NON-CHURCH-GOERS.

DAY TALMAGE PREACHES TO THEM A POWERFUL SERMON

Me Ciasses Them in Christ's "Other Sheep Have f Which are Not of This Fold," and Reads Severs Church Countlines



ROOKLYN, N. Y., January 11, 1891,— The following power-HVOTER by Dr. Tale mage this morning. Dr. Talmage's fext was John & the "Other sheep I have which

ore not of this fold." There is no monopoly in religion. The grace of first is not a nice little property fenced off all for surselves. It is not a king's park, at which we look through a thereof gateway, wishing we might go in and pluck the flowers and look at the deer and the statuary. It is a father's orchard, and there are bars to let down, and gates

to swing open.
In my boshood days, next to the country schoolchouse where I went, there was an apple orchard of great laxuriance, owned iv a vory lame man who did not gather the apples, and they went to waste by scores of bushels. Sometimes the lade of the school, in the sinfulness of a nature inhartfall from our first parants who fall through the same temptation, would climb des, and notwithstanding the fact that there was a surplus, and all going to waste, the owner of that orchard, reckless of making his lamoness worse, would take after those lade, and shout, "Hore, drop those applies, or 1911 set the dos on youth guard over the Church of God. They have a rough and unsympathetic way of into which flod would like to have all the people come and take the richest and the ripost fruit, and the more they take the better he likes it. Hur there are those who stand with a hard and severe nature guarding the Church of God, and all the time afraid that some will get these apples when they really ought not to have them.

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Have you any idea that, because you were baptised at eight months of age, and because you have all your life been surrounds of with hallowed influences, you have a Aght to one whole side of the Lord's table, presiding yourself out so nobody olso can sit there's You will have to bank in your ois hoire, for there will a me a great multitude to sit at the table, and on both sides of you. For are not going to have this monopoly of ratigion. "Other sheep have I which are

Med and the Scotchman has on the section hills a great there of sheep. Mefounded has four or five thousand head of cheen Some are browsing in the heather, some are on the hills, some are in the fale leys, a few are in the yard. One day mys, "Melionald, you have thirty sheep; I Mero bas counting them" "(F), no "sive I have jut countal them; there are thirty, Why, says McDonable "do you suppose that is all the sheep I have I have sheep

ing and roaming everywhere. Other sheep have I which are not of this fold." & Christ come. Here is a group of Christians, and there is a group of Chris times; have us a Methodist fold, here is a Prechetories fold, here is a flaptist fold, here is a Larborner fold, and we make our annual starts ice, and we think we can tell thong Wanggrounds them, and we think. we are giving an intelligent and an accurof count; but Christ comes, and he says, Won have not counted them right. There are those whom you have never seen, these of whom you have never brard. I have my children in all parts of the carth, on all the all the mentains and in all the valleys, De fon think that these few sheep you have counted are all the sheep I have! There is a great me titude that no man our unmber. Other shoop save I which are not of this

sion of the Charittes as confidently as though they had alroady been converted. He sets forth the idea that His people will come from all parts of the earth, from all ages, from all dicommetanous, from all conditions, Other sheep have I which are not of this

In the Hest place, I remark, the Heaven-19 Shophord will find many he tris shoop mong those who are at present non-churche fore There are different kind of churches Sometimes you will find a clinich made up only of Christians. Brorything somed fidelical. The church reminds you of those paration all the groomess and the verdure white, and delicate, and beam that, and fintehed. All that is wanted is a glass case put over them. The minister on the Sibe bath has only to take an ostrich feather and forush off the dust that has accumulated in the last six days of imstances, and then they are as well and beautiful and delicate as before. Excepthing is finished; finished ser-Intehed overvibring

Another church is like an armory, the sound of drum and the catting more recruits to the ford's army. We say to the applicants. "Come in and get your equipment, Here is the bath in which you are to be cleaned, here is the belinet you are to put on your head, here are the sandals you are Four are to put over your heart, here is the eword you are to take in rone right hand and light His battle with. Quit rourselves

