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der Storm-Thunder a Symbol of Power with a Suggestion of Mystery About It-The Lesson of It All.

BROOKLYN, N.Y., May 29, 1892.—Dr. Talmage gave a fresh illustration this morning of the power he possesses of extracting valuable lessons from a text which preachers have generally neglected as barren ground. His sermon was based on the text, Psalms 81: 7: "I answered thee in the selected of thunder." eret place of thunder."

oret place of thunder.

It is past midnight, and two e'clock in the morning, far enough from sunset and sunrise to make the darkness very thick, and the Egyptian army in pursuit of the escaping Israelites are on the bottom of the Red Sea, its waters having been set up on either side in masonry of sapphire, for God oan make a wall as solid out of water as out of granite, and the trowels with which shese two walls were built were none the less powerful because invisible. Such walls had never before been lifted. When I saw the waters of the Red Sea rolling through the Suez Canal, they were blue and beautial and flowing like other waters, but tonight, as the Egyptians look up to them built into walls, now on one side and now on the other, they must have been frowning waters, for it was probable that the same power that lifted them up might suddenly fling them prostrate. A great lantern of cloud hung over this chasm between the two walls. The door of that lantern was opened toward the Israelites ahead, giving them light, and the back of the lantern was toward the Egyptians, and it growled and rumbied and jarred with thunder; not hunder like that which cheers the earth after a drought, promising the refreshing shower, but charged and surcharged with threats of doom. The Egyptian captains lost their presence of mind, and the horses reared and snorted and would not answer to their bits, and the chariot wheels got interlocked and torn off, and the charioters were hurled headlong, and the Red Sea fellon all the host. The confusing and confounding thunder was in answer to the prayer of the Israelites. With their backs cut by the lash and their feet bleeding and their bodies decrepit with the sufferings of whole generations, they had asked Almighty God to ensepulchre their Egyptian pursuers in one great sarcophagus, and the splash and the roar of the Red Sea as it dropped to its natural bed were only the shutting of the sarcophagus on a dead host. That is the meaning of the text when God says: "I answered thee in the secret place

Now, thunder, all up and down the Bible. is the symbol of power. Small wits depre-ciate the thunder and say, "It is the light-ning that strikes." But God exidently thinks the thunder of some importance or he would not make so much of it. That man must be without imagination, and without sensitiveness, and without religion who can without emotion see the convention of sum-mer clouds called to order by the falling gavel of the thunderbolt. There is nothing n the natural world that so awes and sol emnizes me as the thunder. The Egyptian plague of hail was accompanied by this full diapason of the heavens. While Samuel and his men were making a burnt offering of a lamb, and the Philistines were about to attack them, it was by terrorizing thunder they were discomfited. Job, who was a combination of the Dantesque and the Miltonic, was solemnized by this reverberation of the heavens, and cried, "The thunder of His power, who can understand?" and he thallenges the universe by saying, "Can'st thou thunder with a voice like Him?" and he throws Rosa Bonheur's "Horse Fair" into the shade by the Bible photograph of a war horse when he describes his neck as "clothed with thunder." Because of the power of James and John they were called "the sons of thunder." The law given on the basaltic crags of Mount Sinai vis emphasized with this cloudy ebulli-The skies all around about St. John at l'atmos were full of the thunder of war, and the thunder of Christly triumph, and

hunder of resurrection, and the thunler of eternity.

But, when my text says, "I answered thee in the secret place of thunder," it suggests there is some mystery about the thunder. To the ancients the cause of this bombarding the earth with loud sound must have been more of a mystery than it is to us. The lightenings, which were to them wild monsters ranging through the skies, in our time have been domesticated. We harness electricity to vehicles, and we cage it is lamps, and every schoolboy knows something about the fact that it is the passage of electriciay from cloud to cloud that makes the heavenly racket which we call thunder. But, after all that cliemistry has taught the world, there are mysteries about this skyey resonance, and my text, true in the time of the Psalmist, s true now and always will be true, that there is some secret about the place of

To one thing known about the thunder here are a hundred things not known. After all the scientific batteries have been doing their work for a thousand years to and learned men have discoursed to the utmost about atmospheric electricity, and magnetic electricity, and galvanic electricity, and thermotic electricity, and frictional electricity, and positive electricity, and negative electricity, my text will be as suggestive as it is to-day, when it speaks of

the secret place of thunder.

