WELLS OF OLDEN TIMES.

REV. DR. TALMAGE PREACHES ON THE WELLS OF ABRAHAM.

The Courtship of Jacob and Rachel—Where the Chief Battles of Christianity are Fought—Why More Men do Not Come to Christ—Dr. Talmage Extends an Invitation to Come Around the Old Gospel w

A despatch from Washington says: —Dr. Talmage preached from the following text:—"And Isaac digged again the walls of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them."—Genesis xxvi. 18.

In Oriental lands a well of water is a fortune. If a king dug one, he became as famous as though he had built a pyramid or conquered a province. Great battles were fought for the conquest or defence of such wells of water; castle and towers were erected to secure permanent possession of them. The traveller to-day finds the well of Jacob dug one hundred feet through a solid rock of limestone. These ancient wells of water were surrounded by walls of rock. This wall of rock was covered up with a great slab. In the centre of the slab there was a hole through which the leathern bottle or earthen jar was let down. This opening was covered by a stone. When Jacob, a young man of seventy years, was courting Rachel, he won her favour, the Bible says, by removing the stone from the opening of the well. He liked her because she was industrious enough to come down and water the camels. She liked him because he was clever enough to lay hold and give a lift to one who needed it.

It was considered one of the greatest calamities that could happen a nation when these wells of water were stopped. Isaac, you see in the text, found out that the wells of water, that had been dug out by his father Abraham at great expense and care, had been filled up by the spiteful Philistines. Immediately Isaac orders them all opened again. I see the spades plunging, and the earth tossing, and the water starting, until the old wells are entirely restored; and the cattle come down to the trough and thrust their nostrils into the water, their bodies quaking at every swallow, until they lift up their heads and look around and take a long breath, the water from the sides of their mouths dripping in sparkles down into the trough. I never tasted such water in my life as in my boyhood, I drank out of the moss covered bucket that swung up on the chains of the old well-sweep; and I think when Isaac leaned over the curb of these restored wells, he felt within himself that it was a beverage worthy of God's brewing. He was very careful to call all the wells by the same names which his father had called them by; and if this well was called, "The well in the Valley," or "The well by the Rock," or "The well of Bubbles," Isaac baptized it with the same nomenclature.

You have noticed, my Christian friends, that many of the old Gospel wells that our fathers dug have been filled up by modern Philistines. They have thrown in their scepticisms and their philosophies, until the well is almost filled up, and it is nigh impossible to get one drop of the clear water. These men tell us that you ought to put the Bible on the same shelf with the Koran and the old Persian manuscripts, and to read it with the same spirit; and there is not a day but somebody comes along and drops a brick or a stone, or a carcase in this old Gospel well. We are told that all the world wants is development, forgetful of the fact that without the Gospel the world always develops downward, and that if you should take the religion of Christ out of this world, in one hundred years it would develop into the "Five Points" of the universe. Yet there are a great many men and there are a great many rostrums whose whole work it is to fill up these Christian wells.

You will not think it strange then, if the Isaac who speaks to you this morning tries to dig open some of the old wells made by Abraham, his father, nor will you be surprised if he calls them by the same old names.

