# Common Sense

Characteristic Discourse by Rev Dr. T. De Witt Talmage.

Washington, Dec. 6.-Dr. Talmage in this discourse advocates more practical wisdom in efforts at doing good, and assails some of the absudities in church architecture and management. The text is Luke, xvi., 8-"The children of this world are in their generation wiser than the children of light." That is another way of saying that manipulation of spiritual affairs as worldlings are in the management of temporalities. I see all around me who are alert, earnest, concentrated and skillful in monetary matters, who in the affairs of the soul are laggards, inane, inert. The great want of the world is more common sense in matters of religion. If one-half of the skill and forcefulness employed in financial affairs was employed in disseminating the truths Christ, and trying to make the world better, within ten years the last Juggernaut would fall, the last throne of oppression upset, the last iniquity tumble, and the anthem that chanted over Bethlehem on Christmas night would be echoed and re-echoed from all nations and kindred and peo-"Glory to God in the highest, and on earth peace, good-will to men." Some years ago, on a train going totward the southwest, as the porter of the sleeping car was making up the berths at the evening-tide, I saw a man kneel down to pray. Worldly people looked on as much as to say, "What does this mean?" I suppose that most of the people in the car thought that the man was either insane or that he was a fanatic; but he disturbed no one when he knelt, and he disturbed no one when he arose. In after conversation with him I found out that he was a member of a church in a northern city, that he was a seafaring man, and that he was on his way to New Orleans to take command of a vessel. I thought then, as I think now, that ten such men-men with such courage for God as that man had-ten such men would bring the whole city to Christ; a thousand such men would bring this whole land to God; ten thousand such men, in a spiritual affairs, you are well persuaded. If men had the courage, the pluck, the alertness, the acumen of industry, the common sense in matters of the soul, that they have in matters of the world, this would be a very different kind of earth in which

ing and conduct of churches. The matter of free chains whether will ONE OF THEM DEVISED idea of adaptiveness is always paramount in any other kind of structure.

If heads of adaptiveness is always paramatter of free choice whether you will accept Christ or reject him. bankers meet together, and they resolve on putting up a bank, the bank is especially adapted to banking purposes; if a manufacturing company tens of thousands of the Lord's soldiery puts up a building, it is to be adapted there is not one man but will tell you: manufacturing purposes; but adaptiveness is not always the question in the rearing of churches. In conscript-I am a volunteer." Oh, that many of our churches we want more light, more room, more ventilation, the matters of religion that they have THE ABLEST MEDICAL MEN REmore comfort. Vast sums of money in the matters of the world—the same are expended on ecclesiastical structures, and men sit down in them, and you ask a man how he likes the church; he says, "I like it very well, but I can't hear." As though a shawl factory were good for everything but making shawls. The voice of the dashes against the pillars. Men sit down under the shadows of the Gothic arches, and shiver, and feel | years been running the Christian race, they must be getting religion, or and they have not run a quarter of a something else, they feel so uncomfort- mile! No business man would be will-

mon sense in the rearing of churches. pect that dollar to come home bringing There is no excuse for lack of light another dollar on its back. What would excuse for lack of fresh air when the ten thousand dollars in a monetary inworld swims in it. It ought to be an stitution, then go off for ten years, expression, not only of our spiritual make no inquiry in regard to the inhappiness, but of our physical com-fort, when we say, "How amiable are the cashier of the institution and say: fort, when we say, "How amiable are thy tabernacles, O Lord God of Hosts! A day in thy courts is better than a

Again I remark: We want more common sense in the obtaining of rein order to succeed in worldly directions they must concentrate. They think on that one subject with the control of the contro think on that one subject, until their mind takes fire with the velocity of their own thoughts. All their acumen, all their strategy, all their wisdom, and their common sense, they put in that one direction, and they succeed. But how seldom it is true in the matter of seeking after God! While no man expects to accomplish anything for this world without concentration



In the olden times, physicians accounted searched vainly for the whereby life might be prolonged. We now know that there is no such thing as an Elixir of Life. But we have learned that life may be prolonged by those who take the right measures.