Now, right along by a natural law, there is always a spiritual law. As there is a secret place of natural thunder, there is a secret place of moral thunder. In other words, the religious power that you see abroad in the church and in the world has a hiding-place, and in many cases it is never discovered at all. I will use a similitude. I can give only the dim outline of a particular ease, for many of the remarkable circumstances I have forgotten. Many years ago there was a large church. It was characterized by strange and unaccountable conversions. There were no great revivals, but individual cases of spiritual arrest and transformation. A young man sat in one of the front pews. He was a graduate of Yale, brilliant as the North Star and notoriously dissolute. Everybody knew him and liked him for his geniality, but de-plored his moral errantry. To please his parents he was every Sabbath morning in church. One day there was a ringing of the door bell of the pastor of that church, and the young man, whelmed with repentannee, implored prayer and advice, and passed into complete reformation of heart and life. All the neighborhood was astonished, and asked : "Why was this? His father and mother had said nothing to him about his soul's welfare. On another aisle of the same church sat an old miser. He paid his pew rent, but was hard on the poor and had no interest in any philanthropy.
Piles of money! And people said: "What a struggle he will have when he quite lite, to part with his bonds and mortgages."

one day he wrote to his minister: "Please to call immediately. I have a matter of great importance about which I want to see you." When the pastor came in, the man could not speak for emotion, but after a while he gathered self-control enough to say: "I have lived for this world too long. I want to know if you think I can be sayed, and, if so, I wish you would tell me how." Upon his seul the light seen

THE PLACE OF THUNDER.

THE PLACE OF THUNDER.

THE PLACE OF THUNDER.

THE PLACE OF THUNDER.

The place of the course of the day he became a cheerful and bountiful almoner. What was the cause of this change? everybody asked; and no one was capable of giving an intelligent answer. In another part of the church sat, Sabbath by Sabbath, a beautiful and selections of good sense, industry and and selected woman, who was a great society.

The sons, perhaps one a farmer of the course of the church sat, Sabbath by Sabbath, a beautiful and selected woman, who was a great society. and talented woman, who was a great society leader. She went to church because that

was a respectable thing to do, and in the neighborhood where she lived, it was hardly respectable not to go. Worldly was she to the last degree, and all her family worldly. She had at her house the finest germans that were ever danced, and the germans that were ever danced, and the costlict favors that were ever given, and though she attended church, she never liked to hear any story of pathos, and, as to religious emotion of any kind, she thought it positively vulgar. Wines, cards, theaters, rounds of costly gaiety were to her the highest satisfaction. One day a neighbor sent in a visiting card, and this lady came down the stairs in tears, and told the whole story of how she had not slept for several nights, and she feared she was going to lose her soul, and she wondered if someone would not come around and pray with her. From that time her entire

pray with her. From that time her entire demeanor was changed, and though she was not called upon to sacrifice any of her beauty, her social position, her family, her all to God and the church and usefulness. Everybody said in regard to her: "Have you noticed the change, and what in the world caused in the change, and what in the world caused in the change, and what in the world caused it was to be compared to the change, and what in the world caused it was to be compared to the change, and what in the world caused it was to be considered to the change, and what in the world caused it was to be considered to the change, and what in the world caused it was to be consecrated her consecrated her consecrated her consecrated her beauty, her social position, her family that the change is the consecrated her beauty, her social position, her family that the change is the consecrated her beauty, her social position, her family, her all to God and the church and useful to God and the church and useful the change is the consecrated her beauty, her social position, her family, her all to God and the church and useful to God and the church and useful to God and the church and useful the church and useful to God and the church and useful it " and no one could make satisfactory explanation. In the course of two years, though there was no general awakening in that church, many such isolated cases of such unexpected and unaccountable conversions took place. The very people whom no one thought would be affected by such considerations were converted. The pastor and the officers of the church where on the lookout for the solution of this religious phenomenon, "Where is it?" they said, 'and who is it, and what is it?" At last the discovery was made and all was explained. A poor old Christian woman standing in the vestibule of the church one Sunday

