The Quiet Hour FOR THOUGHTFUL PEOPLE

How May I Know My Sins Forgiven.

(J. W. Mitchell in the Presbyterian.)

lethargy. They are enveloped in the darkness, or tossed on a sea of doubt. If we would build securely it must be

on an ever-present, and

HOW WEAK GIRLS

MAY GROW INTO

STRONG WOMEN

endureth forever.

She bent the grass with her beautiful feet,
As she wended her way to me;
ture of the sacred, calm retreat,
Haven where she would be.

The rolling song of the meadow brook,
Joined with the song in the tree,
And the squirrel leaped as he took a
look,
As she wended her way to me.

The silvery cloud above her head.
Smiled with its gleam so free,
And the grass bowed down to meet her
tread, As she wended her way to me.

The untold welcome who can tell,
Where twining spirits be?
Mightier, tenderer, holier spell,
Ne'er flowed as she wended to me.

PRAYER.

O Lord, grant to us so to love Thee with all our heart, with all our mind, and all our soul, and our neighbor for Thy sake: that the grace of charity and brotherly love may dwell in us. And fill our hearts with feelings of love, kindness and compassion, so that, by constant rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting wawy all harsh judgments and envious thoughts, we may follow Thee, who art Thyself the true and perfect Love.

THE HIGHEST.

ment in art, eloquence, music and knowledge. How few reach the summit, how few touch the altitude of mediochow few touch the altitude of mediocity, with many the sun goes down before noon, with others the flag is no sooner hoisted then it is hauled down. Here we see ten men rolled into one, anon we espy a flee of degenerates, sailing under jury masts. Who shall write down their homely joys and destiny obscure, yet how often do we find the elements which fairly endowed and inspired, starts a career which stays not till the top is reached. "He putteth down one and setteth up another, and who shall stay His hand?"

The benevolent world may be divided into two great halves. One gives, hop-

The benevolent world may be divided into two great halves. One gives, hoping for something again; the other gives hoping for nothing again, not even thanks. Friends start to build a church, it is for the worship and service of Christ. The list swells with good money. Did you say it is for Christ? Is it not also for our worthy selves. We speak of real profit. You will have a seat in that church with your family. You will collect the work of the service will collect the content of the service with the service will collect the service will be service with the service will be service will be serviced the service will be serviced to the service will be serviced the service will be serviced the service will be serviced to the service will be serviced the service will be serviced the service will be serviced the serviced the service will be serviced to service will be serviced the se a good return. A magnificent dividend.

started for calico for the Hottentots and a preacher.
You will never kiss the shining face of that black baby, nor look into the mother's eyes. You gave for dear love, for the highest quality of love. 'Love ye your enemies, (aliens, unbeautiful), and do good, and lend (no interest here) hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest for He is kind to the unthankful, and to the evil.

Le me shovel the coal into the furnace of your unlimited ambition. You desire at one bound to reach the height of the great argument of life. Come along. We have the Leader tried and true, by one bound we may leave the lowes and reach the highest! Oh the diguits summermany and glory. Big sums. nity, supremacy, and glory. Big sums, big houses, high titles don't count here,

big houses, high titles don't count here, of necessity, you can start with a penny and reach the top!

"Earthly things are but the transient pageants of an hour; and earthly pride
Is like the passing flower, that springs to fall, and blossom but to die.

"Heaven and earth shall pass away, but My Words shall not pass away. Come along, join the rank,
"We're beaten back in many a fray,
But newer strength we borrow,
"And where our vanguard march to-day,
Jur rear shall rest to-morrow."

—H. T. Miller.

A CITY OF THE GREAT PAST. (By a Banker.)

