### THE MARCH HOMEWARD.

SERMON PREACHED BY REV. T. DE WIFF FALMAGE, B. B., JAN. 86.

The servents of the Lard Shanle Kouse Thomselves as fild fravid and file Mon and Resover Their faved thes from the Power of the Bell Cris.

Y, he were friche in bright great

Puta tununaratha furang. Round the alter night and day Frining their triumphant songs The military of the sermon was "The March Homoward," and the toxt I Samuel, \*\* & "Former for thou what surely overlake them, and without full receiver all." Dr Palmage

Phone is intonsparatioment in the village of Miking travit and his men are hidding gradity to their families, and are off for the ware in that title eithers of Likhes the dec banualisa anno will ha cafa until the warrings, Aushed with victory, come home that will the defendes and to safe! The soft arms of children are around the nocks of the fireneed warriors until they shake theme antrus from and stark, and handkorchiefs and haus are waved and kisses thrown until the

and his mon soon got through with their campaten and start humaward. Every night on that way home, an some does the soldier put his head on the knapeack than in his Argam he hears the wolcome of the wife and the shout of the child Oh, what true stories they will have degelock the battle and and then will rell up their shoves and show their han march on, David With glad, quick stop, they march on, David and his man, for they are marching home. Now they come up to the last hill which everlooks Liklass, and they expect in a moment to me the dwelling places of their loved ones They look and so they look their cheeks burn pale, and their the autrope, and their hand the voluntarily comes down on the hill of the eword. "Where he likings Where are our homospi they cry Alast the curring emides shove the full fells the tragedy The Amale kitos have come down and consumed the elk lage, and carried the mothers and the wives and the children of Pavid and his mon into captivity The awarthy warriers stand for fow moments transflyed with horger Then their even shanes to each other, and they burst into uncontrollable weeping, for when a strong warrior woops, the griof is appailing it sooms as if the anotion might hear him to placed "They wept until they had fow burns into rage, and David, swinging his award high in air, orion: "Pursue; for thou what overtake them, and without fall recover all " Now the murch becomes a "double andek" Two hundred of Pavid's men stop by the harries Brook fatat with fathers and griof. They cannot go a stop farther. They era hely there . they the other six men under Parkl, with a sort of panthor stop, murch on In service and in passe. They that by the stele of the road a half dead Reyption, and they

conscitate him, and compol him to tell the whole story. He save: "Vander they went, the existence and the expetione" possibling in the disaction forward on the house mon of heat Very soon brevid and the annused comhany dome upon the Amalakitish host. Vone has they are their own wives and children and mothers, and under Amalektish guard. had the half dead Exertian been resuscitated two are the officers of the Amalekitish army hidding a banquist. The cupe are full, the music is removed, the clanco begins. The Amak aktish host choor and choor and cloor over have gone into another country, and if we had ristory but, without note of hugh of want to reach their companionship we must Waratag of topograf, barkl and his four hime lake the same road. They repented, we must ared mon turned upon the scene subbouty, as repont. They prayed, we must pray They Relief Bruce hurled his Scatchinen upon the trusted in Christ, we must trust in Christ, Pavalore at bannockburn Paval and his men look up, and one plance at their leved ones in captivity and under timelection smard throws them into a vory fury of dotors mination, for you know how mon will light whom they light for those wives and childron. And there are highenings in their eye, and every thiser is a spear, and their volve is like the should of the whire wind Ami let the uport bankards and the wanded Amalektes the their blood mingling with their wine shricking for morey. No with their wines shricking for morey somer de Pavil and his men who the victory than they they what owered down into the dust what do they want with swords now!

and the becken families come together in Yikhay again your instable in graden before he can get his abild be presented him now after so long an atmoney hist some the little Husser braces tha familiar weights server the control face And then the couply tankards are set up, and they are littled with the best wine from the hittle and travit and his man, the husbands the wives, the brothers, the sisters, drink to the everthen of the Amulekites and to the remailing of Kilchage 80, O Lord, let thine THE FORE RECOVERED.