Bring your shovel and pickaxe and crow-bar, and the first well we will open is the glorious well of the atonement. It is nearly filled up with the chips and debris of old philosophies that were worn out in the time of Confucius and Zeno, but which smart men in our day unwrap from their mummy-bandages, and try to make us believe are original with themselves. I plunge the shovel to the very bottom of the well, and I find the clear water starting. Glorious well of the atonement! Perhaps there are people here who do not know what atonement means, it is so long since you have heard the definition. The word itself if you give it a peculiar pronunciation, will show you the meaning——at-one-ment. Man is a sinner, and deserves to die. Jesus comes in and bears his punishment and weeps his griefs. I was lost once but not I am found. I deserved to die but Jesus took the lances into his own heart until his face grew pale and his chin dropped on his chest, and he had strength only to say, "It is finished!" The boat swung round into the trough of the sea, and would have been swamped, but Jesus took hold of the oar. I was set in the battle, and must have been cut to pieces had not, at night-fall, he who rideth on the white horse come into the fray. That which must have been the Waterloo of my defeat now became the Waterloo of my triumph, because Blucher has come up to save. Expiation! expiation! The law tried me for high treason against God, and found me guilty. The angels of God were the jurors impaneled in the case, and they found me guilty; I was asked what I had to say why sentence of eternal death should not be pronounced upon me, and I had nothing to say. I stood on the scaffold of God's justice; the black cap of eternal death was about to be drawn over my eyes, when from the hill of Calvary One came. He dashed through the ranks or earth and heaven and hell. He rode swiftly. His garments were dyed with his blood, his face was bleeding, his feet were dabbled with gore, and he cried out, "Save that man from going down to the pit, I am the ransom," and he threw back the coat from his heart, and that heart burst into a crimson fountain, and he dropped dead at my feet; and I felt of his hands, and they were stiff; and I felt of his feet and they were cold; and I felt of his heart, and it was pulseless; and I cried, "Dead!" And angels with excited wings flew upward amidst the thrones, crying "Dead!" and spirits lost in black brood wheeled down amidst the caverns, crying "Dead!" Expiation! expiation!

Cowper overborne with his sin, threw himself into a chair by the window, picked up a new Testament, and his eye lighted upon this, "Whom God hath set forth as a propitiation through faith in his blood;" and instantly he was free! Unless Christ pays our debts, we go to eternal jail. Unless our Joseph opens the king's corn crib, we die of famine. One sacrifice for all.

A heathen got worried about his sins, and came to a priest and asked how he might be cured. The priest said, "If you will drive spikes into your shoes and walk five hundred miles you will get over it." So he drove spikes into his shoes and began the pilgrimage, trembling, tottering, agonizing on the way, until he came about twenty miles, and sat down under a tree, exhausted. Near by a missionary was preaching Christ, the Saviour of all men. When the heathen heard it, he pulled off his sandals, threw them as far as he could, and cried, "That's what I want; give me Jesus! give me Jesus!" Oh, ye who have been convicted and worn of sin, trudging on all your days to reap eternal woe, will you not this morning, at the announcement of a full and glorious atonement, throw your torturing transgressions to the winds? "The blood of Jesus Christ cleanseth from all sin;" that was the very passage that came to the tent of Hedley Vicars, the brave English soldier, and changed him into a hero for the Lord.

Around this great well of the Atonement the chief battles of Christianity are to be fought. Ye Bedouins of infidelity, take the other wells, but do not touch this. I call it by the same name that our father Abraham gave it—the Atonement. Here is where he stood, his staff against the well-curb. Here is where he walked, the track of his feet all around about the well. This is the very water that with trembling hand, in his dying moment, he put to his lips. Oh ye sunstruck, desertworn pilgrims, drive up your camels and dismount! a pitcher of water for each one of you, and I will fill the trough for the camels. See the bucket tumble and dash into the depths; but I bring it up again, hand over hand, crying, "Ho every one that thirsteth, come ye to the waters!"

Now, bring your shovels and your pickaxes, and we will try to open another well. I call it the well of Christian comfort. You have noticed that there are a good many new ways of comforting. Your father dies. Your neighbour comes in, and he says, "It is only a natural law that your father should die. The machinery is merely worn out;" and before he leaves you, he makes some other excellent remarks about the coagulation of blood, and the difference between the respiratory and nitrogenized food. Your child dies, and your philosophic neighbour comes, and for your soothing tells you that it was impossible the child should live with such a state of mucous membrane! Out! with your chemistry and physiology when I have trouble, and give me a plain New Testament! I would rather have an illiterate man from the backwoods who knows Christ, talk with me, when I am in trouble, than the profoundest worldling who does not know him. The Gospel without telling you anything about mucous membrane or gastric quice, or hydrochloric acid, comes and says "All things work together for good to those who love God;" and that if your child is gone, it is only because Jesus has folded it in his arms, and that the Judgment-day will explain things that are now inexplicable. Oh! let us dig out this old Gospel well of comfort. Take away the stoicism and fatality with which you have been trying to fill it. Drive up the great herd of your cares and anxieties, and sstop their bleating at this cool fountain! To this well David came when he lost Absalom; and Paul, when his back was red and raw with the scourge; and Dr. Young, when his daughter died; and Latimer, when the flames of martyrdom leaped on his track; and M'Kail, when he heard the knife sharpening for his beheading; and all God's sheep in all the ages.