There are those here, perhaps, who say "It is now ten, lifteen yours since I was in the habit, the regular habit, of church gaing." I know all about your case. I am going to tell. You something that will be startling at first, and that is, that you are gaing to become the large sheep. "Oh," you say, "that is impossible; who have the work the work the same thing the beautiful of that know how our fam from anything of that kind." I know all about your case. Have tusen up and down the world. I know why some of you do not attend upon Christian

f go further, and make another annonneement in regard to you; and that is, you are not only to become the Lord's sheep, but you are going to become the Lord's sheep this hour. God is going to call-you graciously by His Spirit; you are going to come into the fold of Christ. This sermon shall not be so much for those who are Christians. I have preached to

them hundreds and thousands of times, The sermon that I preach now is going to be chiefly for those who consider them serves outsiders, but who may happen to be in the house, and the chief employment of the Christian people here to-day will be to

pray for those who are not accuste grey for those who are not accustomed to attend upon Christian sanctuaries.

For are now this hour in the tide of Christian influences. For are gaing to be away in; your voice is going to be heard in prayer; you are going to be consecuted to fod; you are going to hive a life of unfulness, and your death bed is going to be surrounded by Christian sympathizers; and devout men will carry you to your burial when your work is done; and these words will be obiseled for your epitaph. "Precious in the sight of the Lord is the death of His saints." And all that history is going to begin to day. "Other sheep have I which are not of this fold."

Again I romark; the Heavenly Shepherg.

which are not of this fold,"

Again I remark: the Heavenly Shepherd is going to find many of His sheep among those who are now rejectors of Christianity. I do not know how you came to reject Christianity. I do not know whether it was through hearing Theodors Parker preach, or whether it was reading Renan's Life of Jesus, or whether it was through some sceptic in the store or factory. Or it may be probably is, the case—that you were disgusted with religion and disgusted with Christianity because some man who professed to be a Christian defrauded you, and you taking him as a representative of the Christian religion, you said: "Well, if it that's religion, I don't want any of it."

I do not know how you came to reject

I do not know how you came to reject Christianity, but you frankly tell me you do reject it; you do not think the Bible is the Word of God, although there are many things in it you admire; you do not think that Christ was a divine Being, although you think he was a very good man. You say, "If the Hible be true—the most of the Hible he true—the most of the Hible he true—I nevertheless think the earlier part of the Hible is an allegory," And there are fifty things that I believe you do not believe. Nevertheless they tell me in regardto you that you are an accommodating, you are an obliging person. If I should come to you and ask of you a favor you would grant it, if it were possible. It would be a joy for you to grant me a favor. If any of your friends came to you and wanted an accom-modation, and you could accommodate them, how glad you would be!

Now I am going to ask of you a favor. I want you to oblige me. The accommodation will cost you nothing, and will give me great impainess. Of course you will not deny me. I want you as an experiment to try the Christian religion. If it does not stand the test, discard it; if it does receive

If you were very siek, and you had been given up by the doctors, and I came to you and I took a bottle of medicine from my see will help your it has cured fifty people," you would say, "Oh, I haven't any confidence in it; they tell me all these medicines will fail me," "Well," I say, "will you not, as a matter of accommodation to myself, just try it?" Well," you say, "I have no objection to trying it; if it will be any satisfaction to you I will try it." You take it. Now you are sick in disquieturie, sick in sin. You are not happy. You laugh sometimes when you are miserable. There comes surges of unhappiness over your soul that almost swamp You are a happy, struck through with unrest. Now will you not try this solace, this ferbrifuge, this anodyne, this Gospet medicines "Oh," you say, "I haven't any faith in it." As a matter of necommodation, let me introduce you to the Lott Jesus Christ, the Great Physician. "Why," you say, "I haven't any faith in Him." Well, now, will you not just let Him come and try His power on your soul! dust let me introduce Him to you. I do not doubting Thomases of this skeptic age, and to take my word for it. I do ack you to take the adview of clargerman. Porhaps the clergyhe speaking prefessionally; perhaps we may give you wrong advice; perhaps we are morbid on that subject; so I do not ask you to take the advice of elergymen, I ack you to take the advice of very respeciable laymen, such as William Shakes spears, the decimination as William Wilhor force, the statesman; as Isaac Newton, the astronomer; as Robert Royle, the philosopher; as Locke, the metaphysician; as Morse, the destrician. These men never prenchal they vever pretended to preach the they come out, and putting down, one his telescope, and another the electrician's wire, and another the Parliamentary sproft they come out and they commend Christ as a comfort to all the peo ple, a Christ that the world needs. Now I dergyman. Take the advice of these lay-

