

# OUR WORK

NOTES FOR  
BIBLE STUDY, BIBLE READINGS, ETC.

VOL. I.

LONDON, ONT., NOVEMBER, 1887.

No. 8.

## OUR WORK.

NOTES FOR  
BIBLE STUDY, ETC.

Published Monthly by

THE DUNDAS STREET EAST YOUNG MEN'S CHRISTIAN  
ASSOCIATION.

and is strictly undenominational, the object of which is to try to incite a deeper interest in the study of God's Word, and be a help to Sabbath School Teachers, Bible Students and all Christian workers; and also be a source of revenue to help carry on the Association work, and thereby further the kingdom of our blessed Master.

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THE YOUNG MEN'S CHRISTIAN ASSOCIATION,  
725 Dundas Street, London, Ont.

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### TO OUR READERS.

A number of our ministers and friends from the city and elsewhere have kindly consented to write articles for our monthly magazine; and to these we return our thanks. Any persons wishing to contribute small articles suitable for this paper, will confer a favor by sending the same to the office of our Association, 725 Dundas Street, on or before the fifteenth of each month, so as to give us sufficient time to arrange the same for press.

To the readers of OUR WORK, we would respectfully beg to introduce our advertisers, who are men of long standing and large experience, and we can assure any who may require either goods or services, that they will find them courteous and obliging business men, in the best sense of the term, and who will be found attentive to the wants of their customers and the public generally.

## INDEX.

	PAGE
An African Asylum . . .	116
A False Self-Accuser . . .	118
A Frenchman's two Saviours, . . .	116
An Infidel Saved from Suicide. . .	111
A Koordish Shepherd's Difficulty . . . . .	115
How Christians Fare in Persia . . .	116
Job the Patriarch, . . . . .	111
G. W. Armstrong, an Elder of St. Andrew's Church, London.	
Joy and Gladness . . . . .	109
Rev. W. H. Porter, M.A., Pastor Talbot Street Baptist Church.	
Our Help Cometh from the Lord . . . . .	112
Rev. J. Jackson Wray, London Eng.	
POETRY.—	
Autumn . . . . .	109
Good King Wenceslas . . . . .	116
Practical Suggestions — From Peloubet's Notes . . . . .	114
Series of Talks to Young Men . . .	113
Rev. J. Thane Davidson, D. D.	
Thoughts for the Young—Rev. J. G. Scott . . . . .	110

## NOTICE.

To the readers of OUR WORK we would state that, owing to the fact of the East London Young Men's Christian Association ceasing to exist as such, this portion of the paper will need to be devoted to other matter in future. While the trustees of the Young Men's Christian Association feel it better to not increase the responsibility already imposed upon them of a financial character, it is not desirable on their part to fail in what they consider their duty, and would continue to furnish the paper to their subscribers. Now, while the circumstances are as above intimated, it should not be necessary for the trustees to be at any loss in completing the remaining issues for the present year; and they will expect all who have not come forward with their subscriptions either for the paper, or advertisements appearing in it, to do so promptly, and save any trouble for the trustees that they can; and too, to insure the continuance of the paper, for it must be borne in mind, all subscriptions are for the paper in advance. We ask your kind assistance, and we hope to furnish you with interesting and profitable reading matter in the remaining numbers.

Our city has been favored with a visit from Mr. George A. Hall, the state secretary of New York, who has been attending the conference in Independence, Mo.

Index to Advertisements.

ART GOODS.		
J E Chester	.....	iii.
BARRISTERS.		
I F Hellmuth	.....	ii
Jarvis & Hardy	.....	ii
BOOTS AND SHOES.		
T Chinneck	.....	118
J Taylor	.....	119
BUTCHERS.		
W Ellis	.....	118
Robert Quick	.....	118
Wm Brooks	.....	118
BIRDS.		
Bart Cottam	.....	118
BARBERS.		
Frederick Long	.....	117
CONFECTIONERY		
S Woodliffe	.....	120
A Bradford	.....	ii.
Hewitt Fysh & Co.	.....	iii.
CLOTHING.		
A J Watson	.....	171
J B Hicks	.....	ii.
B Greene	.....	iv.
COAL AND WOOD.		
Bowman & Co	.....	119
D H Williams	.....	117
Hunt Bros	.....	iv.
DOCTORS.		
M J Glass	.....	ii.
C E Jarvis	.....	ii.
Fraser, Wilson and Fraser	.....	ii.
DENTISTS.		
J T Fitzgerald	.....	ii.
S Woolverton	.....	ii.
J B Cook	.....	ii.
Knight	.....	iv.
DRUGGISTS.		
E. W. Boyle	.....	117
W S Barkwell	.....	120
W T Strong	.....	iii.
- DRY GOODS.		
Whiskard's Fancy Store	.....	115
James Morrison	.....	118
H H Penny	.....	117
ELECTRICIANS		
Miss J G Drummond.	.....	117
FURNISHINGS.		
W L Graham	.....	iii.
Rickert Bros	.....	120
FURNITURE.		
J T Smith	.....	120
FLORISTS.		
G & J B Cairncross	.....	120
FLOUR AND FEED.		
G Leith	.....	117
Frank Barnard	.....	120
GROCERIES, ETC.		
A B Griffin	.....	117
W H Sanborn	.....	117
F J O'Hara	.....	119
John Goodge	.....	120
GUN SMITHS.		
W A Brock	.....	ii.
Wm Gard	.....	120
HATS AND CAPS.		
Raymond & Thorne	.....	iv.
HARNESS.		
W Anderson	.....	117
INSURANCE.		
British Empire	.....	ii.
Huron & Middlesex	.....	117
B Butler & Son	.....	119
JEWELLERS.		
C W Teetzel	.....	119
H Davis & Son	.....	118
J E Adkins	.....	119
J H Noble	.....	119
LUMBER.		
Ferguson Bros	.....	iii.
LIVERY STABLES.		
Crown Livery (C J D Lilley)	.....	119
J Fulcher	.....	118
P E Shambleau	.....	119

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MUSIC.		
C F Colwell	.....	120
MACHINERY.		
C Blythe	.....	119
PLUMBERS.		
James Greenaway	.....	120
PHOTOGRAPHERS.		
Edy Bros	.....	118
Frank Cooper	.....	120
Westlake	.....	119
STATIONERS.		
E A Taylor	.....	118
John Mills	.....	iii.
James I Anderson	.....	118
UNDERTAKERS.		
H Driscoll & Co	.....	ii.

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424 RICHMOND STREET,

**London, Ontario.**

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## AUTUMN.

Moons wane and wax, and wax and wane,  
And Time reveals perpetual round ;  
The Summers go and come again,  
And Spring times out of Winters bound.

Again we hail the Autumnal times,  
When fields and woods are growing sere ;  
And Nature's music faintly chimes  
In this grey twilight of the year.

Unnumbered tokens of decay—  
Of Summer's verdure—round us spread,  
Remind us that we pass away,  
Shortly to mingle with the dead.

And shall the lesson not inspire  
With strong intent, and firm resolves,  
To kindle up the smouldering fire  
While yet the day of life revolves ;

To labor for the weal of woe,  
To lighten labor, lessen grief,  
To soothe and cheer, where'er we go,  
And lend the sorrowing relief.

O, let us rouse from shameful sleep,  
Ere Death's cold winter drifts its snows ;  
And, thrusting in the sickle, reap  
The whitened harvest, then repose.

Written for Our Work.

## Joy and Gladness.

BY REV. W. H. PORTER, M.A.

*Finally, my brethren, rejoice in the Lord.*  
*Phil. 3 : 1.*

Thou meetest him that rejoiceth and  
worketh righteousness, those that remember  
thee in thy ways. *Is. 64 : 5.*

Go your way, eat the fat, and drink the  
sweet, and send portions unto them for  
whom nothing is prepared ; neither be ye  
sorry ; for the joy of the Lord is your  
strength. *Neh. 8 : 10.*

Wilt thou not revive us again ; that thy  
people may rejoice in thee ? *Ps. 85 : 3.*

Ask, and ye shall receive, that your joy  
may be full. *John 16 : 24.*

Restore unto me the joy of thy salvation ;  
and uphold me with thy free spirit.  
Then will I teach transgressors thy ways ;  
and sinners shall be converted unto thee.  
*Ps. 51 : 12, 13.*

These things have I spoken unto you,  
that my joy might remain in you, and  
that your joy might be full. *John 15 : 11.*

*Rejoice in the Lord alway ; and again I  
say, rejoice. Phil. 4 : 3.*

I will be glad and rejoice in thee ; I

will sing praise to thy name, O thou most  
High. *Ps. 9 : 2.*

Be glad in the Lord, and rejoice, ye  
righteous ; and shout for joy, and ye that  
are upright in heart. *Ps. 35 : 9.*

We will rejoice in thy salvation, and in  
the name of our God we will set up our  
banners. *Ps. 20 : 5.*

Let Israel rejoice in him that made  
him ; let the children of Zion be joyful in  
their King. *Ps. 149 : 2.*

Let all those that put their trust in thee  
rejoice ; let them ever shout for joy, be-  
cause thou defendest them ; let them also  
that love thy name be joyful in thee.  
*Ps. 5 : 11.*

