

For Sale.

sandy loam land and good... This farm is one of the best...

rm Opens April 1st.

ntrol... College

ATFORD, ONT. time to enter our school for...

J. ELLIOTT, Principal.

owflake lcery

Strachan, Props.

our snowflake bread? if you will have no other...

Kinds are Specialities with us.

choice line of Imported and...

N & STRACHAN.

very and one half frame house...

A BARGAIN—100 acres of...

OR EXCHANGE—50 acres of...

EXCHANGE—50 acres of...

ghty acres of good land, in...

choice land in the Township of...

EST BREAD

EST CAKES

EST BUNS

THE BEST STOCK.

BAKER

TALBOT'S

Cakes a Specialty.

a first-class Cigar call on us.

W. C. TALBOT.

ystem—Mutual Principle

OF THE

serve Fund

Ass'n.

FREEMAN BUILDING

onto, October 14th, 1896.

ised to announce that in...

, Toronto; or the Molsons,

, thus making the Mutual

ily a home company.

W. J. McMURRY,

Manager for Ontario.

OR SALE

parts of Lots 26 and 27, in the...

IRN THIS

ATCH

photographs of the...

of these Victoria 30. Each...

are full of interest and...

of the most interesting...

you would like to have a...

for money. This makes our...

easy to sell. Write and...

postpaid this hand...

and second hand...

reliable and with...

Write to...

Co., Box 103 Toronto.

STANDS BY HIS PEOPLE.

Rev. Dr. Talmage Says God Always Fulfills His Promise.

A despatch from Washington says:—Rev. Dr. Talmage preached from the following text:—"There shall not any man be able to stand before thee all the days of thy life."—Joshua i. 5.

Moses was dead. A beautiful tradition says that God kissed him, and in that act drew forth the soul of the dying lawgiver. He has been buried, only one person at his funeral; the only one who kissed him. But God never removes a man until he has some one ready to take his place. God does not go around seeking among a great variety of candidates some one to take a vacant position; he just makes a man to fit that particular place. Moses had passed off the stage. Joshua, the hero of the text comes out to take his place, and puts his foot so solidly on the platform of history that all ages hear the echo of his tread. He was a magnificent fighter, and he always fought on the right side. He never fought for personal aggrandizement, and never fought unless the Lord told him to do so.

His first undertaking was to cross the river Jordan in a spring freshet. At certain seasons in the year, and at certain points, that river could be easily forded, and the water would only come to the knee or to the girdle; but at this season of which I am speaking, the snow of Mount Lebanon had melted, and they were pouring down into the valley, and the valley had become one raging flood. The Canaanites on the other side felt perfectly secure. They looked across the river and saw the Israelites, and they said: "Aha! you can't get at us—we are safe anyhow until this spring freshet falls." But one day Joshua orders out his troops and tells them to fall into line.

"FORWARD MARCH!" cries Joshua to his troops. They pass on toward the river, and it seems as if the light-armed troops and the spearmen and the archers and all their leaders must be swept down in the fearful flood. They reach the bank and they pull themselves up—they step thirty or forty feet in height—their feet themselves up the bank by the cleaders and the tamarisks and the willows until they reach the top. No sooner have they climbed up this high bank than with dash and roar and terrific rush the waters of the Jordan break loose from their strange anchorage. Why did not those waters stay parted until Joshua and his troops could find out whether they could cope with their enemies or not? I hear one of the unbelieving Israelites say: "Lord, why didst thou not keep those billows parted so that if we wanted to retreat we could go back dry shod, just as when we advanced? We are engaged in a very risky experiment. How if these Canaanites eat us all up?"

Ah! my hearer, God never makes any provision for the Christian's retreat. He clears the path to Canaan, if we go ahead; if we go back, we die. It is dry shod on a path of broken shell and pebbles in one direction. It is water forty feet deep in the rear. The same gate-keeper that swung back the crystal and amethystine door of Jordan to let you pass, hath bolted and barred the crystal and amethystine of the Jordan to keep you from going back. I declare it to-day; Victory ahead. Darkness, flood, ruin and death behind.

But we cannot stop here. It is no place for Joshua's troops to stay. What is that in the distance? At the end of a grove of palms eight miles long, is the chief city.