After one of Napoleon's battles, it was found that the fight had been so terrific that, when the muster roll was called of one regiment, there were only three privates and one drummer-boy that answered. An awful fight that! Oh! that Christ to-day might come so mightily for the slaying of your troubles and sorrows that when you go home and call the muster-roll of the terrible troop, not one—not one—shall answer, Christ having quelched every annoyance, and salved every gash, and wiped every tear, and made complete extermination.

Now, bring your shovels and pickaxes, and we will dig out another well—a well opened by our father Abraham, but which the Philistines have filled up. It is the well of Gospel Invitation. I suppose you have noticed that religious address in this day, for the most part, has gone into the abstract and essayic. You know the word "sinner" is almost dropped out of the Christian vocabulary; it is not thought polite to use that word now. It is Methodistic or old-fashioned. If you want to tell men that they are sinners, you must say they are spiritually erratic, or have moral deficits, or they have not had a proper spiritual development; and I have not heard in twenty years that old hymn, "Come, ye sinners, poor and needy."

In the first place, they are not sinners, and in the second place they are neither poor nor needy! I have heard Christian men in prayer-meetings and elsewhere talk as though there were no very great radical change before a man becomes a Christian. All he has got to do is to stop swearing, clear his throat a few times, take a good wash, and he is ready for heaven! My friends, if every man has not gone astray, and if the whole race is not plunged in sin and ruin, then that Bible is the greatest fraud ever enacted; for, from beginning to end, it sets forth that they are. Now, my brothers and sisters, if a man must be born again in order to see the kingdom of God, and if a man is absolutely ruined unless Christ check his course, why not proclaim it? There must be an infinite and radical change in every man's heart, or he can not come within ten thousand miles of heaven. There must be an earthquake in his soul, shaking down his sins, and there must be the trumpet-blast of Christ's resurrection bringing him up from the depths of sin and darkness into the glorious life of the Gospel. Do you know why more men do not come to Christ? It is because men are not invited that they do not come. You get a general invitation from your friend: "Come round some time to my house and dine with me." You do not go. But he says, "Come around to-day at four o'clock, and bring your family, and we'll dine together." And you say, "I don't know as I have any engagement; I will come." "I expect you at four o'clock." And you go. The world feels it is a general invitation to come around some time and sit at the great Gospel feast, and men do not come because they are not specially invited. It is because you do not take hold of them and say, "My brother, come to Christ; come now—come now!" How was it that in the days of Daniel Baker, and Truman Osborne, and Nettleton, so many thousands came to Jesus? Because those good men did nothing else but invite them to come. They spent their lifetime in uttering invitations, and they did not mince matters either?; Where did John Bunyan's pilgrim start from? Did he start from some easy, quiet, cosy place? No; if you have read John Bunyan's "Pilgrim's Progress," you know where he started from, and that was the City of destruction, where every sinner starts from. Do you know what Livingstone, the Scotch minister, was preaching about in Scotland when three hundred souls under one sermon came to Christ? He was preaching about the human heart as unclean, and hard, and stony. Do you know what George Whitfield was preaching about in his first sermon, when fifteen souls saw the salvation of God? It was this: "ye must be born again." Do you know what is the last subject he ever preached upon? "Flee the wrath to come." Oh! that the Lord God would come into our pulpits and prayer meetings, and Christian circles, and bring us from our rhetoric and profound metaphysics, and our elegant hair-splitting, to the oldfashioned well of Gospel invitation. There are enough sinners in this house this morning, if they should come to God, to make joy enough in heaven to keep jubilee a thousand years. Why not come? Have you never had a special invitation to come? If not, I give it now; you, you, you, come now to Jesus! why do you try to cover up that cancer with a piece of court-plaster, when Christ, the Surgeon, with his scalpel, would take it all away, and it would never come again? Do you know that your nature is all wrong unless it has been changed by the grace of God? Do you not know that God cannot be pleased with you, my dear brother, in your present state? Do you know that your sinful condition excites the wrath of God? "God is angry with the wicked every day." Do you not know that you have made war upon God? Do you not know that you have plunged your spear into the Saviour's side, and that you have punctured his temples, and spiked his feet, and that you have broken his heart?

