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CURE

Sick Headache and relieve all the troubles incident

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Dizziness, Nausea, Drowsiness, Distress after

eating, Pain in the Side, &c. While their most

remarkable success has been shown in curing

Headache, yet CARTER'S LITTLE LIVER PILLS

are equally valuable in Constipation, curing

and preventing this annoying complaint, while

they also correct all disorders of the stomach,

stimulate the liver and regulate the bowels.

Even if they only cured

HEAD

Ache they would be almost priceless to those

who suffer from this distressing complaint;

but fortunately their goodness does not end

here, and those who once try them will find

these little pills valuable in so many ways that

they will not be willing to do without them.

But after all sick head

ACHE

is the bane of so many lives that here is where

we make our great boast. Our pills cure it

while others do not.

CARTER'S LITTLE LIVER PILLS are very small

and very easy to take. One or two pills make

a dose. They are strictly vegetable and do

not gripe or purge, but by their gentle action

cleanse all who use them. In vials at 25 cents;

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destroyer of worms in Children.

Our Country.

Grandeur than a poet's vision—
Brighter than an Eastern dawn.
Comes the radiant glimpse Elysian,
As the clouding of Cain's dawn,
From the vistas of the future,
As they greet the minstrel's eye—
As his hopeful spirit wanders
In the fields of "by-and-bye;"
Tis Canada's approaching glory,
Listening to the thrilling story.

From where broad Atlantic's billows
Lash the ancient border land,
To where our own Columbia pillows
Her head upon Pacific's strand—
From the frigid Arctic circle,
Where the musk-ox finds his home,
To Niagara's roaring surges
Plunging o'er the steep in foam—
Where Saskatchewan winds her current
Through green prairies vast and wide,
To the great "Mackenzie Basin"—
All is ours, our own, our pride!

Glorious, beyond conception,
Is this mighty land of ours,
Fertile as a blooming Eden—
Land of sunshine, snows and showers,
Land of wondrous lakes and forests,
Land of mountains, mines and seas,
Land of smiling, verdant prairies,
Waving to the evening breeze,
Future home of happy millions,
Pilgrims who no more may roam
Beyond the boundaries where Freedom
Reared her flag and made her home!

Daughter of the Queen of Nations!
Blooming 'neath the Union Jack;
In the footsteps of her mother,
Travelling on in glory's track!
Safely sheltered 'neath the wings
Of Britannia's giant wing;
Rich in wisdom of her sages,
Proudly may we ever sing
With heart and voice in patriot chorus,
O'er hill and vale and landscape green,
While Freedom's banner flutters o'er us,
The song of songs, God save the Queen!
WILLIAM PITTMAN LETT in Guardian.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson II.—Oct. 14.
CROSSING THE JORDAN.—Josh. 3:
5-17.

GOLDEN TEXT.—When thou passest
through the waters, I will be with
thee; and through the rivers, they
shall not overflow thee.—Isa. 43: 2.

PREPARATIONS FOR CROSSING THE
JORDAN.—The fact that the cross-
ing was to be made within three
days was announced to the people,
and they were commanded to pre-
pare food enough to last through
the movement (1: 10, 11). Joshua
sent two men across the river, to
learn the condition of the enemy
(2: 1). This verse may read
"Joshua had sent." They must
have crossed by swimming, and it
would take strong and brave men
to do this. On their return the
spies reported that the Canaanites
were utterly disheartened.

A movement was made toward
the river (3: 1). The camp had
been on the plateau in the valley,
from which they now move down to
a lower level upon the very borders
of the river, ready to pass over, if
only a way could be made. But
the barrier was as great as that of
the Red Sea, 40 years before. And
Joshua said unto the people, Sanctify
yourselves. The command was un-
doubtedly of the same import with
that given by Moses, on the eve of
the delivery of the law upon Mount
Sinai. They were to wash their
persons and their garments, and to
abstain from everything that might
indispose their minds to a serious
and devout attention to the miracle
about to be wrought. A similar
command was generally given on
great and solemn occasions. These
were the outward signs of the sancti-
fication, which really consisted at
the same time in the spiritual puri-
fication, the turning of the heart to
God in faith and trust in his promise,
and in willing obedience to his com-
mands. To sanctify is to make
holy, to set ourselves apart from
common to sacred uses. Set your-
selves apart to God,—yield your-
selves to him,—put yourselves in
that attitude in which he can take
you up. The special manifestation
of God's presence should be awaited
by his people in a posture of deep
humiliation, and penitence, and
prayer, and by diligent efforts to
cleanse themselves from all filthi-
ness of flesh and spirit.