THAT IS JERICHO

the great metropolis. Take it Joshua must. "Take it Joshua can't," say the unbelievers. This campaign is planned by the Lord Almighty. There are to be no swords, no shields, no battering rams. There is to be only one weapon, and that is to be a ram's horn. Now the command is, that seven of the priests should take these rude musical instruments, and for six days they should go around the walls of Jericho once a day, and then on the seventh day, they should go around seven times blowing this curious, rustic, musical instrument, and the perforation of the whole scene is to be a great shout under which that wall from base to capstone is to tumble. Around the walls of Jericho the priests go once, and a failure. Not so much as a piece of mortar or plaster drops from the wall; not so much as a crevice opens, not so much as a rock gets loose. Around the city the second day, and a failure; the third day, and a failure; the fourth day, and a failure; around the fifth day, and a failure; around the sixth day, and a failure. Joshua's stock came—the characteristic day. At last, the hour has arrived. The priests with those rude musical instruments go all around the city of Jericho once

and a failure. Around the city twice, three times, four times, and a failure. Around the city five times, six times, seven times, and a failure. There is only one more thing to be done, and that is to give a great shout. Joshua rises up to his full stature and he gives the command. He feels the right moment has come, and he says: "Shout for the Lord hath given you the city," and the command is heard, and the people all together cry: "Down, Jericho! down, Jericho!" And that long line of solid masonry begins to quiver, and then crash go the walls, the temples, the palaces, until the earth quakes and the Heavens are blackened with the dust, and the shriek of the crushed city and the huzzas of the victorious Israelites commingle.

People cross the ocean to see a ruin. Yet he was saved. Stand a minute and look at the ruins of this city Jericho. There is one house that did not fall. I wonder that one house stood while all the rest of the city fell.

RAHAB LIVED THERE.

She had been noted for her crimes. Yet she was saved. Because she had been a great sinner? No, because she had repented, and to prove to all the ages that there is mercy for the chief of sinners. All the other houses went down but Rahab's house; that stood. She repented. She trusted in God. She was saved. Mercy for the chief of sinners.

This is no place to stop, Joshua cries: "Forward, march!" There is the city of Ai to be taken. They got up in front of the city when the men of Ai came out and gave one yell, and away ran the Israelites like reindeer. I see Joshua coming out that day of his encampment, and he looks up and sees the people running, and he puts his hand to his forehead, and he says: "Why, I really believe those are our men. They are running in retreat." And soon the retreating army come up. They say: "O, General, we are all cut to pieces. Those men of Ai are awful people. We are all cut to pieces." Joshua falls down on his face in chagrin. But how did God arouse Joshua? Did he address him in some complimentary apostrophe? No, he says: "Get thee up. Why liest thou thus on thy face?" Joshua arose, I suppose looking mortified; but his old courage came back again. He marshals all the Israelites, and he says: "We will go up en masse, and we will take the city of Ai." He takes most of his army and he hides it in the night behind a ledge of rocks. In the morning he marches up a small battalion of troops in front of the city as by stratagem. The men of Ai say: "Aha! we will conquer these men very soon," and the people of Ai pursued this little battalion, and the Israelites, as though they were frightened, fall back into the strata-gem. No sooner are all the people of the city started in pursuit of that battalion, that Joshua stands on a rock, and I see his hair flying in the wind as he stretches out his spear toward the doomed city, and all the armed men behind the rocks rush for the city and they capture it and put it to the torch, and no sooner is it on fire than those Israelites in the city start down, pursuing the men of Ai, and the Israelites coming out of the city on one side, and the battalion that had fallen back suddenly, coming up from the other side, between those two waves of Israelitish courage,

THE VICTORY WAS GAINED.

Joshua's troops cannot stop yet. "Forward, march!" says Joshua, for there is the city of Gibeon; it has put itself under the wings of Joshua's protection, and Joshua must defend it, and the people send word from this city to Joshua: "Come right away; there are five kings going to destroy us. Come right away." Joshua makes a three days' march in one night. The Canaanites look up and they say: "Aha! it is Joshua, it is Joshua who conquered the spring freshet, and the stone wall, and who took the city of Ai. There's no use; he's a terrible man; there's no use," and they sounded a retreat. "Oh," says Joshua, "this is a victory! But it is getting towards sundown and those miserable Canaanites are going to get away from me, and they will besigue us, and perhaps attempt to destroy us. Oh for a day twice as long as any we have ever seen in this climate." What is the matter with Joshua? Has he fallen in an apoplectic fit? No, he is in prayer.