his mon and their families a long process then Man, women and children, loaded with private and robos and with all blude of brophica the Amalekites had guthered up in years of compose everything new in the hands of Pavid and his men. When they peans by he brook serial the place where state the mon sick and incomposent to travel, the jewels and the robes and all kinds of broasures are divided among the sick as well as among the well. Surely, the lame and ox handed cought to have some of the treasures Here is a robe for the pale faced warrier. Here is a pittow for this dying man. Here is a handful of sold for the wasted trampoter. I really think that these men who fainted by or who wont into batche Some to posterit to the whole comes having The objectors with "These

This subject is problemly suggestive to me. Thank that, in these times a man can go affer a journey, and be gone works and months, and come back and see his house ason the spite growthin, if by telegram has has forestell the moment of his coming. But there or Ambekitish disasters, and there are de the diseases, that sometimes como den a mon one's home, malches as dec the the control of the state of terms ram minto be the down no technolast Comblet the statues, no hame haped amide

the curtains; but so far as all conjugand more more than once belonged to this house he concerned, the home has departed. Armed chauses came down upon the quiet-name of the ucone searled fevers, or pleuristes, or onsemptions, or undefined disorders came and select upon some members of that family, and carried them away. Zithas in ashes and you go about, cometimes weeping and

or go about, comotimes weeping and nes enraged, wanting to get back your nes as much as David and his men

lost or rail our and dart for home! You arrived. You went up the street where your dwelling was, and in the aight you put your hand on the door bell, and, behold! It was wrapped with the signal of hereavement, and you found that Amalektish Death, which has devastated a thousand other households, had blasted yours. You go about weeping amidst the desolution of your once happy home, thinking of the bright eyes closed, and the noble hearts stopped, and the gentle the noble hearts stopped, and the gentle hands fedded, and you weep until you have no more power to weep. Alklag is ashest own are all the contract of a stress.

A gentleman wont to a friend of mine in Taimaga, it is, nowing expounded appropriate of Washington, and asked that the passenger of Scriptura, gave out the hymnic through him he might get a consulship to the passenger passenger in the passenger of the passenger "What do want to go away from your beauth hit home for, into a foreign port?" "Oh," he replied, "my home is gone! My six children are dead! I must got away, sir. I can't stand it in this country any longer." Ziking

Why these long shadows of horeavement northwest Why is it that in almost every assemblings black is the predominant color of the apparelt is it because you do not like suffron or brown or violett Oh, not You say. "The world is not so bright to us as it once was;" and there is a story of stient votees, and of still foot, and of loved ones gone and when you look over the hills, expecting only beauty and leveliness, you find only devastation and woo. Ziklag in

In Intehnse Co., New York, the village thurs the checominal matrix the free course of the flowers was almost bowildering. maidens of the village had emptied the place of flowers upon one marriage after. One of their own aumber was afflanced to a minister of Christ, who had come to take her to his home. With hands joined, amidst a congratulatory authore, the rows were taken, in three days from that time one of those Who stood at the alter exchanged earth for heaven. The weekling march broke down into the hineral diriga. There were not enough flowers now for the coffin lich, because they had all been taken for the bridat hour. The dead minister of Christ is brought to another rillage. He had gone out from them less than a week before in his strength; now he comes home lifeless. The whole church bewaited him. The solemn proceeding moved around to look upon the ittll face that once had beamed with measages of salvation. Little children were lifted up to look at him. And some of those whom he had comforted in days of sorrow, When they passed that stlent form, made the place dreadful with their weeping. Another village emption of its flowers some of them put in the shape of a cross to symbolize his hope, others put in the shape of a crown to symbolice his friumph. A hundred lights blown out in one strong gust from the open door of a sepulcher. Riking in astes!