morning, trying to get her breath again be-fore she went upstairs to the gallery, heard the enquiry and told the secret. For years she had been in the habit of concenyears she had been in the habit of concentrating all her prayers for particular persons in that church. She would see some man or some woman present, and, though she might not know the person's name, she would pray for that person until he or she was converted to God. All her prayers were for that one person—just that ene. She waited and waited for communion days to see when the candidates munion days to see when the candidates for membership stood up whether her prayers had been effectual. It turned out that these marvellous instances of conversion were the result of that old woman's prayers as she sat in the gallery Sabbath by Sabbath, bent and wizened and poor and unnoticed. A little cloud of consecrated humanity hovering in the galleries—that
was the secret place of the thunder. There
is some hidden, unknown, mysterious
source of almost all the moral and religi-

ous power demonstrated. Not one out of a million-not one out of ten million prayers ever strikes a human ear. On public occasions a minister of religion voices the supplications of the assemblage, but the prayers of all the congregation are in silence. There is not a second in a century when prayers are not ascending, but myriads of them are not even as loud as a whisper, for God hears a thought as plainly cret place of thunder.

The day will come—God hasten it— when people will find out the velocity, the majesty, the multipotence of prayer. We brag about our limited express trains which put us down a thousand miles away in twenty-four hours, but here is something by which in a moment we may confront people five thousand miles away. We brag about our telephones, but here is something that beats the telephone in utterance and reply, for God says, "Before they call I will hear." We brag about the phonograph, in which a man can speak and his words and the tone of his voice can be kept for ages, and by the turning of a crank the words may come forth upon the ears of another century, but prayer allows us to speak words into the ears of everlasting remembrance, and on the other side of all the eternities they will be heard. Oh! ye who are wasting your breath and wasting your brains and wasting your nerves and wasting your lungs wishing for this good and that good for the church and world, why do you not go into the secret

But," says some one, "that is a beautiful theory, yet it does not work in my case, for I am in a cloud of trouble, or a cloud of sickness, or a cloud of persecution, or a cloud of poverty, or a cloud of be-reavement, or a cloud of perplexity." How glad I am that you told me that. That is exactly the place to which my text refers. It was from a cloud that God answered Israel-the cloud over the chasm cut through the Red Sea—the cloud that was light to the Israelites and darkness to the Egyptians. It was from a cloud, a tre-mendous cloud, that God made reply. It was a cloud that was the secret place of thunder. So you cannot get away from the consolation of my text by talking that way. Let all the people under a cloud hear it. "I answered thee in the secret

place of thunder."

This subject helps me to explain some things you have not understood about certain useful men and women. Many of them have not a superabundance of education. If you had their brain in a post-mortem examination, and you could weigh it, it would not weigh any heavier than the average. They have not anything especially impressive in personal appearance. They are not very fluent of tongue. They pretend to nothing unusual in mental faculty or social influence, but you feel their power; you are elevated in their presence; you are a better man or a better woman, having confronted them. You know that in intellectual endowment you are their superior, while in the matter of moral and religious influence they are vastly your superior. Why is this? To find the revelation of this secret, you must go back thirty or forty or, perhaps, sixty years to the homestead where this man was brought up. It is a winter morning, and the tallow candle is lighted, and the fires are kindled, sometimes the shavings hardly enough to start the wood. The mother is preparing the breakfast, the blue-edged dishes are on the table, and the lid of the kettle on the hearth begins to rattle with the steam, and the shadow of the industrious woman by the flickering flame on the hearth is moved up and down the wall. The father is at the barn feeding the stock-the oats thrown into the horses' bin and the cattle cranching the corn. The children, earlier than they would like and after being called twice, are gathered at the table. The blessing of God is asked on the food, and, the meal over, the Family Bible is put upen the white table-cloth and a chapter is read and a prayer made, which includes all the interests for this world and the next. The chil-

incarnations of good sense, industry and piety. The sons, perhaps one a farmer, another a merchant, another a mechanic, another a physician, another a minister of another a physician, another a minister of the gospel, useful, consistent, admired, honored. What a power for good those seven sons and daughters! Where did they get the power? From the schools, and the seminaries, and the colleges? Oh, no, though these may have helped. From their superior mental endowment? No, I do not think they had unusual mental callbre. From accidental circumstances? No, they had had nothing of what is called astounding good luck.

