A JUBILEE SERMON.

DR. TALMAGE PREACHES OF RE TURNED PRODIGALS.

He Says They Should Not Be Received Coldly and Looked Upon Askance, but with Open Arms and Cheering Mien. Some New Conclusions About Time.

APOKLYE, Feb. S.-A jubilee sermon was proached this morning by the Rev. T. De Witt Televere, D. D., at an especial communion for the reception of 240 persons, making the present communicant membership of the Brooklyn Tabernacle 4,508. This is also moving day in this church. The annual rental of news has just occurred and today many of the congregation occupy new places. The pows brought higher promiums this year than ever before and the income of the church this year will be \$38,804. But both plans are observed in this church. A vast space is kept tree from all expense and only a part of the building is mapped off for rent. Dr. Tal-mage took his text from the fifteenth chapter of Lake, twenty-third verse; "Bring hither the fatted call and kill it." Dr. Talmage said: Joy! Joy! Joy! We banquet today over this accession of 240 persons to whom I have

our present communicant membership four thousand five hundred and gight. Is it not appropriate that we spread the banquet!

In all ages of the world it has been customary to celebrate joyful events by festivitythe signing of treaties, the proclamation of peace, the Christmas, the marriage. However much on other days of the year our tatho may have stinted supply, on Thanksgiving day there must be something bounteons. And all the comfortable homes of Christandon bayout some time celebrated joyful events by banquet and festivity.

Something has happened in the old homestond greater than anything that has ever happened before. A favorite son whom the world supposed would become a vagabond and outlaw forever has got tired of sight socing and has returned to his father's The world said he never would come back. The old man always said his son would come. He had been looking for him day after day and year after year. He knew he would come back. Now, having returned to his father's house, the father proclaims colobration WHEN A LOST SOUL COMES HOME TO DOD.

There is a calf in the paddock that has been kept up and fed to utmost capacity so as to be ready for some eccusion of joy that might come along. Ah! there never will be a grander day on the old homestead than this day Let the butchers do their work, and the housekeepers bring into the table the smoking meat. The musicians will take their places, and the gay groups will move up and down the floor. All the friends and neighbors are gathered in, and extra supply is sent out to the table of the servants. The father presides of the table, and says grace, and again. Oh! how they missed him; how glad they are to have him hack One brother indeed stands poutboy should have been chastened instead of greated veal is too good for him?" But the sorrow flitting across his brow at the remembranes of the treat be led seen. All was dead and he is glive again! He was lost and he is found! By such hold imperry does the Bible set forth the merry making when a

soul convisions to God.

I. First of all there is the new convert's jev. It is no tome thing to become a Christian. The most tremendous moment in a man's life is when he surrenders himself to God. The grandest time on the father's homested is when the boy comes back. Among the great throng who in the parlors of this church professed Christ one night was a young man who next morning rang my door boil and said: "Sir, I cannot contain myself with the joy I feel; I came here this morning to express it. I have found more jey in five minutes in serving God than in all the years of my prodigality, and I came to

You have seen, perhaps, a man running for his physical liberty and the officers of the law after him, and you saw him escape, or afterward you heard the judge had pardoned him, and how great was the glee of that resened man; but it is a very tame thing that, compared with the running for one's ever-lasting life the terrors of the law after him. but Christ coming in to pardon and bless and rescue and save. You remember John Bunvan in his great story tells how the Pilgrim put his fingers in his ears, and ran, cryings Life, life, eternal life!" A poor car driver in this city some years ago, after having had a struggle to support his family, suddenly was informed that a large inheritance was his, and there was joy amounting to bewilderment; but that is a small thing compared with the experience of one when he has out in his hands the title deed to the joys, the raptures, the splendors of Heaven, and he can truly say: "Its mansions are mine, its temples are mine, its songs are mine, its God

tian. It is a merry making. It is the killing of the fatted eath. It is jubilee. You know the Bible never compares it to a funeral, but always compares it to something bright. It is more apt to be compared to a banquet than nything eise. It is compared in the Bible to the water, bright, flashing water; to the morning, reseate, fire worked, mountain transligured morning. I wish I could today take all the Bible expressions about pardon, and peace, and life, and comfort, and hope, and Hea on and twist them into one garland, and put it on the brow of the humblest child of Cod in this assemblage and cry; "Werri. Cribnew, wear it forever, son miter of the Lord God Al-Ch, the joy of the new converts

