Shut In by the Lord

Uses of Adversity Illustrated by the Ark of Noah-Lessons Drawn From the Great Flood by Rev. Dr. Talmage.

Washington, Dec. 11.—Rev. Dr. Tal- | God and the soul, though preached to mage this morning preached from the an audience of only one man or one text, Genesis. vii. 16: "The Lord shut woman. The Lord has ordained all text, Genesis, vii., 16: "The Lord shut him in." He said:

chapter than the one which speaks of that catastrophe of the ages, the submersion of our world in the time of Noah, the first ship carpenter. Many of the nations who never saw a Bible have a flood story—Egyptian flood have a flood story—Egyptian flood story, Grecian flood story, of which Ducation was the Noah; Hawaiian at the time of this convulsion of nature of the Noah; Bood story flood story of which at the time of this convulsion of nature of the Noah; Bood story of story Noah Way Zooland flood story. flood story, New Zealand flood story, Chinese flood story, American Indian great many men, but only once gives flood story-all of which agree in the Immersion of the continents under universal rains, and that there was a ship floating with a select few of the human family and with specimens of zoological and ornithological and reptilian

the ship thus afloat as finally stranded on a mountain top. Hugh Miller in
his "Testimony of the Rocks" thinks
that all these flood stories were infirm traditions of the Biblical account, and shut ins. Thank God for a vivid mem-t believe him. There was one door to ory of the times when you were free the ship, but there were three parts to as the chamois on the rocks, as the that door, one part for each of the eagle going straight for the sun. When three stories. The Bible account says the rain pounded the roof of the ark, nothing about parts of the door belonging to two of the stories, and I do not know on which floor Noah and his family voyaged, but my text tells us that the part of the door of that par-ticular floor on which Noah staid was closed after he had entered. "The Lord shut him in." So there are many people now in the world who are as thoroughly shut in, some by sickness, some by old age, some by special duties that will not allow them to go forth, some surrounded by deluges of misfortune and trouble, and this ser-mon, which I hope may do good to others, is more especially intended for them, Today I address the shut in.

Notice first of all who closed the door so that they could not get out. A hand was stretched down from heaven to close that door. It was a divine hand as well as a kind hand. "The Lord shut him in." And the same Lord shut him in." And the same kind and sympathetic being has shut you in, my reader or my hearer. You thought it was an accident, ascribable to the carelessness or misdoings of others, or a mere "happen so." No, no! God had gracious design for your betterment, for the strengthening of your patience, for the advantage you might gain by seclusion, for your eter-nal salvation, for he has said, "What I do thou knowest not now, but thou

shalt know hereafter!" Those of us who are well, and can see clearly, and hear distinctly, and partake of food of all sorts, and questions of digestion never occur to us, and can wade the snowbanks, and take an equinox in our faces, and endure the thermometer at zero, sleep meets us within five minutes after our head touches the pillow, do not make so much of an impression when we talk about the consolations of religion. The world says right away: "I guess that natural man mistakes buoyancy spirite for religion. What does he know about it? He has never been tried." But when one goes out and reports to the world that that morning on his way to business he called to see you and found you, after being kept in your room for two months, cheerful and hopeful, and that you had not one word of complaint and asked all about everybody and rejoiced in the success of your business friends, although your own business had almost come to a standstill through your absence from store or office or shop, and that you sent your love to all your old friends and told them that if you did not meet them again in this world you hoped to meet them in dominions seraphic, with a quiet word of advice from you to the man who carried the message about the importance of his not neglecting his own soul, but through Christ seeking something better than this world could give him-why, all the business men in the counting room "Good! Now, that is religion." the clerks get hold of the story and talk it over, so that the weigher and cooper and hackman, standing on the doorstep, say: "That is splendid! Now, that is what I call religion."

