

The Family

CRADLE SONG.
I see a cradle rocking, rocking—
When I was a baby, and you were my mother...

HER HUSBAND HAS OUTGROWN HER

THE words were caught in passing two strangers on the street, a mere fragment of conversation wafted on the wind, like a seed breeze-borne, to find lodgment where it might. To tell of the rush of indignant pity which swept over the accidental auditor, for the unknown woman, whose name and face she did not know, would be impossible in cold type, but we women understand how keen a pang of sympathy must follow swift on such a speech.

READ WITH ATTENTION.

A GREAT many persons dawdle over books as they do over sweeping a floor, or buying a ribbon, or as men usually clean a street. A person can look lazily over a page, and not know a word there is on it.

power as a lawyer was in his concentration upon the subject in hand. He scarcely ate or slept until his case was so decided. Guizot, the French historian, was so eager for reading, even when a boy, that you could pull his hair or pinch his arm without his seeming at all conscious, so absorbed was he in his books.

MY STORY.

WHEN I was about twelve years old, I decided that I was old enough to own and carry a pistol. Other boys not as tall as I was could boast the ownership of a pistol; so one evening, as father was drawing on his gloves, I astonished him by asking permission to buy a pistol.

had several owners. The next one shot himself in the leg by his careless handling of me. The next one fired me off accidentally in the house, and scoted the baby into fits. My next owner, in trying to kill a chicken for dinner, shot his neighbour's pet dog, and had to pay ten dollars to keep it out of a law-suit.

AFTER MANY DAYS.

THE following interesting narrative is written by Mrs. J. Williamson, an American missionary at Chefoo, China. After a busy day in the dispensary, just as the winter sun was disappearing behind the hills overlooking Toong Shin, and the last lingering ray was slanting on the hospital tower, I heard the tramping of a large cavalcade of mules.

The man said he had forgotten many of the questions that he was to have asked. Some he did remember: What was Jesus like? When would he come out of heaven? Who was the man called Isaiah? Was there any more of the book? Were all the four people that talked about Jesus' life his pupils?

PUNISHMENT VERSUS FALSEHOOD.

"I HAVE punished and punished," sighed a mother, "yet I can't believe a word that child tells me." "Is he of a scheming, sly disposition?" asked a sympathizing friend.

Mother. "But, if you are not sorry now, how shall I know that you will be then?" Henry (slowly): "I am sorry now."

DRUDGERY.

MANY a woman finds the romance of life fading out as she is confronted day by day with the ever recurring tasks of daily life. Said such a one the other day: "I do hate to do the ordinary routine drudgery of housekeeping! I never was systematic. Things get out of order, and there they stay till I get around to pick them up."

GRACEFUL HOSPITALITY.

FASHION has extended her laws even into the realm of hospitality and her requirements are such as to shut off the exercise of much that was once known as old-fashioned hospitality. We read of yellow or pink or blue teas, of floral adornments, elegant china and exquisite glass, and the whole picture shows and glitters like fairyland.

The Children's Corner.

TO-MORROW. I WILL plough my field to-morrow," said Jeannot. "I must not lose any time, as the season is advancing; and if I neglect to cultivate my field I shall have no wheat, and, as a consequence, no bread."

WILFRED'S GRACE.

"Come, Willy boy, dinner is ready," said Grandma Crofts. "But stop," she added, as the little boy pulled up the high stool and began to climb upon it; "stand up first and say grace; repeat after me."

THE WAYS OF CAMELS.

If any other animal gives out it is still possible to make it travel a few miles by judicious use of patience and a club; but not so with a camel. When he lies down he will get up only when he feels like doing so; yet may drag at the string which is fastened to the stick through his nostrils till you tear it out, he will only groan and spit.

TO CORRESPONDENTS. All communications and letters intended for publication, and everything connected with the editorial department of this journal should be addressed to Mr. D. T. McKinnon, Editor, "The Presbyterian Review," Box 2587, Toronto.

THE Presbyterian Review.

THURSDAY, FEBRUARY 12, 1891.

"I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it who list."—JOHN KNOX.

PROFESSION vs. LIVING.