Let the saints be joyful in glory ; let  
them sing aloud upon their beds. *Ps.  
149 : 5.*

*Rejoice evermore. 1 Thess. 5 : 16.*

Behold, I bring you good tidings of  
great joy, which shall be to all people.  
For unto you is born this day in the city  
of David a Saviour, which is Christ the  
Lord. *Lu. 2 : 10, 11.*

Blessed is the people that know the  
joyful sound ; they shall walk, O, Lord, in  
the light of thy countenance. In thy  
name shall they rejoice all the day. *Ps.  
89 : 15, 16.*

Then Philip went down to the city of  
Samaria, and preached Christ unto them.  
And there was great joy in that city.  
*Acts 8 : 5, 8.*

With joy shall ye draw water out of the  
wells of salvation. *Is. 12 : 3.*

Thou hast turned for me my mourning  
into dancing ; thou hast put off my sack-  
cloth, and girded me with gladness. *Ps.  
30 : 11.*

Let the righteous be glad ; let them re-  
joice before God : yea, let them exceed-  
ingly rejoice. *Ps. 68 : 3.*

Thou hast put gladness in my heart,  
more than in the time that their corn and  
their wine increased. *Ps. 4 : 7.*

*The voice of rejoicing and salutation is  
in the tabernacles of the righteous. Ps.  
118 : 5.*

Although the fig tree shall not blossom,  
neither shall fruit be in the vines ; the  
labor of the olive shall fail, and the fields  
shall yield no meat ; the flock shall be cut  
off from the fold, and there shall be no  
herd in the stalls : Yet I will rejoice in  
the Lord, I will joy in the God of my sal-  
vation. *Neh. 8 : 10.*

Verily, verily, I say unto you, that ye  
shall weep and lament, but your sorrow

shall be turned into joy, and your joy no  
man taketh from you. *John 16 : 20, 22.*

I will greatly rejoice in the Lord, my  
soul shall be joyful in my God ; for he  
hath clothed me with the garments of sal-  
vation, he hath covered me with the robe  
of righteousness, as a bridegroom decketh  
himself with ornaments, and as a bride  
adorneth herself with her jewels. *Is. 61 : 10.*

Whom having not seen, ye love ; in  
whom, thou now ye see with joy not, yet be-  
lieving, ye rejoice with him unspeakable  
and full of glory. *1 Peter 1 : 8.*

## YEARS OF WORK FOR A BIBLE.

Several interesting and encourag-  
ing incidents are briefly reported to  
the *Church* by Miss Chamberlain, who  
is laboring at Sivas in Turkey. She  
says : "A few days since a girl burst  
into my room, saying : 'O, teacher, I  
am afraid I have not money enough  
for a Bible ; but please give me one,  
for father has promised to read with  
me.' The six cents that were wanting  
were not to be thought of in the pres-  
ence of such an eager girl.

In one of our villages, some fifteen  
years since, a Bible-seller was thrown  
down stairs, dragged out of the vil-  
lage and beaten. One of the perpet-  
rators of this cruel act sent for a  
coarse-print Testament, and he and  
his wife are reported to be quite  
changed in their daily life.

A little girl of the Gregorians came  
to our Sabbath-school, and for learn-  
ing the Golden Texts she received a  
Testament. This she carefully kept,  
as she had an old one. The follow-  
ing year she gained another Testa-  
ment, and the third year something  
else. Then she brought her long-  
kept treasures and a few cents, and  
entreated that she might exchange  
them for a Bible ; and the tears  
streamed down her face as she said :  
"I have waited these years for it." I  
often see her on the Sabbath, and  
look to see where her mark is, for she  
reads day by day the Word for which  
she labored so long. It is her one  
treasure, the only thing she has on  
earth that is her very own, save the  
threadbare clothes she wears.



Written for Our Work.

**Thoughts for the Young.**

BY REV. J. G. SCOTT.

Delivered in Queen's Avenue Methodist Church  
Sunday evening, October 23.

Text: Prov. 14:12—"There is a way which seemeth right to a man, but the end thereof are the ways of death."

My thought has been directed to this by two circumstances. A short time ago a young man said to me, "I do not understand that, I cannot understand why a man may take a path in life that seems all right, and yet the end is dangerous and disastrous to him." It has been to-day directed to this line of thought by expressions that have fallen from the lips of some young men in my hearing now, and therefore cannot be out of place as I bring it before them, and I pray the Master that we may be fortified thereby. I do not wonder that in the minds of many young people, there is a difficulty, that what seems right and proper and conducive to happiness shall hold so much of danger, and that it should be so difficult to discover just where the danger lies. I do not wonder, further, in thinking upon it, that their difficulty is increased when they read our text.

Now, man is the most royal part of God's creation in this world—has parts that none else has; has a future before him that when you think of it you would suppose, if possible, that that even the seeming of being right would be avoided in the case of that which may be injury to anything of such transcendent value as the soul. Now, man alone has within his sphere this danger. You may take the orders of creation as they go down below man—you may take the insects that float in the summer sunshine, or the herds that roam and graze upon your fields, and that cannot be said of them; you cannot say there is much peril to them. There is very little danger, and it lies within a very narrow compass—that of being maimed, or being deprived of life. In these two simple circumstances the danger arises to all that lies below man; but when you go up to man and take him as he is, connected with both worlds, associated with God himself, and destined to live for evermore, and the question assumes a shape it has not as it applies to the lower creations. You will see the reason for this. Take the ox as he grazes upon the hill, his wants are very few. He makes his way through life apparently without difficulty; he is happy. Just at his feet are the flowers;

below him the river murmurs along toward the ocean; far stretching in the distance is a landscape that in its beauty would surely cause admiration in you, but the ox sees no beauty or loveliness in the landscape, and all the worlds above him never quicken a sensation of pleasure in him. You understand there is a difference. Your whole soul is caught in the rapture of the beauties that glow all about you, and the voices that speak of God, of immortality, and purity coming through these beauties. There is a difference between you and the creature. There is a beauty and a dignity and a power about every faculty of your moral and mental nature to which they are utter strangers, and there are companies of these faculties and results growing out of them that left you to be the sons and daughters of the Lord God Almighty, and that fit you, under proper conditions, for associations with angels and with God himself. You have a thought and a mind, a conscience and a responsibility that comes with it. Now there is just here, meeting you as you go into life this fact,—that all men are born equal and yet unequal. You come into life in the condition of universal helplessness, and that touches every man everywhere. Another circumstance that lies right beside it is that there is not only helplessness, but there is absolute ignorance, for outside of the mere sensations of want and pain every man and woman born into the world knows no more when they are born than the clothes in which they are wrapped, and the man that afterward becomes a tower of mental or physical strength is as helpless when born into the world as those that are weak all through life. So with each man and woman there is an equality given, but there is also a vast inequality, a vast difference. There is a difference in your natural endowments—in the power of mind with which God has gifted you: there is just as great variety of difference in the endowments of mind as there is a variety in the physical forms of each man and woman that you behold, and so men are not born equal. There is another fact, and that is that there are hereditary qualities transmitted down to you in some cases, and these have their influences upon you. There is another point upon which we all stand to work out the great problem of life on an equality, and that is that all men begin alike to find out the way of life for themselves, and to discover what is the proper life and how that life is to be led,

and the dangers to it, and how these dangers are to be avoided. You should stand as a man and a woman in the full sense of the term. Now, standing there as we start out to find out for ourselves and shape our course in life, Oh, immortal men and women, who are to live for ever, that long future depends upon the direction of our steps here. The question comes, how is it that beyond us just at that point where the greatest danger is, there is a way that I may take that may lead out into disaster and destruction. Well, now, in the first place, I want to say that you know people who labor under a difficulty in forming an estimate of the true value of your soul and of eternity and of the law of God, from your surroundings. I want to point out that very clearly to you. It is so natural for you to take the voice of those that are around you as your direction, to set as a learner at the feet of some one older than yourself. They are near; God is far off. Their words come to you direct; the words of God do not come just in the same form. Now, then, you are likely, because of present voices, to get your estimate of the value of these things from the value of what lies around you. And now I will point out the danger. The people around you have not themselves the proper conception of these things, and by their example, by their teaching, goes in the direction of saying to you that the things pertaining to the physical world and mental world are of more importance than those which belong to the spiritual world. Your friends have spent more thought and talked more, as a rule, on how to educate you for this world and upon the business of this life, than they have put into getting you ready for immortality and everlasting life, and if you are going to form your estimate of the value of eternity and God's truth—the philosophy of all philosophers—from the estimate they gave you of the value they attach to these, then God help you, God pity you. I hold up to you the folly of many men to-day who take exception to God's book, who have never examined it at all, and the reason you can trace back to neglect in the home. But let me say to you that the beginning of evil always appears to be harmless. Now, take in the vegetable world, the seed of the poisonous plant and the seed that produces an article of food. You can take, if you will, from the animal kingdom, a young lion and a young tiger. Look at them. Are they not beautiful? They would play with the children; they are perfectly harmless. But it would be bad for you to take the mature production of the poisonous seed into your system, and bad for you to play with the lion or tiger when it has attained its full strength. There would be danger, and yet the beginning of the evils that



