### TALMAGE'S BELIEF.

THE CREED OF THE BROOKLYN TAB-ERNACLE PREACHER.

Christ the Great Bond of Sympathy Between Man and the Heavenly Father, and un Elder Brother Who is Always Easily Reached.

BROOKLYN, N.Y., February 14, 1892 .-At the Tabernacle service this morning, after the usual reading of the Scriptures, the congregation sang,

Jesus shall reign where'er the sun, Dotn his successive journeys run. The sermon which followed was apparently suggested by the storie of theological

controversy now raging in the churches. In these times, when it is quite uncertain what many of the clergy really do believe, this sermon makes it very plain what the pastor of the Brooklyn Tabernacle believes. His text was taken from Luke 6:17, "And He came down with them and stood in the

Christ on the mountains is a frequent study. We have seen Him on the Mount of Olives, Mount of Beatitudes, Mount Moriah, Mount Calvary, Mount of Ascension, and it is glorious to study Him on these grand natural elevations. But, how is it that never before we have noticed Him on the plain? Amid the rocks, high up on the mountain, Christ had passed the night; but now, at early dawn, He is coming down with some especial friends, stepping from shelving to shelving, here and there a loosened stone rolling down the steep sides ahead of Him, until He gets in a level place, so that He can be approached without climbing from all sides. He is on the level. My text says: "He came down with them and stood in the plain."

Now, that is what the world wants today more than anything else-a Christ on the level, easy to get at, no ascending, no descending, approachable from all sides

Christ on the plain. The question among all consecrated people to day is what is the matter with the ministers? Many of them are engaged in picking holes in the Bible and apologizing for this and apologizing for that. In an age when the whole tendency is to pay too little reverence to the Bible, they are fighting against Bibliolatry, or too much reverence to the Bible. They are building a fence on the wrong side of the road; not on the side where the precipice is and off which multitudes are falling, but, on the upper side of the road, so the people will not fall up-hill, of which there is no danger. There is no more danger of Bibliolatry, or too much reverence for the Scriptures, than there is that astrology will take the theological farce it is; ministers fighting against too much reverence for the Scriptures; ministers making apology for the Scriptures; ministers pretending to be friends of the Bible, yet doing the Book more damage than all the blatant infidels on all the The trouble is our theologians are up in the mountain in a fight above the clouds about things which they do not understand. Come down to the plain and stand beside Christ, who never preached a technicality or a didacticism. What do you, O Wise-Headed Erelesiastic, know Remember Him who fed the five thousand

patch up an old creed made two or three she could look into the blue sky. Are you hundred years ago, so that it will fit on the Nineteenth Century. Why do not our military establishments take out of the tempests? Remember Him who flung the gaments the could specific the tempest of Genesareth flat on the crystal and the could say. At your life battling with the tempest of Genesareth flat on the crystal and the could say. At your life battling with the tempest of Genesareth flat on the crystal and the could say. At your life battling with the tempest of Genesareth flat on the crystal and the could say. At your life battling with the tempest of Genesareth flat on the crystal and the could say. At your life battling with the could say the your life battling with the could say. the garrets the coal scattle bonnets which tal pavement of a quiet sea. make it clear that all infants dying go to up and its imperfections set up in the sight of the world, I say: Overboard with it and make a new creed. There are to-day in our denomination five hundred men who could make a better one. I could make a better one myself. As we are now in process of changing our creed, and no one knows what we are expected to believe, or will two or three years hence be expected to believe, I could not wait, and so I have made a creed of my own, which I intend to observe the rest of my life. I wrote it down in my memorandum book some six months ago, and it reads as follows; "My creed The glorious Lord. To trust Him, love Him, and obey Him is all that is re-To that creed I invite all mankind .- T. De Witt Talmage.

