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G. A. SOMERVILLE, Manager, and on the chorical control of the chorical control o

OR OF "AN EVIL SPIRIT," "THE UGLY

my Richard Pryce.

"By Richard Pryce.

"The Phirotonam of the Price of the All the State of t

head into a soup-plate filled with champagne.

"It wasn't very amusin', was t?" said Hartley laughing, as he divined his cousin's thoughts; "but that was a Derby night," he added as apology.

Rutherford was laughing too.
"Look here, come along," said "Tve got some burgundy I wan you to taste, and there's no one else comi "Where are your rooms?" asked Rutherford. He was amused. This boy was in some ways so much older than himself.
"Barn street, Park Lane. There's a hansom. Here, hansom! No, I won't have you. Don't like yeg horse."

The driver swore, and Hartley called another. Rutherford looked on amused.
"Take him home and give him some

"Take him home and give him some oats," said Hartley, quite unabashed by all the sangulnary things to which he was likened. "Here, you, there—hansom! Come on, Rutherford, old chappie, if you're

The second and chosen driver was elated, and showed it by galloping his horse along Piccadilly. The cab drew up before a neat little house in Barn street. Billy had been chattering all the way.

Street, agent. To be famous, on when you are young is the fortune of the gods.—[Beaconsfield. SHILOH'S CO II and Consumption Cure is sold by uson a grantee. It cures Consumption. W. T. Street, agent.

chattering all the way.

"I was very lucky to get this little box,"
he said as they alighted and he overpaid
the driver, "I got it just as it is—slavies,
furniture, decorations, everything, from a
chap I know. He had it all done up a few
months ago."

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Ability invo
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CROUP, WH
chitis immediate
W.T. Strog. 18
Idleness is be

chap I know. He had it all done up a lew months ago."

He fitted his latchkey into the lock, but he rang at the same time. A smart maid met them in the brick-red passage as they entered. An open door showed a pretty little dining-room with a table laid for two. Rutherford, hanging up his hat and coat, wondered about that second place. He heard the maid say, in answer to some question from Hartley:

"Not yet, sic; it's only just gone eleven."

"Not yet, sir; it's only just gone eleven."

"Go on up, old chap," said Hartley; "I'll be with you in a minute."

Rutherford leisurely mounted the stairs. He stopped here and there to examine an etching. These etchings were well chosen. The subjects were for the most part of the turf—a few Derby winners, a jockey or two, the course at Epsom. At the head of first flight of stairs was a small square landing, and here was hung a set of rough prints—caricatures, of the beginning of the century, of big market-women with enormous busts, and Billingsgate fishwives. The humor of the conception was coarse and realistic. The prints were colored—pink, yellow, and a pale blue predominating. Rutherford was smiling at one of these pictures, which represented a beadle kissing a milkwoman of ample proportions, while a skeleton dog regaled itself out of her unwatched cans. It was as Rutherford was examining this that he heard a carriage draw up at the door. A ring followed, and he heard the door opened. He heard a woman's voice giving directions to her coachman.

sense! You should have gone another way.
Don't let it occur again. Let me see, I shan't want you in the morning. Yes, I shall. You'd better comeround for orders at nine. No, I shan't be awake; come round at ten."
Then Rutherford heard his cousin's voice from the dining-room.
"Jackey, is that you? Come in here. I want you."

The curtain of the future is always lrawn.—[John Bigelow.

The world is so unjust that a female heart once touched is thought forever blemished.—[Steele.

ished.—[Steele.
Carter's Jittle Liver Pills must not be confounded with common Cathartic or Purgative Pills, as they are caurely unlike them in every respect. One trial will prove their suberiority

For a while at less I think almost every are the more at least I think almost every nan or woman is interesting when in love. -[Thackeray.

can to be wise any more to be handsome.—[H. W. A man car than he can lea

SHILOH'S VIT AUZER is what you need for Constipation, Loe of Appetite Dizziness, and till symptoms of depeptin. Price 10 and 16 per bottle V. T. Strong, 184 Dundas Constipation, l all symptoms cent sper bott street, agent.

responsibility. Power sed uty.—[Maclaren.
MNG COUGH and Bronelieved by Shiloh's Cure,
mdas street, agent. great sin and the cause

Thackeray tel.
alms from him whis hand in his g
blessing of heavt

how did you eateh that going through the bank," bottle of Burdock Blood

opened. He heard a woman's voice giving directions to her coachman.

"If you are late again I shall speak to Mr. Hartley. Block in the Strand? Non-

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Snyder's Home-made Tomato Sup, Chicken Soup, Mock Turtle Soup, Mulligatawney Sup, Ox Tail Soup, Greem of Pea Soup, Cream of Asparagus Soup, Cream of Gorn Soup, Dunbar's Genuine Green Turtle, Dunbar's Coratoria Shrimps.