Joshua rises, his face radiant with prayer, and he looks at the descending sun over the hills of Gibeon, and he looks at the faint crescent of the moon, and in the name of the Lord, who spake the world into being, he

lifts one hand and says: "Sun, stand thou still over Gibeon," and pointing the other hand to the moon, he says: "And thou moon stand still over the valley of Ajalon." And for twelve hours the planetary system halted.

It is not yet quite sundown in Joshua's day, and we will have time for five royal funerals. Where are those five kings that Joshua took and whose armies he destroyed? They are there in that cave—the cave of Makkedah, hiding. Joshua has rolled a stone against it and they cannot get out. But before night, before this very sun which I am speaking about goes down, these five kings are brought out, and according to the ancient custom, the major generals of Joshua now come up, and they put their foot on the neck of

THE TERRIBLE OLD KINGS, and they are beheaded, and their bodies are put back into the same cave and the same stone is rolled against it again.

Now, it is time for Joshua to go home. He is an old man. He is a hundred and ten. Now give Joshua, the oldest warrior of the ages, a chance to rest. No! The greatest battle of all his lifetime opens. He comes out now against the greatest king on earth, a king who has more subjects than all the present population of the earth. It is the king of Terrors, the conqueror of thousands of years. Now, Joshua, you have your match. No! For if this is Joshua's greatest battle it is Joshua's greatest victory. He gathers his friends around him and he gives his valedictory.

He is a hundred and ten years old. Touch him very gently. Stretch out those old feet that once walked the dry path of the parted Jordan. Close those lips which blew the blast that dropped the walls of Jericho. Fold that arm that stretched out the spear, against the doomed city of Ai. Fold it across the heart that exulted when the five kings fell. But where shall we get the burnished granite fit to be the headstone and the footstone of this greatest of warriors? Oh, I bethink myself now. I imagine at his head it shall be the sun that stood still above Gibeon, and at the foot it shall be the moon that stood still over the valley of Ajalon.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, MAR. 17

"Jesus and Pilate," Luke 23, 13-36. Golden Text, Luke 23: 4.

PRAGMATIC NOTES.

Verse 13. Pilate, when he had called together the chief priests and the rulers. Compare Matt. 27: 15-23; Mark 15: 6-14. Apparently the Sanhedria or council was still in session; at least its members had not dispersed. When Pilate had striven to throw all the responsibility concerning Jesus on the Sanhedrin its members claimed that they had no power to execute judgment. To that conversation between Jesus and Pilate which John records was due probably the great desire shown by the governor to secure the release of Jesus. The words and the people, point to this great desire. Pilate appeals from the council to the crowd, confident that the "common people" who "heard him gladly" will support him now.

14. Ye have brought this man unto me, as one that perverteth the people. Turns them away from the religion of the nation or from the loyalty to the Roman government. I, having examined him before you, have found no fault in this man. Pilate's examination had proved that Jesus was in another sphere of life from the rulers.

15. Nor yet Herod. To whom our Lord had been sent by Pilate, when he heard that Jesus was a Galilean. Instead of for I sent you to him the Revised Version has "for he sent him back unto us." Nothing worthy of death is done unto him. "Nothing worthy of death has been done by him."

16. I will therefore chastise him, and release him. Pilate proposed to scourge him—a punishment inflicted by the Roman magistrates in certain cases for offenses less than capital. This was said in a spirit of weak concession to the assembled multitudes, since he had already declared the innocence of the accused; and the Jews took advantage of this weakness.

17. This verse of the Authorized Version is omitted in the Revised Version. It is wanting in several important Greek manuscripts. In most classes which study from the Authorized Version, mention of the omission would be of little service, for it records an historic fact, whether Luke originally wrote it or not, and it belongs properly to Matt. 27: 15 and Mark 15: 6. Such an act of public favor was often shown in old times on occasions of public rejoicing.