The reason Christianity has not made more rapid advance is because the people are asking to believe too many things. There are, I believe, to-day millions of good Christians who have never joined the church and are not counted among the Lord's friends, because they cannot believe all the things that they are re quired to believe. One-half the things a in commending Christ to the people he man is expected to believe in order to ensaid, "Bless God, I have found out that ter the shurch and reach Heaven have no more to do with His salvation than the How many volcanoes are there in the moon? or, how far apart from each other are the rings of Saturn? or how many teeth there are in the Jaw-bone with which Sampson smote the Philistines. I believe ten thousand things, but none of them have anything to do with my salva-tion, except these two. I am a sinner and going right straight to Him and looking Christ came to save me. Musicians tell us that the octave consists of five tones and two semi-tones, and all the Handels and Haydens and Mozarts and Wagners and Schumanns of all ages must do their work within the range of those five tones and two semi-tones. So I have to tell you that all the theology that will be of practical use in our world is made out of the wo facts of human sinfulness and Divine atonement. Within that octave swing "The Song of Moses and the Lamb," the Christmas chant above Bethlehem, and the Alleluiah of all the choirs standing on seas

Is there not some mode of getting out of the way these non-essentials, these superfluities, these divergencies, from the main issue? Is there not some way of bringing the Church down out of the mountain of controversy and conventionalism and to put it on the plain where Christ stands? The present attitude of things is like this: In a famine-struck district, a table has been provided and it is loaded with food enough for all. The

odors of the meats fill the air. Everything is ready. The platters are full. The chalcos are full. The baskets of fruit are full. Why not let the people in? The door is open. Yes, but there is a cluster of wise men blocking up the door discussing the

contents of the castor standing mid-table. They are shaking their fists at each other. They are shaking their fists at each other.
One says there is too much vinegar in that castor, and one says there is too much sweet oil, and another says there is not the proper proportion of red pepper, I say,—
"Get out of the way and let the hungry people come in." Now, our blessed Lord has provided a great supper and the oxen and the fatlings have been killed, and fruits from all the vineyards and orchards of heaven crown the table. The world has been invited to come, and they look in, and been invited to come, and they look in, and they are hungry, and people would pour in by the millions to this world-wide table, but the door is blocked up by controver-sies and men with whole libraries on their backs are disputing as to what proportion of sweet oil and cayenne pepper should make up the creed. I cry: "Get out of the way and let the hungry world come

The Christian Church will have to change its tack, or it will run on the rocks of demolition. The world's population annually increases fifteen millions. No one pretends that half that number of people are converted to God. There are more than twice as many Buddhists as Protestants; more than twice as many Buddhists as Roman Catholics. Protestants, 135,000,000; Catholics, 195,000,000; Buddhists, 400,000,000. There are 175,000,000 Mohammedans and 220,000,000 Brahmins. Meanwhile, many of the churches are only religious club-houses, where a few people go on Sunday morning, averaging one person to a pew, or one person to a half-dozen pews, and leaving the minister at night to sweat through a sermon with here and there a lone traveller, unless by a Sunday evening sacred concert he can get out an audience of respectable size. The vast majority of the church membership round the world put forth no direct effort for the salvation of men. Did I say there would have to be a change? If there be fifteen million persons added every year to the world's population, then, there will be thirty million added to the Church and forty million and fifty million and sixty million. How will it be done? It will be done when the Church will meet Christ on the plain. Come down out of the mountain of exclusiveness. Come down out of the mountain of formalism. Come down out of the mountain of freezing indifference. Old Dr. Stephen H. Tyng, great on earth and in Heaven, once said to me: "I am in favor of a change. I do not know what is the best way of doing things in the churches, but I know the way we are doing now is not the best way, or the world would be nearer its salvation than it seems to be." So I feel; so we all feel, that there needs to be a change. The

and necessities. The full change will have to come from place of astronomy, or alci emy the place of chemistry, or the canal boat the place of the limited express rail-train. What a the logical face is a place of the rising ministry. We now in the field are too set in our ways. We are lumbered up with technicalities. We have too many concordances and dictionaries and encyclo pedias and systems of theology on our head to get down on the plain. Our vocabulary is too frosted. We are too much under the domination of customs regnant for many

point at which we all come short is not pre-

senting Christ on the plain, Christ on the

level with all the world's woes and wants

Christ on the plain. I care not from what side you approach Him, you can touch him and get His help. Is it mental depression you suffer? Remember Him who said: "My God, my God, why hast thou about the Decrees of God? Who cares a with two minnows and five biscuits, fig about your sublapsarianism or your neither of the biscuits larger than your fist. Is it chronic ailments? Remember the wo-What a spectacle we have in our de-nomination to-day; committees trying to most double, and He lifted her face until

your great grandmothers were and try That Christ is in sympathy with all who to lit them on the head of the modern have trouble with their eyes, and that is maiden? You cannot fix up a three hun- becoming an almost universal trouble dred year old creed so as to fit our time.