To-morrow (which would be the
10th of Nisan (4: 19), the anniver-
sary of the day on which, 40 years
before, the Israelites had chosen
every man a lamb for their first
Passover, their day of deliverance
from Egypt (Ex. 12: 3). The Lord
will do wonders among you. By
this miracle God inspired his people
with faith and courage for their
future work he put fear in the
hearts of their enemies; he gave
those enemies new proofs that he
was the true God; the miracle was
necessary to make the entrance up-
on Canaan a true type of entering
heaven; this miracle being done
through Joshua, endorsed him be-
fore the people as their divinely ap-
pointed leader.

INSTRUCTIONS ABOUT THE CROSS-
ING.—Vers. 6-13. Take up the ark
of the covenant: the sacred chest
containing the two tables of stone

inscribed with the Ten Command-
ments (and the pot of manna and
Aaron's rod. It was called the ark
of the covenant, because these ten
commandments were a covenant of
God with his people, that if they
would keep the law, he would be
their God and Saviour. And pass
over before the people. There was
to be a space of 2,000 cubits, or
nearly three-quarters of a mile, be-
tween the ark and the people, so
that all could see the sacred symbol
of the divine presence. The separa-
tion also kept before the people
the holiness of God.

Ministers and Teachers must
lead the way. They are to be ever
foremost in every good work. In
zeal for his Master's cause, in un-
wearied efforts to promote it, in
purity of life, in acts of love, in
public spirit, in honor, in truth, in
self-command, in self-abnegation,
the ordained servant of God should
be in the fore-front of the grand
army. But the army must follow
its leaders. They took up: that is,
on the day following. And the
Lord said unto Joshua, This day
will I begin to magnify thee: make
thee great, put honor upon thee, as
the leader and commander of the
people. The miracle would be
proof positive that Joshua was the
leader appointed by God. Here is
the record of the command Joshua
was to give the priests in private,
which in ver. 13, he repeats in full-
er form to the people. Ye shall
stand still in Jordan. They were
first required to pause on the brink
of the stream, till the channel was
laid dry, and then they seem to
have advanced and taken their
station in the midst of it, till all the
people had passed over. As the en-
tire bed of the river below the re-
siding point of the ark would become
dry by the waters running off to-
wards the Dead Sea, the congrega-
tion might pass over in that direction
having the ark on their right, and
keeping at the prescribed distance
of 2,000 cubits. And Joshua said
unto the children of Israel. The
people were addressed, not en masse,
but representatively, as specified,
through the heads and officers of
their tribes. Hereby ye shall know
that the living God is among you,
and that he will without fail drive
out from before you. They greatly
needed this proof, for the difficulties
of the Hebrews were immense. To
the iron chariots, the horses, and
the fortresses of the country, and
its formidable leagues of chiefs and
kings, they could oppose only a
rude, half-armed militia, with in-
adequate military training. The
Canaanites were, strictly speaking,
the lowlanders, who inhabited the
lower tracts of Palestine, on the sea-
coast and western bank of the
Jordan. But this term is often
used in a wider sense, including all
the tribes west of the Jordan and in
Phoenicia deriving their descent
from Canaan. In this sense the
other tribes named were Canaanites.
The Hittites were descended from
Heth, the second son of Canaan,
and settled in the time of Abraham
in and round Hebron. They after-
wards became a great nation, and
spread over the regions north of
Palestine. The Hivites, descend-
ants of Canaan, were a commercial
people. They were mainly located
"under Hermon, in the land of
Mizpeh." The Perizzites: villagers;
Canaanites who dwelt in open
unwalled towns, to the south and
on the western flanks of Mount Carmel.
The Girgashites were probably a
family of the Hivites, dwelling east
of the Sea of Galilee. The Amorites:
mountaineers, descendants of the
fourth son of Canaan, were the most
powerful of the Canaanitish people.
They occupied the barren heights
west of the Dead Sea. The Jebu-
sities, a Canaanite tribe, were in pos-
session of the central highlands
around Jerusalem, their stronghold.
They retained possession of this un-
til David dislodged them. Behold,
the ark... of the Lord of all the
earth passeth over before you: to
lead you, to prove that it is safe for
you to follow. Now therefore take
you twelve men: to bring memorial
stones from the river bed. And it
shall come to pass, etc.: here is an
explanation of the manner of cross-
ing, and a promise.

