere Epi-

sian connection, but as bearing on the
universal question of the relations in
which the church stood to the empire."
—Ramsey. After the riot Paul imme-
diately started for Europe (20: 1).

In the uproar at Ephesus we have a
picture of rebellion against the gospel
in modern times. 1. In the dark, heathen
world; on the part of satanic heathen-
ism persecuting faithful missionaries. 2.
In unconverted Christendom; on the
part of the carnal mind, which will not
be rebuked by God's word. 3. In the
hearts of professed Christians; on the
part of the self-righteous cross, and of
the flesh which shuns the cross.—Gerok.

Thoughts—Do not be alarmed because
of the fiery speeches of wicked men, or
because of the tumults caused by the
faithful preaching of the gospel; these
may be God's ways of widening the cir-
cle of listeners. Shun covetousness, for
it is one of Satan's first of May. The
ruin of human souls. Do not needlessly
rush into danger. Great wisdom should
be used in meeting and overthrowing er-
ror, lest the people be driven from the
truth instead of being won by the truth.
The religion of Christ disturbs false re-
ligions. Worshippers and even infidels of
en unconverted give the gospel in fa-
vor of Christianity and Christians.

PRACTICAL APPLICATIONS.
The Clamor of the Ephesians.
1. The whole city filled with confu-
sion. Ephesus in Asia Minor was a com-
mercial center, the resort for all Asia
for the great games, the arts and amuse-
ments of a pleasure-loving people. Paul
was tarried at Ephesus until Pentecost
(1 Cor. 16: 8). It was spring and Ephesus
would be thronged with strangers come
to attend the great festival of Diana
which occurred the first of May. The
citizens would be much in the streets,
filled with excitement. The shrine mak-
ers would derive much from selling the
images of Diana and models of the
great temple, one of the seven wonders
of the world. The possession of these,
they believed, had the power of a charm
and the protection of the goddess. They
believed that the image of Diana came
down from heaven. The heathen rulers,
to help the people in the belief, banish-
ed or slew the artists who made them.
Is there any way in which we are like
these superstitious Ephesians? Do we
consider it unlucky to spill salt? Do we
dilek to begin any work on Friday?
Do we refuse to sit at a table where
there are thirteen? Do we take care that
we look at the new moon over our right
shoulder? Are we full of terror if a dog
howls? If we believe in "luck" instead
of in Jesus Christ we are like these su-
perstitious heathen.

II. Gaius and Aristarchus caught.
Here is evidence that the gospel has
become a power in the great city of
Ephesus, and in the province of which
it was the centre. Probably these men
had seen the destruction of the valuable
Ephesian letters, and feared that their
trade were placed in jeopardy. It is
noteworthy that the appeal of Demo-
trius was made first to the cupidity
of the craftsmen, and then he sought
to sustain it by rousing their supersti-
tion into fanatical hatred. The love of
money was the root of their evil intent,
their uproar and opposition. Upon this
was grafted the sturdy talk of religious
rancor.

III. The theatre. No Christian should
at any time, under any circumstances,
go to a theatre to witness a play acted.
Here are twelve reasons against it: 1. It
is a worldly pleasure, and we are
commanded, "Be not conformed to this
world" (Rom. 12: 2). 2. The theatre
had its rise in pagan worship. 3. It
appeals to the imagination, the senses
and the passions; not to the reason nor
to the moral sense. 4. It deadens the
sensibilities and the conscience by the
display of unreal crime, suffering and
counterfeit emotion. 5. Its spirit al-
ways has been and is corrupt. Beside
the theatre are the liquor saloons and
the brothels. 6. Its language is fre-
quently suggestive of impurity. The
command is "Keep your bodies pure." 7.
It does not aim to instruct nor to elevate,
but to amuse. 8. It is not a worthy
profession, and no pure, noble Chris-
tian will ever engage in a business
which demands that its pursuers shall
seem to be what they are not. 9. Most
play actors are abandoned characters.
In the Roman republic he who adopted
the profession of an actor was by law
considered disreputable and not allowed
to hold any honorable office. 10. "If
any company were to be so virtuous as
not to act any but virtuous plays they
would soon have to play to empty
benches." 11. "There is not in exist-
ence in any language a sufficient num-
ber of perfectly unexceptional plays to
constitute such a stock for any com-
pany of virtuous performers as to en-
able them to maintain sufficient vari-
ety." 12. The early church condemned
the theatre unsparingly. All modern
evangelical churches discontinue it or
consider it destructive to spiritual life.
—A. C. M.

Treated in Aberdeen Infirmary.
Mrs. James Alexander, of Pleasant
Grove, Utica, U. S. A., writes: "I had
asthma in its worst form and had the
best of medical skill obtainable and was
also treated in the Royal Infirmary of
this city of Aberdeen. But I obtained
little relief. It was difficult to take and
exercise without bringing on violent
coughing. In 1888 I came to this coun-
try, but the asthma still clung to me and
for the past thirty years I have scarcely
been free from it. In 1888 I came to
this country, but the asthma still clung
to me, and for the past thirty years I
have scarcely been free from it. I read
about Catarrhoxone. It was just what
I needed all these years, and has given
me better health than I have had since a
girl. Catarrhoxone is a perfect cure. I
have never had a single attack of Asthma
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subjects dealt with in a memorandum
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partment, on the teaching of music
in Scottish primary schools. There
is no more health-giving form of
physical exercise than singing, states
the memorandum. "It develops
strengthens, and maintains in good
condition the lungs and the other
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