18. Cried out all at once. A unanimous clamor. Away with this man and release unto us Barabbas. A man who was at once a prisoner and

You Don't Take Medicine. You don't take Vapo-Cresolene into the stomach, you breathe it. Put some Cresolene in the vaporizer, light the lamp beneath and then breathe in the vapor. It's easy, convenient, safe. It can be used with success, even for infants. Don't you see at once how valuable such a remedy must be for hay fever, diphtheria, sore throat, catarrh, asthma, and other diseases of the air passages? For whooping-cough it is a perfect specific, often curing the disease in from one to three days. What is Vapo-Cresolene? It is what the doctors call a coal-tar product; that is it's something like carbolic acid, only it destroys disease germs. Keep Vapo-Cresolene on hand; it's not expensive, for the vaporizer lasts a lifetime and the Cresolene costs but little. You Breathe it. Vapo-Cresolene is sold by druggists everywhere. The Vaporizer and Lamp, which should last a lifetime, and a bottle of Cresolene complete, \$1.50; extra supplies of Vapo-Cresolene 25 cents and 50 cents. Illustrated booklet containing physicians' testimonials free upon request. Vapo-Cresolene Co., the Fulton St., New York, U.S.A.

Recommended and sold by J. E. RICHARDS, Ayimer.

pular. Barabbas is not so much a name as a "patronymic." "Bar" means a son; "Abbas" may be either the name of the man's father or it may mean a complimentary phrase often applied to priests it may mean the "son of a rabbi." There is some evidence in favor of reading in Matt. 27: 16 the name "Jesus Barabbas."

19. John tells us that Barabbas was a robber. Mark agrees with Luke that he was a notable insurrectionist, and that murder for which he was held responsible had been committed during the uprising. It has been conjectured that he was a leader of the mob which arose when Pilate ruthlessly appropriated Jewish religious moneys. This may explain his popularity.

20. They were instant with loud voices. "They pressed upon him with loud voices." "Instant" means "urgent."

21. Pilate gave sentence that it should be as they required Matt. 27: 24-26; Mark 15: 15-19. The motive which at last prevailed with Pilate is more fully shown in John 19: 12-16. He feared that the Jews would accuse him before Caesar, and from his many acts of cruelty and extortion he had reason to dread the consequences. But the very misfortune which he sought to avoid by condemning the innocent did really befall him afterward. The six years of his governorship of Judea were years of arbitrary violence, and four years after our Lord's death he was dismissed from his charge, and is said to have destroyed himself in banishment at Vienna, in Gaul.

22. Whom they had desired. "Whom they were clamoring for," Barabbas.

23. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

DOES COFFEE HARM?

New York Medical Specialists Say It May Either Bless or Curse.

At a recent session of the New York Medical Association, Dr. Leszynsky, of New York city, a prominent physician and authority on the use of narcotics, etc., read a very interesting paper on the indiscriminate use of coffee as a beverage. Coffee, the physician said, is an antidote to alcohol as far as the nervous system is concerned, and therefore it is not uncommon for the same persons to be addicted to the excessive use of both. Recognizing the immediate possible consequences of habitual alcoholic indulgence and its demoralizing influence it is but natural that so many of us prefer to resort to

the use of coffee to tide us over certain intellectual emergencies. Furthermore, Dr. Leszynsky says, the intellectual faculties excited to the greatest degree by the use of coffee are the imagination and the memory. It produces an augmentation of the power of attention, a vivacity of thought and conception, increased capacity for physical or mental work and transitory ambitions often beyond the physical or mental capacity of the individual. The use of coffee is, therefore, the physician argues, at the same time a blessing and a danger. Unquestionably, in the opinion of the doctor, the morning cup of coffee has had a wholesome and a beneficial effect on a large majority of our adult population. But coffee does not in any sense replace food. Thousands of over-sensitive persons, however, complain that the single cup of coffee in the morning induces in them a transitory sensation of well-being, increased rapidity of thought, and the like, which are soon succeeded by depression and indigestion. If a smaller dose, commensurate with the susceptibility of the patient, were taken, the secondary symptoms, which are those that are objectionable, would often fail to appear. The addition of milk and sugar to coffee aggravates the bad effects by encouraging fermentation and indigestion. Dr. Leszynsky called attention to a group of symptoms most frequently observed in those addicted to the use of coffee in excess. He says that he has seen victims of the coffee habit among commercial travelers, brokers, merchants, actors, writers, and men connected with the news department of the daily newspapers. In such cases the victims of the habit follow the course of the victims of the other stimulants and constantly increase the amount of the dose. The symptoms are troubled sleep, loss of appetite, and constipation along with nervous depression, frequently taking the form of a fear of approaching trouble. Women are more addicted to the coffee habit than men. In persons not habitual users of coffee the excessive use of coffee may be followed by symptoms which are almost like those of delirium tremens—will doubtless not fail to see the usefulness of this discovery in the offering of testimony to contradict the accusation that they have been drinking to excess.