Any man or woman who will take care of health, may live to a ripe old age. When a man feels out of sorts, when he gets up in the morning tired out after a restless night, and goes home in the evening com-pletely knocked out with his day's work, without appetite or ambition, he is a sick man. If he does not take the right remedy he will soon be in the grasp of consump-tion, nervous prostration, malaria, or some other serious malady.

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and enthusiasm, how many there are expecting after a while to get into the kingdom of God without the use of "How little we use common sense in Region of God without the use of "How little we use common sense in Region of Regi

mill. He held up that sparkle of gold until it bewitched millions. Tens of thousands of people left their homes. They took their blankets, and their their blankets are the same of the state of the same of t pickaxes, and their pistols, and went to the wilds of California. Cities sprang by such express, or by such steamer, up suddenly on the Pacific coast. Meror by such a rail train." The day arand put on the miner's garb. All the land was full of the talk about gold.

-gold, gold, gold! have been digging there, and have ing, and keep sending your wagon to brought up gold and amethyst, and the depot, or to the express office, or Christians are not so skillful in the carbuncle and jasper, and sardonyx to the wharf, until you get the goods. and chrysophrasus, and all the precious In matters of religion we are not so stones out of which the walls of wise as that. We ask certain things heaven were builded. Word comes of to be sent from heaven. We do not vigil over our sick and dying world.

> would be willing to rise and testify that they have discovered that gold, and have it in their possession. Notcumstance? One would suppose that the announcement would send people in great excitement up and down our streets, that at midnight men would knock at your door, asking how they may get those treasures. Instead of that, many of us put our hands behind our backs, and walk up and down in front of the mine of eternal riches, and say: "Well, if I am to be saved, I will be saved; and if I am to be lost, I will be lost, and there is nothing to

> do about it.' Why, my brother, do you not do that vertisements, you adorn your show windows, you push those goods, you were as wise in the matter of the soul as they are in the matter of dollars and

cents! This doctrine of God's sovereignty, short time, would bring the whole how it is misquoted and spoken of as earth into the kingdom of Jesus. That though it were an iron chain which how it is misquoted and spoken of as was successful in worldly affairs, bound us hand and foot for time and I found out. That he was skillful in for eternity, when, so far from that, in every faculty of your mind, in every passion of your soul, you are a free man-a free man-and it will no more tomorrow be a matter of choice whether you shall go to business through Pennsylvania avenue or some other street; it will be no more a matter of choice with you tomorrow whether you shall want more common sense in the build- go to Philadelphia or New York, or

> In all the army of banners there is not one conscript. Men are not to be dragooned into heaven. Among all the there is not one man but will tell you: "I chose Christ; I wanted him; I desired to be in his service; I am not men had the same common sense in concentration, the same push, the same enthusiasm! In the one case, a secular enthusiasm; in the other, a concentrated enthusiasm.

Again I remark: We want more

common sense in the building up and enlarging of our Christian character. There are men who have for forty ing to have his investments unaccumu-O my friends! we want more com- lative. If you invest a dollar you ex-"Have you kept those ten thousand dollars safely that I lodged with you?" but asking no question about interest or about dividend? Why, you say, "That is not common sense." Neither thousand dollars. We invest our soul. Is it accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many dividends, but we do not collect them; we do not ask about them; we do not want them. Oh, that in this matter of accumulation we were as wise in the matters of the soul as we are in the

matters of the world!

How little common sense in the readng of the Scriptures! We get any other book, and we open it, and we say, "Now, what does his book mean to teach me? It is a book on astronomy; it will teach me astronomy; it is a book on political economy; it will teach me political economy." Taking up this Bible, do we ask ourselves what it means to teach? It means to do just one thing: get the world converted and get us all to heaven. That is what it proposes to do. But instead of that we go into the Bible as botanists to pick flowers, or we go as pugilists to get something to fight other Christians with, or we go as logicians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible and we do not like that, and we do not like the other thing. What would you think of a man lost on the mountains: night has come down; he cannot find his health and take the right remedies for ill way home, and he sees a light in a mountain cabin; he goes to it, he knocks at the door; the mountaineer comes out, and he finds the traveler and says, "Well, here I have a lantern; you can take it, and it will guide you on the way home"; and suppose that traveler should say, "I don't like that lantern, I don't like the handle of it; there are ten or fifteen things about it I don't like; if you can't give me a better lantern

than that, I won't have any."