to not ask you to take the advice of men. It does not make any difference to me at this juncture what you have said difference to me at this juncture how you may have caricalured religion. Take the advice of men who are prominent in secumentioned, and others who immediately occur to your mind. You son I do not scoff at scepticism. I never scoffed at scepticism. I had a good reason for sot scoffing I have been a natural sceptic. I do not know what the first word was that I utiesed after entering this world, but I think it must have been "why?" There were times when I doubted the existence at God, when I doubted the divinity of Christ, when file ubted the immerfality of the soul, when I doubted my own existence, when I doubted everything. I have been through the whole curriculum of doubt, and you can fell me nothing new about it. I have come out from a great Schare desert into the colm, warm, surether land of the Gospel. I know about the other land. I have been there. You can te ! me nothing new about IF: and I know all about the other condition of which you do not know anything the

has sent. So I am not scotling in regard There are some things I believe that you do not; but there are some things that I believe and you do believe. You believe in love a lather's love, a mother's love, a wife's love, a child's love. Now let me tell you, God loves you more than all of them logether; and you must come in, you will come in. Christ looks in all tenderness. with the infinite tenderness of the Gospet, into your sout, and He says, "This is your time for Heaven;" and then He waves His hand to the people of God, and He says, "Other sheep have I which are not of this

Again I remark; the Heavenly Shepherd is going to get many of his sheep among those who have been flung on evil habit. It outrages me to see how soon Christian people give up the prodigat. Hear Christian people talk as thought they thought the grace of God were a chain of forty or fifty links, and when they had run out them there was nothing to tonoir the depth of a man's iniquity. If a man were out hunting for deer, and got off the track of the deer, he would hunt amid the bushes and the brakes longer

for the lest game than he will look for a lost

They say if a man has had the deiteluntremens twice he cannot be cured. They say if a woman has failen from integrity she cannot be redeemed. All of which is an infinite stander on the liespel of the Son of God. Men who say that know nothing about practical religion in their own hearts. How many times will God take back a man who has failen f Well, I cannot give you the exact figures, but I can tell you at what point he certainly will take him back.

Four hundred and shorty times. Why do I may four hundred and ninety times? Bounds the Bible says seventy times seven.

Four hundred and ninety times. Why do I say four hundred and ninety times Bounds the libide says seventy times seven. Now, figure that out, you who do not think out out fall four times, eight times, the times twenty times, one hundred times, four hundred times, and yot be saved! Four times the saved of the save planed into all the depths of iniquity. There were no dist they did not commit; but they were wanted of body and washed of mind, and washed of soul, and they are before the throne of fold now forever happy. Fary that to encourage any manwho feels there is no chance for him.

Good Templare will not save you, although they are a grand limitation. Some of Temperance will not save you, although it is a grand thing to do. No one but God can save you. Do not put your confidence in bromide of potassium, or anything that the apothecary can mix. Put your trust in God! After the Church has cast you off, and the bank has cast you off, and father has cast you off, and mother has come you off, at your first cry for help food will bend clean down to that ditch of your iniquity to help you out. Oh, what a God will bend clean down to that ditch of your iniquity to help you out. Oh, what a God will bend clean down to that ditch of your iniquity to help you out. Oh, what a God will bend clean down to that ditch of your iniquity to help you out. Oh, what a God will bend clean down to that ditch of your iniquity to help you will preach the Gospet yet; you will yot some of you, carry the Holy Communion through the ailes, and

they are here, "You will preach the trospet yet; you will yet some of you, carry the Holy Communion through the aisles, and you will be acceptable to every-body, because everybody will know you are saved and purified by the grace of God, and a consecrated man, wholly consecrated. Your business has got to come up, your physical health is to be restored, the Church of God on earth and by bearing is to selected. in heaven is to rejoice over your coming. "Other sheep have I which are not of this fold." If this is not the Clospel, I do not know what the Clospel is. It can scale any height, it can fathour any depth, it can comass any infinity.

A MARVELLOUS TALE.

STRANGE SCENES WITNESSED BY VERY MANY PEOPLE.

The Wonders of Hypnotism Shown in a Paris Salon-The Nature of the Subjecte Apparently Changed-Pazzting Feats Graphically Described.