threaten your moral nature are so small that you do not think what is the real nature of the thing until it is developed. It is so with the leprosy. It would appear first with the appearance of one little spot, and the leprosy of the soul as it presents itself to you at first will seem to be harmless, but the evil follows. Now I want to present a point here very cautiously to you, because we do not seem to look at it from that standpoint. The line is so finely drawn that you are like y<sup>e</sup> to step over it before you see the reason for it. Evil is often just the excess of good, and therefore comes out of good—you may abuse it. Here is benevolence. You say that man is good who is benevolent to his fellowmen, always giving, always gladdening their hearts with his gifts. What is the excess of benevolence? In excess it is prodigality, and so a man may pass over the line between benevolence and prodigality almost unconsciously, and thus in excess it becomes an evil. Take economy and frugality—they amount almost to a virtue. But what is the excess of them? It is the quality of a miser, and almost unconsciously you may pass over the line into the condition of a man who is a miser. A man does a wrong thing; he performs an act of injustice, perhaps, to a widow or orphan. Now, it is an essential part of my Christian manhood to have a righteous indignation at any form of wrong like that—but what is the excess of indignation? Why, it is temper; it is passion; it is that passion reigning over an action, and so you see the evil grows out of the excess of that which is good. It is right for a man to love—his mother, sister, wife, and the wife to love her husband—but what is the excess of love? Why, it is jealousy, and that leads into hate. The excess of any one of these is prohibited in the eyes of a holy God. Now, do you wonder that there is a way that seemeth right to a man, but the end is death and disaster? There is another. Your besetting sin comes to you, because it is the sin of your constitution; it gives you most pleasure; it blinds your eyes to its true tendency. Now we want to see our way off the wrong course on to the right road. You may be called upon to suffer, but the highest type of manhood was the greatest sufferer—the Lord Jesus Christ was a sufferer. Oh! you young people that love things that do not lead heavenward and Godward, if that nature was only changed you will find that that which does not now give you pleasure, and with it a renewed consecrated nature, devoted to Christ, then you will see that you are at last in the right path. When you were a child your mother taught you to pray. You prayed in youth, you uttered the prayers taught you by a father—have you ever prayed as a young man or woman? Resolve that you will be right, if it be possible, and thank God it is. Then, my friend, summon the divine aid. To you it will be like the star. You know the sailor; when the darkness comes he looks for the star. He expects the star, and it never fails him. When his eye rests

upon it, it is an infallible guide. Young man, you sometimes wonder whether you will get into port safely or no. I say to you, place your eye upon the Star in this Book—upon the light that directs you. You cannot miss heaven and follow the direction of this Book; you cannot get there if you do not, and you may take all the philosophers around you and they are all valued just as they correspond with this Book. Oh! this blessed old Book will guide thee right into the haven of rest. God help the young men and women to follow it. Amen.

Written for Our Work.

### Job the Patriarch.

Job Divinely Protected.

BY GEO. W. ARMSTRONG.

ARTICLE NO. II.

There is a crowd of thought suggested in considering the character and experiences of Job. In his contact with Satan as recorded in the earlier chapters of the Book of Job, we have a splendid illustration of the good man, his danger and defence. In the first chapter and the tenth verse there is a statement made both concise and true; and though the words were uttered by Satan, a greater truth could not have been expressed in acknowledgement of God's providence and protection. "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side." This statement on the part of Satan teaches us how narrowly God watches over the interests of those who put their trust in Him, and that even their temporal affairs are not beneath His notice and protection. Notice how strongly and securely Job was guarded. 1st. There was *personal protection*. "Hast thou not made an hedge about him. 2nd. There was *family protection*. "Hast thou not made an hedge about his house." 3rd. There was *property protection*. "Hast thou not made an hedge about all that he hath on every side."

How strongly Job was fortified! Before Satan could storm the citadel he must break down the outer wall of temporal protection and destroy the inner wall of domestic happiness, and even these he acknowledges he is unable to touch without God's permission.

Satan is very impotent when viewed in the light of God's strength.

God, we are taught, is "no respecter of persons," and He affords to every faithful one that degree of protection commensurate with the amount of faith we place in

Him. He has declared "as the mountains are round about Jerusalem so the Lord is round about his people." Many people think it is beneath God to concern Himself with man's temporal affairs. Vain delusion! "But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers, as it is this day."—*Deut. 8:18*.

If it is not beneath God to give the power to get wealth, it surely cannot be beneath Him to protect that wealth when acquired. God is deeply interested in everything that concerns the welfare of his people and the fact that Satan admits, yea, positively states, that there is "an hedge about Job, and also about all that he hath, proves that God cares both for man and also for his possessions.

### An Infidel Saved from Suicide.

A remarkable testimony was given recently at Cremorne Mission in New York. A man said that he was an infidel, the son of infidel parents. He received a good education and was employed in the Indian Department of the British civil service. He could speak Persian, Sanscrit and Hindustanee. Though he had been a temperate man all his life, he fell into the snare of rum a short time ago when he came to America in charge of some products to be exhibited at the New Orleans Exhibition. Fast companions led him into other sins, and in a short time he was without money and on the high road to ruin. Determining to get back to England if possible, he made his way to New York from New Orleans. He arrived here tired, hungry, ill-clad and penniless. His pride would not allow him to beg, and he was unable to procure work. Utterly broken down and reckless he determined to drown himself, and set out for the river. On the way he passed the Gospel Tent, in which the Rev. A. B. Simpson has been holding services during the summer. Something attracted him and he went inside, for the first time in his life he listened to the gospel. The Spirit applied the word to his heart, and he rose to ask for prayers. His infidelity seemed to vanish completely and eventually he was led to Christ. A situation in a large liquor store was offered him, and though he would have accepted it eagerly a few days before, he refused it. He is now employed where the work is more laborious, but where he has opportunity for Christian service. His joy in Christ is most ecstatic.

Written for Our Work.

**"OUR HELP COMETH FROM THE LORD."**

BY REV. J. JACKSON WRAY, LONDON, ENG.

**Dundas Street Centre Methodist Church, Sunday, Sept. 11, 1887.**

Text: Psalm 121: 1-8, I will lift up mine eyes unto the hills, from whence cometh my help, etc.

It was said by some that this Psalm was first composed that its words should be sung by the Jewish army when they went to battle, that they might comfort and establish themselves in the thought that the God of Israel was their protector there. These call it "the soldier's song." There are others, with more likelihood, who say it was written to be sung by the pilgrims when they went on a pilgrimage to Jerusalem. They had long distances to travel and dangers beset them by the way, and this Psalm was to be sung to comfort and cheer them on their journey. These call it "the traveller's song." I am not in a position to settle which was the origin, but I am quite convinced that it applies to both.

There are those here who are making war against their own passions, resolved to obtain the conquest of themselves and determined to master the world and all its troubles; resolved upon fighting the devil and striking an honest blow for Christ, and every such soldier may sing this song, and I want to think that every blow will fall with great force upon the foeman's pate. And it is a traveller's song—for every one of you are travelling to the gates of the city of the living God, if you are walking in the ways of righteousness.

We are marching through Immanuel's ground,  
To fairer world's on high.

And you may sing this song and you will be better for the inspiration it can give you as you go. It is "a traveller's song." Martin Luther calls the 23rd Psalm the "nightingale" among psalms. Richard Baxter calls this psalm the "ark" among psalms, for he who can sing it cometh very near the gate of Heaven.

In the 1st verse you notice, "I" will lift up mine eyes. Do you see the personal application of it? Can "you" say that? Where to? To the hills! Oh! you are all needy—needy in the depths of your soul, needy in the hunger of your mind, needy in the wants of your body all the time. To the hills—what then? "From

whence my help cometh." Don't you see there is a help in your helplessness? You cannot say "I will lift up the force of my intellect" What one is there that can satisfy his own mind? Is there one that can see the horizon of his own heart? We are helpless in our need and cannot escape the judgement which we must meet. Look over yonder on the hills of God and see! the Master stands, and all power is given Him in heaven and on earth. Needy sinner, helpless soul, look to the hills, the hills of God and the hills of grace, from whence our help comes. I have to acknowledge before God that my wants are more than I can number, and there is not one of them I can supply. In my need I cling to His promise and rest upon the words of His mouth. The Lord help us to see our way to that.

Now let us see what this psalm has in it for every trusting soul. In the 2nd verse we read: "My help cometh from the Lord, who made heaven and earth." The hand that made the stars—the hand that formed the mountains—the hand that lays hold upon the foaming sea and confines it within its sandy borders—that hand is over my head, protecting me from every danger and giving comfort in every trouble

The God that rules on high,  
That all the earth surveys,  
That rides upon the stormy sky,  
And calms the roaring seas—  
That awful God is ours.

Happy is the man who is not content to rest himself there. The nearer you and I live to God, the higher and better our life, and yet there are too many of us give account for our prosperity to our own exertions. It was not so with Peter. When Peter stands in the starlight he lifts his hand and he finds the mark there but no fetters, and the truth flashes on him. What is it? Why, I am free, and now I know that God sent His angel to deliver me from the hands of Herod. Now, christian people, I want you to get at this, that it is your duty and privilege in your going out and your coming in, your home and business, to be linked closely to the God of heaven.