Apart from the magnificent and oftdescribed Acropolis, the modern city of
Athens contains many superb relics of
Athens contains many superb relics of
the great past, some in a more or less
rulned condition, but many in a splendid and really wonderful state of preservation. Of course, the sumptions
temples upon the summit of the hill of
the Acropolis present the greatest attraction—the wonderful Parthenon, the
gipint work of Pericles and Phideas, the
greatest sculptor the world has ever seen
in all dime, or perhaps ever will see, the
majority of its noble and stupendous
marble columns still standing, though a
donsiderable number were destroyed by
outrageous vandalism during the Ottoman rule in Greece; the handsome and
superb Erectheum, with its chaste and
elegant row of conventides are related and
legant row of conventides are related and
legant row of conventides. servation. Of course, the samptaious temples upon the summit of the hill of the Acropolis present the greatest attraction—the wonderful Parthenon, the joint work of Penicles and Phideas, the greatest sculptor the world has ever seen in all tame, or penhaps ever will see, the majority of its noble and stupendous marble columns still standing, though a sonsiderable number were deskroyed by outrageous vandalism during the Ottoman rule in Greece; the handsome and superb Erectheum, with its chaste and elegant row of caryatides, or statues of masdens, suporting the portico; the beauty and delicately graceful temple of Vactory; the Propyleon, with other evidences of the cultured taste and artistic refinement and attainments of that great age.

But apart from all these noble and stately works of art, in various parts of the city other of the great achievements for the city other of the great achievements of the city of the city of the city

dences of the cultured taste and artistic refinement and attainments of that great age.

But apart from all these noble and stately works of art, in various parts of the city other of the great achievements of these accomplished masters in sculpture and statuary still exist. The temple of Theseus, erected in commensoration of the great battle of Marathon, for instance, scarce touched by the ravaging hand of time, other than that the pure white of the Pentelian marble has assumed a rich ambor tint, is perliaps the best preserved Grecian temple existing; of the Temple of the Winds, with its chaste and fanciful marble friezes; the pure white, imposing marble columns of the temple of Jupiter towering upwards to the wonderful azure of Bionysius, still in good preservation, the names of the old Greek stall holders in scribed on their marble armchairs. Then the old Athenian market, place, with its marble floor, and its superb doric or ionic marble columns, must, two thousand yeass ago, have been a most grand and plan iron columns calls and plain iron columns.

tails and plain iron columns.

The Romans, too, have left many evidences of their rule in Greece; their aftill he had settled down?

Chêteoture of course not so chaste and That no young man ever rose rapidly till he had settled down?

Liver and Stomach Wrong Indigestion, Bad Color, Pale, Fatigued.

Those Oppressed by Palpitation and Heart Pains Will Find Interesting Facts in This Article.

The following letter is printed with the hope that it will show a clear road to health those who suffer the pangs of

the hope that it will show a clear road to health those who suffer the pangs of indigestion and weak stomach.

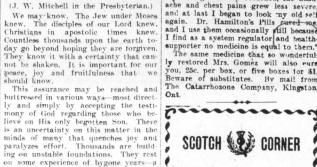
"I am anxious to send the message of hope far and wide to all who are in poor health, as I was a year ago," writes Mrs. Ernest P. Gomez, from Meriden. For years I have had a weak stomach and have experienced all the distress acused by indigestion. I may say that the heart pains, watery risings, pressure of gas from fermentation at times almost drove me wild. For a time I could scarcely eat a mouthful without causing myself endless misery; I could not sleep well, my color was fearuil, dark circles under my eyes, bad dreams.

"As a last hope, I was persuaded to try Dr. Hamilton's Pills of Mandrake and Butternut. As I persevered with this treatment my appetite gradually returned, and I began to relish my meals. My strength slowly returned, the headache and chest pains grew less severe, and at last I began to look my old self again. Dr. Hamilton's Pills cured—me, and at last I began to look my old self again. Dr. Hamilton's Pills cured—me, and I use them occasionally still because I find as a system regulator and health—supporter no medicine is equal to them."