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CHRIST RAISING LAZARUS.

[BY LYMAN ABBOTT.]

About two miles east of Jerusalem, on the road to Jerieho, still lie the ruins of the little hamlet of Bethany. The village is forever sacred to the Christian heart as the chosen home of Jesus during his tempestucus life in Judea. Embowered in fruity vegetation that gave it its name, "The

ous life in Judea. Embowered in Iruty pregetation that gave it its name, "The House of Dates," and shut out from the busy city by the mointainous wall of Olivet, on whose eastern slope it lies, it was doubtleas once, though it be not now, "the perfection of retirement and repose," "of seclusion and lovely peace."

Here was the house of Martha and Mary and their brother Lazarus. They were a family of wealth and social distinction; owned their house; esteemed \$300 worth of ointment not too costly a token of honor to pay to Jesus; had their family tomb in their garden, as did all the wealthier classes. Pharisees in faith, they belonged to the more enlightened and liberal of that party. They possessed many distinguished friends among that class in Jerusalem. But neither party friendships nor party prejudices were able to keepthem from Christ. How and where they first learned of him we do not know. How far Lazarus accepted him does not appear. But the sisters openly enrolled themselves among his disciples. Twice, at least, they made entertainments for him.; During his last stay at Jerusalem, just before his crucifixion, when the Pharisees were plotting his destruction, and the city was not safe for him, they received him nightly to their house. Much has been said, and truthfully, of Christ's friendship for publicans and sinners. He went in unto them and ate with them. He never, so far as we know, declined their invitations; never, certainly, because they were not of his sect or social standing. Yet this was not because he was insensitive. It was not because he was insensitive. It was not because he was insensitive. It was not because he woult and refined and social culture. When his work was over he sought his rest in the home of Martha and Mary.

Sweeter than the fragrance of its garden flowers was the rich aroma of love that filled this quiet home circle. Richer than its wealth were its heart treasures. These sisters and their brother were tenderly attached to each other. Their affections flowed out unselfishly to

their brother Lazarus were left an orphane family—alone.

On Lazarus these sorrowful sisters thenceforth lavished their whole womanly affections. To them he was in the place of father, son, brother, husband. Their only brother, he was the stay of the house. By him alone could the family name be preserved and perpetuated. A younger brother, he had been the object of their almost mother's care—had received an almost mother's care—had received an almost mother's love. When sickness laid its hand upon him, their hearts thrilled with peculiar solicitude. They sent in haste to Jesus for succor. Before the word reached Jesus, Lazarus was dead. When reached Jesus, Lazarus was dead.

haste to Jesus tor sucore. Below the heater reached Jesus, Lazarus was dead. When the messenger returned, he brought not Jesus with him. Instead he brought an enigmatical reply. This disease, Jesus said, is not unto death, but for the glory Here the first scene in Mary and Martha's

Here the first scene in Mary and Martha's story ends; in a home which death has entered, but to which no Divine Comforter has corne. And yet it was not a Christless home. It had been consecrated to Christ; it had known him in joy; it had befriended him in health; but it was left by him in loneliness when death come. It had loved him, and in the time of its need it sought for him; and yet it seemed to be deserted by him. It is not an uncommon experience. Every pastor has entered just such a Bethany home as this; every pastor has lad to meet the ery of a Martha and a Mary, wondering why the God whom they loved and served and trusted had left them a prey to death and sorrow. The ery of Mary and Martha to their Lord, "If thou hadst been here, my brother had not died," is re-echoed in innumerable homes.

great sin and the cause outh.

Wild slways be the same shand; but if she is weak so Carter's from Pills, she till make her "feel like a least so they all say, and o, too.

I of a woman begging when she saw him put t, eried out, "May the low you all your life!" lied out his snuflbox, "and never overtake

Fifty Years
DOTHING SKRUP has been him. It soothes the child, as all pain, cures wind stemedy for diarrhea. Dottlies Priest—Well, Pat, I unsing to be married again? Our riv'rence. Priest—as only been dead two r—Yis, your riv'rence; ea dead now as ivver pending on bad blood are by Burdock Blood Bitters fler extant. how did you catch that the Son of God."

We cannot guide others in paths which we have not traversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot come to others if we have not raversed; we cannot come to others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we cannot comfort of others if we have not raversed; we c numerable homes.

we have not traversed; we cannot comfort others if we have never known the need of comfort outselves; we cannot sing to others a song in the night which we have never a song in the night which we have never learned ourselves; we cannot teach others how patiently to watch for the Lord as they that watch for the morning, if we have never known ourselves of the night from which God seemed to absent himself, and never learned how to look patiently out of the easement to see the darkness of the night turn into the gray dawn of the morning.

the night turn into the gray dawn of the morning.