I preach this sormon today because I want to rally you, se David rallied his men, for the recovery of the leved and the lost. I want not only to win heaven, but I want all this congregation to go along with me. I feel that somehow I have a responsibility in your arriving at that great city I have on other Sathatha used other inducements. I mean today, for the sake of variety, hoping to feach your heart, to try another kind of he ducement. Do you really want to join the companionship of your loved once who have gonof Are you as anxious to join them as Parkl and his mon wore to join their family Hest Then I am here, in the name of God, to say that you may and to fell you how.

I romark, in the first place, if you want to join your level ones in glory, you must travel the same way they went. No some captive had gone, and David and his men followed after to our Christian friends They lived a collections life, we must live a rollsions life. They were in some things like ourselves I know, now that they are gons, there is a halo around their names, they had weir faults. They said and did things they ought never to have said or done They were sometimes rebellious, sometimes cast down. They were far from being perfect. So I suppose that when we have gone some things in us that are now only telerable may be almost resplend thit, as they were like us in deficiencies, we ought to be like them in taking a supernal Christ to make up for the deficits. And it not been for dome, they would have all perwhole but Christ confronted them and saids "I am the way," and they took it.

THE CAPHYR'S PAPE SPERIALT There also to say to you that the pick that these captives trod was a troubled path, and same difficult way. While these captives were being taken oil they wild: "Oh, we are so thrott we are so sick; we are so hungry!" travel it. Our friends have gone into glory, and it is through much tribulation that we are to enter into the kingdom. How our loved ones used to have to struggle! how their old hearls ached how sometimes they Now they are coming home, David and had a basic for bread! In our childhood we wondered why there were so many wrinkles on their faces. We did not know that what were called "erow's feet" on their faces were the marks of the black raven of trouble. Did you never hear the old people, scated by the evening stand, talk over their early trials, the Pivid, with a magning day, booking out of the window, her elbow on the window all, her hand to her browgooth the ever in battle, so about his part be looking out, not seeing the falling shower at that turned by the stuff."

tribulation, and have washed their robes, and made them white is the blood of the lamb."
Our friends went by a path of tears into the tame pathway.

I remark, again, if we want to win the se-

clety of our friends in heaven, we will sobonly have to travel a path of faith and a path of fribulation has we will also have to positively battle for their companionship. David and his men never wanted sharp swords and invanorable shields and thick breastplates of much as they wanted them on the day when they came down upon the Amalekites. If they had lest that lattic, they never would have got their families back. I suppose that one glance at their loved ones in captivity huried them into the battle with tenfold courage and energy. They said: "We must

whi ik Everything depends upon it. Let each one take a man on point of spear or sword. We must win it." And I have to fell you that between us and coming into the companionship of our loved ones who are departed there is an Austerlia, there is a Gettysburg, there is a Waterlio. War with the world, war with the flesh, war with the devil. We have the flesh of the company our resulting to the company of the c officer to conquer our troubles, or our troubles will conquer us Parid will either slay the Amaleities, or the Amaleities will slay David. And yet is not the fort to be taken worth all the pain, all the peril, all the besignment? Look! who are they on the bright hills of heaven yonder! There they are, those who sat at your own table, the chair now racant. There they are, those whom you rocked in infancy in the cradle, or hushed to sleep in your arms. There they are, those in whose life your life was bound up. There they are, their brow more radiant than ever before you saw it, their lips waiting for the kiss of heavenly greeting, their cheeks reseate with the health of eternal summer, their hands beckening you up the steep, their feet bounding with the mirth of heaven. The pallor of their last sickness gone out of their face never more to be sick, never more to cough, never more to limp, never more to be old, never more to weep. They are watching from those heights to see if, through Christ, you can take that fort, and whother you will rush in upon them—victors. They know that upon this battle depends whether you will-ever join their society. Up! Strike harder! Charge more bravely! Remember that every inch you gain puts you so much farther on toward that heavenly re-