Oh! is this what he deserves, you blood bought soul? Is this the price you pay him for his long, earthly tramp, and his shelterless nights, and his dying prayer, and the groan that made creation shiver? Do you want to drive another nail into him? Do you want to stick him with another thorn? Do you want to join the mob that with bloody hands smote him on the cheek, crying, "His blood be on us and our children forever!" Oh your sins! and when I say that, I do not pick out some man who may not have been in a house of worship for forty years, but I pick out any man you choose, whose heart has not been changed by the grace of God. Oh your sins! I press them on your attention—the sins of your lifetime. What a record for a death pillow! What data for the judgment day! What a cup of gall for your lips! Look at all the sins of your childhood and riper years, with their forked tongues, and adder stings, and deathless poignancy, unless Jesus with His heel shall crush the serpents. You have sinned against your God; you have sinned against Jesus; you have sinned against your grave—ay, you have sinned against the little resting-place of your darling child, for you will never see her again unless you repent. How can you go to the good place, the pure place where she is, your heart unpardoned? You have sinned against a Christian father's counsel and a dying mother's prayer.

I saw an account the other day of a little boy who was to be taken by a city missionary, with some other boys, to the country to find homes. He was well clad, and had a new hat given him; while the missionary was getting the other children ready to go, this boy went into a corner and took the hat he had thrown off, and tore the lining out of it. The missionary said, "What are you doing with that hat? You don't want it. What are you tearing the lining out for?" "Ah!" said the boy, "that was made out of mother's dress. She loved me very much before she died, and I have nothing to remember her by but the lining." And so the boy tore it out and put it in his bosom. Oh! would you not like to have one shred of your mother's religion to remember her by? Do not her prayers clamour for an answer this morning? Do you not see her hold her withered hands stretched out from the death-bed, begging you to come to God and be at peace with him. Would you not like to have the purity of your mother? Would you not like to have the comfort she felt in dark days? Would you not like to have some of that peace which she had in her last moments, when she looked up through her spectacles at you, and said she must go away, for Jesus called her, and you said, "Mother, we can't spare you;" and the outcry of grief was answered by a long breath that told you it was all over? Oh, my God! let not mother be one side and father on the same side, and loved ones on the same side of the throne, and I be on the other side. If we are this morning on the wrong side let us cross over—let us cross over now. Blessed Jesus, we come, bruised with sin, and throw ourselves in the arms of thy compassion! None ever wanted thee more than we Oh! turn on us thy benediction! Whatever else we lose or get, we must win heaven. "Lord, save us—we perish?"