GEORGE WILLIAM CURTIS in Harper's Magazine for October, playfully portrays a rich man worshipping in the church on Sunday morning, "abasing himself" in his pew and confessing that he is a miserable sinner, and afterwards walking home with a happy consciousness of duty done.

There can be no doubt that the separation between the pew and the counting-house, or in other words, between the religious and the secular in men's lives, is one of the greatest hindrances to the growth of the cause of Christ with which the Church has to contend.

Labouring men do not feel that it is necessarily better to work for a Christian than one who denies the obligations of Christianity—the outcome of experience has not taught them, that such is the case.

A great deal of such criticism and derision is no doubt unfair. Much of it is false. But that there should be enough of inconsistency and hypocrisy to give rise to it is deplorable; and every earnest Christian who is also observant and sincere must confess with shame that there is foundation for the taunts of the world in the shortcomings of some who are regarded as religious persons.

The want of correspondence between the Sunday profession and the week-day conduct of Christians has been turned into a stumbling-block by thousands. This contradiction has made religion a subject of mocking and of disgust, not only among the labouring classes, but also in the cultured and literary world.

"I am irresistible apologetic," as Prof. Blaikie in his paper in THE REVIEW last week pointed out, is the consistent life. More and more this truth is being placed in the foreground of religious teaching. And it is none too soon.

ple recognize in it only a secular obligation. The standard of Christian living in these days has fallen sadly away from the record of the early believers, whose worst enemies and persecutors do not seem to have discovered in them anything worthy of censure except their peculiar belief.

Would a heathen, as the result of miscellaneous inquiry in this or any Christian land to-day, be constrained to make as favourable a report? Or would he remark, as a Chinaman in this Dominion recently did in conversation with Superintendent Robertson? "You send missionaries to my country; I think you need them here. The preaching of your missionaries is one thing and the practice of your Christians is another."

THE RELIGIOUS DISABILITIES BILL.

THE motion for the second reading of the Bill, introduced by Mr. Gladstone in the Imperial Parliament, for the removing of the disabilities of Roman Catholics from holding the offices of Viceroy of Ireland and Lord Chancellor of England, was debated last week. In speaking to his motion, Mr. Gladstone said the object was to remove from the statutes "an injustice and an anomaly which are a discredit to the nation."

The leader of the Government, Mr. Smith, drew the attention of the House to the fact that Mr. Gladstone had, when in office, failed to urge such a measure, that he had spoken in favour of it only when in opposition, and that moreover, when in office in 1881, in answering a question on the same subject, he said that the Government did not intend to advocate the abolition of all the remaining religious checks, such as prevented the Chancellor or Sovereign being Catholic.

After further debate, Mr. Gladstone's motion for the second reading of the Bill was rejected by 256 to 223. As might have been expected, the Irish Home Rule Party, including Mr. Parnell, voted en masse for the motion. It is worthy of notice that the Bill evoked from a large portion of the Non-conformist pulpit and press, very decided expressions of dissent.

immense audience, that the Roman Catholic religion is not only a religious faith, but also a State policy; that it is a State policy first, and a religious faith second. "It is to the credit of Popery," he said, "that it does not conceal its political purpose and claim. It wants to rule the world. When kings and thrones stand in its way they must be removed. Its own words are: 'the temporal shall be subject to the spiritual power.' This one sentence determines my attitude towards Mr. Gladstone's proposed Bill. I am not in the faintest degree animated by religious prejudice.

What was to be expected if Mr. Gladstone's Bill had passed the second reading, is apparent from the notice of motion given by Sir John Pope Hennessy, to the effect, that should the Bill pass, the committee to whom it would be referred, should be instructed to insert a clause relieving the Sovereign and members of the Royal Family from all religious disabilities.

THE MANITOBA SCHOOL ACT.

THE constitutionality of the Manitoba School Act has been sustained by the full Court at Winnipeg, on the appeal against Judge Killam's decision upholding it. It will be remembered that the matter was brought before the courts by way of an application to quash two by-laws passed by the city of Winnipeg for the purpose of raising funds for school purposes.

Justice Killam's judgment has been sustained by the full court, Chief Justice Taylor and Judge Bain agreeing with Judge Killam and Judge Dubuc contra. The Chief Justice held that schools, under the Public Schools Act, are not denominational; they are in the strictest sense public, non-sectarian schools. There is no provision in the Public Schools Act by which any man in the Province, Roman Catholic or Protestant, can be compelled to support denominational schools.