Princeton will sew on a little piece, and
Union Seminary will sew on a little piece,

Where the children are expected to be philand Alleghany Seminary and Danville seminary will sew on other pieces, and by teen with spectacles. I say with all such the time the creed is done it will be as trouble Christ is in sympathy. Witness variegated as Joseph's coat of thany colors.
Think of having to change an old creed to men in the house. Witness the two blind men near Jericho. Witness the man born Heaven! I am so glad that the committees blind. Did He not turn their perpetual are going to let the babies in. Thank you! midnight into midnoon, till they ran up So many of them are already in that all the hills of Heaven look like a Sunday school anniversary. Now, what is the use of fix-with those who stammer, or have silenced ing up a creed which left any doubt on that subject. No man ever doubted that all man with impediment of speech and gave infants dying go to Heaven unless he be a him command of the tongue so that he Herod or a Charles Citcau. I was opposed to overhauling the old creed at all, but, now that it has been lifted panum. Is there a lack of circulation in panum. Is there a lack of circulation in your arm, think of Him who cured the defective circulation and the inactive muscles of a patient who had lost the use of hand and arm, by saying, "Stretch forth thy hand!" and the veins and nerves and muscles resumed their offices, and though in doing so the joints may have cracked from long disuse, and there may have been a strange sensation from elbow to finger-tip, he stretched it forth. And nothing is the matter with you, but you may appeal to a sympathetic Christ. And if you feel yourself to be a great sinner, hear what He said to that repenting Magdalen, while with a scalding sarcasm he dashed her hypocritical

pursuers. And see how He made an immortal liturgy out of the publican's cry, "God be merciful to me a sinner," a prayer so short that the most overwhelmed offender can utter it, and yet long enough to win celes-tial dominions. It was well put by a man who had been converted, and who remembered that in his dissolute days he found it hard to get occupation, because he could not present a certificate for good character. Jesus will take a man without a character!" Christ on a level with suffering humanity. My text says: "He came down with them and stood in the plain." No climbing up through attributes you cannot understand. No ascending of the heights of a beautiful rhetoric of prayer. No straining after elevations you cannot reach. No hunting going right straight to Him and looking into His face and taking His hand and asking for His pardon, His comfort, His grace, His heaven.

The Omnibus. Arabs never eat fish. The moon moves 3333 feet a second. Japan has a radish 10 feet in length.

Only three kinds of reptiles exist in Ire-The Chinese paper currency is red, white and yellow. A company of women is running two canning and preserving factories in Michi-

There is a convict in the Georgia peni-tentiary who can't get out, though his term has expired, hearing the prison records how that he is dead.

Sing of Christmas! aye the song is old,
All the story long ago was told,
Angels sang in chorus when 'twas new,
Children sing to-day, in chorus too.

A Common Bellef that Good and Great Men, the Heroes of the Nations, Live On-The Immortal Sleepers-He Fixes

the Identity Thus.

Dr. Philipson, rabbi of the Mount street temple, Cincinnati, lectured on the "Wandering Jew" in the Scovil avenue temple last night. In part the lecture was

as follows : "All nations are loth to believe that their their illustrious predecessors were not dead. King Arthur was supposed by the English to live on, although he did not appear before them. The Germans imagined that Frederick Barbarossa lay in a trance until the time of great need would come to the nation, when he would again lead them to victory. Many nations have had similar traditions. Everywhere we find the stories of the immortal sleepers.

"It is to this class that the story of the "Wandering Jew" probably belongs. Early in the thirteenth century a form of the legend was given to the English-speaking people by an Armenian Bishop. It was not the legend of a wanderer, but of an immortal or waiting Jew, who must exist to the end of time. In the sixteenth century we hear of a version which has been the text of many a drama: the legend of a Jew doomed to wander up and down the earth to the end of time because of an insult offered the Christian Saviour. Let us look for

the source of the story.
"The Jews, like other nations, had their legends of their immortal great men. Enoch was supposed to have been taken from his surroundings without dying a natural death. Elijah was taken to the skies in a chariot of Tradition stated that Elijah was wandering in disguise among his people doing good wherever he went. There is no doubt that this was the first Wandering Jew, the immortal Elijah. This is no doubt the source from which the Christian story took its rise. The first appearances of the legend were during the middle ages, at about the time of the most relentless persecution of the Jews.