THE JUYS OF THE CHRISTIAN CHARLON, You have seen sometimes a man in a for sign the presence of two churches, the church in heaven, and rolls among the white robed authems of the redeemed a greater halfelingth, while with and he said: "Now this is my experience: "Sorrowful, yet always rejoicing—poor, yet making many rich—having nothing, yet possessing all things." If the people in this bouse this morning knew the joys of the opening of the expectation in New Orleans, I saw a Mexican fluits, and he saider "Heve you much painer" the solo, and then afterward the eight or ten bands of music, accompanied "Oh," he replied, "since I found the Lord I have never has any gain expectation." Then the solo of that he some of the prison door, and when the replied, "since I found the Lord I have never has any gain expectation." Then the solo of the opening of the companied by the great organ, came in; but the sound of that one flute as compared with all the orchest has any gain expectation. Then the solo of the solo, and then afterward the eight or ten bands of music, accompanied by the great organ, came in; but the sound of that one flute as compared with all the orchest has any gain experience.

By. Fotts having recent his family visits among the white robed authems of the state of many and they are. And see that old man get up, and with the same voice that clid man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old man get up, and with the same voice that old countries for the visit after summer vector with the same visit and they are the old countries. The same voice that old man get up, and with th ligious assembly get up and give his experi-

Henry II consuming with hatred against poor Thomas a Becket-all illustrations of the fact that this world cannot make a man happy. The very man who poisoned the pommel of the saddle on which Queen Elizabeth rode shouted in the street, "God save the queen!" One moment the world applauds and the next moment the world anathematizes. Oh, come over into this greater joy, this sublime solace, this magnificent beatitude. The night after the battle of Shiloh, and there were thousands of wounded on the field, and the ambulances had not come, one Christian soldier lying there a-dying under the starlight began to sing:

There is a level of pure delight, and when he came to the next line there were scores of voices uniting:

Where saints immortal reign. The song was caught up all through the fields among the wounded, until it was said there were at least ten thousand wounded men reuniting their voices as they came to the verse

There everlasting spring abides. And never withering flowers; Death like a narrow stream divides

That heavenly land from ours. Oh, it is a great religion to live by and it is a great religion to die by. There is only one heart throb between you and that religion this morning. Just look into the face of your pardoning God and surrender yourself for time and for eternity, and he is yours, and heaven is yours, and all is yours. Some of you, like the young man of the text, have gone far astray. I know not the history, but you know it, you know it. When a young man went forth into life, the legend says, his guardian angel went

forth with him, and getting him into a field the guardian angel swept a circle clear around where the young man stood. It was a circle of virtue and honor, and he must not step beyond that circle. Armed foes came down, but were obliged to halt at the circle-they could not pass. But one day a temptress with a diamonded hand stretched forth and crossed that circle with the hand, and the tempted soul took it, and by that one fell grip was brought beyond the circle and died. Some of you have stepped beyond that circle. Would you not like this day, by the grace of God, to step back! This, I say to you, is your hour of salvation. There was in the closing hours of Queen Anne what is called the clock scene. Flat down on the pillow, in helpless sickness, she could not move her head or move her hand. She was waiting for the hour when the ministers of state should gather in angry contest, and, worried and gives one, she arese and stood in front of the father are Nothing is too good, nothing is clock, and stood there watching the clock "Do you see anythin; peculiar about that

is some of you would rise from the bed of lethergy and come out from your delirium of bour, and every swing of the pendulum would say, "Now, now, now," Oh, come oh prodigal, from the wilderness. Come

THE RETURNED PRODUCAL IS NEVER COLDLY

II. But I notice that when the prodigat came there was the father's je ... He did not greet bim with any formal "How do you do?" He did not come out and say: "You are unfit to enter; go out and wash in the trough by the well, and then you can come in: we have had enough trouble with you." Ah, no! When the proprietor of that estate proclaimed festival, it was an outburst of a father's love and a father's joy. God is your Father. I have not much sympathy with that description of God I sometimes hear, as though he were a Turkish sultan hard and unsympathetic, and listening not to the cry of his subjects. A man told me he saw in one of the eastern lands a king riding along. and two men were in alterestion, and one charged the other with having eaten his rice;

and the king said: "Then slay the man, and by post-mortem examination find whether he has eaten the rice." And he was slain. Ah! the cruelty of a scene like that. Our God is not a sultan. not a czar, not a despot, but a Father-kind,