5th verse. "The Lord is thy keeper, the Lord is thy shade upon thy right hand." The old Spanish proverb is good: "God and I in alliance against the world, and you can have it with you." "The Lord shall preserve thee from all evil." How? By the death on the cross for the remission of sins. For whom did Christ die? For ail. For every one that is gathered here. But let me contract the question—for

whom did Christ die? Let me hear my heart beat before I answer—he died for "me." The eternal God died for me, God spared not his Son but delivered Him up to die for me. Do you feel that this morning? God cares for me and watches over all that concerns me, temporal and spiritual. I can go into my office, I turn the pages of my ledger over, and when I see the difficulties there it makes my heart ache. Down on your knees, my friend, and the more you trust Him in your business the more sound will be your business basis. I am under His charge and He who governs all is the Father whom I love and trust with all my heart. That is the religion for me. What say you? When I sit in the train I and my God can have conversation between ourselves, and I look up to Him and say, Lord, still watch over me and take me to my dear ones yonder across the sea. Be resolved to get all out of your religion that is in it, and if you do, you have the whole God-head at the back of you and you can go and draw in long breaths of His love.

"My help cometh from the Lord, which made heaven and earth." Right through, step by step, He that keepeth me shall never slumber.

I will lift mine eyes to the hills! Did you ever hear of the hill of Calvary? See there my Lord upon the tree. I hear, I feel, that he died for me. Have you looked there? Christian, if you have, you can look higher. Did you ever read of the hill of Zion on which the lamb that was slain stands? Look up! on that hill your Advocate, your Intercessor, your Friend, is standing, saying "come unto me, all ye that labor and are heavy laden and I will give you rest." Oh, sinner look at the hill of Calvary! Sinner, look to the hill of Zion, and as sure as your eyes are there, one day shall you find the truth of the last verse of our text—He shall preserve thy going out and thy coming in for evermore.

A dear sister laid seven years on a bed of sickness; pain extreme and unspeakable at times, and yet she was, by common consent, the angel of the house.

Patience had done its perfect work, and God had been so closely with her that she seemed to have more of heaven than earth and when anybody was troubled or sad, it was not an uncommon thing for her to say, "I am going for an hour to the angels." At last the Lord who had been with her, making even her sickness a cloud that floated heavenward, said, "come up higher." Before going, she exclaimed, oh!

how I would like to fly to heaven on the wings of song. Sing! She mentioned what she wanted to hear, but their emotion was too strong. She said, never mind, I'll sing it myself. She lifted a hand, fixed her eyes upward and sang:

He by Himself hath sworn,  
I on His oath depend;  
I shall, on eagle's wings upborne  
To heaven ascend.  
I shall behold His face,  
I shall His power adore  
And sing the wonders of His grace  
For evermore.

The hand fell, we could not follow her, but we knew that up yonder where the gates were wide open, she crossed the threshold hand in hand with Jesus, and He was with her in her going in.

Oh, may we triumph have,  
When all our warfare's o'er;  
And dying find our latest foe  
Beneath our feet at last.

And so we shall, if the eye of faith be fixed on our helper and comforter. We shall say—now I die, and thou shall guide me with thy counsel, and afterwards bring me home.

### Series of Talks to Young Men.

#### Wanted—A Man.

BY J. THAIN DAVIDSON, D.D.

#### CHAPTER III.

*Wanted—a Man!*—What was so hard to find in Jerusalem three thousand years ago, is not too plentiful in London today. The famous Diogenes, were he alive, might walk these streets at noon (as he once did the streets of Athens) with a lighted lantern in his hand; and when asked what he was doing, might reply, "I am seeking for a good man." One day he stood in the market place, and cried, "Hear me, O men!" and when a number gathered round and inquired what was the matter, he replied, "I called for men, not for pigmies." I presume it is because sages and philosophers have so high an ideal, so lofty a conception of what it takes to make one worthy of the name, that in all ages they have complained that "men" were so few; like Herodotus, who wrote *Homines permulti, viri perpauci*, i.e., "human creatures very plentiful, but men very scarce; or that cynic of whom history informs us, that, being ordered to summon the good men of the city before the Roman censor, he gat him straight to the churchyard, and there, standing on a

grave, called to the dead below, saying he knew not where to find a good man alive; or that gloomy sage of our own day, Thomas Carlyle, who described the population of his country as consisting of so many millions, "mostly fools."

At the time to which the text refers, Jerusalem was in a deplorable state. Vice of every kind walked her streets. Her commerce was worm-eaten with fraud. Her courts of justice were stained by bribery. Rich and poor were alike corrupted. Every stratum of her social fabric was morally rotten. So that it was hardly possible to find a genuinely upright, and honorable, and goodly man within her. And I suppose that what Jerusalem was, the whole land of Palestine was, in a measure, too. The country follows the town. The provinces follow the capital. Cities rule the world. Rome means Italy. Athens means Greece. Paris means France. London means England. You may tell me that all the scum and vagabondism of the country gathers into the cities, so that they do not fairly represent the nation. But I answer that if wickedness culminates there, so does righteousness, too. Nowhere is piety so intense, philanthropy so active, Christianity so aggressive, as in the crowded streets and lanes of great cities. I have been criticised for sometimes speaking, in these monthly sermons, as though, on their first arrival in town, all young men were as innocent as doves, and only began to know what vice was when they breathed the atmosphere of London. If I have conveyed that impression, the criticism is just. I believe that, in some parts, the country is every whit as bad as the town. Having myself labored some years in a country parish, I can speak from experience; and I do say that certain forms of vice are as rampant there as here. The fact is, neither country nor town has much to boast of. In the one as well as the other, good men and true are all too few.

Jerusalem at this time was in an exceptionally bad case. We speak of Sodom as a sink of wickedness, because not ten righteous men could be found in it; but the Lord speaks as though in Jerusalem hardly one could be found. He had threatened terrible judgments upon the city; but (says he, through his prophet), if there can be found even "one that executeth judgment, and seeketh the truth," he will pardon the city for his sake.

Confining myself to the sentence I have chosen as our text, I wish to read it with

a special emphasis upon the last word' and to inquire what be the elements that go to constitute one worthy of the noble title of *man*. Run ye to and fro through the streets of London, and see now, and know, and seek in the broad places thereof, if ye can find—a MAN! To help you in your exploration, I shall mention some of the marks by which you can recognize him.

1. Look out, in the first place, for one who has a conscience. I am quite aware that by many this is held to be of small account. I have even heard it insinuated that to have a tender conscience is a token of weakness and effeminacy. Some are fools enough to imagine that when they have silenced that inward monitor, and stamped it under their feet, they are by so much the more manly and brave. Foul suggestion of the devil! One of the grandest utterances of that noble-minded man, St. Paul, was this: "Herein do I exercise myself, to have always a conscience void of offense toward God and toward men."

But a clear and easy conscience is not a benumbed, a bribed, a muzzled one. A true man will aim at having his conscience so healthily active, so acutely yet not morbidly sensitive, that it shall not be misled by any specious reasoning, nor deceived by any evil example; but will sharply recoil from what is evil, and sting its possessor if he dare to yield to it. I am fortunate enough to have a little friend here, that hardly ever tells me wrong. So correct is my watch that I have learnt to trust it. As I am walking out some day, I may find that it differs from the clock on the church steeple, or from the timepiece over a shop door, or from the chronometer of a friend I meet; but such reliance have I learnt to place on this faithful servant of the pocket, that I say: "These are out of order; for my watch always keeps true time." And, when a man's conscience has been rightly set, and beats with the deep throbbings of the great heart of God, it will be a safe standard, and worthy to be trusted.

Do you tell me that life is so difficult, and commerce so involved, that you cannot get along and keep your conscience clear? Then, I say, you cannot afford to get along. Talleyrand replied to a man who, by way of excusing his want of conscientiousness, said to him, "Why, you know I must live," "I do not see that at all." There is no special reason why you should live; but there is a special reason



why you should "in conversation be sincere," and keep "conscience as the noontide clear." If you cannot maintain your integrity and succeed, then less success with a good conscience will be a greater gain. At the same time, I do not fall in with the supposition you make. It is very rarely indeed that, even as regards this world, dishonesty proves a good policy. Strict fidelity is an article of high commercial value. The profits may not come at once, but they do come.

We see a good deal around us that makes it very needful I should address to you such words. Does it speak well for our country, let me ask, that men can be found worshipping God in church on Sunday, who on Monday will be rashly gambling away other people's money on the Stock Exchange; or by tempting prospectuses and clever devices, be raising bubble companies, and bringing ruin on those who confide in them? Rather would I be Longfellow's honest blaksmith who "looks the word in the face, and fears not any man," than be the unprincipled speculator, who enriches himself at the sacrifice of his conscience and of the blessings of heaven. Be true to your conscience, whatever it may cost you. You throw away your noblest dignity, and tread your honor in the dust, the moment you tamper with principle; you cease to be worthy of the name of man. It is not wealth, nor rank, nor fame, that constitutes true glory. As Burns wrote (and a sounder, healthier poem was never penned):

"A prince can mak' a belted knight,  
A marquis, duke, an' a' that;  
But a honest man's about his might  
Guid faith, he mauna fa' that."