The same medicine that so wonderfully restored Mrs. Gomez will also eure you, 25c. per box, or five boxes for \$1. Beware of substitutes. By mail from The Catarrhozone Company, Kingston, Ont.

refined as that of the Greeks, but subetautial and massive; though in the
ancient cemetery some of the sepulchral
statuary, well preserved, notwithstanding its long exposure to the elements, is
extremely beautiful and graceful. But
to some, of greater interest than all is
the Arcopagus, or Mars Hill that rugged Emestone hillock at the foot of the
Acropous where the great Apostle to
the Gentiles preached Christ crucified to
the wondering Greeks, proving to them
that all their man-made marble figures
of gods and goddesses could never take
away their sins, but that the Son of
God, taking upon Himself our flesh, had
made an expisition for us by suffering,
as our proxy, and on the besief of all
who for all time will accept Him as
their Redeemer, the retribution demanded from them by Eternal Justice.

How May I Know My Sins Forgiven.



A SACRIFICE FOR CONSCIENCE.

One of the tradesmen employed at the erection of tue Unitarian chapel in Glasgow went into an ironmonger's shop to make a purchase of single-flooring nails for the wood-work, and having got delivery of the nails, the shopman, struck at the quantity wanted, inquired, "Wharto are ye gaun to drive a' thae nails, man—they mieht sair ane o' the toom kirks." "An' they're just for a kirk! though no' ane o' the toon anes." "Maybe ane o' our meeting houses." "They are for the wood-work of the Unitarian chapel," "say ye sae!" said the man of metal, "and had ye the impudence, sin' I maun say sae, to try to get them frae me!—there's your siller to you, an' gi'e ine back my nails. I'll no' sell a pin to prop up the tabernacle o' Satan." A SACRIFICE FOR CONSCIENCE.

endureth forever."

Do you accept Him then as the way to the Father—as your atonement—as He who died, the just for the unjust that He might bring you to God? Have you launched out in this confidence? manse in Fife the conversation o

the who died, the just for the unjust that He might bring you to God? Have you launched out in this confidence? Then you believe on the Son of God and have a right to all the gifts that the Fatier bestows on those who accept. Him. Have you turned away from self-righteous devices for reconciliation, from cofidence in your church-going and alms, giving, your prayers and tears, your read of make brought a round was supposed to have a round was supposed t nature of the proceedings. A third, and a fourth attempt was made to get Sandy to realize the serious nature of his position, but his invariable and only reply was always the same. The result was that he was liberated as a silly, half-witted creature. His counsel, meeting him on the street a few days after, accested him thus: "Well, Sandy, that was a guid job I did for you the other was a guid job I did for you the other day. You owe me a guid pickle siller for saving yer neck." Sandy had not forgotten his lesson, and once again replied, "Fal-de-lad-die, fal-de-lad-die, fal-de-lud-alay," turned on his heel, and

VALUE OF OATHS.

VALUE OF OATHS.

A Highlander at Carlisle was giving such evidence in a court of justice as convinced everyone he was giving false testimony. It was suggested he should be sworn after the custom of the Highlatders, viz., to hold up his hand and imprecate curses upon himself and all his connections, if what he was stating was not true. After this the wily Scotchman declined giving a word of the same evidence; shrewdly observing that "there was a hantle o' difference between blawing on a buik and damning a man's ain sawl."

WAUR THINGS THAN A COUGH.

An old Scotch beadle, Saunders by name, was a great victim to asthma. One day whilst in the act of opening a grave, he was seized with a violent fit of coughing. The minister, towards whom Saunders bore little affection, at the same time entering the kirkyard, came up to the old man as he was leaning over his spade wiping the tears from his eyes, and said, "That's a very bad cough you've got, Saunders." "Ay, it's no' very gude," was the dry response, "but there's a hantle fowk lyin' round aboot ye that wud be gey glad o't." WAUR THINGS THAN A COUGH.

BRAID MARGINS.