It is a good thing to preach on a Sunday morning, the people assembled in most respectable attire and seated on soft cushions, the preacher standing in neatly upholstered pulpit surrounded by personal friends, and after an inspiring hymn has been sung, and that sermon, if preached in faith, will do good, but the most effective sermon is preached by one seated in dressing gown in an arm-chair into which the invalid has with much care been lifted, the surrounding shelves filled with medicine bottles, the pale preacher quoting promises of the gospel, telling of the glories of sympathetic Christ, assuring the one or two or three perforcements of religion. You say that to such a sermon there are only one or two or three hearers. Aye, but the visitor calling at that room, then closing the door softly and going away, tells the story, and the whole neighborhood hears it, and it will take all eternity to realize the grand and uplifting influence of that sermon about

POB BILIOUS AND NERVOUS DISOEDERS such as Wind and Pain in the Stomach, Giddiness, Fulness after meals, Head-ache. Dizziness, Drowsiness, Flushings of Heat, Loss of Appetite. Costiveness. Blotches on the Skin. Cold Chills, Disturbed Sleep. Frightful Dreams and all Nervous and Trembling Sensations. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. Every sufferer

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ture. The Bible telrs the age of a a woman's age. Why? Because, I suppose, a woman's age is none of our business. But all the men and women that tossed in that oriental craft had lived long enough to remember a great many of the mercies and kindnesses of God, and they could not blot out, and I All of these flood stories represent think they had no disposition to blot the eight voyagers on that craft did not forget the time when it gaily pattered in a summer shower, and when the door of the ark shut to keep out the tempest, they did not forget the time when the door of their homes in Armenia was closed to keep out the spring rains which came to fill the cups of lily and honeysuckle, and make all the trees of the wood clap their hands. Again, notice that during that forty days of storm which rocked that ship on that universal ocean of Noah's time, the door which shut the captain of the ship inside the craft kept him from many outside perils.

Notice, also, that there was a limit to the shut in experience of those ancient mariners, and I think that if God could stop such a storm as they experienced, he could stop any storm in your lifetime experience. At the right time he will put the rainbow on the cloud and the deluge of your mis-fortunes will dry up. I preach the doctrine of limitation, relief and disenthrallment. At just the right time the pain will cease, the bondage will drop, the imprisoned will be liberated, the fires will go out, the body and mind and soul will be free.

Notice, also, that on the cessation of the deluge the shut ins came out, and they built their houses and cultured their gardens and started a new world on the ruins of the old world that had been drowned out. Though Noah liv- Every Protestant church body in Caned 350 years after this worldwide accident and no doubt his fellow passengers survived centuries, I warrant And I now cheer with this voyage. story all the inmates of sick rooms and hospitals, and those prisons where men and women are unjustly endun- forgotten that he should judge no man, east and west by floods, by deluges of the church on one side and the liquor misfortune and disaster. The ark of party on the other, it certainly did not your trouble, if it does not land on some earthly height of vindication and rescue, will land on the heights ce-

lestial. If you have put your trust in God, you will come out in the garden of the King, among orchards bending with twelve manner of fruits and harvests that wave in the light of a sun that never sets. As the eight passengers of the craft of Capt. Noah never got over talking about their seafaring experiences, so you who have been the shut-ins of earth will add unbounded interest to the conversation of heaven by recalling and reciting your earthly experiences, and the rougher those experiences the more thrilling will they be to yourself and others who listen

I hail all the shut ins because they will be the come outs. But do not think that heaven is made up of an indiscriminate population. Some of my friends are so generous in their theology that they would let everybody in without reference to condition or character. Do not think that libertines and blasphemers and rejecters of God and his gospel have "let-ters of credit" that will draw anything from the bank of heaven. crafts will not be permitted to go up that harbor. If there are those who as to heaven are to be "shut ins," there are those who will belong to the "shut outs." Heaven has twelve gates, and while those twelve gates wide open entrance for those who are properly prepared to enter them they imply that there are at least twelve possibilities that many will be shut out, because a gate is no use unless it can sometimes be closed. Heaven is not an unwashed mob. Show your tickets or you will not get in-tickets that you may get without money and without price, tickets with a cross and a crown upon them. Let the unrepentant and the vile and the offscourings of earth enter heaven as they now are, and they would depreciate and demoralize it so that no one of us would want to enter, and those who are there would want to move out. The Bible speaks of the "withouts" as well as the withins-Revelation xxii, 15, "Without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, whosoever loveth and maketh a Through the converting, pardoning, sanctifying grace of God may we at last be found among the shut ins and not among the shut outs!