Now, God says this Bible is to be a lamp to our feet and a lantern to our path, to guide us through the midnight of this world to the gates of the celestial city. We stop and say we do not like this about it, and do not like that, and we do not like the other thing. Oh, how much wiser we would be if by its holy light we found our way to our everlasting home! Then, we do not read the Bible as we read other books. We read it perhaps four or five minutes just before we retire at night. We are weary and sleepy, so somnolent we hardly know which end of the book is up. We drop our eyes perhaps on the story of Samson and table, important in its place, but stirring no more religious emotion than the announcement that somebody begat somebody else and he begat some generally loses her heart to the wrong body else, instead of opening the book man; a man generally marries the and saying, "Now I must read for my wrong woman.

opens on Monday.

any such means.

A miller in California, many years ago, picked up a sparkle of gold from the bed of a stream which turned his else, "and "Oh, Lord, give me something else," and we do not expect to get it, graph or you write to some other city rives. You send your wagon to the depot or to the wharf. The goods do Gold in the eyes, gold in the ears, gold in the wake of ships, gold in the streets We haven't received them. Send them no come. You immediately telegraph: "What is the matter with those goods? Word comes to us that the mountain we don't want them at all." And you of God's love is full of gold; that men keep writing, and you keep telegrapha man, who digging in that mine for know whether they come or not. We one hour, has brought up treasures have not any special anxiety as to worth more than all the stars that keep whether they come or not. We may vigil over our sick and dying world.

Is it a bogus company that is formstead of at 7 o'clock in the morning, ed? Is it undeveloped territory? Oh, saying. "Have I got that blessing? no; the story is true. There are hun- at 12 o'clock, noonday, asking, "Have dreds and thousands of people who I got that blessing?" at seven o'clock would be willing to rise and testify in the evening saying, "Have I received that blessing?" and not getting it, pleading, pleading, pleading-begwithstanding all this, what is the cirget it. Now, my brethren, is not that common sense? If we ask a thing from God, who has sworn by his eternal throne that he will do that which we ask, is it not common sense that we should watch and wait until we get

But I remark again: we want more common sense in doing good. Oh, how many people there are who want to do good, and they are dead failures! Why is it? They do not exercise the same tact, the same ingenuity, the same stratagem, the same common sense in the work of Christ that they way in business matters? Why do you do in worldly things. Otherwise they not tomorrow go to your store and sit | would succeed in this direction as well | down and fold your arms and say: "If as they succeed in the other. There these goods are to be sold, they will be are many men who have an arrogant sold; and if they are not to be sold, way with them, although they may they will not be sold; there is nothing not feel arrogant in their soul. Or for me to do about it"? No, you disthey have a patronizing way. They patch your agents, you print your ad- talk to a man of the world in a manner which seems to say, "Don't you wish you were as good as I am? Why, use the instrumentality. Oh, that men I have to look clear down before I can see you, you are so far beneath me.' That manner always disgusts, always drives men away from the kingdom of Jesus Christ, instead of bringing them

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FIRST STEPS IN ENGLISH. [Bombay Advocate of India.]

A native has been caught at Calcutta scaling the wall of the premises into the compound of No. 8 Chowringhi, dressed in a complete suit of European clothes. The man had, on the previous evening, concealed himself inside a shop, and had employed his time till morning in fitting himself with a complete suit of clothes, including a white shirt, with studs and links, a red tie, carefully put on, black socks, a pair of boots, a watch and chain, handkerchief, and even a pocket knife, with a straw hat and stick. He even went the length of writing his name inside the hat. On being caught he said that he wanted to learn English, and as a preliminary step thought it best to dress himself in sahib's clothes.

