POWER FROM ON HIGH.

FORMS A THEMF FOR E ARNEST PRAYER BY DR. TALMAGE.

The Religious State of the World Portraved. The Blessings of 1881 and 1867 Desirable at this Period-Prayer the Key to the Required Downpour E most the spirite

BROOKLYN, N. Y., Jan 4, 1891, -Dr. Talmage preached the following sermon from the text, Lake 24:49: "Tarry ye in the city of Jermanem until ye be endued with power from on high."

The time has arrived for a forward move ment such as the church and the world have nover such. That there is a need for men ratigious movement is evident from the fact that never since our world was ewing our among the planets has there been such an organised and determined effort to overthrow eighteoneness and make the whole fit is a devision. The Christian Mabbath meanwhile, appointed for physical, mental and spritual rest, is being secularized and aboushed. As if the bad publishing honers of our own country had exhausted their itterary fith, the French and Russian severs have been invited to pour their scurrilly and moral slush into the trough where our American swine are now anathering Meanwhile, there are enopen and unmolested of the law, to invoke the Omnipotent wrath which buried Sedom under a deluge of twinstone. The pande meniae world, I think, has massed its troops and they are this moment plying their bad tories upon family circles church circles, another circles, political circles and national circles: Ap ilyon is in the saddle, and, rich ing at the head of his myrmidens, would capture this world for darkness and won

That is one side of the conflict now raging. (In the other side we have the most magnificent (lossed machinery that the world ever sawer braves ever invented. In the first place, in this country are more than eighty thousand univisters of religion, and, take them as a class, more covere ated, believ, more consistent, more ant denring, more faithful men never lived. I know them by the thousands. I have not them in every city. I am told, not by them but by people cutside our profession, people engaged in Christian and reformatory work, that the ciercy of Americal ea are at the read of all good enterprises. ed on. The truth of this is demonstrated by the fact that when a minister of religion does full, it is so exceptional that the newspapers report t as something startling, while a hun tred men in other callings may go down without the matter being consider-

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It is nearly numbers humbred years since Joseph Christ come by the way of Bothlebem caravanuary to save this world, yet the most of the world has been no more touched by this most supendous fact of all sternity than if on the first Christmas night the bearts of the stall amid the bleating of their own young had not heard the bleating of the famb that was to be stain. Out of the eighteen hundred mile Hon of the human race fourteen hundred million are we bout God and without hope in the world. The cametatriver of Arabia. Mahomet, with his nine wives, having half we many disciples as our blessed Christ and more people are worshipping children of painted wood and carved stone than are worshipping the living and eternal fook.

Meanwhile the most of us who are engaged capacity of to ty, must, soul, barnesed up to the last tucker, not able to draw a pound more than we are lifting.

What is the married My text lets on the server. We all need more of the power from on high. Not muchlar por not logical power, not scientific pour not secul power, not financial power, brain power, but power from on high. With it we could accomplish more in one work than without it in a hundred years And then going to get it, if in answer to prayer, carnest and long-c atimued, God will grant i me, his unworthy servant. Men and women who know how to pray, when you pray for yourself, pray for me that I may be enclosed with power from on high. I would rather have it than all the diamond fields of Golconds, and all the searls of the sea, and all the gold of the

Several imes in the history of the Church and the world has this power from on high teen experienced. In the seven-teenth century, after a great season of moral depression, this power from on high came down upon John Tillotson and Owen and Flavel and Baxter and Bunyan, and there was a deluge of mercy higher than the tops of the highest mountains of sin. In the cich centh century in Rogland and America religion was at a low warer mark. Wallan Cowper, writing of the clergy of

Except a few with Kit's spirit blest, Report and Pinneas may describe the

The infield writings of Shaftesbury and Hobbes and Cabb had done their work. But power from on high came upon both the Wesleys and Lady Huntington on the other side the Atlante, and upon William Tonnant and Gilbert Tennant and David Pennant and Citizent Tennant and Pavid Brainerd on this side the Atlantic, and both hemispheres felt the tread of a pardoning trod. Coming to later date, there may be here and there in this audience an aged man or woman who can remember New York in 1831, when this power from on high descended most wondrously. It came upon pastors and congregations and theatres and commercial establishments, Chatham street Theatro, Now York, was the scene of a most tremendous religious awakening. A committee of Chistian gentlemen called upon the lessee of the theatre and said they would like to buy the lease of the theatre, He said, "What do you want it for?" hey replied, "For a church," "Fr w-h-a-t?" said the owner, "For a church," was the reply. The owner said, "You may have it and I will give you a thousand dollars to Tappan, a man mightily persecuted in his time, but a man, as I saw him in his last days, as honest and pure and good as any man I ever knew, stepped on the stage of old Chatham Theatre as the actors were closing their morning rehearsal and said:—
"There will be preaching here to night on
this stage," and then gave out and sang with such people as were there, the old hymn;-The voice of free grace cries, escape to the