The Aping of Royalty.

[Chicago Chronicle.] Charles VII. of France had scrawny legs, and wore a long coat to hide nature's ill-treatment. Everybody fol-

lowed his lead. Alexander the Great had a twist in his neck, and it was therefore fash-ionable for everyone at that mon-arch's court to carry his head awry. Philip, Duke of Burgundy, was becoming bald, and his physicians advised him to cover his head with artificial hair. He did so, and the peruke

at once came into fashion.

During the reign of George III. his royal highness, the Duke of York, had one of his curls shot away in a duel with Col. Lenox. Next day court gallants appeared minus one curl. One day Francis I. of France sustained a slight sear on his chin as the result of an accident. To hide the scar he let his beard grow, and hairy chins came into fashion again after

having been out for a century.

In 1874 the Princess of Wales suffered from a lame knee. A slight limp in her gait at that time was immediately taken up by many women ig the law and to of fashion in England. "The Alex-form of license.

ander Limp," as it was called, was even taken up by some women in Am-

when Fox, the first of the Quakers, was sitting in church and the preacher said anything which he didn't like, he moved solemnly, put on his hat, and kept it on until the disagreeable remarks concluded. Hence arose the Quaker custom of wearing hats in church

church. Owing to a painful swelling in one of her feet, Queen Victoria at one time lengthened her skirts in order to conceal the bandages. Her dutiful female subjects at once imitated her and, after walking in the street, carried dust, garbage and potential disease into drawing-rooms. That was in the

THE HAPPIEST PEOPLE

Max O'Rell Says They Are the French -A Study of the Masses.

The more nations I make the acquaintance of, the more deeply confirmed I get in this conviction, that the Frenchman, with all his faults and shortcomings, is the happiest man in the world. Of course, the wealthy classes have everywhere found the way of enjoying life, more or less; but to the observer of national characteristics these classes are uninteresting. Good society is good society everywhere. For a study, give me the masses of the people. As it is among the masses in France that, after all, I find the greatest amount of happiness. The Frenchman is a cheerful philosopher. knows best of all how to live and enjoy life. Moderate in all his habits, he partakes of all the good things that nature has placed at his disposal, without ever making a fool of himself. He understands temperance in the true acceptation of the word, which means, not total abstinence, but moder-When you say that a country has a temperate climate, you do not mean that it has no climate at all; you mean that it has a climate which is neither too hot nor too cold. have no teetotalers, because we practically have no drunkards. A Frenchman would be astonished to find that the law prevented him from enjoying a glass of wine, because a few imbeciles use wine to get drunk with, as he would to find that the law forbade him to use knives in his quiet and peaceful home, because there are a few lunatics who use knives to commit suicide with or to kill their fellow-creatures .- Max O'Rell, in North American Review for December.

Principal Grant and Goldwin Smith on Prohibition.