THE DECISIVE STEP: JORDAN
CROSSED.—Vers. 14-17. When the
people removed from their tents:
Broke up their encampment. The
priests bearing the ark: three-fifths
of a mile from the people, who saw
the river dry up from this distance.
And the feet of the priests that bare
the ark were dipped in the brim of
the water. The priests were the
special ministers of Jehovah, bear-
ing the symbol of Jehovah's presence.
For Jordan overfloweth all his banks
all the time of harvest: i. e., the
barley harvest, which is during the
latter part of March and first of
April. This overflowing is caused
by the melting of the snows of
Hermon. The river at this place is
about 100 feet wide, and the margin
overflowed about 400 feet more,
making about 500 feet in total
width. This season of high water
was wisely chosen; for the miracle
was the more impressive. It in-

crossing been attempted when the
water was low, would have appear-
ed upon the opposite shores to annoy
the Israelites. They trusted to the
swollen river, which they knew no
army could cross. The crossing in
harvest was also providentially
ordered with reference to the food
of the people; they entered the land
when it yielded abundance. The
waters from above stood and rose up
upon a heap: as if they were dam-
med up, so that the channel soon ran
dry. Very far from the city Adam:
rather "far away, by Adam the
city," that is beside Zaretan. The
exact site is unknown. It is, how-
ever, probably connected with the
modern Kurn Sartabek, the name
given to a lofty and isolated hill
some seventeen miles on the river
above Jericho. Here high rocks on
either side contract the valley to its
narrowest point, and seem almost to
throw a barrier across it; and here,
in all likelihood, were the waters
held back by the hand of God. And
those (waters) that came down
toward the sea of the plain (the Dead
Sea)... failed: i. e., they flowed
rapidly off down the steeply sloping
bed of the river, and the whole
channel above and below lay dry
before the people. And the people
passed over right against Jericho.
It is probable that the people cross-
ed the river at what was afterwards
called Bethabara, or house of pass-
age, which seems to have derived
its name from this very circum-
stance. It was here that John bap-
tized, and that Jesus, as well as
Joshua, began to be magnified.
And the priests that bare the ark...
stood firm on dry ground: with
good footing. The priests were
spied their enemies with greater
terror. Those enemies, had the
about three-fifths of a mile up stream
above the people, and were thus
seen by all; and their faith encour-
aged the people to venture into the
bed of the river. And all the Israel-
ites passed over on dry ground: prob-
ably at different points, over a
wide space. They were now fairly
standing upon the promised land.

PRACTICAL HINTS.

God sometimes lets great diffi-
culties rise up in our paths in order
to reveal his goodness and power in
overcoming them.

God still does wonders for his
people, in conversions, in the power
of the cross, in the progress of the
church, in the daily care of his peo-
ple.

We should especially sanctify our-
selves in the near presence of God.
God not only accompanies his
people, he goes before them, to pre-
pare the way.

All God's wonders, his marvels of
converting power, of holy lives, of
triumph over temptation, trouble,
and death, all these honor and
magnify the church, for whom he
does them.

We know by what God has done
for us, that he will continue to do.
They must follow the priests as
far as they carried the ark, but no
farther. So we must follow our
ministers only as they follow Christ.

The overflowing Jordan between
the Israelites and their promised
land was a type of the river of
death that flows between us and
heaven. God can help us to pass it
safely.

There is a Jordan before all good;
before a new life, the higher life,
usefulness, larger spheres.

Every one needs to take a decid-
ed stand, a positive step that cannot
be retraced, and commit himself to
the side of right and of God.

To Young Men.

BE A MAN.

Not of the "dude" species.
Not of the kind that stand on
street-corners.

Not of the kind that prides him-
self on being a "masher."

Not of the kind that sneers at
the idea of personal purity.

Not of the kind that sneers at the
church.

Not of the kind that thinks
Christians mild sort of fools.

Not of the kind that owes the
tailor, liveryman, and everybody
else.

Not of the kind that is a connois-
seur of whisky.

Not of the "yes yes" kind.

Not of the kind that calls mother
"old woman" and father "old
man."

Not of the ignorant infidel brood.
Not of the coward kind.

Not of the iceberg variety.
Not of the "I can't" tribe.

Not of the kind that is better ac-
quainted with pool than the fifth
chapter of Deuteronomy.

Not of the evading, scuffling,
shuffling-through-like kind, "having
no hope and without God in the
world."—Watchman.

A boy traveling asked, "Why
have they lighted this lamp while
the sun is shining?" "You will
soon see," replied the father, as
they hurried into a dark tunnel.
Many of God's promises are best
seen in the dark.

DON'T

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Paint, or Woodwork,
washed in the old
rubbing, twisting,
wrecking way. Join
that large army of
sensible, economical people, who
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beverage which may save us many heavy
doctors' bills. It is by the judicious use of
such articles of diet that a constitution
may be gradually built up until strong
enough to resist every tendency to disease.
Hundreds of subtle maladies are floating
around us ready to attack wherever there
is a weak point. We may escape many a
fatal shaft by keeping ourselves well forti-
fied with pure blood and a properly nour-
ished frame."—Civil Service Gazette.

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