Mr. Bell. a Dissenting minister in Glasgow, was dining on an occasion with a parsimonious brother in Hamilton. When the toddy-bowl was produced, though capacious enough, only a small quantity was compounded—the bowl about half-full. The host launched out in the extravagant style in which books were got upwith such braid margins. "Weel," replies Mr. Bell, "I am perfectly of your opinion in that respect, for I neither like to see braid margins about types, nor the insides o' toddy-bowls!"

It takes a certain amount of cheek even to grow a beard.

The Sunday School Lesson

LESSON III.-JULY 18, 1909.

Acts 17; 1-15.

Commentary .- I. Preaching in Thesealonica (vs. 1-4). 1. They—Luke changes from "we" to "they," which shows that he must have tarried at Philippi. phipolis-Thirty-three miles southwest of Philippi, near the northern coast of the Aegean Sea. There was no synagogue here and Paul delayed only a day. Apollonia—Thirty miles southwest of Amphipoiis; the exact site is not known. There oeing so synagogue here, Paul did not remain long. Thessalonica—About forty miles west of Apollonia. This was the capital and principal city of Macedonia. It is now caled Saloniki and contains about eighty thousand inhabitants, including thirty thousand jews. A synagogue—the Jews must have been strong in this city, as this synagogue appears to have been the only one in northern Macedonia. 2. As his manner was—Paul preached to the Jews first, so that they would have no jest cause for opposition when he turned to the Gentiles. Three Sabbath days—This does not imply that Paul kept the Jewish Sabbath as a sacred day, but the Jews would assemble or that day in greater number. This does not indicate the length of Paul's stay in the city. Reasoned—Here we see his method of work. In accordance with the Old Testamant Scriptures, Paul discussed with them concerning the Messiah.

tures, Paul discussed with them concerning the Messiah.

3. Opening and alleging—lie explained the scriptures and showed how they were fulfilled in Jesus Christ. 4. Some were persuaded (R. V.)—A few of the Jews and a great number of the Gen-tiles became Christians; so that this was mainly a Gentile church. Consorted— They joined themselves to Paul and Si-las. Devout Greeks—Gentiles who had renounced idolatry and accepted the Jewish faith. Chief women—Women dewish faith. Chief women—Women high in social position; they were also no doubt proselytes to the Jewish reli-

high in social position; they were also no doubt proselytes to the Jewish religion.

11. Paul and Silas accused (vs. 5-2).

5. Which believed not—These words are omitted from the Revised Version. The opposition, as usual, began with the Jews. Envy—"Jealousy," malice, hatred, epite at seeing persons of rank becoming Christians, by which the Jewish influence was weakened. Lewd fellows—Vagabonds who hung around the markets, serving for pay in mobs, as in the present instance—Whedon. Uproar—They began a riot with the mob they had gathered. The devil still carries out his designs by setting souls as well as eities in an uproar. Jason—With whom Paul and Silas lodged. He may have been one of Paul's kinsmen (Rom. 16, 21), but of this we are not certain. The mob intended to seize Paul and Silas and bring them out, to abandon them to the passions of the excited people. 6. Dragged Jason (R. V.)—The Jews were bent on carrying their case. Not finding Paul and Silas, they seized their hest, with some other Christians, and dragged them before the magistrates of the city. World upside down—After having caused the disturbance they charged it on the missionaries. Come hither also.—From Philippi. They desired to have it understood that these men were creating disorder wherever they went. It has been said that "the business of the

existing government. Another king-His followers did declare that Jesus wa a king, but not an earthly king in oppo-sition to Caesar. Of all people it ill-became the Jews to make this charge, for sition to Caesar. Of all people it illbecame the Jews to make this charge, for
they hated Caesar and his government,
and sought the ruin of both. But they
were opposed to the Lord-Jesus, and not
being loyal to either, they were willing
that one should destroy the other. They
worked through deception. 8. Troubled
the people—They had no ill opinion of
the apostles or their doctrine and could
not see that there was any danger to
the state from them, and were, therefore, willing to tolerate them; but when
they were represented as enemies of
Caesar, the rulers were obliged to sunpress them, lest they themselves should
be charged with treason. 9. Security—
Whether by depositing a sum of money
is not quite clear. What they did was
in accordance with the Roman usages,
and gave sufficient security for the good
conduct of Paul and Silas,—farnes. They
were doubtless required to pledge themselves that they would not attempt to
carry out any plans of treason; and selves that they would not attempt to carry out any plans of treason; and that they could do, for the harge was false, and they were not inclined to make it true. It is not likely that Jason bound himself to refuse his hospitality thereafter to Paul and his companions.