"PICTORY OR DEATH!" If this morning while I speak you could hear the cannonade of a foreign navy, coming through the "Narrows," which was to despoil through the "Narrows," which was to despoil our city, and if they really should succeed in earrying our families away from us, how long would we take before we resolved to go after them? Every weapon, whether fresh from pringfield or old and rusty in the garret, would be brought out; and we would urge on, and, coming in front of the foe, we would leak at them and they look at them. look at them, and then look at our families, and the ery would be: "Victory or death!" and when the ammunition was gone, we would take the captors on the point of the havenet or under the breech of the gun. If you would make such a struggle for the getting back of your earthly friends, will you not make as much struggle for the gaining of the eternal companionship of your heavenly friends? Oh, you we must join them. We must sit in their holy society. We must but Fred Smith bet me \$10 that I couldn't but Fred Smith b celebrate with them the triumph. Let it sever be told on earth or in heaven that David and his men pushed out with braver hearts for the getting back of their earthly friends for a few years on earth than we to get our departed.

You say that all this implies that our departed Christian friends are alive. Why, had you any idea alive. Why, had you any they were dead? They have moved. If you should go on the 2d of May to a house where one of your friends lived and found him gone, you would not think that he was dead. You would inquire next door where he had moved to. Our de Ointment," without any internal medicine, of carthenware; they now drink from the effective, and costs but a trille. -48-26. King's chalies, "Joseph is yet alive," and Jacob will go up and see him. Living! Are they! Why, if a man can live in this damp, dark dungeon of earthly captivity, can be not live where he breathes the bracing atmost phere of the mountains of heaven! Oh, yes, on the first Friday of each month, in Keenan's

dungeon! Do you think that Frederick Robertson, of Brighton, is as near dead now as he was when, year after year, he slept seated on the floor, his head on the bottom of a chair, because he could find ease in no other position! Do you think that Robert Hall is as near dead now as when, on his couch, he tossed in physical fortures! No. Death gave them the few black drops that cured them. That is all death does to a Christian—cures that all death does to a Christian—cures that they are living. There is no question about that. The only question this morning is whether you will ever join them. is whether you will ever join them.

men who fainted by the brook Besor. They could not take another step further. Their feet were sore, their head ached, their entire nature was exhausted. Resides that, they were broken hearted because their homes were gone. Ziklag in ashes! And yet David. when he comes up to them, divides the spoils among them. He says they shall have some of the jowels, some of the robes, some of the treasures. I look over this audience this that David and his men had to go over the morning, and I find at least two bundred who have fainted by the brook Besorcould not take another step farther, as But the men who had charge of them said: though you could never look up "Stop this crying. Go on!" David and his again. But I am going to imitate David, men also found it a hard way. They had to and divide among you some glorious trophics. and divide among you some glorious trophies. Here is a robe: "All things work together for good, to those who love God," Wrap your self in that glorious promise. Here is for your neck a string of pearls, made out of crystallized tears: "Weeping may endure for a night, but joy cometh in the morning," Here is a coronet: "he thou faithful unto death, and I will give thee a crown of life," O ye fainting ones by the brook Besor, dip your blistered feet in the running stream of God's mercy Bathe your brow at the wells

orolon

Note that whiteses the service of the property of the

May God Almighty, through the blood of the everlasting covenant, bring us into the companionship of our loved ones who have already entered the heavenly land, and on-tered the presence of Christ, whom, not hav-ing seen, we love, and so David shall recover all, "and as his part is that goth down to the tattle, so shall his part be that tarrieth by the stuff."



-No! Mr. Harding, it can never be But I will always be a sister— He (rising)—Oh, that's the deal, is itt Well, then, sister, if you've got your thimble handy I wish you would sew up the kness of my trousers that I have sacrificed in finding out our relationship.—Life.

Caught On After No Left. "I'm delighted you called, Mr. Merritt," said Miss Spider. "This is my birthday, you

"Allow me to congratulate you," he re-turned, and then added, with an inward chuckle, "the nineteenth, I believe!"

"Ah, you try to flatter me," she said, with a mirk. "All you men are the same. I may not look it, but I'm just 20."
"Why," he asked, "what year were you born in?"