mountain,
For all that believes Christ has opened a

The bar-room of the theatre was turned into a prayer room, and eight hundred persons were present at the first meeting. For seventy successive nights religious services were held in that theatre, and such scenes of mercy and salvation as will be exhibited. subjects of conversation and congratule-

as heaven lasts. But I come to a later time—1857, I remember it especially as I had just entered the office of the ministry. It was a year of hard times. A great panished fung hundreds of thousands of people possibles. Marvation microdicals.

tatious that had never before known a want. Domestic life, in many cases, became a tragedy. Suicide, garroting, burglary, assassination were rampant. What an awful day that was when the banks went down. There has been nothing like it in thirty years, and I pray Got there may not be anything like it in the next thirty centuries. Talk about your black fridays! It was Black Saturday, Black Sunday, Black Monday, Black Tuesday, Black Wednesday, Black Thursday, as well as Black Wednesday, Black Thursday, as well as Black Friday.

This nation in its extremity fell helpless

This nation in its extremity fell helpless before the Lord and cried for pardon and peace, and upon ministers and laymen the power from on high descended. Enginehouses, warerooms, hotel pariors, museums, factories from twelve to one o'clock, operatives were resting, were opened for prayers and sermons, and in-quiry rooms, and flurton's old theatre on chambers street, where our ancestors used to assemble to laugh at the comedies, and all up and down the streets, and out on the docks and on the dock of ships lying at the wharf, people sing, "all haif the power of Jesus' name," while others cried

power of Josus' name," white others or each for mercy. A great mass meeting of Christians on a week-day, in Jayne's Hall, Philadelphia, telegraphed to Fulton street prayer meeting, in New York, saying:
"What hath God wrought," and a telegram went back saying, "Two hundred gram went back saying," "A saying to the saying to th souls saved at our meeting to-day." A ship came through the Narrows into our harbor, the captain reporting that himself and all the crew had been converted to (Ind between New Orleans and New York, in the busiest marts of our busiest Ameriin the busiest marts of our busiest American cities, where the worshippers of Mammon had been counting their golden beads, men began to calculate. "What shall it profit a man if he gain the whole world and lose his soul." The waiters in restaurants after the closing of their day's work knell among the tables where they had served. Policemen asked consent of the Commission-

In those days, what songs, what sermons, what turnings to God, what recital of thrilling experiences, what prodigate brought home, what burning tidings of souls saved, what sertiom of sin emancipated, what wild rout of the forces of darks ness, what victories for the truth! What millions on earth and in heaven are now thanking food for 1857, which, though the year of the worst financial calamity, was the year of America's most glorious blessing. How do you account for 1857, its spiritual riumphs on the neels of its worldly misfortunet it was what my text calls

the power from on high.

That was thirty-three years ago, and though there have been in various parts of the land many stirrings of the Holy (thost, there has been no general awaken Does it not seem to you that we ought to have and may have the scenes of power in 1857 eclipsed by the scenes of the power in 1891! The circumstances are somewhat similar. While we have not had national panie, and universal prostra-tion as in 1857, there has been a stringency in the money market that has put many of families of the earth to their wit's end. Large commercial interests collapsing have left multitudes of employes without means of support. The racked brains of business men have almost or entirely given way. New illustrations all over the land of the fact that riches have not only feet, on which they walk slowly as they come, but wings on which they speed when they go. Eternal God! Thou knowest how cramped, and severe, and solemn a time it is with many. And, as the pusiness ruin of 1857 was followed by the glorious triumphs of grace, let the awful a ruggles of 1890, be followed by the hallelujahs of a nation saved in 1891. Brothron in the Grapel ministry! if we

spont half as much time in prayer as we do in the preparation of our sermons nothing could stand before us. We would have the power from on high as we never have had it. Private membership of all Christendom! if we spent haif as much time to positive prayer for this influence as we do in thinking about it, and talking about it, there would not be secretaries enough to take down the names of those who would want to give in their names for enlistment.