It is stated that an appeal from this decision will be taken to the Supreme Court, the advocates of Separate schools pretending to find in the word "practice" in the Manitoba Act—which statute is regarded as the charter of the rights of the Province—some ground of claim for the continuation of the old system.

The decision of the full court has given much satisfaction to the friends of public education generally. But if we are to judge by the coldness with which the decision has been received by the party journals, it is most unwelcome to the politicians who are angling after the Roman Catholic vote. The Roman Catholics in Manitoba have called upon their co-religionists in the other Provinces to stand by them in their efforts to thwart the will of the people as expressed in a constitutional way, and it may be taken for granted that they will exhaust every effort to turn the dissensions of Protestants and party necessities to their own account.

THE ELECTIONS.

THE Governor General, on the advice of his Ministers, has dissolved the sixth Parliament of Canada, and ordered the writs to issue for a new election, to be held on March 5th. According to an official statement, the judgment of the people is invited on a definite proposal from Sir John Macdonald's Government to the Washington authorities for a settlement of all existing differences between the two countries, on a basis of an extension of the trade between them.

The appeal to the people is ostensibly on a question of purely commercial policy which it is quite beyond our province either to advocate or condemn. Although the opinion of the electorate is asked upon a commercial question solely, it must be evident that their privileges at the hustings and the polls are not necessarily confined to the matter of dollars and cents.

The present, therefore, is an opportune time to call to account the men in both parties who voted for the Endowment of the Jesuits, as well as to ascertain the attitude of all candidates to Temperance, Sabbath Observance and the Manitoba School Act. These are moral questions having a far-reaching import, and affecting the integrity and well-being of the Dominion to a much greater extent than any commercial policy.

Every true patriot must wish that the contest now pending will be conducted in a manner entirely becoming intelligent, free and independent citizens, and that professedly Christian people will exercise their franchise as a sacred trust. No considerations of material prosperity, whether real or speculative, or of personal or party advancement, should take precedence of a regard for the principles of civil and religious liberty, the observance of which alone can make nations truly honourable and great.

EDITORIAL NOTES.

By the will of the late Emma Abbot, a popular singer and actress, considerable sums have been left to charity and \$5,000 each to two Presbyterian, two Baptist, one Congregational, one Universalist and two Methodist societies. In her will she says these are the churches "I attended from time to time, and where I particularly enjoyed the service."

The gift of all money which the owner has a legal and moral right to dispose of should be received by charities, churches and colleges. The title to stolen money inheres to the original owner, and he who knowing it to be stolen would receive it, is as receiver as bad as the original thief.

ence comes from the matter of plays, the manner in which they are put upon the stage, and the associations of the place. Therefore it prohibits its members attending theatres. The deceased owned the money she bequeathed, and the Churches have the same right to receive it that they would if she had dropped it into the plate or paid it for a pew.

THE people who would exclude the Chinese from America, as well as those who "see no good" in endeavouring to Christianize them during their temporary residence in this country, might perhaps be led to modify their opinions if they would consider, in the light of the following bit of biography which we find in an exchange, what thousands of converted Chinamen might accomplish for Christ, in their native land.

SOME time ago we referred briefly to the fact that the Episcopal church in New York has made more progress during the last twenty years than any other Protestant body. The opinion was then cited as to the cause of this rapid growth, that it was owing to the amount of pastoral work done, is confirmed by Dr. Schauflier in the Mission Monthly for January. The increase is owing, not to the attractiveness of the liturgy nor to the ease of admission to the sacraments, but to the amount of work done, as is found by examining the statistics of the fifty-three parishes in which the city is divided.

It is stated that the proceedings of the Brotherhood of St. Paul, recently started in London with the consent of the Archbishop of Canterbury, and the Bishop of London, are attracting some attention in religious circles, generally in England. The rules of the new order permit scope for study, prayer, meditation and benevolent work in the poorer districts.