"Can't you count?"
"Yee; but I was afraid you couldn't."—
New York Evening Sun.

A Difficult Literary Performance. Young Author (to friend)—I say, Fred, did you read my last article in The Every Other Monthly?

Friend (enthusiastically)—Yes, indeed, old

boy; I read it through twice!
Young Author—Oh, then you must have read it through twice, and I bet him \$10 that I could.—Life.

What We May Expect. Out in California they wrap fruit trees with cloth to keep them from being sunburned. The next thing we know they will be putting veils on the oranges to keep off freekles.—Burlington Free Press.

parted Christian friends have only taken another house. The secret is that they are richer now than they once were, and can afford a better residence. They once drank out how obstinate or long standing. It is potent,

### Register of Societies.

block. Mr. G. S. Patrick, secretary.

Do you think that Paul is so near dead now as he was when he was living in the Roman dungeon! Do you think that Precerick Rob-

hut I must not forget those two hundred men who fainted by the brook Besor. They fould not take another step further. Their feet were sore, their head ached, their entire

CANADIAN ORDER OF FORMSTERS, No. 125, meets on the first and third Wednesday of each month over Woods' tinshop, Mr. W. Galbraith, sec-

over Woods' thushop, Mr. W. Gelbrath, sec-retary.

Some of Knghand, No. 20, meets first and third Wed-nesdays of each month in Baker's block. Mr. J.

L. Dunsford, secretary.

Home Cheels, No. 34, meetings held on the last Mon-day of each month in Dobson's block. Sheriff Moleman, secretary.

United Wonkman meets 2nd and 4th Thursdays, in Orange itself, over Woods' store, W. M. Gross, secretary.

ROYAL ARGANUM, No. 1105, meets on the second and ROYAL ARGANOM, No. 1105, meets on the second and fourth Tuesdays of each month in Woods' block. A. F. D. McGachen, secretary.

Sons of Tamphrances, No. 226, meets every Thursday in Baker's block. Mr. J. L. Dunsford, secretary.

Y. M. C. A meets every Tuesday and Sunday in Hamilton's block. Mr. Henry Miller, secretary.

The BROTHERHOOD of Locomotive Firemen meet in the Sins' Hall every alternate Saturday at 7.30 o'clock p.m. L. McIntosh, Secretary.

The BROTHERHOOD OF LOCOMOTIVE ENGINEERS meet in Sons' Hall, corner of Kent and Cambridge streets, Lindsay, every alternate Saturday even-

streets, i indemy, every alternate Saturday even-ing at 8 o'clock. A. Mille", Chief Engineer. J. McMahon, First Assistant Engineer.

# GANADIAN PAGIFIG RAILWAY.

Lesve Montreal.... 9.10 a.m. 8.30 o.m.

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

Carletn jc... 2.45 12.01 a.m. 8.50 a.m.

Peterboro... 6.52 p.m. 5.11 a.m. 8.39 a.m.

Pass Pontynool... 6.36 p.m.

Reach N. Toronto... 8.30 p.m. 7.28 a.m. II.16 a.m.

U Station... 8 55 p.m. 8 00 a.m. II.45 a.m. GOING BAST,

Express, 5.00 p.m.

"N. Toronto 903 s.m. 918 p.m. 5.31 p.m. 7.09 p.m.

"Peterboro 11.31 a.m. 11.41 p.m. 753 p.m.

"Peterboro 11.31 a.m. 11.41 p.m. 753 p.m.

"Ottawa 5.45 p.m. 5.25 a.m.

"Montreal 8.15 p.m. 8.15 s.m.

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\$.00 p.m. Mail for Fenelon Falls, Kinmount and ARRIVALS NOT INDICATED ABOVE. 0.30 a.m. Mail from Haliburton, Kinmount, Fenelon Fails, etc 9.65 a.m. Local from Coboconk, Midland, Orilla, Lorneville, 12 45 p.m. Mixed from Toronto to Lindsav, 2 15 p.m. Local direct from Port Hope via Bethany.

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