But greater things are to be seen if ever these cities and ever this world is to be taken from God. There is one class of men women in all these assemblages in whom I have especial interest, and that is those who had good fathers and mothers once, but they are dead. What multitudes of us are orphane! We may be forty, fifty, eighty years old, but we never get used to having father and moffier gone.
Oh, how often we have had troubles that
we would like to have told them, and we always feit as long as father and mother were alive we had some one to whom we could go. Now I would like to ask if you think that all their prayers in your behalf have been answered? "No," you say, "but it is too late, the old folks are gone now." I must courteously contradict you. It is not too late, I have a friend in the ministry, who was attending the last hours of an aged Christian: "Is there no troube on your mind?' The old man turned his face to the wall for a few moments and then said: "Only one thing, I hope for the salvation of my ten children, but not one of them is yet saved; yet I am sure they will be. God means to wait until I am gone," So he died. When my friend told of the circumstances eight of the ten had found the Lord, and I have no doubt the other two before this nave found Him. Ob, that the long-postponed answer to prayer for you, my brother, for you, my sister, might this hour descend in power

from on bish for you God only knows. They may have been offered in the solemn birth-hour. They may have been offered when you were down with scarlet fever, or diphtheria, or membranous croup. They may have been offered some night when you were sound asleep in the trundle-bed, and your mother came in to see if you were rightly covered in the cold winter night. They may have been affered at that time which comes at least once in almost everyone's life when make a living, and they feared that want would come to them and you. They may have been offered when the lips could no longer move and the eyes were closed for the long sleep. O, unanswered prayers of father and mother, where are you? In what room of the old homestead have they kiddent O, unanswered prayers, rise in a mist of many tears into a cloud, and then break in a shower which shall soften the heart of that man who is so hard he cannot heart of that man who is so hard he cannot ery, or that woman who is ashamed to pray! O, armohair of the aged, now empty and in the garret among the rubbish speak out! O staff of the pigrim who has ended his weary journey, teil of the parental anxieties that hent over thee. O family Bible with story of births and deaths, rustle some of thy time-worn leaves and let us know of the wrinkled hands that once turned buy forgot, and explain that spot where a tear fell the passage: "Ob, Absalom, my son, my son, would God I had died for thee!"

A curious fact brought out recently is that the determined values of the longitudes of Berliu, Potsdam, the Frague vary in a periodical manner throughout the pere, the difference between the values as measured in midsummer and midwinter being 0. 6 sector is.
The cause has not yet less accurationed, and is being made a subject of scientific inquiry.

THE SIOUX SUN DANCE.

TORTURE THAT WOULD KILL WHITE MEN ENDURED BY EVERY BRAVE.

Dancing a Ceremony Observed at Every Important Occasion-The Initiation of the Warrior That Ends Fatally in One Case Out of Four-

When a Sioux youth arrives at man's estate he has the choice of being a woman-man—the word "squaw" is anknown to the Sioux—or of proving by the tortures of the sun dance that he is fitted to be a warrior. If he prefers to be a woman-man he will not be ill-treated or even scoffed at. He will become a household slave, as the women are, and employed like them, as a hewer of wood and drawer of water to the men of the tribe.

He must dress like the women, and like

hem be left at home when the braves go unting or to battle. In fact, this treatment in such a matter of course that a stranger might visit a camp and encounter any numbers of these persons and have no reason to suppose that they were other than

With the young man who does not shrink With the young man who does not suring from the sun-dance it is a different affair. His chances of dying under it are considerable. The deaths, when all the forms are rigidly complied with, cannot be less than one in four. Few white men could survive, but the toughened constitution of the Indian holds up marveilously when every Indian holds up marvellously when every nerve must be in agony. It was in a Sioux camp on a bluff near the Missouri river that I witnessed the sun-dance. In a "tepee," or tent, of buffalo skin, four or five braves were dancing slowly and de liberately around the centre-polt, keeping up a monotonous chant. I notice that each of them was attached to the pole by long strings of buffalo hide. In one of two cases the strings were connected with the breast; in the other cases with the back. The muscular tissue near each nipple, if The muscular tissue near each nipple, if the fastening was at the front, had been gathered by the grasp of the hand, and a knife run through it. Then the tough string of buffalo rawhide was passed through the opening and connected with the pole.
If the fastening was at the back, the process was similar. The pain thus occasioned to the victim may be imagined. He must but must forthwith proceed to dance, and keep up the duncing without food, for days if requisite, until the friction of the raw-hide severs the muscles and releases the captive a full-fledged brave.