It would be interesting to know how much some churches are dependent for numbers upon the good music they furnish gratis. Judging from this frequent reply to the question "Where do you attend church?"—"Oh, I go where I can hear the best music," it is a pretty general motive. Probably it is better to go for this end than not to go at all. Other things being equal, good music is an advantage but, alas! for the religion of those who make it their only or chief reason for attendance upon public worship.

It is announced that Mr. Stanley has decided to give all the gifts which he has received from all the crowned heads of Europe and other admirers to Gen. Booth, of the Salvation Army, for the cause of helping the poor in London. The gifts are valued at nearly \$500,000. They consist of pearls of rare value, gold cups and similar articles.

before men, his faith in the power of the True Light to brighten and sweeten the darkest and foulest moral wildernesses.

DR. COCHRAN has received £200 from the Free Church of Scotland, in aid of Home Missions.

Literary Notices.

BEYOND THE STARS, OR HEAVEN, ITS INHABITANTS, OCCUPATIONS AND LAZE. By Thomas Hamilton, D.D., President of Queen's College, Belfast. Second edition. Edinburgh: T. & T. Clark. Cloth, 7 1/2 x 5 1/4 inches, pp. 270. Price \$1.25.

GOD AND LITTLE CHILDREN: The Blessed State of all who die in Childhood, proved and taught as part of the Gospel of Christ. By Henry Van Dyke. New York: A. D. F. Randolph & Co. Cloth, 7 x 4 1/2 inches, pp. vii. + 81. Price \$1.00. Both for sale by Presbyterian News Co., Toronto.

Both these are books for the people. They are not wanting in signs of learning and research, but the discussions are in the language of the popular pulpit; for both Dr. Hamilton and Dr. Van Dyke are preachers heard gladly. It is easy to imagine the interest with which the discourses were listened to on their first delivery. They are preserved to us here, practically in their original form; and even in cold type, carry with them the glow of the spoken address.

Dr. Van Dyke's two sermons are confined to the salvation of children. They bear the titles "No Children Lost," and "All Children Saved," and their publication is justified by the author in these vigorous words:—"The dark old dream of the perdition of infants has indeed begun to fade, long since, from the soul of Christendom, and the hope of their salvation has grown brighter and more clear from year to year; but there is still room and need for a book to prove that the black vision is utterly baseless, and that the bright hope is altogether reasonable, since it rests upon the same foundation as Christianity itself." The stupid calumny that the doctrine of the perdition of infants originated with Calvinists, and that the Presbyterian Church is peculiarly responsible for it, is refuted in a racy historical view of the facts of the case. This disposed of, the argument proceeds as follows: "The doctrine of the perdition of infants is false; because (1) there is nothing in the Word of God to support it; (2) it is opposed to natural justice; (3) it is contrary to the principles of judgment as revealed to us by Jesus Christ; (4) it is contrary to the revelation of the love of God which is given in Christ Jesus our Lord. That all children dying in infancy are saved is shown, because (1) Jesus Christ died for all mankind; (2) Christianity teaches the desire and purpose of God to save every soul that can possibly be saved, and emphasizes the vast extent of His Kingdom of eternal happiness; (3) Jesus Christ has taught that children belong to heaven."

The author's interpretation of the famous passage in Romans v., on the first and second Adam, as well as his statements in regard to original sin, hardly square with Confessional Calvinism; and his heat in discussion at times blazes forth into unnecessary fierceness; but, all the same, the little book will be perused with profit, and the reader will find it hard to lay it down without going through it from cover to cover. It will prove balm to the heart of many a stricken parent.

Dr. Hamilton traverses the whole subject of Heaven; its Locality; God; the Cherubim; the Angels; the Saints; Children in Heaven; Recognition in Heaven; between Death and the Resurrection; and finally, the very practical question of how to get to the Better World. The discussion is quite full, without diffuseness, and the style of the author is so homely, and withal so lively and "human," that the reader is carried irresistibly forward. The author's modest hope for his readers will surely be realized:—"That the book may bring 'the land that is very far off' a little nearer, help them to see their title to it a little more clearly, and comfort them with some brighter glimpses than perhaps they have got elsewhere, of the bliss in which any whom they have lost may be 'beyond the stars.'"

THE LIVING CHRIST AND THE FOUR GOSPELS: by R. W. Dale, LL.D., Birmingham. New York: A. C. Armstrong & Co. 7 1/2 x 5 1/4 in., pp. xii. + 299. For sale by the Presbyterian News Co., Toronto. Price \$1.50.