The night is long; but the day cometh. The story of Lazarus is in miniature the story of Christian living and dying. The dead do not cease to be; they are not afar off; they are within the sound of the Life-Giver's voice. And the tears that we shed at the grave of our beloved are the presursors of the joy with which we shall again greet them when to them and to us the Christories, "Come forth."

*International Sunday School Lesson for Oct. 4, 1891, —John xi., 21-44. † John xii., 5. † John xii., 1, 2; Luke x., 38-42.

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RAILWAY TIME TABLES

MICHIGAN CENTRAL RAILWAY.

LONDON TIME. Canada Southern Division-Going West.
 Korth Shore Limited (dally)
 8:30 p.m.
 7:23 a.m

 Chicago Lytd Exp. (daily).
 8:30 p.m.
 7:23 a.m

 Chicago Lytd Exp. (daily).
 9:50 a.m.
 10:55 a.m

 Mondays.
 9:50 a.m.
 12:55 p.m.

 Mail (except Sundays).
 2:25 p.m.
 3:10 p.m

 Pacific Express (dally).
 2:25 p.m.
 5:45 p.m

 Accomd 'n (except Sunday)
 8:30 p.m.
 7:23 a.m

Trains arrive in London at 8:25 a.m., 12 m and 6:40 p.m. [Nerg. No trains to or from London on Sunday.]

JOHN PAUL, City Ticket, and Passenger Agent, 395 Richmond street.

GRAND TRUNK-Southern Division CORRECTED MAY 11, 1891. MAIN LINE Going East | ARRIVE. | DEPART | Mail | 6:00 a.m | 12:05 p.m | 12:10 p.m | 12:05 m.m | 12:05 p.m | 12:10 p.m | 12:00 p.m | 12:00 p.m | 11:40 p.m | 11:20 p.m | 11:40 p.m

MAIN LINE-Going West. ARRIVE. | DEPART. Chicago Express (A)...
West End Mixed....
Eric Limited...
St. Louis Express (A)...
Accommodation...
Pacific Express (A)...
Mail... 5:10 a.m. 5:30 a.m 6:45 a.m 11:00 a.m. 11:20 a.m. 11:20 a.m. 11:30 a.m. 11:30 a.m. 2:15 p.m. 6:50 p.m. 7:10 p.m. 9:55 p.m. Sarnia Branch.

ARRIVE. | DEPART. Sarnia Branch.

TARRIVE. | DEPART. 5:20 a.nt 7:35 a.m 11:05 a.m 2:30 p.m 7:00 p.m Accommodation...
Eric Limited (B)....
Accommodation...
Pacific Express (B). London, Huron and Bruce. | ARRIVE. | DEPART

London and Port Stanley. mmodation...

St. Marys and Stratford Branch. | ARRIVE. | DEPART.

Hamilton—Depart—
a.m. | a.m. | a.m. | p.m. | Hamilton—Arrive a.m. | a.m. | a.m. | p.m. | p.m. | p.m. | p.m. | p.m. | 112:30 | 18:50 | 19:09 | B11:10 | 4:00 | 6:25 | 8:15

* These trains for Montreal.

† These trains from Montreal.

† These trains from Montreal.

(a) Runs daily, Sundays included, but makes to intermediate stops on Sundays.

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Trains arrive from the east at 11:25 a.m., 7:00 p.m., 10:00 p.m.

Going West. . 7:00 a.m. 11:85 a.m. 7:05 p.m 10:00 a.m., 1:05 p.m. 8:62 p.m 2:45 p.m. 10:40 p.m 10:15 p.m. 7:20 a.m 7:45 a.m. 6:16 p.m 6:10 p.m. 9:20 a.m Chicago..... St. Louis..... Kansas City...

Trains arrive from the west at 3:55 a.m., 12:15 noon, 5:25 p.m.

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ERIE & HURON RAILWAY. Exp Exp Mix Mix A.M. P.M. A.M. P.M. ourtright. 5:40 8:22 ...
L. C. R. Junction. 6rr 7:45 10:35 3:39 dep 7:45 ...
hatham (C. P. R.). 6rr 7:45 10:35 3:39 dep 7:45 ...
10:30 1:40
 Courtight.
 6:16
 8:22

 M. C. R. Junction.
 7:45
 10:53
 3:39

 Chatham (C. P. R.).
 dep 7:45
 20:45
 1:10

 Fargo (M. C. R.).
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 5:35

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 11:20
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