Let us come around the old Gospel well. A good many of you came in these doors this morning carrying a very heavy burden. I do not know what it is—I can not guess what it is; but I noticed some of you, when you came in this morning, looked sad. It may be home trouble you can not tell any body. How many have burdens on your shoulders and on your hearts? Come to the well; putdown the pack right beside the well. Jacob's well was one hundred feet deep, and cut through the rock; but this Gospel well is deep as eternity, and is cut right down through the heart of the Son of God. Shovels opened that other well; spears opened this. You remember the old well-sweep in the country was made out of two pieces—one planted in the ground, and on it was swung a long beam, which we laid hold of in our boyhood and brought downward, and the bucket dipped into the water and came up full. So the cross of Jesus is made out of two pieces. I take one piece and plant it close by this old well, and then swing on it the long piece, and I lay hold of it with my prayer, and I pull it down until the bucket strikes the bottom of the Saviour's tears, and then fetch it up, bubbling, foaming, brimming, sparkling, with the water of which, if a man drink, he shall never thirst.

"To the dear fountain of thy blood,
Incarnate God! I fly:
Here let me wash my spotted soul
From crimes of deepest dye.
"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness
My Jesus and my all."

GREATEST OF ALL VIRTUES.

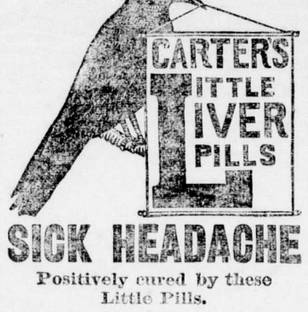
Reticient people are often accused of deceit; but every man and woman has a right to keep to himself or herself those things which are purely individual, and only the cowardly, or the injudicious, ever do anything else. It is not deceit to keep to one's self knowledge that would injure another. It is simple honesty. There is an instinct in weak natures which makes them tell everything they know about themselves or others. Brave natures bear their burden and do not ease their mind by talking when talking must do harm to another. It is not deceit to hide the ill you know of your neighbor—to profess faith in him when he openly errs. It is the greatest of all virtues—charity—and one who has this will strive to forget the ill he has learned of another.

WHAT HURTS US.

Ordinary articles or consumption have a bad effect upon the body if uses to excess. Not a few men have had their eyesight permanently affected by smoking too much, and the deafness of a very noted man of letters is to be traced to the fact that he had been for years a tea drunkard. That snuff may produce paralysis is well-known, but it seems almost incredible that a man may go mad through consuming too many eggs. Nevertheless, there is no doubt that to eat too many of them produces a kind of nervous excitement which may lead even to murder. Too much beef for a weak-brained boy tends to make him an idiot, and the number of men whose mental vigor has been snapped by constantly drinking strong coffee is extraordinary.

IN THE PHILLIPINES.

The Rev. M. M. Parkhurst, who has lived in the Philippines for many years, says that when a couple wish to be married in the Philippines they must first pay a fee of $30 to the priest, who otherwise will not marry them. As a native rarely earns more than $5 in a month he seldom has the necessary marriage fee, so that common law marriages are the frequent result. The baptismal fee, he says, is $25, and the death fee is $60 for an adult and $10 for an infant. A poll tax of $25 for each man and $15 for each woman is collected, and when a man builds a house he must pay $10 for having the chimney blessed.



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FOR SALE OR EXCHANGE—80 acres of choice land, with good brick house large frame barn, located partly in the Town of Aylmer and partly in the Township of Malahide. This property is suitable for market gardening, or for ordinary farming on a small scale, and is offered for the small price of $2,400, or will take a small property partly in exchane in a good locality in this town. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ontario

FOR SALE AT A BARGAIN—50 acres, being the south-west quarter of lot 8, east of north road, in the Township of Houghton. There are comfortable farm buildings; within quarter of a mile of a good school and one-half mile from church, one-half mile from Post Office. Any person with limited means wanting a cheap home had better look after this, as the whole business can be bought for the small sum of $900. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE—100 acres of first-class land, in a first-class locality, on a good gravel road, within ¼ mile of a good school, ½ mile to two churches, 7 miles north-west from St. Thomas. The buildings are fair farm buildings, good orchard of apple and pears, plenty of good water, plenty of timber for farm purposes. It is known as the Horton farm, being east half of of lot 24, south of north branch of Talbot Road, in the Township of Southwold, is offered very cheap, as it has got to go. If you want a good farm don't lose any time. Apply to C. O. LEARN, Real Estate Broker, Brown House Blk, Aylmer.