Dr. Dale has, in the "Living Christ and the Four Gospels," made an important contribution to popular apologetics. In his preface the fact is emphasized that "if a preacher does something to form the habits of his people, the people do almost as much to form the habits of the preacher." Dr. Dale has been thirty-seven years a minister in busy Birmingham, and in "a congregation in which there are never many Masters of Arts, although there are in it many men and women with an active, vigorous and speculative intellect, and with a keen interest in public affairs and in current theological controversies." His book was first given forth in the form of lectures to the Carr Lane congregation. With true instinct of what would best teach such a people,

Church News.

We are thankful for items of Church News...

Tip Rev. J. McNeil, B.A., has accepted the call from Longford.

The members of St. John's church...

By the leaving of his new charge...

The Presbytery of Guelph has sustained a call from Missos and Belwood...

The annual assembly of Knox church...

MISSION WORK IN MORTON

"THE REVIEW" COMMUNION... Some time ago the ladies of Morton formed themselves into a Ladies' Missionary Association...

ANNUAL CONGREGATIONAL MEETINGS.

ST. ANDREW'S, CHATHAM. REV. DR. BATTISBY, pastor. Held January 28th. Favourable reports were read from all departments of the work.

BRACEBRIDGE. HELD January 29th, the pastor, Rev. Dr. Clarke, in the chair. The usual reports were presented.

ST. ANDREW'S, STRATHROY. HELD January 20th, the pastor, Rev. W. G. Jordan, in the chair. The attendance was large, and the interest manifest.

ST. ANDREW'S, AMHERSTBURG. REV. THOMAS NAYLOR, B.A., pastor. Held January 19th. The report of the treasurer showed total receipts \$1,507 53, disbursements, \$1,397.13.

RICHMOND HILL CHURCH. REV. W. W. PERCIVAL, pastor. Held January 22nd. Although the evening was somewhat stormy, a large attendance of members and adherents was present.

what stormy, a large attendance of members and adherents was present. After tea, the pastor, Rev. W. W. Percival, opened the meeting with devotional exercises and gave a short address.

TRINITY CHURCH, OTTAWA. THE annual meeting of the congregation of Trinity church, Ottawa, was held on the 25th ult. the pastor, the Rev. Joseph White, D.D., in the chair.

BRAMPTON. REV. A. L. GARDNER, B.D., pastor. Held January 14th. There was a large attendance. After tea, provided by the ladies, the business meeting was held.

KNOX CHURCH, GUELPH. REV. R. J. BEATTIE, pastor. Held January 25th. There was a large attendance, and several old members remarked that it was the best meeting of the kind they had ever attended in Knox church.

MELVILLE CHURCH, PERGUS. HELD January 26th, the pastor, the Rev. R. M. Craig, presiding. After spending one-half hour in prayer and praise, the different congregations presented the financial reports of the past year.

ST. ANDREW'S, GUELPH. MET in St. Andrew's, Guelph, January 20th. Mr. Beattie, of Knox church, Guelph, Moderator, and Dr. Middlemiss acting Clerk.

in distress. On motion the Rev. Mr. Craig was appointed, and judging from the contributions a goodly amount must have been handed in.

AUGUSTINE CHURCH, WINNIPEG. THE fourth annual meeting was held January 20th. After devotional exercises, the pastor, the Rev. A. B. Baird, D.D., made a statement on behalf of the Session.

PRESBYTERIANISM IN CANMORE. (From a Correspondent.) SABRATAT January 25th, was a red letter day in the history of Canmore, in that it saw the opening and dedication to the worship of God of the first church built in that town.

MEETINGS OF PRESBYTERIES GUELPH. MET in St. Andrew's, Guelph, January 20th. Mr. Beattie, of Knox church, Guelph, Moderator, and Dr. Middlemiss acting Clerk.

The call having been put into the hands of Mr. McLaren, he requested time for consideration. The Presbytery made the usual arrangements for his ordination - to take place at Belwood on February 17th - in the event of his accepting his acceptance to the Clerk in the course of a week.