A sentiment which Pope also has expressed:

"A wit's a feather, and a chief a rod;  
An honest man's the noblest work of  
God"

2. If you are hunting for a "man," look out for a being that has a heart. I am using the word in its popular sense, and mean a warm, loving, affectionate nature. How is it that some persons—I fear I must say some young men (though none of them are here)—are silly enough to imagine that any tenderness of this kind is unmanly, and a thing to be ashamed of? I have met with those who prided themselves on being all head and no heart," as though, forsooth, a cold, unfeeling nature had some affinity with intellectual vigor. Quite a mistake. If you have not a heart, my friend, you are not a

complete man. Never be ashamed of having strong domestic affections. Never be ashamed of betraying emotion when you hear a tale of woe, or of shedding a tear over another's sorrow. It is the bravest and manliest of young men that are the most easily touched by some kind allusion to their paternal home, and that speak most fondly of a precious mother or a little sister. Amid all the remarkable successes of the noble Garfield, nothing stirred his energy more than the thought of the gratification that would be given to his mother's heart. However busy he might be, he always found time to write a letter home, and tell all that he was doing. The man who is fondly attached to his parents, is the man whose affections a maiden may deem herself happy to secure.

(To be Continued.)

### PRACTICAL SUGGESTIONS

Arising from the Sunday School Lessons for  
the Month of November.

These suggestions are selected from Peloubet's Notes on the International Lessons, and will be helpful to all who read the lesson over carefully.

FOURTH QUARTER.

*Lesson 6.—November 6. Confessing Christ.—Matt. 10: 32-42.*

1. Vers. 32, 33. Those who really love and trust Jesus will besire him to confess him before men.

2. Public confession confirms and increases faith and love.

3. No one can expect Jesus, in the day of Judgment, to acknowledge as his disciples any one whose words and life have been a continual denial of discipleship. He that would appear a disciple, must first be a disciple.

4. Ver. 34. Nothing in this world is settled till it is settled right.

5. Whenever an active principle of good comes in contact with evil, there must be war and commotion. When the good gains the victory, then there is peace.

6. Vers. 35, 36. Those relations which are made to be the most helpful, becomes sometimes the greatest hindrances.

7. Difficulties and hindrances surmounted confirm the character, and remove all doubts as to which side we stand on.

8. Ver. 37. The Supreme Lord of the supreme kingdom deserves supreme allegiance and love.

9. Ver. 38. Only those are worthy of being counted among Christ's followers who bear his cross and follow his footsteps.

10. Vers. 40-42. Here, as in Matt. 25: 40, we learn how we may express our love

and regard to Christ. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

11. The value of a deed is not measured by its outward form, but by the spirit and motive with which it is done.

12. The spirit of faith and of love transforms every work, and surrounds even the meanest with a halo of glory.

13. God leaves not the smallest deed of love unrewarded.

It is a great privilege to minister to a king; but every one of us may minister to the King of kings, by ministering to his children. A blessed privilege open to all.

15. "Be careful to entertain strangers, for thereby some have entertained angels unawares."

*Lesson 7.—November 13. Christ's Witness to John.—Matt. 11: 2-15.*

1. Times of doubt and discouragement are liable to come to all.

2. They come especially in times of physical suffering and weakness.

3. Doubt is not necessarily distrust, nor sinful, if every effort is made to learn the truth.

4. We should be gentle and helpful to all sincere doubters, especially to the young.

5. Christ is the great remover of doubt. Go straight to him. More of Christ, and there will be less of doubt.

6. Christ will solve our doubts, not by a miracle, but by showing us the evidences of his truth.

7. The proof of Christianity is its beneficent effects on the world, and especially to the poor and sick.

8. A wider outlook upon what God is doing elsewhere, upon the progress of his kingdom in other places and by other means, will often remove the doubts from those whose outlook is narrowed by immediate surroundings of sorrow and sin.

9. Often what seems failure is in reality a necessary condition of progress, as John's work must cease, if Jesus' greater work shall succeed; and thus his failure was a part of his very success.

10. The good man is always successful; for, though he dies, his cause succeeds.

11. Note the wonderful privileges of the Christian; he stands to-day upon the top of all the fathers have built. He is the "heir of all the ages."

*Lesson 8.—November 20. Judgment and Mercy.—Matt. 11: 20-30.*

1. Vers. 20, 21. It is love, not hate, that warns and foretells danger to those who refuse the invitations to repent.

2. Let the servants of Christ take heart when they read that even the ministry of their Master was not everywhere successful.

3. Those who refuse to repent do it against every good influence and all the mighty works of God in Christ Jesus.

4. The greater the privileges and the

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clearer the light, the greater the guilt of those who resist it.

5. Vers. 23, 24. There is no sin and no sinner that cannot obtain pardon and absolution through repentance, since even Sodom might have escaped if it had repented.

6. Vers. 25, 26. It is blessed that the saving truths of the gospel, its sweet experiences, its height of goodness, its height of holiness, are revealed to that teachable spirit which every one of the human race may possess.

7. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

8. The chilklime spirit that desires to learn and obey, is the gate to true wisdom and knowledge.

9. Ver. 26. There are many mysteries in life as to which we can only trust our Father's wisdom and love.

10. Sometimes the despised ones of earth will prove to be the crowned ones of heaven.

11. Ver. 28. Christ is the only source of rest to the soul—rest from sin, rest from a guilty conscience, rest from anxiety, rest from trouble, rest in holy activity, rest in hope, rest in perfect love.

12. Christianity requires moral effort on our part; we must come, or it will not avail.

13. There is a rest that is the immediate gift of God, and there is a rest that is found through victory and service and experience under the guidance of the Holy Spirit.

14. Ver. 29. Every man must be under some yoke. The yoke or service of God is free, easy, glad, loving, helpful. "It is resignation and contentment that are best calculated to lead us safely through life."

15. Christ's yoke is easy, because it is free, natural, borne in love, borne with Christ, and saves from a slavish yoke.

16. Christ's best lessons must be learned; they cannot be given.

*Lesson 9.—November 27. Jesus and the Sabbath.—Matt 12:1-14.*

1. Vers. 1-8. Jesus always obeyed God's law of righteousness, but he rebuked and opposed the false theories and interpretations with which men distorted and neutralized the truth.

2. Jesus refrained from doing some

things he had a right to do, and which he defended as right, lest his enemies should gain an advantage over him. He did not himself pluck the ears of corn, nor did he do anything to the man with a withered hand, except by speaking.

3. Jesus did not abolish the Sabbath; he only restored it to its true place and purpose.

4. An intolerant and censorious spirit in religion is one of the greatest curses a man can well fall under.

5. The object for which any institution was created is greater than the institution which was created to accomplish it.

6. No ceremonial exactness or observance of forms will compensate for the absence of the right spirit.

7. The Sabbath is made for man; that is, for the whole man, not for his body alone. A religious observance of the Sabbath best rests the body, cultures the mind with the grandest thoughts on the noblest themes, and exalts and comforts the soul, and fits it for heaven.

8. The Sabbath should be made a joy, especially to children, and its very method of keeping should be such as to impress its delight upon them.

9. The Sabbath was made for all men, and we have no right to so spend the Sabbath as to deprive others of its privileges.

10. Vers. 10-13. The Sabbath should be a day of doing good to the bodies and souls of men.

11. With the word of command here, as in other's of Christ's miracles (Matt. 9:6; John 5:8, etc.), comes power to obey it. So he requires what are impossibilities of withered souls, but with the command imparts power to fulfil (John 1:12).

12. Ver. 14. Those whose lives and interests are bound up with false doctrines and wrong practices hate those who seek reform and proclaim the truth.

Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18:20.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching. Heb. 10:25. See Ps. 73:2, 3. John 20:19-28.

### A Koordish Shepherd's Difficulty.

The mission work in Persia has received a great impetus from the hospital ministrations. Patients who go for healing of the body receive spiritual blessing in addition, and go away home carrying the glad tidings. One case reported is that of a young Koordish shepherd who was deeply interested in Christian truth, but was not inclined to believe anything without the strongest evidence. One of the hardest things for him to accept was Christ's free forgiveness of sin. With his hot Koordish blood he could not see how God could forgive until He had first taken revenge. He one day heard the passage read where Christ likens himself to the Good Shepherd. The young man eagerly asked, "Does Jesus truly love me as I love my sheep?" and then added, "Now I can understand how he can forgive my sins." Toward spring he returned to his dark mountain home, where pillage and bloodshed were scenes of almost daily occurrence. Good report came constantly of his Christian-like deportment, although exposed to great peril from his Mohammedan friends for his confession of the Lord Jesus. He has lately returned to the hospital, and desires to be baptized. In other parts of the mountains of Koordistan, difficult of access, missionaries and native helpers on recent tours have found old hospital patients giving them a hearty welcome, and ready to promote their mission of gospel light.

In thee, O Lord, do I put my trust; let me never be put to confusion. Ps. 71:1.

Whoso putteth his trust in the Lord shall be safe. Prov. 29:25.

What time I am afraid, I will trust in thee. In God I have put my trust; I will not fear what flesh can do unto me. Ps. 56:3, 4.

Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. Is. 26:4.

**Good King Wenceslas.**

Good King Wenceslas look'd out  
On the Feast of Stephen,  
When the snow lay round about,  
Deep, and crisp, and even :  
Brightly shone the moon that night,  
Though the frost was cruel,  
When a poor man came in sight,  
Gathering winter fuel.

"Hither, page, and stand by me,  
If thou know'st it, telling,  
Yonder peasant, who is he?  
Where and what his dwelling!"  
"Sire, he lives a good league hence,  
Underneath the mountain;  
Right against the forest fence,  
By St. Agnes' fountain."

Bring me flesh, and bring me wine,  
Bring me pine-logs hither;  
Thou and I will see him dine,  
When we bear them thither."  
Page and monarch forth they went,  
Forth they went together;  
Through the rude wind's wild lament,  
And the bitter weather.

"Sire, the night is darker now,  
And the wind blows stronger;  
Fails my heart, I know not how,  
I can go no longer."  
"Mark my footsteps, my good page,  
Tread thou in them boldly;  
Thou shalt find the winter's rage  
Freezeth thy blood less coldly."

In his master's steps he trod,  
Where the snow lay dinted;  
Heat was in the very sod  
Which the saint had printed.  
Therefore Christian men, be sure,  
Wealth or rank possessing,  
Ye who now will bless the poor  
Shall yourselves find blessing

**An African Leper Asylum.**

When the British government removed the Leper Asylum to Robben Island a low sandy islet, surrounded by dangerous rocks near the entrance to Table Bay, seven miles from Cape Town, Africa, the missionary Lehman and his wife went there to reside, having before labored among these lepers. As they approached, the whole company broke forth in songs of praise to the Lord, who had restored to them their beloved father and mother. A school was opened there for the children of lepers, and such adults as chose to attend. The first teacher was Mr. Webeman; a leprous young Englishman, who undertook the service gratuitously. He wrote: "It is most touching to see the scholars turn over the leaves of their Bibles with their mutilated hands, some not only without fingers but with hands corrupted to the wrist. On Sunday morning you would see the blind, lame and deaf lepers, just such miserable beings as pressed around the Lord Jesus to be healed of Him, exerting all their ingenuity to reach the little church. Here you see a young leper sitting on the ground, and thrusting himself

forward with difficulty; there another, who had lost hands and part of his feet, creeping on his knees and the stumps of his arms. Further on you see a patient wholly deprived of hands and feet, seated in a wheelbarrow, and thus conveyed to the house of prayer by a stronger brother in affliction, whose head and face are swollen till they look like a lion's. Go into the wards of the hospital. On one couch lies a leper whose hands are gone, and before him an open Bible. He has reached the bottom of the page, but cannot turn it over. He looks round, and one who can walk, but is also without hands, takes another, who has lost his feet, on his back, and carries him to the first to turn over the leaf."

There can be no stronger proof of the power of the constraining love of Christ than the fact that men and women can be found ready to surrender all that they hold dear and isolate themselves in these asylums, that they may preach Christ to these loathsome sufferers.

**How Christians Fare in Persia.**

In describing a recent tour in Karadagh in Persia in a letter to a contemporary, the Rev. S. G. Wilson says: We passed the night in a village across the basin of Aji Chai, and going out into the street, a group of twenty or more gathered around. The Armenian evangelist and I sat down on the ground by the blacksmith shop, and presented Jesus as the divine Saviour. Their spokesman tried with ill-success to maintain the superiority of Mohammed. Some of the younger men sided with us, and took part in praising Jesus. At last the blacksmith arose and said, "I'll shoe their horses quickly, and get these men out of here." The spokesman, too, muttered some words about raising a row, so we thought it discreet to withdraw. The population of Karadagh is wild and bigoted, and they have rarely had their traditional faith called in question. In many parts of Persia the idea that the touch of a Christian is contaminating, has passed away, but there it remains. The next day we inquired about stopping for lunch, and as we passed on we heard some women say, "Let them sit down, and we will raise the men against them." We stopped at the next village on a grassy spot under some trees. I went into a field to rest and a Turk asked me crossly what business I had there, and helped me out with a gentle stroke of his stick. At another place they reviled our muleteer for serving Christians, hoping that "the birds of the air might eat his carcase."

They that know thy name will put their trust in thee. Ps. 9:10.

**A Frenchman's Two Saviours.**

At one of Mr. McAll's meetings in Paris, a rough looking workingman, who had been converted at the mission and is now a devoted and active Christian, told a most pointed story of his own life. "I have had two Saviours," he said. "The first was after the Commune. I was taken and accused as a Communist, and, without any form of trial, was marched to instant death. In my own eyes I was a dead man. Marching across the Champ de Mars, we met an officer, who touched me, and said to the soldiers, 'What are you doing with that man there? I answer for him; he is an honest man; let him go.' They let me go. This man was my savior. I did not know then that I was in danger of another death, that my sin had condemned me before God. Years after, I found it out, and I was in despair. I could see no way to be saved. Then Jesus Christ passed by, and said, 'This man—I answer for him.' And a second time I was saved."

Since the agitation of Irish grievances, numbers of Englishmen, realizing the difficulty of understanding the true state of Ireland between the contradictory statements of the landlords on the one hand, and the Parnellites on the other, have crossed the channel to see for themselves how the Irish poor live. Among them have been some who have desired above everything to make their visit useful in Christ's cause, and have seized every opportunity while visiting the wretched homes of the people to tell them about the Saviour, who died for them. In some cases the people have been afraid to listen; in others they have not cared to do so, having committed the whole matter of their spiritual concerns to the priest, where they are content to leave them; but in not a few cases the visitor has been allowed to read and explain a chapter of the New Testament and to pray with the family.

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. Ps. 84:1, 2.

Ye shall keep my Sabbaths, and reverence my sanctuary. Lev. 19:30.

Blessed are they that dwell in thy house; they will be still praising thee. Ps. 84:4.

In all places where I record my name I will come unto thee, and I will bless thee. Ex. 20:24.

A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. Ps. 84:10.



**E. W. BOYLE**  
**DRUGGIST,**  
 McCORMICK'S BLOCK,  
**652 Dundas St. East,**  
 LONDON, ONT.

**HURON & MIDDLESEX MUTUAL FIRE INSURANCE CO.,** Head Office, London, Ont.  
 This Company does a general Fire Insurance business. Rates charged according to hazard. Business done exclusively on the Premium Note System.  
**L. C. LEONARD, Esq.,** President. **D. M. CAMERON, Esq.,** Vice-President  
**JOHN STEPHENSON,** Manager and Secretary.  
 Agents wanted in unrepresented districts.

**FREDERICK LONG**  
 Shaving Parlor,  
 398 Adelaide St., LONDON

**A. J. Watson**  
 MERCHANT TAILOR,  
 726 DUNDAS ST., EAST,

London, - Ontario.

**Robertson & Co.,**  
 DRY GOODS  
 MERCHANTS.  
 658 Dundas Street East,  
 London, Ont.

New Spring Goods just opened in all Departments.

Fur Felt Hat in all the latest American styles  
 White Dress Shirts Collars, Cuffs,  
 Silk Handkerchiefs, Sea G. Ties, Braces, Cuff Buttons, etc.

LADIES' DEPARTMENT.

All-wool French Dress Goods, New Gingham, Corsets, Gloves, Hosiery, Laces, Embroideries, etc.

The Cheapest Cash Store in the city.

**Robertson & Co.**

**IT'S JUST LOVELY!**

The BUTTER and BREAKFAST BACON sold by

**W. H. SANBORN, Grocer, 704 Dundas Street.**

Provisions and Vegetables in abundance, and so cheap. A TEA at 25c. per pound that is worth more money. Try a pound and see. You can save money by dealing with

**W. H. SANBORN, 704 Dundas Street.**

He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Job 5:19.

Wherefore doth a living man complain, a man for the punishment of his sins? Lam. 3:29.

You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.

Blessed is the man whom thou chastenest, O, Lord, and teachest him out of thy law. Ps. 94:12.

As many as I love, I rebuke and chasten; be zealous therefore and repent Rev. 3:19. My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. Prov. 3:11, 12.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Pet. 4:12, 13.

The Dean of Canterbury, in a letter on burial reform, says: "The inquiry how to dispose of the dead continues to exercise men's minds. As believers in the resurrection of the dead we do right in showing respect to their mortal remains, but the endeavor to prolong the period of their natural decomposition is not true respect for them, and is a violation of the laws of nature."

**MISS DRUMMOND**

Electrician,

has removed her office to

**231 Queen's Ave.,**

WHERE

**Electrical and Galvanic Treatment**

Is given to

LADIES AND CHILDREN,

For the cure of acute and chronic diseases

The East End Dry Goods House.

**H. H. PENNY**  
 Fancy Goods  
 and Millinery.

DRESSMAKING, BY MISS PENNY.  
 Fine lines of Dress Goods and Trimmings.  
 706 DUNDAS STREET.

**W. ANDERSON,**

Dealer in  
**Saddlery, Harness, Trunks, Valises,**  
 Repairing Guaranteed.  
 640 Dundas St. East, Anderson's Block.

