

## He Leadeth Me.

In pastures green? Not always. Sometimes He Who knoweth best in kindness leadeth me In weary ways, where heavy shadows be,

Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night,  
I oft would faint with sorrow and affright

Only for this,—I know He holds my hand;  
So, whether led in green or desert land,  
I trust—although I may not understand.

And by still water? No, not always so;  
Oftentimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry  
Aloud for help, the dear Lord standeth by,  
And whispers to my soul, "Lo, it is I!"

Above the tempest will I hear Him say,  
"Beyond this darkness lies the perfect day!  
In every path of thine I lead the way."

So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where—  
The shadows lie, what matter? He is there.

And more than this, where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But His own hand; sufficient for my need—

So, when He leads me, I can safely go;  
And in the best hereafter I shall know  
Why in His wisdom He hath led me so.  
—Anon.

## Seeing Results.

One of the very choicest causes for the satisfaction in religious work of any sort that lifts up the soul as though on wings to the high ether of sunny joy from which a bird's-eye view may be had of the glories of the world beyond the flood of time, is to be brought face to face with the highest result of one's labor. For a tired, over-worked pastor with heart-strings strained by anxiety for one or another's soul whom he is seeking all in vain to influence for good, to be told unexpectedly by another that he has led him to Christ—is it not like the drawing in of fresh ozone upon a mountain height? Life is renewed and things, even the clouds, even the mists down in the valley, seem to fairly glow again. He takes to himself the ancient song, "Then was our mouth filled with laughter, and our tongue with singing; we were like those that dream." The Lord hath done great things for us whereof we are glad.

Not the less does the Sabbath-school teacher feel that an earnest of the future reward has been anticipated, when it is apparent that a lasting impression has been made upon the life of a scholar who was the object of many prayers and much study and solicitude contriving. What educator does not know the joy of seeing the budding powers of the young mind expand, and of perceiving that the young intellect is beginning to understand for itself the process of logical thought? Already he anticipates the future, when this soul that is in the germ now will give refreshment and shelter to many minds. And is not the satisfaction of parenthood something of the same sort, the joy of watching the development of the child in whom a peculiar interest is had, the joy of noting how careful training is bringing its legitimate fruit? So, too, for the philanthropist a sufficient remuneration for his often unappreciated toil and self-sacrifice is to note how his measures of reform, as they progress, are proving a fountain of blessings.

But not all of us are privileged to see the results of our labors. It may be that it is ours only to open up the mine, to uncover the surface soil, and sink the shaft. Others, after our prospecting and delving and tunneling and channeling, will bring to the mouth of the mine the precious ores and, refining them, will reap the returns of wealth and honor.

Two thoughts are of special comfort at times when we long to see results and they are hidden from us.

The first is that the failure to see results, particularly the results we desire to see, does of necessity imply that our efforts are inefficient. Some of the most powerful forces and processes in nature are those that are unseen, and that preparatory, as it were, rather than immediately productive. It may be that God means us to do this sort of preparatory work, will make possible future fruitful results. While it were, perhaps, more joyous to flesh and blood to be a reaper, if God has meant that we should break the ground into furrows and scatter seeds, rather than fill the garner with yellow sheaves, so let His will be done. And be it ours to do our part with contented cheerfulness. Though his be the less attractive part that sows, it is not unimportant in the grand results.

And the other cheering thought is this: No labor of love for the Master,

done honestly, earnestly, and to the best of the ability which He has given, can be absolutely resultless. Though we do not see immediate results, the results will come in due time none the less. And in the last day the topstone of the building will cap the whole careful planning of chisel to stone and stone to mortar, and mortar to stone, with the cry, "Grace unto it." This point is well illustrated by an anecdote told by Canon Twells, of England, which was recently reprinted in the *Episcopal Recorder*:

"A friend of mine, a layman, was once in the company of a very eminent preacher, then in the decline of life. My friend happened to remark what a comfort it must be to him to think of all the good he had done by his gift of eloquence. The eyes of the old man filled with tears, and he said: 'You little know! You little know! If I ever turned one heart from the ways of disobedience to the wisdom of the just, God has withheld the assurance from me. I have been admired and flattered and run after, but how gladly I would forget all that to be told of a single soul I have been instrumental in saving!' The eminent preacher entered his rest. There was a great funeral. Many pressed around the grave who had oftentimes hung entranced upon his lips. My friend was there, and by his side a stranger, who was so deeply moved that when all was over my friend said to him, 'You knew him, I suppose?' 'Knew him?' was the reply. 'No; I never spoke to him; but I owe to him my soul.'"