Wolf Von Schierbrand writes to the Buffalo News from Paris: What is related below occurred a few weeks ago in the salon of a lady belonging to the highest aristo-oracy. The facts are vouched for not only by me, but by a score of eye-witnesses, whose combined testimony cannot well be disputed. And these facts, as they occurred, are set down here nothing left out, nothing selded. The writer may state that he is as much puzzled to account for them as any-Mind-reading, mesmerism, charvoyance, etc., form part of a new order of things, the key to which has not yet been found. The Paris press confesses itself just as much in the dark, and the foremost scientists, among them renowned members of the Academy of Science, like l'asteur, Derny, and others, frankly avow their inability to grasp the meaning of the

ASTOUNDING MANUFESTATIONS brought about. Increduous one all the desirons of convincing myself, I was only too gard to tollow the invitation. There was an even score of us there : hat evening are known even outside of France, Janeson the great magician by repute, entered awkwardly, was presented, and then sat down, timed as a youth, casting down his eyes and apparently emparrass d by the cross-fire of curious giances to which he was subjected. His exertor in no wise corresponded to the popular idea of a least inexplicable—powers. This blonds, melanchory Dane, who looked barely thirty instead of forty-tive, whose beard was sparse and whose bair was scant, had

SOMETHING OF A CAT-LIKE MANNER. about him. His eyes, of a grayish-blue, shade, expanded and contracted constantly. Altogether, he looked vulgar rather then distinguished. His forenead aione, high and dome haped, revealed the predomin unce of cereoral energies. "And this is all?" whispered a lady, sorely disappointed, into my ear. The imprudent remark at once found its punishment, Guessing her thoughts, the mysterious famer or men ap roached and said to her in the slow and rinful inshion of a foreigner who has to pick his words so as not to make mistakes: Madame, I believe jour do not like my appearance, lam sorry for that, for I had brought with me, expressly for you, these flowers, These

PRETTY HARBINGERS OF GOOD WILL are sure to be accorded a better welcome, are they not?" Mmx B --- blushed with embarra-sment, held out her hand, and, with a slight bow of thanks made the gesture of placing the bouquet on her breast, after inhaing for a moment its perfume.

Mons Jansson had no bouquet. The lady
had received nothing from him. The others were stupified. "But be careful," went on the Dane, "Amongs mose flowers there is one with poisonous thorne. See, they have scratched your delicate skin. The blood flows-x

Thoroughly frightened, the lady tore the flowers from her boson. A cry of horror escaped her lips; her head fell on her shoulpeace, the confort, the joy, the triumph of trusting in God, and in Joses Christ whom F. She became pale and fainted. "It is nothing," at once said the wizard.

"I have wished her pleasant dreams. There she is now in a beautiful garden, PICKING DELICIOUS STRAWBERRIES. In reality, while he spoke Mme, B—rose, kneeled down on the Smyrna rug, plucking from their fictitious stems the invisible fruit, which she ate with all the pleasure

taste, the stomach digest the strawberries, simply because I will it so. And if I were pleased to suggest to her another act, no natter what, all her organs would obey me nutantly. I prefer, however, to

and I will stop your friend in the enjoy ment of her imprompts meal. Now, ma-dame, come back to yourself. "Ten is wait-ing for you." And at once the charming strawberry-outer again out down in her place as if nothing had happened, "Well," I said to her, "and those straw-

the ear of the winard. The "elected" had not heard it. It was a gentleman from the staff of the Mondre Illustre:

After a few indifferent questions asked of others, so as not to arouse the suspicious of M. D——, the victim," the Dane exclaimed: "I really believe that M. D——is sorry he has left at home his dry plates would like to take an instantaneous picture of the attractive group in the room."

It was a well-known fact that M. Dhad a horror of all photographs, considering them stiff and inartistic. He was going to

protest.
"Don't defend yourself, sir, we know your great merits as a photographer, and that the beauty of your pictures attracts the prottlest and most elegant ladies in Paris to your studio in the Rue Royal." The imaginary photographer bent his head, as a modest man does on receiving a well-merited compliment. "For you are, without doubt, M. Anatole, our celebrated photographer,

"Yes, sir, I believe I am," replied the "And do you recollect, M. Anatole, the

time when you were a dog!"