tounding good luck. Boys are seldom more than their fathers will let them be. Girls are seldom more than their mothers will let them be. But there come times when it seems that parents cannot control their children. There come times in a boy's life when he thinks he knows more than his father does, and I remember now that I knew more at fifteen years of age than I have ever known since. There come times in a girl's life when she thinks her mother is notional and does not understand what is proper and best, and the sweet child says, "O, pshaw!" and she longs for the time when she will not have to be dictated to, and she goes out of doors or goes to bed with pouting lips, and these mothers remember for themselves that they knew more at fourteen years of age than they have ever known since. But, father and mother, do not think you have lost your influence over your child. You have a resource of prayer that puts the sympathetic and omnipotent God into your parental undertaking. Do not waste your time in reading flimsy books about the best ways to bring up children. Go into the secret place of thunder.

The reason that we ministers do not accomplish more is because others do not pray enough for us, and we do not pray enough for ourselves. Every minister could tell a thrilling story of sermonssermons hasty and impromptu, because of funerals and sickbeds and annoyances in the parish; yet those sermons harvesting many souls for God. And then of sermons prepared with great care and research and toil uninterrupted; yet those sermons falling flat or powerless. Or of the same sermon mightily blessed on one occasion and useless on another.

Oh! pray for us! Poor sermons in the pulpit are the curse of God on a prayerless parish. People say: "What is the matter with the ministers in our time? So many of them seem dissatisfied with the Bible and they are trying to help Moses and Paul and Christ out of inconsistencies and contradictions by fixing up the Bible." As well let the musicians go to work to fix up Haydn's "Creation," or Handel's "Israel in Egypt," or let the painters go to fixing up Raphael's "Transfiguration," or architects go to fixing up Christopher Wren's St. Paul's. But I will tell you what is the matter. There are too many uncoverted ministers. Their hearts have never been changed by the grace of God. A mere in-tellectual ministry is the deadest failure this side of perdition. Alas for the Gospel of icicles! From apologetics and hermeneutics, and dogmatics, good Lord deliver us! They are trying to get their power from transcendental theology, or from profound exegesis, or from the art the Columbian exposition, and that he is to as a vocalization. That silence of supplication of splitting hairs between north and northion—hemispheric and perpetual—is the se- west side, instead of getting their power the evangelist, who is now working in Glasfrom the secret place of thunder. We want | gow. the power a man gets when he is alone, the door locked; on his knees; at midnight; with such a burden of souls upon him that makes him cry out, first in lamentation and

then in raptures.

Let all the Sabbath school teachers, and Bible Class instructors, and all reformers, and all evangelists, and all ministers know that diplomas, and dictionaries, and encyclopedias, and treatises, and libraries, are not the source of moral and spiritual achievement, but that the room of prayer, where no one but God is present and no one but God hears, is the secret place of thunder. Secret? Ah, yes! ecret that comparatively few ever find it. At Boscobel, England, we visited a house where a king was once hid. No one, unless it were pointed out to him could find the door in the floor through which the king entered his hiding-place, When there hidden the armed pursuers looked in vain for him, and afterward through an underground passage, far out in the fields he came out in the open air. So this imperial power of spiritual influence has a hiding-place, a secret place which tew know, and it comes forth sometimes in strange and mysterious ways, and far off from the place where it was hidden. You can find it only by diligent searching. But you may find it, and some of you will find it, and I wish you might all find it, the secret place of thunder.

THEBUSY MAN'S COLUMN

PARAGRAPHED INFORMATION FROM ALL LANDS.

The Habits and Customs of All Sorts of | vantage. People in a Line or Two - Statistics That Are Interesting to Everybody-

Fish are always sold alive in Japan. Silk worms are sold by the pound in

The savings bank was invented by clergyman. Laplanders often skate a distance of 150

Wooden sleepers on railways last about fifteen vears. There are between 40,000 and 50,000 rag-

pickers in Paris. A thousand children are born in London workhouses yearly. Fifty-eight thousand women belong to

the trade unions in England. The Roumanian crown is made of metal from cannon captured in war. Live fish have been sent in safety in the mails from India to the British museum. The combined debts of all the nations in the world amount to more than \$30,000,-

Five million sterling was last year given or bequeathed to various charities all the The first electric car in South America

appeared on the streets of Panama on the 27th of last month. of a tree to twenty-eight persons near Ta- his feet, and kept right on until he arrived

A large sale for cook books published in this country is reported from Madrid and The Duke of Portland has given \$300,000, won on the turf, to charities through the influence of his wife.