Yes, when sore in heart because results are not apparent to us, and we moan out, "What is the use of all my anxious endeavor and ineffectual, wearying toil," let us dispel the weakness of our souls, whatever be the undertaking for the Lord which seems a cross to us, by recalling the precious words of promise, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—*The Moravian*.

## Practical Holiness.

We use the words "practical holiness" as the equivalent of a pure life. We are aware that both expressions have modified uses, and yet either expresses fairly well the large claim which Christ makes upon the inner and outer life of His followers. It is the religion of Jesus, of Paul, of James—in one word, the religion of the Bible. Such a religion—a holy heart and holy conduct—is required of us. It only is adequate to the need of man and society. A religion of forms and observances may leave the springs and streams of life untouched and dreadfully impure. A religion of canting phrases is quite possible, and is even worse than formal religion. It discredits Christianity, because a hypocrite may seem to represent what he professes to honor and obey. The genuine piety of the heart and life is required as proof, as the 'irrefragable proof, of the divineness of our faith.

This religion is personal; it is the joint work of the believer and his Saviour. His faith, diligence, zeal, steadfastness, are required for the building of holy character and holy life. Not by faith only, but also by works, is the stately structure of a pure life reared and adorned. "Add to your faith virtue," etc.—"giving all diligence." It is very plain that effort, watchfulness and diligence contribute to this building of God in a human life. It is not trite and idle, therefore, to say that one must earnestly desire practical holiness if he is to gain it. The aim and purpose control in the result. The real and mournful fact is that many Christians are content to be poor and impure Christians. They know their defect and lack, but rest in the lame and weak character. It should be plain enough that a defect must be cured of set purpose if cured at all. A dangerous temper, for instance, must be watched, checked and subdued by co-operation of its victim with divine grace. That plague-spot of the soul will not be removed by any general blessing—not as a rule. It is entrenched in habit, and every habit needs a direct and persistent opposition from the purified purpose and quickened energy of the victim. Many a man seems to be swept free of habits by a cyclone of grace; but when the gale is over, the habits rise up and go on their old ways.

We are most concerned, however, to impress our imperfect Christian reader that he needs something which is per-

fectly attainable. He has an honest desire for a real Christian life. He reverently admires pure character. He feels his defects as a Christian. He has scruples and difficulties about holiness as it is often presented to him. Why may he not take his own present ideal of what he ought to be as an end to be striven for? Practical holiness very well expresses that ideal. He feels, that he ought to be a pure, honest, faithful, devout and godly man. Let him set out on that line of advance. If he gets up to his present mark, he will see another farther on. But this will confront him in the first effort—that he must have the Lord's help, that he must go the Lord's way, that God will give him all the help he truly asks for, and that this help will be given only as it is used. The two great religious lessons of dependence and duty dawn into clear day only when a weak man is trying to attain practical holiness. Every other vision of them is clouded and partial. Here they appear in full proportions.

In another sense practical holiness is the holiness for which a man is steadfastly convicted—what he knows he ought to be, not in some flash of inspiration, but every day of his life. If everyone of our readers would compare what he is, and his sense of what he ought to be, and then go to work to fill up the breach in his character and conduct, there would be a great holiness revival. This chasm between conviction and real living demands every man's attention and challenges the sincerity of his religious profession. No man is safe in such a condition. No church can be safe when its members fail to make any serious efforts to fill the chasm. And every sincere effort to bridge it by faith and watchfulness, will carry the candid believer a step towards practical holiness.—*Zion's Herald*.

## "Keep Yourselves."

Jude tells the brethren to keep themselves in the love of Christ. Does he contradict what David wrote in Psalm cxi, "The Lord is my keeper," and what said in Psalm xci, "He shall give His angels charge over thee to keep thee in all thy ways?" And what Peter told the elect in his First Epistle, that they were "kept by the power of God through faith unto salvation?" Not at all. We must keep if we would be kept. The divine guardianship is pledged only to those who obey the divine commands. Hence, all through the Bible, side by side with its exceeding great and precious promises, we find such exhortations as these: "Keep thy heart with all diligence;" "Keep thyself pure;" "Keep yourselves from idols."

When a man buys a ticket and goes on a railway train, the company guarantees his safety under certain conditions. If he suffers an injury through any fault of the company, they are liable, and must pay damages; but if he is reckless, and violates the rules of the company, he must bear the consequences. The company puts up such notices as these: "Keep off the platform;" "Keep heads and arms within the windows;" "Don't try to get off or on while the train is in motion." When they stop they announce so many minutes for refreshments. They whistle and ring when they are going to start again. Now, if a traveler trying to get off before the train stops falls, breaking a limb, and sues the company, they have a good defense. He did not keep on the train until it was safe for him to get off. He may contend that the rule was arbitrary, that the company had no right to require him to wait when he was able to jump. But this will not avail. When he went on the car it was his duty to obey the rules. He was not compelled to travel on that road. If he chose to do so he subjected himself to the reasonable conditions of travel by rail.

