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AF A BARGAIN-100 acres of lay loam land, being the south-of the south-east quarter of Sector Sector of Sector and the later of Sector and Sect

FOR EXCHANGE—10 acres of ndy loam, being a part of lot 22, concession of the Township of thin three miles of Sparta, good 5 far m, is offered cleap or will property in the Town of Aylmer ent. Apply to C. O. LKARN, Broker Brown House Block,

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r, Ont.

OB ENCHANGE—108 acree, being half of lot 7, in the 10th ceah, half of lot 7, in the 10th ceah, or the county of our sighty acres pleared, and free good farm buildings, bouse near stone cellars, large barns in good in other out-buildings necessary, do of grafted fruit, and a large mall fruit. The farm is situated the village of Delhi. Is offered for cash, or will avokange for a route to twenty-five acres, near county of the county of the

A PACKAGE OF LETTERS. HELP FOR THE DAIRYMAN

The Rev. Dr. Talmage Offers You the King's Pardon. Among the means that God has devised that the banished be not expelled from him, I notice still further, spiritual influences; I do not mean any influence gone up from earth and etherealized, but the Divine Spirit. Some call him the Comforter; it is best for my purpose to night that I call him the soul-saving power of the nations. When that influence comes upon a man how, strangely he acts. He cries; he trembles; he says things and does things that five minutes before he could not have been coaxed or hired to say or do. The human soul and religion seem antagonistic elements; but this divine spiritualism seems the harmonizing chemistry that brings into comity these opposing elements. The general mode of the Holy Spirit is in selecting means that are utterly insignificant, and then making them the steps of Christian ascent. At a fair in England a man stepped up to a peddler's stand and bought something. Then he took a leaf from a catechism and wrapped the article in that leaf; but one line in that catechism unbered his soul into the kingdom of God. Two men were wrestling on the green. One threw the other. A Christian man came along and said, "It will be sad indeed if Satan trips up your hope and you are both eternally overthrown." That ushered both of them into the kingdom of God in due time. Oh, it is a mighty spirit. Sometimes people laugh under it. Sometimes they pray under it spower. There is a soul bowed down. The Holy Spirit is bowing him down. THERE IS AN ANXIOUS ONE.

THERE IS AN ANXIOUS ONE.

'A despatch from Washington says: | -Rev. Dr. Talmage preached from the following text:-"Yet doth he devise means that his banished be not expelled from him."-2 Sam. xiv. 14. That passage I never noticed until

last week. The wise, witty and imag-inative woman of Tekoah said this in trying to persuade David to take back his beautiful but recreant son Absalom. For exquisite strategem woman has no equal in the other sex. If there had been a plain demand that Absalom be taken back it would have been ineffectual, but this woman composed a fiction which completely capstory by asking him to imitate the Lord, saying: "Yet doth God devise means that his banished be not expelled from him."

Indeed, then, are we all banished from God. What do you mean by ban-ishment? Well, it means being driven away and wearing fetters. It means bitter absence from home. It means in some places and on some occasions an expatriation to Siberia to delve the mines and to be fastened in a chain-gang. Yes, the whole race is banished; our first parents from Paradise; the recreant angels banished from heaven; the whole human family banished from peace. Where is the worldly man who has anything worthy of the name of happiness ! What are those anxious looks of the brokers, of the bankers, of the merchants, of those men in the club house of that great multitude of people who tramp up and down Broadway? Banished from God. Banished from peace. Banished from heaven. Sin has broken in, and it has snapped all the strings of the heart; it has untuned all the instruments of earthly accord; it has thrown the whole earth into a jangle. An old writer tells of two brothers who went out to take a walk in the night, and one of them looked up to the sky and said, "I wish I had a pasture field as large as the night heavens." And the other brother looked up into the sky, and said, "I wish I had as many oxen as there are stars in the sky. "Well," said the first, "how would you feed so many oxen?" Said the second, "I would turn them into your pasture." "What whether I would or not?" 'Yes, whether you would or not." And there arose a quarrel, and when the quarrel ended one had slain the other. And so there has been a ridiculous contest in all ages of the world, sometimes about supposititious things, and if this man had all the night heavens for an estate, he would not be happy, and if that man had as many oxen as there are stars in the sky he would not be happy. brothers who went out to take a walk

them into your posture," "What is made your content of the part of

ERIES AND CHEESE FACTORIES.