"A Christian monk perhaps shaped the legend of Elijah to his purpose to represent the Jews as a cursed race. By the flimsy logic prevalent at that age Scriptural quotation was fitted to the altered legend, and the tale of the Wandering Jew augmented the bitterness of the persecution. But this legend once believed is now known to be but a legend. Still it is ignorantly thought and preached in too many places. But D'Israeli has proved in his writings that the scattering of the Jews is not the result of a curse. Historically and dogmatically it is proved to be impossible. The Jews were present in every quarter of the known world before the crucifixion, allowing the story of the crucifixion to be true. This surely was not the result of the Saviour's curse. Dogmatically the only grounds for the supposed curse are found in the words attributed to Matthew to the rabble: 'His blood be upon us and our children.' These were the words of the judged and not of the judge, if the tale be true."-Cleveland Plain-Dealer.

The learned in scents claim that they can distinguish and name each element of any compound odor, just as the musician can discriminate the trace and sound of the various instruments that are rendering the crowded symphony. Doubtless these learned ones could distinguish, on coming into a lady's drawing-room, all the various breaths imprisoned in the pot-pourri jar—the rose leaves, the cassia buds, the orange flowers, the orris root, the vanilla, the benzoni and cinnamon and musk and alcohol, and all the innumerable rest. But to the ignorant in such fine points the pleasure is perhaps just as keen, let the learned deny it as they may. Yet many think themselves accomplished in this branch whose education is still very far from finished. We remember, at the time of a famous Oriental expedition in this country, when people were possessed with the delights of the attar of roses to be brought there, that the Oriental stock of attar ran out, and it was replenished from a Yankee dealer's stock of oil of geranium, and the sale continued just as before, entirely undiminished, and with warm adulation of the strange rich sweetness of the real Turkish and Persian attar of roses. And although the oil of geranium is undoubtedly a rich perfume, yet the crafty Orientals must have laughed in their loose sleeves at the way in which it took the place of the at once far richer, and more delicate, and four times more costly object of the bulbul's worship .- Harper's Bazar.

A Naples Donkey-Barrow Story. A ridiculous incident is recorded by our correspondent at Naples. There is an asylum in that city for old people, in the service of which is used a small donkey-barrow Sisters of the Poor," and which is generally used for collecting odd gifts, from the sale of which the institute derives an income of about 20,000 francs a year. The other day one of the paupers fell and hurt his hea and was conveyed in the cart, accompanied by two nuns, to the Pellegrini Hospital. Just before reaching it the cart upset and the donkey ran away and took refuge in the office of the "Lotto." The spectators and inhabitants of the neighboring streets im-mediately crowded the "Lotto" office to play the numbers appropriate to the different persons and objects connected with the affair—33, 36, 41, 53—and next day the office itself placarded the tollowing numbers at its door, with the heading: "Yesterday's Incident—11, 41, 71, 90." Next Saturday the people will find out whether their lotted. Whole regions were depopulated. lore gave them the fortunate number. London News.

Browning's Courtesy.

Mrs. Andre & Crosse tells in the current number of Temple Bar an amusing amecdote about Browning. "On one occasion Mr. Browning's son

had hired a room in a neighboring house in which to exhibit his pictures. In the temporary absence of the artist, Mr. Browning was doing the honors, the room being half-filled with fashionable friends. "Mr. Browning was standing near the

door when a visitor, unannounced, made her appearance. He immediately shook hands with the stranger or tried to do so, when she exclaimed: 'Oh, I beg your pardon, but please, sir, I'm the cook.'
"'Mr. Barrett asked me to come and see his pictures.' 'And I am very glad to see you,' said Mr. Browning, with ready courtesy. 'Take my arm and I will show you round.'"

Phat's the Matter wid the Wather. Mulvaney-"Fwhat's that you're drink in' wid your phwisky?"

McMeely—"Appleoinaris water."

Mulvaney—"How does it taste?"

McMeely—"It tastes just the same as

yer fut was asleep."

In Ireland Denis Koorobee died possessed of torty-eight children, 236 grandchildren, and 044 great-grandchildren. He had been married seven times.

### THE WANDERING JEW. SOME FAMOUS FAMINES.

A RABBI SAYS THE PROPHET ELIJAH REMINISCENCES OF THE PAST IN
DUCED BY THE RUSSIAN HORROR.