These principles apply to the King's highway as well as to our iron highways. We can claim God's protection only so far as we obey His commandments. "Thou wilt keep him in perfect peace whose mind is stayed on Thee," says Isaiah. But the staying of the mind is our work. It is like the staying in the cars which the railroads require. We cannot wander from God, and yet expect that God will bless us and keep us. But how shall we keep ourselves in the love of God? By study, by meditation, by prayer. We don't read the Bible enough; we don't think enough about what we read in it; we don't talk enough with each other about our heavenly Father, our elder Brother, and our celestial home; we don't work enough for Christ to keep our hearts in a glow; we don't commune enough with God. Our reading, thinking, toiling, talking, and praying will not create the atmosphere that our spirits need, but they will keep us in it. They will enable us to climb up out of the dampness and the gloom of unbelief. They will help us to ascend the mount of faith. On it

we will find the land of Beulah, from which we can see the walls and gates and almost hear the songs of the golden city.—*The Interior*.

## What Church?

A WORD TO CONVERTS.

Says one: "I think I'll join the—church, for that is the most popular church in town. They have the finest building, the best accommodations and the largest congregations." Says another: "I shall join the—church, for I like their minister best. He is an interesting preacher and I like his social qualities." Still another: "I shall join the—church, for I was converted there, hence feel most at home. I feel under obligation to unite with the people that led me to Christ." And another: "I shall join the—church, for my deceased parents belonged to that church. What was good enough for my Christian parents is good enough for me." And yet another: "I shall join the—church, for they are not so strait-laced as the others. One can go to a social dance, if he wishes, and no fault is found. And they say even the preacher plays a game of cards occasionally, just for fun. I like to see churches tolerant." Another: "I shall join the—church, for all my preferences lead me in that direction."

But another thoughtfully says: "This matter certainly demands consideration. I shall take time to examine the New Testament carefully and prayerfully, and then offer myself to that church which in my view comes nearest to the gospel in its doctrines and practices." The last speaker alone takes a consistent position. No one can deny this. He seeks the Lord's will rather than his own. If all Christians would pursue the same course "denominations" would soon begin to fall out of sight, and there would come a union among God's people far stronger and better than a mere love for each other as Christians—even a union in the truth. Such a union, however, will never be accomplished while professed Christians make popularity, likes and dislikes, personal preferences, the practices of honored parents, and a desire for bodily ease and comfort the rule of their action rather than the word of God. These things more than all others serve to keep up divisions among God's people. If all converts would go to the New Testament and study it prayerfully, and then follow their convictions as obtained from that book, this would do more to bring about a true "Christian union" than all the "church union" papers published. What is the Bible given us for, if not to be studied and followed as the Lord may help us to understand it?—*Standard*.

## Saved At The Last.

A chaplain in the American army was called to the deathbed of an officer. He gives the following account of the way in which this departing soul was led to Christ:—

On entering the room, the dying man turned upon me a glance full of agony, and inquired, "Are you a minister?" "I am." "Well, for God's sake, come and pray for me, a sinner, who will be in hell before morning, if mercy does not reach him." I began to repeat verses of Scripture for him to lay hold upon. But he lifted his hand, and exclaimed, "I am dying, and have no time to listen to any talk; pray for me." I dropped on my knees, but he seized the prayer of my mouth, and prayed until he fainted. When he revived, I said, "Captain I must talk to you. Did not Jesus Christ come into the world to save sinners?" "Yes, he did." "Are you not a sinner?" "What a sinner I am!" "Then, did he not die for you?" "Yes, he did." "But if he loved you enough to die for you, and buy your pardon, and pay for it with his own blood, do you not know he loves you enough to give it to you now that it is all paid for?" Not a muscle in his face moved. He fastened his eyes on me, I could see his soul was stretching its arms to greet Jesus. I repeated the last question, and the light flashed all over his face and he clasped his hands as he shouted, "Yes! yes! I know that my Redeemer liveth. I know whom I have believed, and am persuaded," etc. Then he fainted away, but in a few minutes came up with a shout. He continued fainting and reviving, singing and shouting till midnight, when he slipped the last cord and left the world behind him forever.