Infections in Cheese Factories—Lack of Flavour in Butter — A Good Culture Will Be Sent to Any One Applying for The following circular has been is

ued by the Ontario Agricultural Col-

It is the wish of the Bacteriological Chemical and Dairying Departments of the Ontario Agricultural College o get into touch with the makers in the cheese factories and creameries of the Province, with a view to rendering assistance in casess of difficulty which may be due to undesirable bac-

terial or other infections. Difficulties frequently arise; and w might mention a number of cases to show that within the last two years ertain troubles or affections in factories were found to be caused by nfection with harmful bacteria. The of the most frequent causes of trou-

Defects in the Factory Itself .- In new or modern factories there are not likely to be any grave defects in the building but in some of those constructed years ago, there may be defects in construction, or needed repairs may be neglected. Probably the

ommonest defects are:—
1. Leaky floors, which allow whey or other liquids to drop through and ecompose, giving rise to bad odors and very undesirable kinds of germ life, that get into the vats and cause serious trouble.

2. Flies, which are a great nuisance There is a deriding face trying to throw off religious impressions. It is often the case when the Holy Spirit comes to a man's heart he acts infernally to throw off the impression. And so sometimes when the Spirit comes to a man he prays and in factories, as they feed or walk upon all kinds of decomposing materials, and then visit the cheese factory, crawling over or dropping into the milk, and depositing various kinds of germ life, which are thus placed in

fernally to throw off the impression. And so sometimes when the Spirit comes to a man he prays, and sometimes he blasphemes; but the Holy Spirit always comes with one idea, and that is to show man that "God hath devised means that the banished be not expelled from him."

That Holy Spirit is in this house to night. You have felt strangely ever since you came into this room. There are doors opening in your soul that have never been opened. You are vondering where you will come out at the last. You see that these Christian people are on a road that you are not travelling, and though you may not admit the words heaven or hell in your mind, you are consci-

you are not travelling, and though you may not admit the words heaven or hell in your mind, you are conscious of the fact that there must be two destinies, two careers, two conditions, two termini, two words and tagonistic, and everlastingly swung apart. Oh, What is this awfall silence? The Holy Spirit! The infinite Spirit! The elernal Spirit! The infinite Spirit! The lightning-footed and fire-winged Spirit! The armed and fire-winged Spirit! The armed and fire-winged Spirit! The armed and fire-winged Spirit! The comes down upon your soul with an avalanche of power. He commands you to live. "Have ye received the Holy Ghost?"

Soldited flush with the tin. If this is not done, small spaces are left which it is impossible to keep clean and sweet; and these become so many crevices for the development of germ life.

Bad Drainage.—Several examples of bad flavored cheese caused by germs in drainage filth, have occurred during the last two years. In these instances the drains have usually been blocked, or have not had sufficient fall to take away the drainage quick-ly. Consequently masses of putrid material, whey or buttermilk, have collected in certain parts of the drain and have given rise to trouble in the factory.

CHEESE.

Gassy Fermentations.—This is the

Imperfect Congulation. Cases where normal congulation could not be secured have been found to be due to lack of lime in the milk and to the alkali nature of the water used in setting the vats.

Loss of Fat. In some sections, at certain seasons of the year, abnormal loss of fat occurs for which not good reason can be given.

Preservatives. Where it is suspected that some preservative has been used to well the milk sweet, a sample may be sent in for examination.

BUTTER.

BUTTER.

Lack of Flavor. This trouble is often due to the absence of the proper flavor-producing organism, a condition which is overcome by the use of a culture. In a lengthy research on the flavor of butter caused by the bacteria commonly found in milk, we separated some twenty different species, made starters from each species, and inoculated pasteurized cream therewith, in order to ascertain the effect of each individual species on the flavor of the butter. In the majority of cases, the butter lacked flavor, and in six instances, it had a very destrable taste.

"Putrid Butter," "Eardy Butter," "Bitter Butter," "Fishy Butter," etc. The peculiar tastes or flavors of all these varieties are caused by the presence and growth of undesirable bacteria in the cream.