To the Editor of The Advertiser: Immediately before the plebiscit vote The Advertiser published two of Mr. Grant's letters opposing prohibition, and in an editorial stated that "there was a split in the temperance party," Mr. Grant and Mr. Smith composing one of the great sections. The two gentlemen named should have been surprised, as they were at that time the great champions of the liquor interests. Principal Grant, at the general assembly of his own church, opposed prohibition, and had but eight followers, and with over 200 indorsing prohibition. ada indorsed prohibition except the Church of England, which was divided. Goldwin Smith is very indignant at they never got over talking about that some advocate of prohibition classing the advocates of prohibition as Christians and the opponents as non-Christlans. That advocate had probably geoned, and all the thousands who are and remembered that "by their deeds hounded on the north and south and ye shall know them," and, looking at party on the other, it certainly did not require an extraordinary amount of imagination to lead to that very disagreeable distinction. G. Smith says in his letter in The Advertiser that "the saloon is the enemy of the home," and the enemy of the home cannot be the friend of the church. I have frequently heard it said: "A man is known by the company he keeps," so these two gendemen may not be much astonished if they hear some unpleasnat things about Principal Grant, too, themseives. classed the liquor party in Maine as a "whole generation of law-breakers, schooled in every evasion of law and shameless," and he told us in his wonderful letters that we could not emforce a prohibitory liquor law. All opponents of prohibition tell us the same. Truly that looks as if they were a generation of law-breakers, and impertment ones at that. They certainly were sorely in need of a Principal Grant and a Goldwin Smith to champion their cause. Another way of testing that Christian and non-Christian: Christians are told to deny themselves, and the spirit of the New Testament is "Shun the very appearance of evil," and "I will eat no more meat while the world stands, if cause a weak brother to it should stumble." Have either of these gentlemen denied themselves of this-"let us suppose a very small drop of liquor"for the sake of a whole generation of weak, stumbling brothers? Principal Grant puts a good deal of force on individual right and British liberty in speaking of his pet glass. Mr. Smith, in his letter in The Advertiser, Nov. 28, says: "A man cannot be considered intemperate if he uses liquor without excess." It certainly looks as if these gentlemen were hugging that individual right and British liberty pretty closely. The temperance party, which the church recognizes, defines temperance as "a moderate use of things beneficial, but abstinence from things hurtful." It is quite possible that the split in the temperance ranks is a very wide one, viz., drinking and abstaining from drinking. We had not expected to hear any more from that section of the great temperance army, but on Nov. 28 there was a letter from Mr. Smith, giving the death knell to prohibition. It was that stimulating drinks have been drunk in all times past, and, of course, will be drunk in all time to come. Many, very many, things have been practiced in the dark ages that cannot stand the light of the nineteenth century. Slavery was practiced from Abraham, the patriarch, down to Abraham Lincoln, but it had to die amidst its worshipers, atthough it cost the United States nine

billion dollars and one million human lives to blot it from freedom's flag, but it was blotted out. The evil of intemperance may look to its age and magnitude as security, but its magnitude will only hasten its overthrow. Smaller evils may find salety in slightly hindering the progress of civilization and religion. But this monster vice, feeder of all other vices, is year by year hastening on its doom. Grant or a Goldwin Smith may not be able to read the finger writing on the wall, but there are many Daniels who can read the writing on the wall, and thousands more who "dare to make it known." Polygamy existed from Eaneck to Brigham Young, but the civilization of this country would not tolerate it. I suppose these gentlemen will tell us the law has failed to prohibit, as not a few men have been multiplying their wives, and even women have been known to have a plurality of husbands. However, I have not heard of rescindig the law and trying restriction in the

THE RAILROAD

A Fascinating Volume by Mr. Cy Warman.

The History of the Pioneer Roads in the West.

Building of the Union Pacific-Heroic Work-A Realistic Portraiture of Western Life.

Mr. Cy Warman's latest work, "The Story of the Railroad" (publishers, D. Appleton & Co., New York), is the fourth volume of his "Story of the West" series, in which he has vividly portrayed the varied and picturesque phases of life which attended the development of the vast region between the Missouri River and the Rockies. "The Story of the Railway" has for its nucleus that stupendous enterprise, the pushing of the first railway across the 'unwatered wilderness and haunt of savage tribes," a feat which Robert Louis Stevenson regarded as "the one typical achievement of the age in which we live," offering "the busiest, the most extended and the most varying subject for an enduring literary

Mr. Warman has been among the most successful explorers of this great field of romance, or, rather, romantic reality, since the actual experiences of the "children of the rail" are of more vital human interest than fancy could invent. A double value attaches, therefore, to his work-it is an accurate history of the railway development of the west, and a picture of life and manners in a society which has passed away forever, but whose features, pre-served in literature such as Mr. Warman's, will be more and more attracting to future generations.