It is stated by the attendants at the zo-ological gardens that no ape will sleep flat on his back, as adult man often does.

12-12-1-1983。 在地域

The largest farm in the world is in Louisiana. It is 100 by 25 miles and embraces 1,600,000 acres. It cost \$50,000 to fence it. All the chickens in the western part of French Guinea are perfectly white. It is impossible to find one with a colored feather.

feather.

A judge in Charleston, S. C., has decided that the sale of soap by a druggist on Sunday is lawful, because cleanliness is next to

careful toilet than any other class of ani-

mals except opossums. An Indian, who killed a squaw at Kyoquot, B.C., gave the tribe an Indian girl to replace the one he killed and this has evidently been mutually agreeable.

A company has been formed at Christiania, Norway, to reproduce an exact model of the old Viking boat that was discovered some years ago in an ice floe.

The National library at Washington contains 700,000 bound volumes and 200,000 pamphlets. The annual increase is from 15,000 to 20,000 volumes. A man appointed county clerk of Bowling Green, Va., a few days ago, was so disgusted with the job that he resigned three

hours after beginning his duties. The actresses of St. James theater, London, are required to wear brown Holland covers over their gorgeous dresses when they are not actually on the stage.

Three factories in the United States con sume nearly 2,000,000 eggs a year in making the peculiar kind of paper used by photo graphers known as albumen paper. The locusts are reappearing in Algeria in greater numbers than ever, in spite of the efforts that were made by the French administration last year to annihilate the

The fine salmon that used to tempt the angler in New England streams have entirely disappeared, and there are but two or three rivers in Maine where they may still be found.

While the west is suffering from floods the state of Maine is suffering from drought. Lake Sebago is eight feet and nine inches below its normal level at this season.

There are in Great Britain and Ireland no tewer than 2,788,000 acres of woodland. Notwithstanding this fact, timber to the value of £16,000,000 is annually imported into the country.

Pencil tracings cannot be effected by acids. There is no solution or agent known to science which can dissolve pine arbon or its equivalent, plumbago, of which lead pencils are composed.

The family Bible of Washington's mother

is to be seen at Mount Vernon. The first entry is of the marriage of Augustine Washington and Mary Ball, in 1731, and the next is of the birth of George Washing-

Dr. Seaver, professor of physical culture in Yale College, says the average weight and height of a smoker are less than a nonsmoker, and they also lack the lung power. About one-third of the senior class use to-

Some of the Venetians-those who have never been to the mainland—have never seen a horse in all their lives. A showman once brought one to a fair and called it a monster, and the factory hands paid 15 cents each to see the marvel. There are nearly 2,000 known species of

orchids. Probably as many more remain undiscovered in the depths of unexplored ropical forests. He who comes upon a new one obtains almost as much glory as is got ov the discovery of a star. Macricystis, a seaweed of the South Pacific, it is said, often grows to be twenty to

thirty inches in diameter and 1,500 to 2,000 feet in length. In no case does any of these have roots, in the proper sense, their nourishment being absorbed from the water by all parts alike. After feeding a negro outlaw who held a

pistol over her while she set the table, a South Carolina minister's daughter emptied shotgun into the back of her late guest. It made a cold-dessert for the dinner, but it

earned a snug \$300 for the girl, that amount having been offered as a reward for the outlaw's capture, dead or alive.
Guinea pigs kept loose on the floor of a fowlhouse will scare away rats most effectually. Some people say that it is because they are so noisy and restless. Possibly

the fact is, however, that a boar Guinea pig will attack a rat as relentlessly as an ichneumon attacks a snake. His thick neck and hog mane give him a great ad-The new Temple Israel of Brooklyn is

built after the plan of the famous church of St. Sophia in Constantinople. The arches of its main entrance are supported by polished mottled marble columns, and it is surmounted by a gilded dome. The walls of the interior are frescoed in green and gold. The congregation has many rich

It is not difficult to tell whether rabbits are pursued by vermin. When rabbits are seen running and suddenly stopping to listen and then running on again and stopping they are pretty certain to have a weased or a cat or a fox after them. They are not long-winded like hares and soon pant for want of breath. A weasel can always tire them out.