If a man does not get to heaven it is because he will not go there. No difference the color, no difference the history, no differroundings, no difference the sin. When the gladness it takes all the rivers of pleasure, and all the thrones of pomp, and all the ages of eternity. It is a joy deeper than all depth, and higher than all height, and wider than all width, and vaster than all immensity. It overtops, it undergirds, it outweighs all the outweigh united splendor and joy of the universe,

Who can tell what Gods joy is? silver and gold among the people and sent calcable presents to his courtiers; but, me-thinks, when a soul comes back, God is so glad that to express his joy he flings out new

a day the father went. In the early morning he watched the train, its arrival, the which you are including—joys of this world -into the raptures of the Gospel. The world cannot satisfy you; you have found that out there again watching the advance of the -Alexander longing for other worlds to con- train, watching the departure. At night, quer, and yet drowned in his own bottle; there again; watching the coming, watch-Byron whipped by disquietudes around the ing the going, for ten years. He was sure his Byron whipped by disquietudes around the ing the going, for ten years. He was sure his world; Voltaire cursing his own soul while son would come back. God has been watchall the streets of Paris were applauding him; ' ing and waiting for some of you, my brothers, ten years, twenty years, thirty years, forty years, perhaps fifty years-waiting, waiting, watching, watching; and if this morning the prodigal should come home, what a scene of gladness and festivity, and how the great Father's heart would rejoice at your coming home. You will come, some of you, will you not? You will, you will! WINISTERS OF RIGHT REJOICE WHEN TER PRODIGAL COMES HOME.

> III. I notice also that when a prodigal comes home there is the joy of the ministers of religion. Oh, it is a grand thing to preach this Gospel! I know there has been a great deal said about the trials and the hardships of the Christian ministry. I wish somebody would write a good, rensing book about the joys of the Christian ministry. Since I entered the profession I have seen more of the goodness of God than I will be able to celebrate in all eternity. I know some boast about their equilibrium, and they do not rise into enthusiasm, and they do not break down with emotion; but I confess to you plainly that when I see a man coming to God and giving up his sin, I feel in body, mind and soul a transport. When I see a man who is bound hand and foot in evil habit emancipated, I rejoice over it as though it were my own emancipation. When today in our comion service such throngs of young and old stand at these altars, and in the presence of heaven and earth and hell attest their allegiance to Jesus Christ, I feel a joy some thing akin to that which the apostle describes when he says: "Whether in the body I cannot tell, or out of the body I cannot tell; God knoweth."

Oh, have not ministers a right to rejoice when a-prodical comes home? They blew the trumpet, and ought they not to be glad at the gathering of the host? They pointed to the supply, and ought they not to rejoice when souls pant as the hart for the water brooks? They came forth saying: "All things are now ready;" ought they not to rejoice when the prodigal sits down at the ban-

Life insurance men will all tell you that ministers of religion, as a class, live longer than any other. It is confirmed by the statistics of all those who calculate upon human ongevity. Why is it? There is more draft upon the nervous system than in any other profession, and their toil is more exhausting. have seen ministers kept on miserable stipends by parsimonious congregations, who wondered at the duliness of the sermons, to death by questions of livelihood, and had life of many of the American clergymen—
never accepting their hospitality, because they cannot afford it; but I have seen them

| Ringworn, Fries, Itch, Sores, Fimples, Aczusa all Scaly Itchy Skia Eruptions, no matter how obstinate or long standing. It is potent, effective, and costs but a trifle.—48-26. struggle on with salaries of five and six hundred dollars a year-the average less than that-their struggle well depicted by the died. There is a clock scene in every history. western missionary who says in a letter: came we had not any meat in our house for one year, and all last winter, although it was morning, you would see and hear something severe winter, our children wore their summer clothes." And these men of God I find in different parts of the land, struggling giving, flesh building medicine like Milburn's against annoyances and exasperations Beef, Iron and Wine.—63-4. against annoyances and exasperations innumerable; some of them week afhome to your father's house. Come home, ter week entertaining agents who have maps to sell, and submitting themselves to all styles of annoyance, and yet without com-

maps to sell, and submitting themselves to all styles of annoyance, and yet without complaint, and cheerful of soul. How do you account for the fact that these life insurance men tell us that ministers as a class live longer than any others! It is because of the joy of their work, the joy of the harvest field, the joy of greeting prodigals home to their Father's house.