The pioneer railway of the great west, between the Missouri River and the Rockles, was the Union Pacific, the first rail of which was laid in July, 1865, at Omaha. By recalling such a fact we are struck with the miracle of western civilization today. It staggers the mind to realize that only 30 years ago this great territory, now teeming with a population whose social organization is as highly developed as that of the east, was the home of the buffalo and the savage. That primitive state and the irruption of the white man are depicted by Mr. Warman in this fine figurative strain:

"The West awoke, breakfasted, and went about the day's work or the day's Up to that time the bountipleasure. ful earth had supplied all the wants of all its creatures, and there was no reason to fear for the future.

"All the men were red men: wild, nomadic men, who gave no thought to the morrow. They had found the earth well stocked with the necessaries of life, and had helped themselves from day to day with no perceptible diminution of the supply.

"Wild fowl filled the air, wild animals the earth, and all the rivers were full of fish. There was plenty, and the people were content. Walled in on the west by the Rocky Mountains, cut off from the east by a mighty river, the nomads' empire swept down from the British possessions to the Gulf of Mexico. All up and down the great plains, from north to south, from south to north, rolled billows of buffalo, the apparently inexhaustible commissariat of the red man, as irresistible as the gulf streams of the ocean.

"Presently a white man stood on the bluffs above the Big Water, shaded his eyes, and looked away to the west. Soon another joined him, and the two looked long and intently upon the wild, glorious scene beyond.

"Now the late comer looked back and beckoned, and when they had been joined by other adventurous spirits, they let themselves silently into the river and swam across.

"The red men saw them coming, and, remembering the stories of the conquest of the East, strove to beat them Some were killed, some crossed safely, while others, having been pushed into the water, swam back for reinforcements.

"Meanwhile another band of white men had crossed farther down, and were trafficking with the dark men of the southwest.

"The white men were a jolly lot, for the most part, who preferred traffic to war. They made friends and drunkards of many of the red men, and while a great many were killed off, they grew in number and began building houses as though they intended to stay."

The mighty drama ends m the subversion of the red man and the sovereignty of the white man, which was sealed by the advent of the locomotive:

"Suddenly the stillness was broken by the wild scream of an iron horse along the Iron Trail. The few remaining red men threw themselves, trembling, upon the trembling earth as the great black steed, with heart of fire and breath of flame, roared by. The white men watched it tip over the crest of the continent, and the West of

yesterday was gone forever." The story of the building of the Union Pacific, as unfolded by Mr. Warman, is a tale of heroism, of marvelous energy and practical skill, of strange adventure, of misfortune, of tragedy and of final triumph. Here is one touch of pathos:

"The stories of Indian fights along the Union Pacific alone would make a big book. Some of the men who passed through these wild times on the plains have never been able to shake off the memory of those dreadful days. There were days, weeks, months together, when no man could say with any degree of certainty that he would still wear his scalp on the morrow. The benighted native saw in the coming of the pale-face, with his horse of iron on a trail of steel, the end of all that was dear to the heart of the Indian. He saw in the wanton slaughter of the wild cattle of the plains the destruc-tion of his chief article of food and clothing. He saw in the change had come over the dusky daughter of the desert some of the awful effects of civilization, and began to guard against it. Old traditions were being forgotten, old customs ignored. These and other things made the Indian desperate, and he took awful vengeance on the white man.'