AFTER THE TORTURE. He is then immediately fed a rich soup prepared for the occasion, and every care and attention that Indians know is bestowed upon his recovery. The young man may be released from torture at any time by asking. In that case he is doomed to be a woman-man, just as if he had never offered himself as a candidate. Those whom the writer saw persisted to the last, one of them, however, dying at the pole. The body was removed without comment to the tepee in which the youth had lived. Every now and then one of the dancers would give an extra tug in order to hasten the break, but as a rule they all kept up a fathers of the young men sat or stood about, encouraging them by their glaucos, but not by words. One old chief, Two Bears, bore the scars of a dozen battles. His son was at the pole, the picture of his parent in physique, and evidently bent upon showing that parent that he was when at length the muscles parted and he was released the old chief gave the first and only sign of his feelings in a gratified

That such men should grow up to be warriors is not st range.

THE FUNERAL DANCE. On one occasion, near Rice, Dak., I witnessed an Indian funeral dance. The brave, a man of influence in the tribe, and who carried on his left hand the scar of a fearful wound, said to have been received at Fort Phil Kearny, was laid out stiff and stark in the tepee in which he died. The women, just as Christian women do, washed the corpse, and then dressed him in all his ornaments. A red blanket was wrapped about him, a bow and quiverful of arrows were added to the equipment of death. Then the body was carried on his favorite pony, led by a woman, to the place of rest. Ou four poles with crotches, freshly driven into the round, a platform of sticks was laid at a sight of about ten feet. On this platform the body reposed, as if the warnior was sulcep in his blanket, with his bow and quiver beside him. Then the living braves circled about the scaffold with a slow sorrowful motion, uttering a song or plaint They made three or four rounds; then, silently mounting their points, they re-turned to camp, leaving their dead comrade to the company of the birds of heaven. In the dry air of Dakota the bedy becomes rapidly desiccated, and one can be in the neighborhood of scores of these burial scaffolds without noticing anything offensive. It is also a singular fact that the carrion birds seldom look for food among the bodies thus exposed. The motive for disposing of remains this way probably is to save them from the wolves, which would scratch up a grave. Bodies are sometimes hidden high up in the branches of trees, and if used to be no unusual thing in the river bottoms of the Missouri to come across a legarted warrior thus disposed of. THE WITCH DANCE.

The Indian witch, or medicine, dance is very different from the performances above described. It is really a weird affair, and almost as difficult to witness as the celebrations that Yankee witches were said to indulge in in the olden time. The medicine men of the Sioux de not seek publicity in their incantations, and it was entirely by chance that I came across three Indians going through some peculiar operations at a point remote from their camp. A stick about three feet in height was stuck in the ground, and from it hung out in the breeze a long-haired scalp. The hair was dark, and looking on from a short distance I could not tell whether the scalp was I could not tell whether the scalp was that of a white woman or of an Indian. It might have been either. The three Indians were leaping and gesturing, and at intervals mumbling something, not a song apparently, but disconnected words. Occasionally they would point 'owards the scalp. Then they would mumble again and jump about. They were not painted, and their attire was different from that of the ordinary braves. They noticed me, and while they made no demonstration of hostility their expression meant stration of hostility their expression means plainly that they would rather be left alone. The shades of evening were falling on prairie, and hill, and river. The Missour prairie, and hit, and river. 100 mis-our etrotoice like a mighty surport below, it yellow waters tinctured with a raddy stain by the final gleam of the esting sun, and here on this hill, away from the painted tents, and the ellent cotton-wood, these children of nature were enacting their

Pm just forty years old to-day, dear, Can you see a silv'ry hair?

Now don't turn your blue eyes away, dear, If you find one I shan't care.
There, there, now, love, don't comm

sighing
Over that strand coarse and gray; I know it's frost-kissed, but not dying, White's better than black, anyway. I m just forty years old to-day, dear, How the seasons fly around.

The babies! There, don't mind the gray.

dear,
Thank heaven! they're save and sound.
Why, Mary there's bright as a dollar,
She'll be sixteen pretty soon,
And Tom, they say he's a great scholar, And we've scarcely reach'd life's noon!

I'm just forty years old to-day, dear, That's right, stop eyeing that hair: You're not quite so old, anyway, dear, But, then, that is your affair. Oh, yes, you can laugh at my clatter, Your tresses still hold their gold.