How to Cure All Skin Diseases.

Simply apply "Swayne's Ointment." ent Martin of Detroit gives the following as the causes of poverty in tetter, eczema, itch, all eruptions on the cases seeking aid of that department." Lyman, Sons & Co., Montreal, who'esale agents. Avoid substitutes.

The monument in honor of Christian Friedrich Samuel Hahnemann, founder of the homeopathic system of medicine, which is to be dedicated in Washington next spring, is almost finished. The cost is \$75,000.

What Dr. A. E. Salter Says. Buffalo, N. Y .- Gents: From my personal knowledge, gained in observing the effect of your Shiloh's Cure in cases of advanced Consumption, I am prepared to say that it is the most remarkable remedy that has ever been brought to my attention. It has certainly saved many from Consumption.

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The iron molders in the city report plenty of work, very few being unemployed at the present time. Mr. E. J. Lynch, president of the International Metal Polishers' Union, who was in the city last week, has gone to Nashville, to attend the meeting of the

It is reported that Mr. Joseph Kelly, the vice-president of the Trades and Labor Council, will shortly remove from the city. Mr. Kelly was a valued member of the organization, and his many friends will be sorry to lose him. The various unions should furnish their newly-elected delegates with credentials, so that they can take their seats at the first meeting next year of the Trades and Labor Council, when the election of officers will take place. Mr. Frank Plant will retire from the presidency, after filling the chair for two successive terms.

Reports of the strike in England re-ceived by the local branch of the Amalgamated Society of Engineers are not at all discouraging. The engineers are receiving financial aid from Germany, Holland, Austria, France and the United States. Several of the superannuated members of the order in all parts of the world are refusing to take their superannuation allowance in order that the money may be used for the benefit of those on strike. The engineers believe that they will win the day.

The regular session of the Trades and Labor Council this week was an interesting one. Discussion on violation of the Factory Act was entered into by the delegates, and the secretary was instructed to write to the inspector and ascertain when he will pay his next visit to London. The question of organizing the garment workers was brought up, but it was reported that the necessary papers had not yet been received. It is not likely that any candidates will be put in the field at the forthcoming elections, but the council will prepare itself for the contest a year hence. It was decided that at the second meeting in January the question of political action in elections will be discussed and a plan of campaign mapped out. The delegates from the Western Coopers' Union presented their credentials, which were accepted, and the representatives were welcomed by Preident Plant. The next meeting of the ouncil will be held on Tuesday, Dec.

GENERAL LABOR NOTES. Since Sept. 18 over 6,000 miners have joined the union in the Hazelton dis-

The International Typographical headquarters of tion of Labor. November. The International Typographical Union paid 26 death benefit claims

The Bicycle Workers' International Union now has a label, which will in future appear on all bicycles made entirely by union men. Trades unions west of the Missouri river want the American Federation

of Labor to establish an office in the west in charge of an assistant secre-A number of New England factories reduced wages last week. The reports include several shoe factories. Weavers at Clinton, Mass., are on a

strike, factory is shut down. A mechanical device recently patented pastes paper labels on 100,000 tins in ten hours. Girls and children who used to do the work heretofore can now find time to go to school. In San Francisco a machine is in operation that, with the aid of a boy,

turns out 40,000 tin cans in a day. An expert tinner can make 500 cans per day. Each machine, it is estimated, displaces 80 mechanics. The International Typographical Union still maintains its position as the largest organization affiliated with the American Federation of Labor. The

printers will have 284 votes in the convention at Nashville next week. "Where the American engineer excels the British," says John Burns, M.P., "it is not because of the shortcomings of the British mechanics, but because of the wooden-headed and often pig-headed character of the employers, managers and foremen."

At the coming spring elections the State of Washington will vote on a constitutional amendment providing for the single tax, and there is little doubt that it will carry. South Dakota at the same time will vote on the adoption of the referendum or direct legislation.