24. Whom they had desired. "Whom they were clamoring for," Barabbas.

25. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

26. Whom they had desired. "Whom they were clamoring for," Barabbas.

27. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

28. Whom they had desired. "Whom they were clamoring for," Barabbas.

29. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

30. Whom they had desired. "Whom they were clamoring for," Barabbas.

31. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

32. Whom they had desired. "Whom they were clamoring for," Barabbas.

33. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

34. Whom they had desired. "Whom they were clamoring for," Barabbas.

35. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

36. Whom they had desired. "Whom they were clamoring for," Barabbas.

37. Simon, a Cyrenian. Cyrene was a city in the north of Africa, where many Jews were settled. Simon whose sons Alexander and Rufus are named by Mark may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger. On him they laid the cross. They did this apparently because our Lord was unable to bear the cross any longer.

38. Whom they had desired. "Whom they were clamoring for," Barabbas.

instead a yearly tax of 5s per head, with an income tax of about 4d in the pound. In practice this tax is not exacted from the very poorest. The man who, in his 26th year, passes the test, is called out to do his "recruit school" in barracks, for a period, varying from six weeks, infantry, to three months, cavalry. By this short training he at once fulfills one-quarter of the whole military duties to which he will ever be liable, except, of course in case of actual invasion. For the first thirteen years of his service he belongs to the "Elite," and is called out every other year for a "course of repetition," varying, according to the arm, from fourteen to eighteen days. The cavalry alone are called out every year, but only ten days. In his intermediate years the soldier shoots at his own time and place, but under strict government conditions, forty rounds per annum at the range falling which he will be called out at his own expense, and at the time and place fixed by the authorities for a "shooting school" of three days.

With the beginning of his thirty-third year the soldier passes for twelve years into the "Landwehr," or first reserve. Here he is called out every fourth year only, for from eight to eleven days at a time; during the other years he shoots his forty yearly rounds as before. With his forty-fifth year he passes into the "Landstrum," or second reserve, which is composed of the whole body of citizens between 17 and 50, except, of course, the Elite and Landwehr, and the actual half and maimed. This body is partly armed, partly sorted into clerks, porters, etc.; it is never to be called out except in cases of invasion or similar great emergencies. At 50 the citizen retires altogether. The enormous majority serve in the infantry, and have therefore at this age devoted a sum total of not quite half a year—less than the hundredth part, that is, of their lives—to the duty of contributing to that military security which alone could assure the freedom and prosperity of their country. And not a duty only but to most a real pleasure also. It is the rejected candidate who is pitied in Switzerland, and who goes home with his tail between his legs. Typical of the sentiments which one may hear everywhere are those which were expressed to me by a banker, no military fanatic, but simply a public-spirited citizen. "Next to the pain I felt when one of my sons was rejected for the army, one of the saddest moments of my life was when the time came for my own superannuation."

TOO MUCH.

So your prima donna is going to desert you?

Yes, answered the opera manager, she had. And perhaps it is all my fault I spoke hastily.

Did you reprove her?

No. I tried to be gay and comic. She said she was going out in her horseless carriage, and I told her that what she needed was a horseless voice.

SWITZERLAND'S ARMY.

Military Service That is Exacted From Every Competent Citizen.

By law every Swiss adult is liable to serve personally but the physical test is so strict that nearly 50 per cent are in fact, rejected. These pay