Having thus briefly referred to some of the more common defects in factories and the causes of many of the troubles in the manufacture of butter and cheese, we may emphasize the fact so often stated, viz., that the markets of the world are becoming more and more particular and want nothing but prime articles. Hence, it is necessary to make and export only the best produce.

In order to help makers, we are prepared to undertake the bacteriological and chemical investigation of any of the above or similar troubles. Whilst it is manifestly impossible for us to investigate every difficulty which may arise, we are willing to inquire into all serious troubles, or all cases in which the trouble is continuous. We shall do our best to find the cause and suggest remedies.

With this object in view, we ask that samples of milk, butter, or cheese injuriously affected in any way be at once sent to the Dairy Department, with a letter giving all details as fully as possible. Large quantities need not be sent; but care must be taken to send samples which fully represent the trouble complained of. About two ounces of butter or cheese, and three or four ounces of milk, whey, or buttermilk are sufficient; and, if properly packed, they may be at once sent by mail.

If any doubt ari

SAMPLES OF WATER FOR ANA-

Application for cultures should be

Recognizing the value of the alkaline solution to the factoryman and the difficulty he has had in obtaining it, we offer to furnish the solution to those who want to make use of it at a nominal cost of \$1.00 per gallon. When 10 c.c. of milk or oream is taken as a sample, one gallon of the solution will make about 400 tests. Applications for this solution should be addressed to R. Harcourt, Chemical Department.

Money or stamps must in all cases accompany the applications for cultures and alkaline solutions.

Ontario Agricultural College, Guelph, May, 1901. ALKALINE SOLUTIONS

TO PREVENT COLD AND GRIP.

ment Doctor Advises the Use of Paper Handkerchiefs. Away with the linen handkerchief, says Dr. Pfeiffer, the discoverer of

the influenza bacillus. The handkerchief propagates 70 per cent. of all colds and inflammations of the head, throat and nose, he declares. It often causes erysipelas to spread, and that influenza re-occurs season after season in epidemical form is directly traceable to the use, or abuse, of the linen handkerchief.

Every physician knows the influenza bacillus. It is easily killed, because it cannot live where disinfectants are employed. It will die quickly if its element, water substances, are drained off.

The bacilli of cholera, typhus, tetanus, blood poisoning, etc., even those of the dreadful plague, are confined in the intestines, in the skin, or blood; if a person is known to have one of these diseases, we take all possible care to prevent the spread of its microbes to other persons. So we now seldom hear of an epidemic of those maladies in our cities.

If the staphylokokke and streptakokke bacilli, which cause colds in the head, catarrh, and sometimes erystpelas, and the small red-shaped microbe which causes influenza were treated like the others named, like them, they would do only individual harm; but fashion, ill understood or wholly misconstrued notions of cleanliness, and, finally, courtesy are against the self-suggested PRECAUTIONARY MEASURES.

In this case the poor and ignorant

In this case the poor and ignorant also the unwashed, are not to blame, It is the perfumed woman of fashion, and the man in patent leather boots and a high shirt collar who act as distributers of disease.

A cold in the head, influenza and similar maladies, cause copious flow of tears and sneezing and tingling of the nose, followed by watery and other acrid discharges. These tears and the mucus teem with millions upon millions of rod-shaped microbes which ought to and could be destroyed in short order, but instead are collected in handkerchiefs. The handkerchiefs are buried in the pocket; and what is quite as bad, or worse, a good many microbes cling to the Rick person's hand or glove, and are transferred to other persons by means of a bandshake.

No one suspects that the sick person carries a veritable arsenal of microbes in his pocket. Yet every physician can tell you that a handkerchief and pocket furnish all the elements calculated to prolong and propagate the microbe's life. The microbe needs nourishment, darkness, warmth and dampness. The discharges furnish the first and last, handkerchief and pocket afford warmth and darkness. Every time the

charges furnish the first and last, handkerchief and pocket afford warmth and darkness. Every time the sick person puts his hand in his pocket he is liable to infect it with the dangerous microbes and every handshake he deals may transfer to others the disease from which he is suffering.