THE call having been put into the hands of Mr. McLaren, he requested time for consideration. The Presbytery made the usual arrangements for his ordination - to take place at Belwood on February 17th - in the event of his accepting his acceptance to the Clerk in the course of a week.

THE call having been put into the hands of Mr. McLaren, he requested time for consideration. The Presbytery made the usual arrangements for his ordination - to take place at Belwood on February 17th - in the event of his accepting his acceptance to the Clerk in the course of a week.

THE call having been put into the hands of Mr. McLaren, he requested time for consideration. The Presbytery made the usual arrangements for his ordination - to take place at Belwood on February 17th - in the event of his accepting his acceptance to the Clerk in the course of a week.

THE call having been put into the hands of Mr. McLaren, he requested time for consideration. The Presbytery made the usual arrangements for his ordination - to take place at Belwood on February 17th - in the event of his accepting his acceptance to the Clerk in the course of a week.

Making Powder. McLaren's Celebrated COOK'S FRIEND Baking Powder

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the Safest Baking Powder in existence.

NO ALUM. Buy only McLaren's Genuine Cook's Friend The Pulpit.

A GOOD WORD FOR WINTER. THE SAMUEL RUTHERFORD LECTURES.

"I see that grace grows best in winter." - Samuel Rutherford to the Lady Culross. "Thou hast made winter" - The Psalmist, Psalms 77.

OLD Father Winter has largeliterature, descriptive, apologetic, ethical all his own. You will find the poetic and descriptive aspects of winter delightfully treated in an essay of James Russell Lowell's, lately reprinted in the beautiful collected edition of that author's delightful works.

It was from his silent prison in Aberdeen that Samuel Rutherford wrote to Lady Culross the letter in which this sentence stands: "I see that grace grows best in winter."

But, all this, to use a familiar phrase among the Puritans of that day, only made Rutherford's true life return into its proper root, till we read in his later Aberdeen letters a rapture and a richness that his remain-at-home correspondents are fain to tone down.

But, all this, to use a familiar phrase among the Puritans of that day, only made Rutherford's true life return into its proper root, till we read in his later Aberdeen letters a rapture and a richness that his remain-at-home correspondents are fain to tone down.

Soap. SURPRISE EVERY WOMAN'S BEST FRIEND. Dr. J. Frank Adams, Dentist, 325 College Street, Toronto.

DR. J. FRANK ADAMS, Dentist, 325 College Street, Toronto. Telephone 2878.

DR. McLaughlin, - Dentist, Corner College and Yonge Sts. Special attention to preparation of the natural teeth.

R. HASLITT, Dentist, Has removed from 1 Carlton to 10 Malton, first door from Yonge. Telephone 3044.

CASSELL, CASSELL & BROCK, Barristers, Solicitors, Notaries, Etc. 4 and 6 Manning Arcade, King Street West, Toronto.

H. W. MICKLE, BARRISTER, SOLICITOR, Etc. Commissioner for Quebec. OFFICES - Manning Arcade, King St. West, Toronto. Telephone No. 100.

ALEXANDER & FERGUSON, STOCK BROKERS and INVESTMENT AGENTS. Bank of Commerce Buildings, TORONTO.

FRESH ARRIVALS Almost Daily. Boots & Shoes. Fall and Winter Wear.

BELL ORGANS AND PIANOS. WRITE FOR CATALOGUES AND PRICES.

THE BELL ORGAN & PIANO CO. (LTD.) GUELPH, ONTARIO.

THOMAS SCOTT, UNDERTAKER. Orders Attended to Promptly. 200 GERRARD ST. E. TORONTO.

J. TOWNSEND, UNDERTAKER AND RESTAURANT. 207 Yonge Street. Telephone 678.

THOMAS SCOTT, UNDERTAKER. Orders Attended to Promptly. 200 GERRARD ST. E. TORONTO.

J. TOWNSEND, UNDERTAKER AND RESTAURANT. 207 Yonge Street. Telephone 678.

THOMAS SCOTT, UNDERTAKER. Orders Attended to Promptly. 200 GERRARD ST. E. TORONTO.

J. TOWNSEND, UNDERTAKER AND RESTAURANT. 207 Yonge Street. Telephone 678.

THOMAS SCOTT, UNDERTAKER. Orders Attended to Promptly. 200 GERRARD ST. E. TORONTO.