But when they grow white it won't matter, So long as our hearts aren't old. I'm just forty years old to-day, dear, Nearly half, love, shared with you; Can you kiss me? Of course you may, dear-And we'll the old piedge renew!

Your lips are as sweet and as rosy

As they were long, long ago;

But, there, now, I must remain prosy See, Mary's sweet face is aglow! m just forty years old to-day dear. I hope I'll live forty more; We'll try to be happy alway, dear, Let's bury what's gone before. There don't pull another gray year-mark, If you do more'll take its place; To you they will always appear dark, For you only see my face!

LINES FOR LIVE MEN.

I would as soon think of doing business ithout a clerk as without advertising-John Wanamaker. "It is as hard to do business without ad-

vertising as it is for a cross-eyed man to horrow a gun." He who invests one dollar in business should invest one dollar in advertising that

business .- A. T. Stewart, Too many words in an advertisement destroys the very purpose for which they were written, and are a positive guarantee that people will not read them.—N. C.

place his goods before the eyes of thousands who would otherwise never know of their existence, or that of the owner,-Price

The essential factors of a good advertise ment: "Strong, without exaggeration; not too long, and in this fast age it is improved by some pointed illustration. -J. W. Ran-

spending over half a million dollars a year for advertising, and yet there are several business houses in the world that are doing it. They have been at it for years, and they find it pays them."

Instances have been cited where large advertisers have gone under. This was not the fault of the advertising, but of the advertiser. A man can lose money specu-lating in advertising the same as in wheat. It is dealing with the article as a staple that re-ults in sure returns. - Ansonia (Conn.) The untruthful advertiser not only hurts

himself but in jures all other users of printers' ink by causing the public to form the idea that advertisements in general are unworthy to be a warrior. There was not reliable. It should never be forgotten that only an indifference, but a conscious pride the first essential of success in advertising Printers' Ink. The meaning of the word advertise, "to make known," explains its importance.

Make known what you have to seil, or what you wish to buy. The benefits are so far reaching that you cannot tell where they will end. Like the ripples of water caused by a stone, they extend far beyond the sight, -Keekuk (Ia.) (rate City. It is a tradition in our store that the most valuable and effective advertisement written

was one in which neither goods nor prices

were named, nor even hinted at. My experience teaches the value of advertising only a few things at the same writing, using all the space necessary for the honest explanation of the goods and prices, -Geo. R. Kennedy. Angry Caller (at newspaper office) -Say I want that little ad. I gave two days ago, Wanted an electric battery in good working order," taken out. Advertising clerk-What is the matter? Didn't we give it the right iocation? Angry Caller-Location be dashed! The blamed ad. overdid the busi-

nese. My house was struck by lightning

last night!-Chicago Tribune. The Queen's Wealth. It is believed that the Queen of England is the richest woman in the world. Of the extent of her possessions only those few in her confidence have positive knowledge, but occasionally there is brought to light some little incident that confirms the popular suspiction that Her Majesty has most successfully feathered her own nest. The Queen has always surrounded herself with the shrewdest business advisers, and the manipulation of her finances has been intrusted to the closest bands. It is said that she has never lost a penny by unwise speculation. The amount of real estate she owns in London is simply enormous. One block alone is said to include both sides of the Quadrant and Regent street from Picadilly circus to Oxford street—the most valuable property in the kingdom. Victoria began her car as poor as the average German princess; the lessons in frugality taught by her excellent mother she has never forgotten. She is provident to the degree of parsimony. Of the extravagance of the Prince of Wales she has a special horror, and it is said that she locks up her wallet and loses the key whenever she sees her son and heir coming down the road towards the castle to pay her

Not Quite. As he entered the car at East Buffalo he as he entered the car as has balance saw at a glance that there was one seaf with a young lady in it, and he marched straight down the aisle, deposited his grip and overcoat, sat down and familiarly

"I entirely forgot to ask your permis

"That's of no consequence," sue replied.
"Thanks. Travelling alone, eh?"
"Almost, but not quite. My husband is in the smoker, my father and brother are in the seat back of us, and the two gentlemen across the aisle are my uncles. The men across the aisle are my uncles. The conductor, who is a cousin of mine, has just gone forward, but will return soon, and I will introduce you to my aunt if you wil go back a few seats."

"Aw! Aw! I see!" gasped the man, and the floor of the car suddenly became so edited the description.

hot that he picked up his baggage and his feet and lit out for the next one ahead

feet and lit out for the next one anead.