**G. LEITH,**

Wholesale and Retail Dealer in

**Flour, \* Oatmeal,**  
 Cornmeal, Bran and Shorts,  
 776 Dundas St., - London.  
 TELEPHONE COMMUNICATION.

Orders Promptly Delivered.

**ROBERT QUICK,**  
 BUTCHER,

Mutton, Beef, Sausages, Pork, etc., always on hand.  
 Corner Dundas and Quebec Sts., East London

**Coal & Wood**

Just received—50 cars of first-class Wood. Selling at bottom prices, by car or retail. Coal in all sizes always on hand.

Telephone Communication.

**D. H. WILLIAMS,**

696 Dundas Street

# Edy Bros., Photographers,

214 DUNDAS STREET, LONDON, ONT.

Have remodelled, and have now the Finest and Best Equipped Studio in the Dominion. All the

## Latest Styles in Artistic Photography.

WORK GUARANTEED.

PRICES MODERATE.

### RIDING SCHOOL.



MR. J. FULCHER, Riding Master of Hellmuth Ladies College, has opened a school in the city for the coming season. Ladies and gentlemen wishing to ride should apply for time and terms to Fulcher's Livery and Saddle Stables, 298 Dundas Street.

### WM. BROOKS

Family Butcher.

Fresh and Salt Meats, Beef, Mutton, Pork Ham, Lard, Sausages, etc., of the best quality always on hand.

715 DUNDAS STREET EAST, LONDON.

### J. T. SMITH,

Dealer in New and Second-hand Furniture, 661 Dundas Street.

Furniture and Stoves bought, sold and exchanged. Window Blinds, English Venetian. Terms Cash.

## REMOVAL!

### JAS. I. ANDERSON,

Bookseller and Stationer,

has removed from 175 Dundas Street to

**183 DUNDAS STREET**

(UNION BLOCK),

Four doors east from old stand.

Headquarters for School Books and School Supplies. Prices the lowest.

**183 DUNDAS STREET**

(Union Block).

### A FALSE SELF-ACCUSER.

A Chicago young lady's effort to save her lover from prison, has caused some difficulty to a trial in that city. The father of the girl is captain of a steam tug, and a man of good character. Recently his house was robbed of a considerable sum of money, and he with some reason suspected that the thief was a young man who much to his disgust is the accepted lover of his daughter. He had the young man arrested, and the evidence against him appeared conclusive. But before the trial the captain's daughter made a written confession that she was the thief. It was she and she alone, she said, who had stolen her father's money, and she addressed two letters to her lover who was in prison awaiting his trial, repeating the statement. When the trial came on she was present with the intention of going on the witness-stand and testifying to her guilt. It was therefore decided to abandon the prosecution, as no jury would convict in the face of such evidence. Both the captain and the police are convinced that the girl had nothing to do with the theft, and that the young man is guilty, especially as there is another charge of burglary against him. The girl, however, has succeeded in saving him from punishment, whether her self-accusation is true or false. She doubtless considers herself a heroine, but as she knew that

CALL ON

## T. CHINNECK

FOR

CHEAP AND RELIABLE

## Boots & Shoes

648 Dundas Street.

W. ELLIS, BUTCHER, and dealer in all kinds of Fresh and Salt Meats, 767 Dundas Street, London.

A call respectfully solicited.

## Cottam's Bird Seed

Will keep your birds in

### HEALTH AND SONG

Very highly recommended, and awarded First Prizes and Diplomas as the Best and Cleanest in America. Ask your grocer for it and take no other. Bird Foods, Bird Medicines, and all Bird Supplies a specialty. The trade supplied.

**BART. COTTAM,**

3, 4 & 5 Market Square, London.

FOR

## Gents' Furnishings

AND

GENERAL

## Dry - Goods!

GO TO

## JAS. MORRISON,

Anderson's Block,

636 Dundas Street,

EAST LONDON.



ESTABLISHED 1831.

## H. DAVIS & SON,

PRACTICAL

Watchmakers

& Jewellers,

Dealers in Watches, Clocks, Jewellery, Spectacles, Silver Plated Ware, etc.

170 DUNDAS ST.,

LONDON, ONT.

## REVISED

## NEW TESTAMENT.

SELLING AT

## Half Price!

From Ten Cents to One Dollar, in Various Bindings.

## E. A. TAYLOR.

180 Dundas Street.

**I**NSURE your Property and Life with  
**R. BUTLER & SON,**  
 General Insurance Agents,  
 OFFICE—Edge Block, Richmond Street,  
 Upstairs, over Morphy's Jewellery Store.  
 Rates as low as the lowest. Companies as good as  
 the best.

**East End Jewellery Store.**

**J. E. ADKINS.**

**700 Dundas St., East,  
 SANBORN BLOCK.**

Watches cleaned and warranted, - 50c.  
 Clocks " " " 50c.  
 Main Springs, - - 50c. & 75c.  
 Hands 10c., Keys 5c., Brooch Pins, 5c.  
 and other work at same rates.  
 Store will close at 8 p.m. sharp, Saturdays  
 excepted.

**BOWMAN & CO.,**

Wholesale and Retail Dealers in

**Coal, Wood, Coke.**

**Sewer Pipe, Cements, Etc.**

City Office in Edge Block.  
 Yard—248 Bathurst Street.

**London, Ont.**

**C. BLYTHE,**

Manufacturer of

**Marine and Stationary ENGINES,**

from one-third to ten horse power. Scroll Saws,  
 Foot Lathes, Breast and Vertical Drills,  
 Emery Wheel Heads, Machinists' Tools,  
 Models, Cured Cutters for Cheese Factories, also dealer in  
 Second Hand Machinery.

669 Dundas St. East, - LONDON, ONT.

**Parisian Steam Laundry**

Of London, Windsor, Chatham, St. Thomas,  
 Sarnia, Ont., and Detroit, Mich.

**385 Richmond Street, City Hall.  
 LONDON, ONT.**

Latest Improved Machinery.  
 First-Class Work Guaranteed.

New Shirt Ironing Machine, saving wonderfully in wear  
 of Garments.

Goods called for and delivered free of charge.  
 Telephone Connection.

**LILLEY'S CROWN LIVERY**

619 Dundas St. East, 622 Marshall St.

**London, Ont.**



**CHARLES J. D. LILLEY, Proprietor.**

Hacks, Coupes, Carriages, Saddle Horses, Canopy Top Surreys and Phaetons  
 'Busses supplied for Parties. Commercial and Baggage  
 Wagons always on hand.

Telephone Communication. Open Day and Night.

**F. J. O'HARA,**

Dealer in

**Hams, Bacon, Lard,**

Etc., Etc.,

246 DUNDAS STREET.

**G. Powell & Son,**

**MARBLE AND GRANITE WORKS**

151 to 163 King Street,  
 367 Richmond Street.

**Bargains for Cash**

—AT—

**C. W. TEETZEL'S**

Jewellery store, Dundas Street East, No.  
 5 Ward. 20 per cent. off on watches,  
 clocks, and jewellery for the next 30 days.

C. W. TEETZEL, 632 Dundas St.

**Try TAYLOR**

For Perfect Fitting  
 and Stylish

**Ordered SHOES,**

495 Richmond Street.

**DON'T PAY HIGH PRICES**

before you see those

**ELEGANT CABINETS**

for \$3 per doz., at the Princess Studio  
 394½ Richmond St.

**WESTLAKE.**

**G. & J. B. CAIRNCROSS,**

Gardeners and Florists.

Dealers in Fruits, Flowers, Vegetables, Canned  
 Goods, etc.

Wedding and Funeral Flowers a specialty.

266 Dundas St. Telephone.

**SHAMBLEAU'S**

**Star Livery**

Cor. Dundas and Lyle Streets.

A new stock of Single and Double Cutters. Open at  
 all hours Telephone connection. Call and see him.

P. E. SHAMBLEAU, Proprietor

**Forest City Wire Works,**

**R DENNIS,**

KING STREET,

**LONDON,**

**ONT.**

Manufacturer of every description of Wire Work,  
 Bank Railing, Iron Fencing, Finials,  
 Stable Fixtures, etc.

**All Work Guaranteed First-Class in Style  
 and Workmanship.**

The most complete variety of designs of  
 Crestings in Ontario



# Rickert Bros.

Give the best value in

## SHIRTS.

### RICKERT BROS.

Give the best value in

## Underwear.

### RICKERT BROS.

Give the best order in

## Hosiery and Gloves.

### RICKERT BROS.

Have the Latest Styles in

## Collars and Cuffs

### RICKERT BROS.

Give you the best goods for the

## Lowest Prices

Come and be convinced.

192 Dundas Street.

### NOBLE'S

## NEW JEWELRY STORE

No. 260 Dundas Street

All branches of repairing executed in the most satisfactory manner. Many years' experience as watch-maker, Engraver, etc., enables me to do the very best class of work. A well selected stock of New Goods at moderate prices. An excellent solid silver watch for \$6.00 (warranted). The patronage of the public respectfully solicited.

J. H. NOBLE.

WOODLIFFE,  
FRUITS, FLOWERS, ETC

Flowers Embalmed or Photographed; Funeral and Wedding Designs promptly attended to. Telephone communication. 248 DUNDAS ST., LONDON.