"Let us take pattern," says Dr. Pfeiffer, "after the Chinese and Japanese, who, instead of the linen square, employ small sheets of soft

Japanese, who, instead of the linen square, employ small sheets of soft paper, which they carry along in blocks, and that are thrown away after use. This fashion is much cleaner than ours, besides excluding an element of danger that is always with us as long as we stick to the superannuated linen handkerchief."

THE SUNDAY SCHOOL.

LESSON X, SECOND QUARTER, INTER NATIONAL SERIES, JUNE 9.

Text of the Lesson, Acts, xxii, 0-16, Memory Verses, 6-8-Golden Text, Acts xxvi, 10-Commentary Prepar-d by the Rev. D. M. Stearns.

Acts xxvi, 19—Commentary Preparad by the Rev. D. M. Stearns.

6. "Nigh unto Damascus about noon suddenly there shone from heaven a great light round about me." We have been studying the appearances of oug Lord to His disciples after His resurrection, and now in this lesson and the next we have two of His post ascension appearances. It would be very profitable to consider His first post ascension appearance to Stephen. Let every one lag, up Acts vil, 55, and may it become a constant word in our hearts. In studying this lesson it would be very profitable to write out in parallel columns the threa accounts of this incident in chapters ix, 1-20; xxvi, 9-20, and the portion we are about to study. Paul tells us that he was on his way to Damascus to bring the believers there to Jerusalem to be punished (verse 5), and, believing that he ought to do many things contrary to the name of Jesus of Nazareth, he had put saints in prison and helped put them to death (xxvi, 9-11).

7. "Saul, Saul, why persecutest thou Me?" He and all who were with him fell to the ground, but he alone heard these words, spoken in the Hebrow language (compare the parallel accounts). The voice was for him, not for his companions. In Dan. x, 7, we read that he alone saw the vision; the men who were with him saw it not, but were filled with fear. The vision and the words were foir Daniel, not for them. When Peter way released from prison, he alone saw and heard the angel; the guards knew nothing of it. So it may be when He calle His saints to meet Him in the air. The world may see or hear nothing, but perhaps be afraid.

8. "I am Jesus of Nazareth, whom thou persecutest." This in answer to his question, "Who art thou, Lord?" What a revelation for Saul, who had believed Jesus to be an impostor and who, sincerely wishing to do right before God, seen in a moment that he is all wrong and that the believers in Jesus whom he had been persecuting were right and that he is, with them, guilty of His death. In a moment he sees his Lord, and he sees himself as

moment he sees his Lord, and he sees himself as a rebel against his Lord and Saviour.

9. "They heard not the voice of Him that spake to me." Chapter ix, 7, says that they heard a voice; there is no contradiction; there can be none in Scripture. The Holy Spirit, the Spirit of Truth, cannot contradict Himself. They heard a sound, but not the words, which were for Saul only. Compare John xil, 28, 29, where some heard words, but others only heard something like thunder. Do you hear Him speak to you personally when you read His word, or is it all indistinct?

10. "And I said, What shall I do, Lord?" or, as in ix, 6, "Lord, what will Thou have me to do?" Saul submits, he accepts the risen Christ as Israel's Messiah and as his Lord and Master, and his question is no longer what the chief priests would have him do, but what the only true High Priest would have him do; he has ceased from man, for he has seen the Lord. He is sent to Damascus, but under a very different authority from that which sent him from Jerusalem, and to learn the things that have been appointed by God for him. If our honest questions are, Where wilt Thou, Lord? (Luke xxii, 9) and, What wilt Thou, Lord? He will not fail to show us all the things appointed for us and guide us in them.

11. "I could not see for the glory of

the things appointed for us and guide us in them.

11. "I could not see for the glory of that light." So those who were with him led him by the hand Into Damascus, and he was three days without sight, and neither did eat nor drink (ix, 9). He must have learned much as he communication with God those three days of dying to self and the world, and doubtless the Lord wondrously and lovingly revealed Himself to him. What a blessed experience it would be to have such a vision of the glory of God that we would no more see the attractiveness of this more see the attractiveness of this world's vanities because of the

world's vanities because of the glory of that light! Eyes and cars for Him! 12, 13. "Brother Saul, receive thy sight." Thus said Ananias, a disciple having been commissioned by the Lord to search out Saul and be a blessing and a

paper, which they carry along in beface as the course of t