The Farmer and Cash Carrier. Some amusement was created in a dry goods store in this city the other day, when

a farmer came in to make a purchase. He bought some calico, and when the clerk placed inside the cash ball the five-dollar bill the farmer gave him and sent it spinning along the wires toward the cashier's desk, a funny sight was witnessed. Our rural friend evidently thought that

was the last he would see of his bill, unless he moved lively, which he did, keeping his eves fixed on the ball. He collided with an A dinner was recently given on the stump eld lady, fell over one of the seats, regained at the cashier's desk.

"By gosh! I want my money," he gasp-"I've read too much about buncosteerers to lose my money, and I'll have my change if I clean out the whole she-

He was finally pacified, and departed amid the broad smiles of the clerks and customers in the store. As he went out he The postmaster at North Lansing, N.Y., was appointed in 1828, when but 19 years old, and has held the office ever since.

Last year 22,080 patents were issued in the United States, nearly twice as many as were granted during the first fifty years of the patent office.

A photographic chart of the heavens is in preparation. Within four years it is thought that 25,000,000 stars will be map-

CORNEIL

A Prompt Settlement.

day is lawful, because cleanliness is next to gedliness.

The filmsy paper called tissue paper was originally made to place between tissue, cloth of gold or silver, to prevent its fraying or tarnishing when folded.

About 20 per cent. of the "coffee" sold in this country is spurious. Thirteen million dollars are paid for roasted beans, peas, etc., called coffee.

Cats, including the large member of the family, the tigers, are said to make a more careful toilet than any other class of ani-JAMES MITCHELL

Ops, 25th April, 1892.

LAKE ONTARIO STEAMBOAT COMPA



DAILY FOR ROCHESTER

Magnificent New Steamer

Beginning MONDAY, APRIL 25TH, will leave Cobourg at 8 a.m., and Port Hope at 19,30 a.m., on arrival of G.T.B. Trains from North, East and West, RETURNING—Leaves Charlotte at 11.05 p.m., except Tuesday at 9.40 p.m., and Saturday at 4.15 p.m. Connsors at Rochester with early trains for all points on New York Central and all diverging lines. Calls at Brighton and Colborne on Monday and Wednesday Mornings for Rochester, and Wednesday Morning and Saturday Evening from Rochester.

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Ceiling Papers, Corners, and

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From 5 cts. a Roll up. No trouble to show goods, Remember I have the finest lines of EXPRESS WAGONS in Lindsay.

Call and see the Cheap Express Wagons.
Also greatest in town for Sporting Gonds, etc,

Balls, Croquet Sets, Lally Lacrosse Sticks, etc. Don't forget the 5c. Wall Paper at

G. A. METHERELL'S Kent St., opposite Post Office, Lindsay Lindsay, April 13, 1892.



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Lesve Mentreal.... 9.10 a.m. 8.30 p.m.

Ottawa.....11.30 a.m. 11.00 p.m.

Carleton jc. ... 5.45 p.m. 5.11 a.m. 8.56 a.m.

Peterboro.... 5.52 p.m. 5.11 a.m. 7.48 a.m.

6.86 p.m. Pass Pentypool...... 6.36 p.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 BAST,

Express. Express. Express. Express.

Leave U Station... 9.30 a.m. 8.45 p.m. 5.00 p.m.

M. Toronto... 9.03 a.m. 9.18 p.m. 5.81 p.m.

Pass Pontypool .10.46 a.m.

Peterbero .11.31 a.m. 11.41 p.m. 7.58 p.m. Carleton je... 4.37 p.m. 4.25 a.m, 12.41 a.m. Ottawa 5.45 p.m. 5.25 a.m. Montreal 8.15 p.m. 8.15 a.m. Nors .- Pontypool is only 17 miles due south from

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via Peterboro.
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6.05 p.m. Express to Toronto from Port Hope via
Peterboro.
Passengers for Port Perry and Whitby via
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6.20 p.m. Local for Coboconk, connecting at Lorneville with Express for Orillia and Midland
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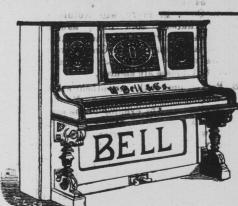
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