# FRANK COOPER, \* Artistic \* Photographer, \*

GRAND STUDIO:

Over 169, 171 and 173 Dundas Street, LONDON.

ALL THE LATEST IMPROVEMENTS IN

## \* Fine Photography. \*

He enjoys much who is thankful for little.

You can never make unfading crowns out of fading flowers.

Wicked men stumble over straws in the way to heaven, but climb over hills in the way to destruction.

It is good for me that I have been afflicted. Ps. 119:71. Before I was afflicted I went astray; but now have I kept thy word. 67. See Heb. 12:11.

O Lord, for thy name's sake; for thy righteousness' sake, bring my soul out of trouble. Ps. 143:11.

Thou calledst in trouble, and I delivered thee. Ps. 81:7.

God is our refuge and strength, a very present help in trouble. Ps. 46:1. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. Ps. 27:5.

## BACK AGAIN!

WM. GURD & CO.,

GUNSMITHS, are back again in their old stand, 185 Dundas Street, Union Block, where, with larger premises, fuller stock, and close attention to business, we expect a large share of patronage

### For Choice

## GROCERIES

—GO TO—

### JOHN COODGE

[Late A. B. Griffin]

Cor. Dundas & Maitland Sts.

Fruits and Vegetables in season. A full line of Smoked Meats and Canned Goods.

BUTTER AND EGGS A SPECIALTY

Estimates Furnished. Charges Moderate

## JAMES GREENAWAY

Steam Heating, Hot Water Heating and Ventilating Engineer.

Plumbing, Gasfitting, & Bell-hanging

244 Dundas Street,

LONDON, ONT.

Special attention given to the Ventilation and Heating of Public Buildings and Private Residences. 20 Years' Experience—Satisfaction Guaranteed.

### For Best Roller Flour

—GO TO—

### FRANK BARNARD'S,

Lilley's Corners, Dundas St.

I was told by a neighbor of the virtues of Barkwell's Bronchial Balsam (a vegetable healer); my little girl was very sick with Bronchitis, and a very few doses restored her, and, I believe, was the means of saving her life.

MRS. MARGT. LOWTHER.

Jan. 1, '87.

## Advertisers

IN THIS PAPER

Can have their advertisements changed by applying directly to the printers of OUR WORK,

LAWSON & JONES, 226 King St.,

just East of Clarence, where the neatest designs in every variety of job printing can be furnished at the lowest possible prices

### Telephone Connection.

LAWSON & JONES, 226 King St., London.

## PIANOS AND ORGANS.

### COLWELL'S

## Popular Music House,

171 DUNDAS STREET, LONDON, ONT.

All kinds of Musical Instruments, Violin, Guitar and Banjo Strings. The Best Goods and Lowest Prices in Canada.

2nd Pianos, Organs and Melodeons taken in exchange at full value.

CHAS. F. COLWELL, Proprietor.

**6  
for  
\$9.00**

**FINE WHITE SHIRTS**

MADE TO ORDER.  
PERFECT FIT WARRANTED.

**6  
for  
\$9.00**

**W. L. GRAHAM,**

Furnisher, Hatter and Shirt Manufacturer,

**159 Dundas' Street.**

**London, Ont.**

**Fishing Tackle.**

The finest assortment of Tackle west of Toronto Call and be convinced  
**Hexagonal Split Bamboo,  
Lancewood, Greenheart  
and Ash Rods.**  
Waterproof Silk Lines, etc.

Fine Gun Repairing, and Lawn Mower Repairing a specialty



**W. A. BROCK**

374 RICHMOND ST.,

LONDON, - ONTARIO.

**LAWSON & JONES,**

—FINE—

**Job Printers,**

226 KING STREET, LONDON.

Estimates Cheerfully Furnished by Mail or Telephone.

**BRIEFS.**

The editing committee would be pleased to receive matter from any of the resident ministers.

The Young Men's Christian Association of our city held a very successful opening service, somewhere in the neighborhood of six thousand dollars being subscribed, and their friends are aroused to such an extent that subscriptions are continually coming in from all quarters.

Of the 6,436 congregations that compose the American Presbyterian Church, no less than 1,201 are reported as vacant.

Don't forget obedience is not picking out a few things we want to do, but marching right ahead and doing what is right, whether we want to or not.

A party of eighteen missionaries left New York to join Bishop Taylor's African Mission on October 1st, and \$17,000 is needed for the expenses of the party until their establishment in Africa.

Arrangements are being made for a grand national conference of the Free Christian churches, to be held in Leeds in April, 1888. The conference will be mainly Unitarian, but it represents also Universalists and others of the so-called free churches of England

**JAS. B. HICKS,**

Tailor and Woollen Draper,  
NO. 208 DUNDAS STREET,  
Four Doors West Clarence Street,  
LONDON, ONTARIO.

Ladies' Jackets Etc., a Specialty. Your Favors Solicited.

**IMPORTANT ANNOUNCEMENT**

**J. E. CHESTER**

Has opened out an entirely new stock of

**ART GOODS,**

—AT—  
243 Dundas Street

Comprising a fine selection of Goods of which we may mention Mirrors, Easels, Cabinets, and a large variety of other goods. Picture Framing in all its branches. Special attention to Gold Work and regilding of old frames. Artists materials of all kinds. Window Blinds in all shades. Wall Papers and Engravings.

Remember the address,

**243 Dundas Street.**

**JOHN MILLS, BOOKSELLER, STATIONER AND FANCY GOODS DEALER.**

Subscriptions received for all kinds of Magazines and Newspapers. Edge Block, 404 Richmond St.

**HEWITT Fysh & Co.,**

Manufacturing Confectioners,  
Caterers, Etc.

Headquarters for Wedding Cake  
and Pastry Supplies.

ODDFELLOWS' HALL,  
220 DUNDAS STREET.

**W. T. STRONG, DRUGGIST, 184 DUNDAS Street**  
and London South Branch, Corner Wortley Road and Bruce Sts.

**FERGUSON BROTHERS,**

Wholesale and Retail Dealers in all kinds of

LATH,

SHINGLES,

**LUMBER**

CEDAR

POSTS, &C

Best Stuff Cut to Order.

Extra Shingles a specialty

SPECIAL INDUCEMENTS IN CAR LOAD LOTS.

HEAD OFFICE: Cor York and Ridout Streets.

EAST END YARD: Hamilton Road, East of Brwell Street,

**LONDON,**

**ONT.**

CHAS. B. HUNT.

**HUNT BROTHERS**

JOHN J. A. HUNT.

Merchant Millers, Produce, Coal and Commission Agents,

**363 RICHMOND STREET, LONDON, ONT**

We have the sole control of the Delaware & Hudson Co. ANTHRACITE COAL in this city. BURNS FREE without clinking. Those who have used it say it is the BEST COAL in the market.



Telephone

Connection.

Also proprietors of the City Flour Mills, and Manufacturers of the celebrated "DIAMOND" Brand of Hungarian Roller Process Flour. Ask your Grocer for it, or send your order direct to our office, 363 Richmond Street.

**FOR GOOD**  
Cheap Suits!

--GO TO--

**R. GREENE**

138 DUNDAS ST.

Prices as follows:

- Men's Blue Serge Suits, - - \$3 50
- Men's All-wool Tweed Suits, - 6 50
- Men's Fine Blue Serge Suits, - 6 00
- Men's Halifax Tweed Suits, - 6 50
- Men's Canadian Tweed Suits, - 5 75
- Men's Fancy Worsted Suits, - 9 50
- Men's Fine Black Suits, - - 8 50
- Men's Fine Diagonal Suits, - 10 00

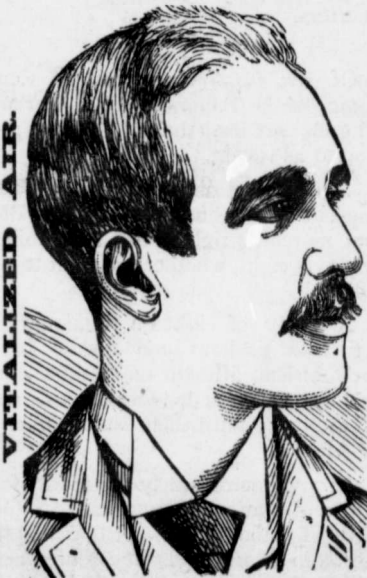
Children's Suits,  
Boys' Suits,  
Youths' Suits

in great variety, at

**R. GREENE'S.**

138 Dundas St.

**KNIGHT**  
**THE**  
**DENTIST**



**\$8** Best Sets **\$8**  
**TEETH**

EXTRACTION 25 CENTS

Parlors, 192 Dundas St.

**HATS!**

Raymond  
& Thorn's  
**Spring Hats**

ARRIVED.

A Large and Well-Assorted  
Stock.

**PRICES LOW.**

**Lioness Store,**

128 DUNDAS STREET.

**FOR GOOD GOODS! FOR CHEAP GOODS!**

(Everything warranted NEW) go to

**WM. ATKINSON'S,**

101 Dundas Street, - - - London, Ont.

Next door to City Hotel. (Late with J. B. Smyth).

Goods delivered to all parts of the city.