FOR SALE—Story and one half frame house and four lots, on the corner of Queen and Water Street. A very desirable location, and only two minutes walk from Post Office. Is offered cheap for cash, or will give all the time required for one-half the purchase money. For further particulars, apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, On.

FOR SALE—99 1-2 acres, parts of lots 11 and 12, in the first concession of Malahide, 70 acres cleared, good farm buildings, soil, sandy loom. Situated on east side of Gravel Road, half mile south of Copenhagen. Price away down and terms easy. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont

FOR SALE CHEAP, and no mistake, from 5 to 25 acres, in the south east part of the Town of Aylmer. Now is your time if you want a pasture field for a little money. Also for sale house and barn, and about two acres, on the south side of Pine Street, for the small sum of $600. Also two beautiful building lots opposite and a little east of the Methodist Church. One of the best locations for a private residence in the town. Any of the above properties is a snap. For further particulars apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

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FOR SALE OR EXCHANGE—44 acres of fair sandy land, adjoining the village of Cultis in the County of Norfolk, 30 acres cleared comfortable house, and some small out-buildings; also a blacksmith shop, where a profitable business can be done. The whole business for the small sum of $800. Good reasons for selling Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE OR EXCHANGE—

100 acres of choice land near the Village of Courtland, being lot 19, south on Talbot Road. The soil is a heavy sandy loan, well drained, about seventy acres cleared; watered by flowing spring water. The buildings are fairly good. For sale cheap, or will exchange for a larger farm in a good locality. Apply to C O LEARN Real Estate Broker, Brown House Block Aylmer, Ont.

FOR SALE—A choice farm of 100 acres, with good buildings, within 2 1-2 miles from an encorporated village, for the small sum of $2,400. For further particulars, apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE—Three storey brick store, in the Mansion House Block, rented at present which pays over 10 per cent, on the amount that will purchase the property. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE OR EXCHANGE—100 acres being the north half of lot 7, in the 10th conc. Township of Charlottville, in the county of Norfolk. About eighty acres cleared, and free from stumps, good farm buildings, house nearly new, with stone cellars, large barns in good shape, and all other out-buildings necessary. Large or hard of grafted fruit, and a large quantity of small fruit. The farm is situated 2½ miles from the village of Delhi. Is offered very cheap for cash, or will exchange for a small farm, from ten to twenty-five acres, near the town of Aylmer or Tillsonburg. For further particulars apply to C. O. LEARN, Brown House Block, Aylmer, Ont.

FOR SALE OR EXCHANGE—95 acres of choice land, being part of Lot 25, in the 3rd con. in the Township of Yarmouth, 1½ miles south-east of Sparta, 70 acres cleared; 20 acres of timber, 30 acres of an orchard of the choicest fruit, fair farm buildings, farm well watered by springs and wells; will sell the orchard separate; or will sell balance of farm and reserve the orchard; or will take a good 50 acre farm as part payment on the whole farm. Terms easy. Apply to C. O. LEARN, Real Estate Broker, Brown House Blk, Aylmer, Ont.

FOR SALE OR EXCHANGE—Story and one-half house and two lots, on the south side of Creek Street, in the Town of Aylmer, nice location, fair house, wants to exchange for better property, or will sell cheap. Apply to C. O. LEARN, Brown House Block, Aylmer, Ont.

FOR SALE OR EXCHANGE.—A beautiful suburban residence with 5 acres of choice land one half mile west of the village of Sparta. Will sell cheap and on easy terms, or will exchange for a residence in St. Thomas in a good locality. Apply to C. O. Learn, Real Estate Broker, Brown House Block, Aylmer, Ont.