The rails crept westward from the Missouri River and eastward from California, and they finally met at Promontory, Utah, the last tie being laid on May 10, 1869. Of the closing

scenes Mr. Warman writes: "The people all over the country be gan to grow enthusiastic as the twin threads of steel were about to be joined THOS. B. SCOTT. away out there in the Utah desert,

bridging the continent. Nearer and nearer came the engine from the East to the engine of the West. Idle workmen, crowded out by the closing of the gap, leaned upon their shovels; the tired trail makers sat down to gaze in silence upon the closing scene in the great drama which they had followed

for five long years.
"The tollsome task of the pathfinders was finished. They were not all there at the end. Some had fallen away back on the plains, others west of the Sierras, and those present peered into each other's faces, as if still doubting that the thing was done.

"Looking back over the steel trail, they knew that, long as it was, there were not mileposts enough along the line to mark the graves of the pathfinders and other pioneers who had fallen in the great fight for this new empire of the people. More than one man here had grown gray in the five years that he had stood in the snow and sun of the mountains and plains. The deep furrows upon their faces were battle

The author also gives a succinct history of the other early railroads of the west. A generous chapter is devoted to the Canadian Pacific, and Canadians will appreciate the complimentary references it contains. Among other things Mr. Warman remarks:

"While the climatic conditions were nore or less against the builders of the Canadian Pacific, the Indians were not. Either they had a better breed of Indian up North or a better way of handling him. At all events, they seem to have made little or no trouble for the trail makers. Only when fired by a dash of the blood of the paleface or an overdose of firewater did her Majesty's red children make trouble.'

Great praise is due to the author for the selection and arrangement of his materials. He has not burdened his volume with irrelevant and uninteresting details. While it is sufficiently exact and complete for historical purposes, it is more than a dry record of facts. It is vivified with a human interest. It is a narrative of thrilling events, a picture of strange modes and conditions of life, and a revelation of curious types and shades of character. The pathfinder, the surveyor, the trackman, the engineer, the trapper, the scout, the wild hunter, the savage, the cowboy and the other figures of that period stand out with a realism which could only be imparted by one who knows the west as Mr. Warman does. Much of his career has been identified with the scenes which have inspired him to write these valuable and fascinating

The volume is exceedingly handsome, inside and out, the illustrations being distinctive features. Mr. Ripley Hitchcock, the editor, contributes a gracefully-written preface. "The Story of the Railroad" has proved one of Mr. Warman's popular efforts, and the publishers report an active sale on both sides of the Atlantic.

Why American Women Marry Abroad.

Another of our rich American women is reported as engaged to an Englishman of title. The list goes on increasing, and the wonder never seems to cease. Many persons find it difficult to understand the preference of woman for exalted stations, but they forget altogether the horizon which a title opens to her. There are, in most cases, the great estate to preside over, the house to rule-houses which are often centuries old, and therefore rich in traditions and old customs which no new country can know. Then there is the political life to which titles entitle a man, and with that life there is the coming in contact with many minds, with the possibility of being herself a power among them. To the woman of highly endowed mind, nothing can take the place if companionship great statesman, and those who have enjoyed it at Washington find a strange dearth in their lives when a new administration forces husband or father out of office.

Scoffers are apt to say that beauty or a fat bank account is accountable for all the brilliant marriages which our women make, and the fact is altogether ignored that a certain qualification, if not exactly necessary, is at least a frequent factor in them. Take, for instance, the case of Miss Leiter, now the wife of the viceroy of India, with a position to hold in the Englishspeaking world which only Queen Victoria herself can rival. Few of our American girls have studied so hard, or received so careful an education. She has been cultivated in all the graces of mind and body, equipped, in other words, for any role she might be called upon to fill. One is sometimes inclined to ask whether this can be said of many of our young women .--Harper's Bazar.

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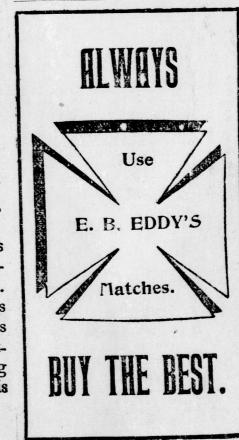
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