The Illinois state convention, held in Chicago last week in the interest of the Swiss Government's plan of initiation and referendum, was a most enthusiastic and successful affair. Committees were appointed for every county in the state, and the cause is said to be "spreading like prairie

The following are the newly-elected officers of the Detroit Switchmen's Union: Master, M. J. Curran; vicemaster, F. Smith; fianancier, James Trant; recording secretary, M. J. Mc-Cauley; chaplain, C. Kruger, conductor, P. J. Thompson; inside guard, D. Muir; board of directors, Geo. Bitner, W. Bigham, F. Kittendorf.

The State of Georgia has been obliged to abandon the plan of leasing the convicts in gangs to private parties, it having been found that convicts were grossly maltreated, and now a bill is before the Legislature authorizing the state to purchase and develop a large coal district with convicts under state supervision.

In his last report Poor Superintendthe face, hands, nose, etc., leaving the ment: Crippled, 22; sickness, 703; out skin clear, white and healthy. Its of work, 3,758; widowed, 465; old age, great healing and curative powers are 224; desertion of wives, 235; husband possessed by no other remedy. Ask in prison, 21; large family, 11; insanity your druggist for "Swayne's Oint- of husband, 9; and dissipated (that is, drunkenness of husbands or heads of families, 22. Lack of employment therefore, is the cause of more than twice as much poverty as all the other causes combined.

> The Brotherhood of Locomotive Firemen, the Brotherhood of Railway

RHEUMATISM CURED. Jas. McKee. Lachlin McNiel John A. McDonald, Lianwood, Ont. Mabou, C. B. Araprior, Ont. Markham, Ont, Mahon Bay, N. S. Burin, Nfid. C. R. Billing, John Mader. Lewis S. Butler,

the Ohio organization which intends to guide the political action of the railway men. The November number of the Trainmen's Journal declares "it (the league) is an attempt to make pol-

iticians, railroad managers and others believe that the officers of the league possess an all-powerful influence with the men that will lead them to vote which ever way the aforesaid officers direct them. Its purpose is not only political, but partisan." . A New Haven shop girl writes to

American Federation of Labor, which the Register a dismal Thanksgiving letter. Within three years her weekly wages in a drygoods store have been cut from \$8 to \$3, and "my case is one of many," she says. "The wages paid to female help in the stores of this city have fallen steadily since this year opened, until at last they are so small that they will not buy sufficient food." This girl has also to support her mother, pay rent, feed and clothe two persons on \$3 a week. Finally she asks: "On this Thanksgiving eve I plead for a rescue from this misery. With all the money spent in this city, isn't there profit enough to at least keep the body and soul together?"

The great strike of the miners of last summer was not settled. A truce was made, which ends Dec. 31. At that time there is to be a conference of the coal operators and miners of the Pittsburg district to decide between two propositions—one by the miners for a 75 cent rate for 1898, and the other from the operators for a return to the 65 cent rate which prevailed before the strike. All over the district the organizers have been actively at work. Organizer Evans reports that at the present time there are more miners organized in West Virginia and more locals attached to the United Mine Workers of America, the national body, than has been known in many years. Lively times are expected in the event that the operators fail to keep their agreement and attempt to run at the present 69 cent rate, as the miners suspect their move to be.

By a vote of 41 to 5 the delegates to the Central Trades and Labor Union, of St. Louis, placed themselves on record as being opposed to further restrictions of immigration. The question was discussed for over three hours last Sunday. A resolution was passed which sets forth that restriction of immigration is in direct contradiction to the progressive spirit of the age, and is a reactionary attempt to check the propressive movement of the wage-earners of all countries. The resolution further held that immigration is not responsible for the present condition of wage-workers, and that the industrial and commercial crisis from which the country has been suffering for several years is the result of certain economic conditions which may in the near future cause a new and more serious industrial and commercial crisis regardless of immigration. A notification of the proceedings will be sent to the headquarters of the American Federa-

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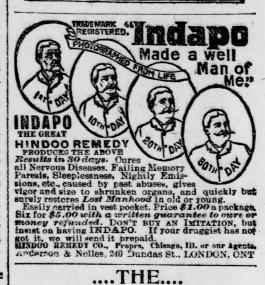
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