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And on easy terms, a good storey-and-a-half frame house, nearly new, and one-fifth of an acre of land, extra well fenced, extra good well and cistern, abundance of fruit, just coming into bearing. Any person wanting to purchase themselves a home, had better look after this at once. It is situated on the corner of Queen and Sydenham street, in the Town of Aylmer. Apply to C. O. LEARN, Land Agent, Town Hall, Aylmer, Ont. A 18

FOR SALE OR EXCHANGE

150 acres, being lot 17, in the 14th con. Yarmouth, one-half mile south of Belmont Station. This is one of the best farms in the township, all thoroughly underdrained, the buildings are fair, fences good, about 15 acres of woods. There is on the premises a small private cheese factory a steam engine and boiler and all necessary machinery for factory, for chopping and cutting feed, etc. Any person wanting a first-class farm had better look after this as it is offered at a bargain. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

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FOR SALE OR EXCHANGE

100 acres in the Township of Dunwich, being the north half of lot 11, in the 7th con., all well drained, about ten acres of timber, buildings in good repair, located between the villages of Dutton and Wallacetown. This is a choice farm and is offered cheap and on easy terms. Only a small payment required down, balance on long time interest at five per cent. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE

100 acres, lot 4, in the 3rd con, Township of Bayham, 90 acres cleared, balance well timbered, soil, sandy and clay loam; good bearing orchard, fair buildings, convenient to church, blacksmith shop, stores, etc. Will take a small payment down, and balance on time to suit purchaser. Apply to C O LEARN, Land Agent, Aylmer, Ont a 49

FOR SALE OR EXCHANGE—200 acres, parts of lots 4 and 5, in the 5th con. of Bayham, 70 acres cleared, and a large slashing easily cleared. New house and large bank barn. Land all new and of a good quality. This is a great snap for a man chuck full of days works. The whole business can be had for the small sum of $3,000. A small payment down, balance on easy terms; or will take a small property in Aylmer as part payment. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE very cheap. 100 acres, about ¼ of a mile from Arner Station, on the Detroit River Railway, good orchard, good barn, small house, soil clay loam, 90 acres cleared. Price $3,000, on easy terms. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont

FOR SALE—Mr. W. Conn has decided to sell his beautiful homes on Sydenham Street; also the new modern cottage on the north side of South Street. He has placed the two properties in C. O. Learn's hands to sell. Any person wanting a nice home with every convenience had better see the Real Estate Broker without delay, as there is a bargain for someone.

THE GREATEST BARGAIN OF ALL.—25 acres of choice land, lots of buildings in fine shape, near Gesto P. O., in the township of Colchester, the garden of Canada. Price only $4,500 on easy terms. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont

Large brick house and ten lots for nothing. See how it is done: Buy 10 acres just outside the city of St. Thomas on the south side of Wellington street, which is offered for $4,000. Sub-divide it, which will make 50 lots, sell 40 lots at $100 each, which is very cheap, there is your $4,000 with 10 lots left with good buildings. Good speculation. Look after it quick. Enquire of C. O. Learn, Real Estate Broker Brown House Block, Aylmer, Ont.

Fruit farm for sale—6 acres of land with good brick house and good outbuildings on the east side of Fairview avenue, just outside the city limits of St. Thomas. There is now in full bearing 250 plum, 50 pear and 50 cherry trees, about 3 acres of berries and a lot of other small fruit. The above property is on about the highest point in Yarmouth, overlooking the city. Reason for selling is on account of the owner's health giving out. Apply to C. O. Learn, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE—The place known as the Allworth homestead, on the west side of Margaret Street, in the City of St. Thomas, containing one acre of land, large two storey frame house, well built out of the very best material; one of the best houses in the city, and is located in the very best residential part. The above property must be sold, therefore intending purchasers had better look after this at once. Also for sale the property known as the Condensed Milk Factory, near the Town of Aylmer. There is also one acre of land in connection with the last named property. For further particulars, apply to C. O. LEARN, Real Estate Brooker, Brown House Block, Aylmer, Ont., or to JOHN BAIRD, ESQ., St. Thomas, Ont.