III. Founding the church in Berea (vs. 10-15).

III. Founding the church in Berea (vs. 10-15).

10. Sent away—They did not go as condemned disturbers, but because it seemed clear that any further efforts were useless at that time. Unto Berea—Fifty or sixty miles southwest of Thessalonics, a town even still of considerable population and importance.

11. These were more noble—"The comparison is between the Jews of the two places, for the triumph of the gospel at Thessalonica was mostly among the Gentiles. They were not so bigoted and prejudiced—not so peevish and ill-natured. They had a freer thought, lay more open to conviction; were willing to hear reason, and admit the force of it, and subscribe to what appeared to be truth, though contrary to their former sentiments. They neither prejudged the cause nor were moved with envy at the manangers of it, but gave both it and them a fair hearing." Searched the scriptures daily—"Since Paul reasoned out of the Scriptures, and referred to the Old Testament, they had recourse to their Bibles, turned to the places to which he referred, read the context, considered the scope and drift, compared other places, examined whether Paul's explanations were genuine, and his arguments forcible, and then determined according.

angers of it, but gave both it and them a fair hearing." Searched the scriptures daily—"Since Paul reasoned out of the Scriptures, and referred to the Old Testament, they had recourse to their Bibles, turned to the places to which he referred, read the context, considered the scope and drift, compared other places, examined whether Paul's explanations were genuine, and his arguments forcible, and then determined accordingly."

12. Many of them believed —The natural result of honest study of the scriptures. Honorable women—The gospel was proclaimed to all, and each individual was left to decide for himself. These Greeks were heathen, or proselytes to the Jewish religion. The gospel made no distinction between nations; therefore the Christian church at Berea was made up of Jews and Gentiles. 13-15. As soon as the Jews and Thessalonica learned that Paul was preaching the gospel with some success at Berea, "they came thither also, and stirred up the people." The brethren then immediately sent Paul to Athens by

at Berea. Athens he sent back word to Shaw and Timothy "to come to him with all speed," but Paul did not remain long at Athens and before they reached him he had gone on to Corinth.

(The Scriptures.)
I. Preached. "Paul. reasoned with
them out of the scriptures" (v. 2). The
apostles were the first inventors of Bible
readings. Paul showed from the Old them out of the scriptures" (v. 2). The apostles were the first inventors of Bible readings. Paul showed from the Old Testament how the towny servant (Isa. 42, 1-4), had become the interceding Saviour (Heb. 7, 25), and would one day be the mighty Sovereigo on the throom of David (Psa. 89, 3, 4). "Opening and alleging that Christ must needs have suffered" (v. 3). Paul explained, unfolded, brought out the real meaning of such prophecies as Psa. 22 and Isa. 53. "Some" believed when the word was searched (v. 12). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10, 17). In Dingarh, the missionaries were fiercely opposed by the Hirdus. One of these opponents called upon a missionary. He expected "Sahib, I have read this book, and I find it pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against your work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. The I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work. Thea I resolved that I would expose you work that I would expose you work. The I would expose you work that I would expose you

of time each day in reading the Bible. The first morning she was surprised to find that she had read through the book of Romans. Another constantly reads it questioning: "How can I apply this to my life? Am I guilty of this wrong? Is this the prayer of my heart?"