The unfortunate fellow seemed to BANKACE HIS RECOLLECTION, and then said: "Yes, but that's a long time

"Certainly, but enough of the dog re-mains in you to do something. I am certain, for instance, that if Mme. de Boullang asked you to do so, you would bring her at once that magnificant brace of qua which lie there, behind that piano. Come Anatole, show us that you are still some-thing of a retriever. Come, Anatole, my

good dog, come ou!" And then succeeded a scene, brief but exciting, which D—the poet and writer,

tuosity truly comical the sweet and methetie versifier went down on all fours, that ue protruding like any setter dor, smelling of ints and chairs and clothes, barking vociferously and jumping up halfw.y'on chairs

SEARCHING FOR THE CHIMERICAL GAME, barking again and sniffling the air, we whis nostrils working convulsively. The part of a dog, if studied and rehearsed for months and months, has never been so well played by any two-legged being. The does themsolves would surely be deceived.
"Come here, Totole, come here, doggie,"

shouted the diabolical sportsman to his creature of the moment. And the human quad-uped, blinking with triumph, came and deposited the imaginary game at the feet of his master, who stroked and simped him for approval, whereupen the poor brute

backed and howied for joy.
"You see," declared Jansson, "I take full and improbable, immediately are accepted by my subjects and

BECOME COMPLETE SEALITY to them. Man, a thinking, reasoning being, is thus deprived of his power of disposing of himself; his individuality is lost and he pletely my bound slave than anybody ever was before, and all this without being in the least conscious of it. But I can do more than that. The idea suggested by me will remain, with a complete forgetting or his origin and with all the force of actual truth ing a large platter in his ha de Toe Danish wizard bent his poverful concentrated 220 work.

on the man, and then said, quietly but im-

voice, "you have murd-red that poor carid there, right in that stable. I saw y u do it! She resisted, She begged for mercy. Fou have cut her throat. And see here that poured some drop of water out of a glass on the man's hands), her blood is still DRIPPING FROM YOUR PINGERS.

What, you villian, you may out my ato

guilty and thoroughly frightened wretch or Twenty minutes later the servant gliost, with drawn features, as if in great pain, and eyes from which every expression-but that of abject terror had fled. Under his arm he carried, wrapped in cloth, a round block of wood.

"Is that too bead?" "Then you confess yourself guilty of this strocious crimet"

"You know that the scaffold awaits you?" "I know it."

"Then prepare for your doom," And the poor fellow bent his head as if in momenary expectation of the guillotice. But an ant later Jansson had taken the spell from his mind. The whole scene had been

These were some of the things done by this strange man that night. I offer no explanation. I have done.

"The most singular adorament of beauty -the beauty spot in this instance being the bared shoulder of a young woman in evening dress—that I have seen of late," writes a London society gossip, "was an imitation butterfly stuck fast to the skin. The insect was a perfect counterfeit of the living thing, with its bright wings swaving with every movement of the arm, and the bright colors making an object in such vivid contrast to the delicate and tender hue of the cuticle that nebody could fail to be attracted by

"How does that strike you as a contri vance for fixing admiration upon a single feminine arm in an assemblage where such members of the human form are numerously

The Boy Frencher and His Convert. Mr. Harrison then asked some half dozen young men around the altar when they were converted, and they gave the dates of various meetings. Pointing to an elderly look-ing man, Mr. Harrison said:
"When were you converted?"

"Two years ago, when you were in Brook-lyn," said the man. "What converted you? How did you feel?" said Mr. Harrison. "Your talk made me sick," was the res-

There was a hearty laugh from the cou-gregation, before the man added: "Your talk made me heart sick and I came to God and got oured,"—New Haven Palladium.

The gardener of the Kew Gardens, after numerous failures, has at last succeeded in growing the Coco de Mer, or double cocount, which often attains a height of 150 feet, with a smooth trunk about a foot in dis-

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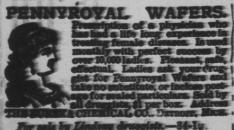
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WANTED.

done with the head? Go ceek it and bring it here! You must appear before your judges!".

And with that, on an imperative gesture from the Dane, the servant left the room,
TOTTERING LAKE A DRUNNEN MAN,
with live and the looks of a servant of the modes of a servant left the room. RED CLOVER, and TIMOTHY SEED.

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