FOR SALE OR EXCHANGE—40 acres of choice land, all cleared and clear of stumps with comfortable buildings, good orchard of choice fruit, on a good road, and within one mile of the Village of Elmer, Senlisc County, Mich., being the south-east quarter of the north-west quarter of Lot No. 10. The above property is offered cheap and on easy terms; or will exchange for a small piece of land in good locality. Apply to C. O. LEARN, Real Estate Brooker, Brown House Block Aylmer, Ont.

FOR SALE OR EXCHANGE—That beautiful home known as the Walker House, on the corner of Talbot and Elm streets, in the Town of Aylmer; contains all modern improvements, beautiful lawn, large garden—in fact, it is without doubt one of the finest private residences in the County, and can be had for a shamefully low price. Apply to C. O. LEARN, Real Estate Broker, Brown House Block Aylmer, Ont.

FOR SALE at a great bargain, 150 acres of choice lands, with good build ngs, large orchard of the very best fruits, young peach orchard of 150 trees, bore last year for the first, located about one mile east of the thriving town of Essex. Small payment down, balance on easy terms. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE OR EXCHANGE—100 acres of good land with comfortable buildings, located about two miles south-west from Brownsville, one of the finest agricultural districts in the Township of Dereham, being the north-west quarter of lot 25, and north-east quarter of lot 15. Offered cheap, or will exchange for a small farm, and on reasonable terms. Apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE—One and one-half storey house, beautiful lot on the west side of Wellington Street, in the Town of Aylmer, immediately west of the Disciple Church, very cheap. Enquire of C. O. LEARN, Real Estate Broker Brown House Block, Aylmer, Ont.

FOR SALE OR EXCHANGE—99 acres of choice land with good fair buildings, situated in a first-class neighborhood, being the north part of lot 120, north Talbot-St, Township of Bayham School and Methodist Church on adjoining farm two miles from Railway station. This is the very best of clay loam soil, is offered on very easy terms. A small payment required down. Eighteen years will be given for balance, with interest at five per cent. Will take a small farm as part payment. Apply to C. O. LEARN, Real Estate Broker, Brown House Block Aylmer, Ontario.

FOR SALE—100 acres of choice land, in the Township of Yarmouth, being the north half of lot 21, in the tenth concession. The barn buildings are in good condition. The house is a brick, in not very good repair. The farm is located 1½ miles from Kingsmill Station, and one mile from Mapleton Cheese and Butter Factory. Will be sold right, and on easy terms. Apply to C. O. LEARN, Real Estate Broker Brown House Block, Aylmer, Ont

FOR SALE—Eighty acres of good land, in the County of Sanilac, Mich., 1 1-4 miles from the thriving Town of Decksville, on the F. and P. M. R. R. 65 acres cleared, soil, clay loam, well fenced and well watered, fair buildings. Very cheap for cash. For further particulars apply to C. O. LEARN, Real Estate Broker, Brown House Block, Aylmer, Ont.

FOR SALE

200 acres of choice land in the Township of Southwold, about 190 acres cleared, situated five miles west of St. Thomas on Talbot street first farm west of the famous stock farm of Sables Robinson, formerly known as the John King farm. There is a great bargain offered in this farm. Easy terms of payment. Apply to C. O. LEARN, Real Estate Broker, Aylmer Ont. a69

FOR SALE OR EXCHANGE

100 acres, being north half of lot 27, in the 4th con. of Bayham, 10 acres cleared, balance well timbered small house and stable on the premises, soil sandy and clay loam, convenient to school, church, railway station, post office, etc. Price $1200. The sum of $[illegible] cash, balance on time at 4 per cent, or will take a small place as part payment. Apply to C. O. LEARN, Real Estate Broker Brown House Block, Aylmer.