III. Believed. "Many of them believed" (v. 12). We should accept every word of it (Acts 24:14). To challenge any part, from that marvelously comprehensive statement, "In the beginning" (Gen. 1:1), to that last tender benediction, "The grace of our Lord Jesus Christ be with you all" (Rev. 22:21), is to invalidate the whole. "The want of faith in all." "All scripture is given by inspiration of God" (2 Tim. 3:16), the book of Job, as surely as the gospel of John. "Whatsoever things were written aforetime were written for our learning" (Rom, 15:4), the genealogies as truly os the epistles. Man lives by "every word of God (Matt, 4:4). There is not a line that is not profitable "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). "Beginning at Moses." Jesus "expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). To accept only what we can comprehend, is not faith, but philosophy. Its seeming discrepancies are but evidences of an intelligence above our own. Those who have studied the book for a lifetime in the original assure us that not a single one of the alleged discrepancies has been

BROTHER TOLD BROTHER

One Suffered for Fifteen Years, the

Other for Thirteen.

The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown.

A brother, Lemuel Brown, of Avondale, N. B., read in the paper about Hon. John Costigan being cured by "Fruit-a-tives." Knowing the Senator would only endorse a medicine which "Fruit-a-tives." Knowing the Senator would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruit-a-tives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them.



The poor emigrant laborers from Switter have studied the book for a lifetime in the original assure us that not a single one of the alleged discrepancies has been proved. Men are ignorant and stupid. God alone is omniscient. His word is as perfect as it is pure (Psa. 12-16; 19:7). The Bible is absolutely correct.—A. C. M.

ST. BERNARD DOGS.

THE LIVE WHERE IT IS DEEP SNOW IN AUGUST.

Ten Months of Winter—Heroic Service of the Monks Whose Home is the World's Loftiest House of Charity and Wonderful Work of Their Noble Dog Friends.

(W. G. Fitz-Gerald in August St. Nichols olas.)

come with me in the alpine diligence for a drive up the queer zigzag road that goes twisting and climbing until it pierces the wet and misty clouds and reaches a region of eternal ice and snow. Here, in a climate almost as cold as Greenland, we shalf find a band of men who do a great and god work, asisted by dogs, as Bernard de Menthon did long years ago.

We start from the lovely village of Chamonix at the very foot of mighty Mont Blanc and drive to Martigny. This "diligence" is the road-coach of the Alps, drawn by five big horses all decked with bells and fly-flickers. The air is like wine for its bracing sweetness, and all around us are roaring cataracts, gistening glaciers, or moving ice-seas; gloomy ravines and towering peaks, below whose topmost crags thin wisps of cloud float hice wreaths of gasize.

Round and round, up and up. It grows colder as we ascend, and the miling landscape fades away. The amemone and gentian; dark-leaved saxifrage and sweet alpenrose. We shiver, even in August, and put on our wrasps and furs.

We have passed from summer to winter in a few hours. Now we enter the land of the visiting the snow and wayfarer in the snow, or fallen down a precipice, he gallogs between they can track a man's footsteps in the snow two or three days after he has passed. It is a grand sight to see they can track an man's footsteps in the snow two or three days after he has passed. It is a grand sight to see the monks and their attendants go forth in their big fur coats, high ruber boots, lehe monks and their attendants go forth in their big fur cats, high ruber boots, the monks and their attendants go forth in their big fur cats, high ruber boots, the monks and their attendants go forth in their big fur cats, high ruber boots, the monks and their attendants go forth in their big fur cats, high ruber boots, the monks and their attendants go forth in their big fur cats, high ruber lands and them come assistants with long as the monks and their attendants go forth in their strends and their attendants go fo

Put his fixin's on an' nen Just thomps back and forth 'Fore ma's lookin' giass be 'Ats like when the wartime Nen he stops an wipes l First I know he cries an' c

Frauds in Curios Increasing At no period in the history of art have there been so many collectors. But never have there been so many frauds in cur-nos and paintings and such fancy prices demanded and paid!—Munich Kunst.

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