J. TOWNSEND, UNDERTAKER AND RESTAURANT. 207 Yonge Street. Telephone 678.

Each the text should stand in letters of gold. Its author had no doubt cause to say that...

too many cases they do not last long. It is rather a start in grace we take at such seasons than a steady and deep growth in it.

The Great Blood Purifier.

A Word to the People. "Truth is Mighty, and will prevail."

THE remarkable effects and most satisfactory results, in every variety of disease arising from IMPURITIES OF THE BLOOD...

THE great source of disease originates in the BLOOD, and no medicine that does not act directly upon it, to purify and renovate...

SCOTT'S EMULSION

DOES CURE CONSUMPTION In its First Stages. Palatable as Milk.

ROGERS COAL. ELIAS ROGERS & Co. G. T. MACDOUGALL, Dealer in all kinds of WOOD and COAL.

CATARRH.

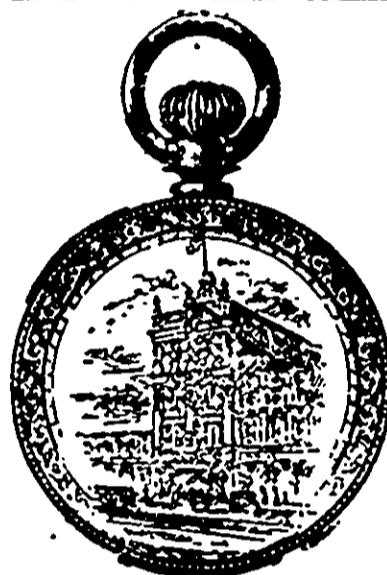
Mr. H. Brown, Knox College, Toronto, says: "I can heartily recommend your treatment for the cure of Catarrh."

Histogenetic System of Medicine.

THEORY - rebuilding the diseased cells and tissues of the body with the same proximate principle and ferments...

DISTRICT OF MIDDLESEX, Ontario, Dec. 27th, 1900. GENTLEMEN - I received your first package of medicine two weeks ago...

Histogenetic Medicine Association, 19 Yonge St. Market, Cor. Yonge and Gerrard Sts., Toronto.



Jewelry Manufacturing, Gilding, Gold and Silver Plating, Medal Making, Engraving, Chasing, Stone Setting, Polishing, and Repairing, Etc.

JOHN WANLESS & CO. Established 1844. STORE, OFFICE AND FACTORY 172 Yonge St., Toronto.

Men's Lined Arotle Overshoes, \$1 00. Misses' Fancy Felt Lace Boots, 65 cts. Ladies' Felt Slippers from 17 cts.

THE BIG 88 SHOE STORE. J. W. McADAM & CO. 88 QUEEN STREET WEST.

REV. DR. JAMES STALKER, Glasgow, in a letter regarding belief in miracles, does not think much of those ministers who are sceptical in private and orthodox in public.



Radam's Microbe Killer Cures all Diseases.

WHY? Because it stops the fermentation going on in the body, without injuring or killing the patient. By doing this it must cure all, unless the vital organs are already destroyed before using it.

Wm. Radam Microbe Killer Co., (Ltd.) 120 KING STREET WEST, TORONTO.

GREATEST REMEDY OF THE AGE.

ELECTRICITY IS LIFE

THE ONLY Electrical Appliances Having Absorbent Qualities. REPUTATION ESTABLISHED OVER 20,000 SOLD. A CERTAIN CURE WITHOUT MEDICINE.

ALL HOME REFERENCES. NO FOREIGN OR MANUFACTURED TESTIMONIALS. Isaac Haddock, 37 Adelaide street east - Buttery Belt and Isolator, cured him of inflammation Rheumatism in four weeks.

ANY BELT Requiring Vinegar or Acid will Burn the Skin All Electric Belt Companies in Canada use Vinegar or Acids in their Appliances excepting this Company.

W. T. BAER & Co 171 QUEEN ST. WEST, TORONTO. CATARRH IMPOSSIBLE under the microscope ACTINA No Vinegar or Acid USED. SUTTERFLY BELT AND SUSPENSORY ONLY \$7.00