Since Genghis Khan and Tamerlane, the thirty years war furnishes the most perti-

The Thirty Years' War Furnished the Worst Spectacle of Starvation-A Wholesale Exodus from Palestine to Escape

Death from Famine-India and China,

With famines in Russia, in India, in Burmah and here and there in China, the world is for the moment sufficiently afflicted. It appears to be in the scheme of Divine Providence that the human race shall always have its full quota of misery, and if it is not war some other plague is unchained good and great men, their heroes, are not that the weak creature, man, may not be alive. In former ages they have willingly listened to any tradition which said that their illustrious predecessors were not dead. ual it was always either a feast or a famine. Living by the chase alone he gorged him-self with his prey when he caught it, like

the anaconda, and after a dormant period, starved till chance supplied him with the next meal. When the nomadic life gradually merged into a more stable existence, when the fields began to be cultivated, and the pastoral life led to the collection of large flocks and herds, the food supply became more regular, but owing to wars, pestilence, drought, floods or other causes famines reappeared from time to time, causing widespread desolation.

It is probable they will never entirely disappear, though, owing to the greater variety of crops cultivated and the speedier means of communication, it is gratifying to observe that they are becoming much less frequent in the civilized part of the globe and far less disastrous. The statisticians record nearly 400 tamines in the history of the world that have been of considerable importance, but the list is only relatively correct, those of minor consequence not being mentioned.

In India, owing directly to drought, and in China for a variety of reasons, these periods of scarcity have been endemic from time immemoral, and there is no means of knowing how many have occurred. In China local famines would be of annual occurrence except for the forethought of the Government in supplying rice, while those that succeed the frequent inundations of the Yellow River are appailing. "And there was a famine in the land" is the scriptural manner of denoting one of these

In Palestine, the Canaan of the Israelites, the land flowing with milk and honey, the population existed in a state of con-stant suffering for want of food. In patriarchal times all the Hebrews migrated to Egypt to avoid perishing by pure starva-tion. Food appears to have been abundant in the valley of the Nile at this epoch, though before the people had learned how to divert the water of the river into their fields and to use it in the most economical manner, famines had been as common in

this region as elsewhere.

We are not aware that the ancient Greeks suffered severely for want of food, for if their own seas, forests and fields did not produce enough they could draw supolies of grain from the countries about the Mediterranean. The Phoenicians, who had colonized the south of France and Spain, drew their supplies from the graneries of Africa, but all the tribes inhabiting the northern forests of Europe, among which may be numbered our Anglo-Saxon ancestors, subsisting, as they did in a great measure by the chase, were decimated by famine at least one year in three.

Famine was unknown among the ancient Romans in the early period of their history, that is, as long as their manner continued simple and pure. Luxury came among them with foreign conquest. The rich became very rich, the poor very poor. The former bought great estates in the country, and a great part of the arable land was turned into parks and gardens, driving the peasants to Rome, where they augumented the destitute classes and had to be fed by the Government. It was a curious state of things in the imperial city caused by this necessity of feeding at least half the popu-

lation to prevent rebellion. It required a whole fleet of grain ships to bring supplies from Africa or Syria, and if they were accidentally delay-ed by a storm the Emperor fairly trembled on his throne from fear of the people. The most notable famine in Roman annals was in the reign of Titus, seventy-nine years after Christ, when the starving cohorts rebelled and pillaged the convoys of provisions on the way to Rome to feed the famished populace. Josephus gives frightful details of the famine at Jerusalem during the siege by this Emperor. Though the Roman Empire was rotten to the core it would probably have existed some ages longer if hunger had not driven the hosts of Attila from their forests to feast on the supposed abundance in

Southern and Western Europe.

During the Dark and the Middle Ages the population of Northern Europe, and of France especially, lived in an atmosphere of war, famine and pestilence. In the year 541 not a drop of rain fell in Europe and scarcely more in Asia, and the natural result was a three years' famine, and during on which is inscribed the words "Little it the wants of a part of the people of Eu rope were supplied by the ships of the little Italian republics, just beginning to have a precarious existence, which brought grain

from Africa. Not long afterward France was so desolated by a failure of the crops that the public treasure was exhausted to feed the people, and King Clovis was obliged to strip the silver from the royal tombs in the ca-thedral of St. Denis. There were two remarkable famines during the reign of Charlemagne in the eighth century, and several in the ensuing century so severe that the famished peasants made bread of earth. During the two or three succeeding centuries they recurred with distressing regularity, having as their principal causes wars

whole regions were depopulated, the misery being increased by the ravages of the plague. Cannibalism was of daily the plague. occurrence. Parents fed upon their children, and children devoured their parents. Rats, mice, reptiles and every imaginable abomin ation served to give variety to these foul beasts. In the eleventh century there were forty-eight years of famine out of sixty-three. There were thirty-three years of famine in the twelfth century, caused by

wars among the nobility.