Oh, we are in sympathy with all innocent hilarities. We can enjoy a hearty song, and we can be merry with the merriest; but those of us who have toiled in the service are ready to testify that all these joys are tame compared with the satisfaction of seeing men enter the kingdom of God. The great eras of every minister are the outpourings of the Holy Ghost, and I thank God I have seen Holy Ghost, and I thank God I have seen eighteen of them. Thank God, thank God! CHRISTIANS RECRIVE A CONVENTED SOUL WITH OPEN ARMS.

IV. I notice also when the prodigal comes

IV. I notice also when the prodigal comes back all earnest Christians rejoice. If you stood on Montauk Point and there was a hurricane at sea, and it was blowing toward the shore, and a vessel crashed into the rocks, and you saw people get ashore in the lifeboats, and the very last man got on the rocks loving, forgiving, and he makes all heaven in safety, you could not control your joy. ring again when a prodigal comes back. "I And it is a glad time when the Church of have no pleasure," he says, "in the death of God sees men who are tossed on the ocean of their sins plant their feet on the rock Christ

Oh, when prodigals come home just hear the color, no difference the history, no difference the antecedents, no difference the surtion we have heard over and over again for white horses of Christ's victory are brought | twenty years, but a putting of the case in out to celebrate the eternal triumph you may | the hands of God with an importunate pleadride one of them, and as God is greater than ing. No long prayers. Men never pray at all, his joy is greater, and when a soul comes great length unless they have nothing to say back there is in his heart the surging of an and their hearts are hard and cold. All the infinite ocean of gladness, and to express that | prayers in the Bible that were answered were

Who can tell what Godie joy is!

You remember reading the story of a king who on some great day of festivity scattered shake hands. No putting forth of the four tips of the fingers in a formal way, but a

they said to him: "Would you like to send a message to your friends?" "Yes, I would; tall them that only last night the love of Jesus came rushing into my soul like the surges of the sea, and I had to cry out: "Stop. Lord, it is enough; stop, Lord, enough?" Oh, the joys of this Christian clay it is made to send a live of the universe when compared with the resounding heart of Almighty God.

For ten years a father went three times a day to the depot. His son went off in aggravating circumstances, but the father said: "He will come back." The strain was too much, and his mind parted, and three times ation to generation—he saw it in a window. His family, hoping that some day he would get clear, came and lived as near as they could to the prison house, and they set that could to the prison house, and they set that Keith tankard in the window, hoping he would see it; and he came along and saw it, and knocked at the door, and went in, and the long absent family were all together again. Oh, if you would start for the kingdom of God today, I think some of you would find nearly all your friends and nearly all your families around the holy tankard of the holy communion-fath

> ONE PRAY. V. Once more I remark, that when the prodigal sets back the inhabitants of heaven keep festival. I am very certain of it. If you have never seen a telegraphic chart you

FOR THE RETURN OF PRODICALS LET EVERY

have no idea how many cities are connected together and how many lands. Nearly all the neighborhoods of the earth seem articulated, and news flies from city to city, and from continent to continent. But more rapidly go the tidings from earth to heaven, and when a prodigal returns it is announced before the throne of God. And if these souls this morning should enter the kingdem there would be some one in the heaven'y kingdom to say: "That's my father," "That's my mother," "That's my son," "That's my daughter," "That's my friend," "That's the one I used to pray for," "That's the one for whom I wept so many tears," and one soul would say, "Hosanna!" and another soul

would say, "Hallelujah!" Pleased with the news, the saints below In songs their tongues employ; Beyond the skies the tidings go, And Heaven is filled with joy.