FIGURE Frames, enairs, etc., are chonized by washing them four times, thoroughly drying between the times, in a boiling mixture of strong log-wood and water. Then wash the wood in a solution of acetate of iron, which is a mixture of iron filings and vinegar. A cherry stain is prepared by boiling four ounces of annatts in three quarts of water—in a copper lettle—until dissolved. Add a piece of potash the size of a walnut; heep on the fire half-m-hour longer and then use.

GANADIAN PAGIFIC RAILWAY. Ontario and Quebec Division.

Carleton jc... 2.45 12.01 a.m. 8.50 a.m.

Carleton jc... 2.45 12.01 a.m. 8.50 a.m.

Carleton jc... 2.45 12.01 a.m. 8.50 a.m.

Pass Pontypool, ... 6.35 p.m. 5.11 a.m. 7.43 a.m.

Reach N. Toronto... 8.20 p.m. 7.28 a.m. 11.16 a.m.

U Station... 8.55 p.m. 8 00 a.m. 11.45 a.m.

GOING BART. Express Expres

THOS. C. MATCHETT, Petty' Jewelry Store, Lindsay

GRAND TRUNK RAILWAY. LINDSAY STATION

Hra, of dep.

6.00 a.m. Mixed direct to Port Hope via Bethany, from Lindsay.

11.00 a.m. Express via Peterboro to Port Hope, from Whitby, Port Perry and Toronto.

7.55 p.m. Express via Peterboro to Port Hope, from Toronto.

9.15 a.m. Express direct to Toronto, from Port Hope via Peterboro.
2.00 p.m. Mixed to Toronto, from Lindsay.
6.05 p.m. Express to Toronto from Port Hope via Peterboro.

Passengers for Port Perry and Whithy via
Manilla Jc. connect on either 9.15 a.m.,
or 6.06 p.m., trains.

3.00 p.m. Mail for Feneton Falls, Kin

Two live energetic men to establish local agencies and solicit business for "The Outario Mutual Life Assurance Company Liberal salary and commission to the right men. Those of the teaching profession preferred. Apply at once to HOUSTON & MURCHISON General Agenta, Feneton Falls.—93-tf.

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To sell our choice Nursery Stock. NO EXPERI-ING. LIBERAL PAY GUARANTEED WEEKLY. ATWOOD & COMPANY.

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is prepared to furnish the people of Lindsay and surrounding country with MONUMENTS and HEAD-STONES, both Marble and Granite.

tee promptly given on all kinds of cemetery Marbie Table Tops, Wash Tops, Mantel Pieces, etc.,

DR. G. S. RYERSON,

BEST IS THE CHEAPEST.

Do not be mis-led by those housecleaners who may tell you that

ALABASTINE Have a large assortment of General Patterns in the above description of works. for health, cleanliness or durability

Agency for Victoria Co. at

Room Paper and Picture Store. Opposite Veitch's Hotel, Lindsay.

LUMBER, - LATH, PICKETS & SHINGLES.

Lumber of all kinds for barns and

DRY LUMBER POR SASH AND All kinds of Dressed Lumber

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gent at he Lindsay Yard in place of S. Parsons Lindsay Box. 2

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FARMERS, THRESHERS and MILL MEN generally should try the celebrated LARDINE MACHINE OIL. It does not gum or clog machinery, and wears equal to Caster Oil. It is u ade solely by McColl Bros. & Co., of Toronto, makers also of Cylinder and Bolt Cutting Oils.

Their Cylinder Oi: guaranteed to do better and cheaper than tallow. Try above Oils and you will buy no other.

McCOLL BROS. & CO., Toronto For sale by Jos. Head, Fenelon Falls, R. D. Thexton, Lindsay, McLennan & Co., Lindsa

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Please form your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

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will be given. Apply to W. A. HORKINS. District Manager, Peterborou

10.30 a.m. Mail from Haliburton, Einmount, Fenelon Falls, etc. 9.55 a.m. Local from Coboconk, Midland, Orillia, and Local from Coboconk, Midland, Orill

We extend a hearty invitation to our customers to inspect our newly assorted stock of

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Having bought to good advantage we are prepared to do our utmost to suit our cu tomers, both in our prices and the ex-ellent quality of our

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and we invite especial attention to them as they are of the newest design and will be made up after the latest city styles.

In all departments our stock is new, stylish and complete. Call early and make your selections for the coming season. We find no trouble in showing our goods. Prices away down for Cash.

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A SY MAN making under forty deliars weekly should examine Ridgath's Illustrate. "World."

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