Paris often suffered from famine during long seiges, in one of which one-third of its long seiges, in one of which one-third of its population perished. This was in 1438. During the seige of the city by Henry IV. 150 persons were found dead every morning in the streets. Sieges of cities during the Middle Ages, whether in the Netherlands, France, Ireland or Italy, offer the same

frightful peculiarities.
Famines followed necessarily in France on the protracted wars of Louis XIV., with a repetition of all the horrors already detailed. The King endeavored, having caused the miseries of his subjects, to alleviate them to the best of his ability by edicts to prevent the hoarding of food supplies, and by importing grain at the public ex-

During the reign of Louis XV., his successor, there was a continual scarcity of food, and the misery of the people was in-

reased by what was called the Famine League, an association of courtiers and other nobles to buy up grain and sell it at double rates. After this and a host of other infamies it was only natural that the delinfamies it was only natural that the delinfamics is the delinfamics in the delinfamics in the delinfamics is the delinfamics in the delinfamics is the delinfamics in the delinfamics in the delinfamics is the delinfamics in the delinfamics in the delinfamics is the delinfamics in the delinfamics in the delinfamics is the delinfamics in the delinf

uge should come in the shape of the reversation to sweep away the feedal iniquities that had accumulated until they had become

ent illustration of the horrors of that particular scorge of mankind. In Lorraine 600 cities and villages were depopulated and became mere piles of wood and stone that only sheltered wolves and other wild animals. The armies took away the draught animals. Dogs took their places. The dogs were taken away and replaced by the men.

The men were levied into the armies and the women took to wandering through the

forests like wild beasts. The population gradually disappeared through famine and exposure till of 1,200,000 human beings only 50,000 remained. Human flesh became a common article of diet. Families fed upon one another. A woman was caught salting the limbs of her child, 8 years old. The armies were equally destitute of food. A surgeon called upon to amputate a wounded wrist was asked by the patient what he should give him for his services.
"Your wrist," replied the surgeon. It was given, and he devoured it on the spot. The tale told of Dante by Ugolino and his children is not more horrible.

Only three or four periods of scarcity of food that can be called famine have occurred in Europe during the present century. These were in 1812, 1817, 1847, and 1853. In 1847 315,000 starving poor had to be feel in Period In 1852 the starving poor had to be fed in Paris. In 1853 the crops failed in France, Germany, England, and Piedmont, and Louis Napoleon, to prevent a rise in the price of grain, caused the supplies of the army to be purchased abroad. It is to be noted that the destitution that prevailed n England in 1847 was one of the causes

that led to the abrogation of the corn laws. Droughts are of late years the most frequent cause of famine, which usually occur among people who depend on a single crop, as on rice in the East Indies and China or on wheat in Russia, and we may add in Nebraska. In Ireland the potato crop fails from an excess of moisture rather than from the want of it. Famines sometimes occur among fishermen from the failure of fish to visit their coasts in sufficient numbers .- San Francisco Chronicle

Profits of the Louisiana Lottery. The income and outgo of the Lettery per annum are as follows: Face value of tickets, twelve

drawings . . . . \$28,000,000 Total of prizes, twelve drawings . . . . . . . 14,767,200

Remainder, representing gross profits . . . . . \$13,232,800

It is doubtless true that all tickets issued are not sold; but this does not affect the dishonesty of the general rate. So, the unsold tickets are placed in the wheel, with the sold, and the company is the beneficiary of the winnings upon them.

The meaning of this is, that the company would sell tickets to the value of \$28,000,000 and collect the same; generously refund to a comparatively small number of winners less than \$15,000,000, and appropriate to tion of one-half as these men dare to ven ture. The daily drawings, the scheme public at such a rate that the proposed condiscretion and control over the regulation of the plans of drawing and the manner of conducting the business .- Judge McGloin, in January Forum.



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6.05 p.m. Express to Toronto from Port Hope via
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Manilla Jc. connect on either 9.15 a. m.,
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