Nor angels can their joy contain, But kindle with new fire; The sinner lost is found, they sing, And strike the sounding lyre

At the banquet of Lucallus sat Cicero the orator, at the Macedonian festival sat Philip the conqueror, at the Grecian banquet sat Socrates the philosopher; but at our Father's table sit all the returned prodigals, more than conquerors. The table is so wide its leaves reach across seas and across lands. guests are the redeemed of earth and the glorified of Heaven. The ring of God's forgiveness on every hand, the robe of a Saviour's righteousness adroop from every shoulder. The wine that glows in the cups is from the bowls of ten thousand sacrame Let all the redeemed of earth and all the glorified of heaven rise, and with gleaming chalice drink to the return of a thousand prodigals. Sing! sing! "Worthy is the Lamb that was slain to receive Blessing and riches and honor and glory and power, world without end!"

when the men of God were perplexed almost Eczema, Itchv Scaly, Skin Tortures not enough nutritious food to keep any ointment," without any internal medicine, fire in their temperament. No fuel, no will cure any case of Tetter, Salt Rheum, mentary absence of the nerse, in the power, fire. I have sometimes seen the inside of the Ringworn, Piles, Itch, Sores, Pimples, Eczma

A Great Sufferer.

That person who is afflicted with rheumatism is a great sufferer and greatly to be pitied Thank you for your last remittance; until it if they cannot procure Hagyard's Yellow Oil, This remedy is certain cure, not only for rheumatism but for all external sches and in-

Pale, weak women need a tonic strength

Register of Societies.

MASONIC. FAITHFUL BRETHREN, No. 77, meetings held

Sons of Enghand, No. 20, meets first and third Wednesdays of each month in Baker's block. Mr. J. L. Dunsford, secretary.

Home Circles, No. 24, meetings held on the last Monday of each month in Dobson's block. Sheriff. MoLennan, socretary, 17HD WORKHIN meets 2nd and 4th Thur Orange Hall, over Woods' store, W. I

Orange Hall, over Woods' store, W. H. Gross, secretary.

ROYAL ARGANUM, No. 1105, meets on the second and fourth Tuesdays of each month in Woods' block.

A. F., D. McGachen, secretary.

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

The Baotherhood of Locomotive Engineers meet in Sons' Hall, corner of Kent and Cambridge streets, Lindsay, every alternate Saturday evening at 8 o'clock. A. Miller, Chief Engineer. J. McMahon, First Assistant Engineer.

"What moots it to have obtained wealth if

G. Gerrald Potts, M. D.

My Re C. Sey HINGE, Mr C. F & S. ONT. Late Surgeon of Her Majesty's Consulate Bangkok,
Siam, and Surgeon to Auxilitary Medica
Staff Corps, India and China; Surgeon
in-chief Su Brigade, 4th Div.
Sth Army Corps, Army
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11.00 a.m. Express via Peterboro to Port Hope, from Whitby, Port Perry and Toronto.
7.65 p.m. Express via Peterboro to Port Hope, from Toronto.

GOING SOUTH-WEST. 9.15 a.m. Express direct to Toronto, from Port Hope via Peterboro.
2.00 p.m. Mixed to Toronto, from Lindsay.
6.06 p.m. Express to Toronto from Port Hope via Peterboro.
Passengers for Port Perry and Whitby via Manilla Jc. councet on either 9.15 a.m., or 6.05 p.m., trains.

GOING NORTH-WHST.

\$.00 p.m. Mail for Fenelon Falls, Kinmount and

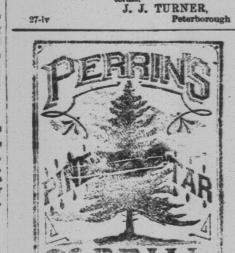
10.30 a.m. Mail from Hallburton, Kinmount, Fen-elon Falls, etc. 9.55 a.m. Local from Coboconk, Midland, Orillia, and

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THE GREAT ENGLIS I PRESCRIPTION Asuccessful men.
30 years in thou ands of care and promptly cures Novous Prostration. Weakness of Srain, Spinal Cord, and Generalive Organs of either sex, Emiss one and all ills After sex and by indiscretion or over-exertion. The sex and the



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Special preparations are ready for the winter of 1888-9. The latest improvements and fashions in

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Under one roof are now General Blacksmith Shop, Ironworkers' Shop, Carriage Shop, Wagon Shop, Carriage Trimming Shop, Paint Shop, Stock Room, Show Room and Store Room,

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JAMES LITTLE.

All parties whose accounts are due are requested to call and settle at once and save costs.

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Lindsay, Dec. 12th, 1888. -1619.

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THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

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DRY WOOD of the very best quality delivered to any part of the town, and in quantities to suit bourchasers. Also Lumber, Shingles and Lath at thortest notice. Orders left at J. REITH'S store will be promptly trended to

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