## Too Cheap.

A preacher of the Gospel had gone down into a coal mine during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling the simple story of God's love to lost sinners,—man's state and God's remedy, a full and free salvation offered,—the time came for the men to resume work, and the preacher came

back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's salvation. The man replied: "Oh, it's too cheap. I cannot believe in such a religion as that." Without an immediate answer to his remark, the preacher asked, "How do you get out of this place?" "Simply by getting into the cage," was the reply. "Does it take very long to get to the top?" "Oh, no; only a few seconds." "Well, that is very easy and simple; but do you not need to help raise yourself?" asked the preacher. "Of course not," replied the miner. "As I have said, you have nothing to do but get into the cage." "But what about the people who sunk the shaft and perfected all this arrangement? Was there much labor or expense about it?" "Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at a great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface." "Just so. And when God tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap! Too cheap!'—forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of his own Son."—*Baptist Teacher*.

## Give To-Day a Chance.

In winter there are no roses blooming in the deserted, wide-swept, snow-covered garden. Nor in summer do crystal snows fly fair. Each season has its own work, its own beauty, and by hands of another season this work cannot be done; this beauty cannot be breathed. And so of man's life. Each season has its own duties and its own joys; and if they are not laid hold of, no other season can make up the loss: they are gone down the dim, untraversed river of Forever. Each day, indeed, has its duty, its own smile, its own tear, its own heart-throb. If only it be lived in for itself, life would be fuller and richer in everything; and the clusters of blessedness hanging from the bows of each day would proclaim life's every season to have wrought well, and to deserve well for what lies before. Alas! that we let the burdening to-morrows crush the energy and strength out of to-day, so that its work is undone or marredly done. Give your to-day a chance, my brother. Give it only its own work to do, and evening will find you laughing over the beauty and faithfulness that smiles up to you from the well-done duties; and the eternal to-morrow will meet you with kisses of tenderness, not with wounding blows.—*Thought-Elchings*.

## Glory in Infamy.

Too many are content to be merely submissive to afflictive dispensations. Their faith and feelings go no further than to say, "Thy will be done." Resignation is, indeed, a blessed state of mind and a bountiful duty, but we must not be simply satisfied with its possession. There is a higher degree of bliss and holiness. We are to catch the Pauline spirit, and "gladly glory in infirmities," not for their own sake, but for Christ's. No one courts distress and mishap upon their own account; but when they come, be of a Christ-like disposition. Consecration ascends to the loftier plane, and views them as the means of glorifying his Lord and Redeemer, and as tributary to the advancement of His kingdom. A new field of usefulness opens before him. He enters upon a different theatre for the display of the grace of God in and through him. He comes into living, personal sympathy with Christ. He enjoys more of His de-veloping power, as well as more of His love and comfort. He becomes a stronger character, a more experienced Christian, a riper saint, a more devoted and active worker, a better guide to inquiring and tried souls, and a more heroic child of God.—*Presbyterian Observer*.

IT IS A GOOD THING to be blameless in life, but the man who never excites adverse criticism or opposition is not likely to achieve much good. Men, who have best served the world, have always been evil spoken of. Ancient prophets found many to blame them and few to praise them. When we come to the New Testament we find our Divine Lord charged with complicity with Beelzebub. The disciples were not above their Master. Their sufferings and the manner in which many of them died, told of a world's hate.

In modern times the men who have borne faithful testimony against sin, or inaugurated great reforms, have been constantly subject to abuse. The minister against whom no one has anything to say, may be deemed a favored man, but the world's favor may be obtained at too great a cost. "If I said an apostle, 'I yet pleased men I should not be the servant of Christ."

## NOTICE OF SALE

To John H. Fleming and Clara Fleming his wife, and all others whom it may in any wise concern:  
NOTICE is hereby given that under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage bearing date the seventh day of April in the year of our Lord one thousand eight hundred and eighty-four, Registered in Book V of the York County Records, pages 656, 657, 658 and 659, and made between the said John H. Fleming therein described as of the Parish of Bright in the County of York and Province of New Brunswick, Farmer, and Clara his wife of the first part; and Odber M. Hartt, of Tarrytown, in the State of New York, in the United States of America, Foreman in a Shoe Factory, of the second part there will for the purpose of satisfying the monies secured thereby, default having been made in the payment thereof, be sold at Public Auction at Phoenix Square in the City of Fredericton, at twelve o'clock in the noon on Saturday, the First day of June next, the Lands and Premises mentioned and described in said Indenture as follows: "That certain lot, piece, or parcel of land, situate, lying and being in the Parish of Bright, County and Province aforesaid, and bounded as follows, to wit: Beginning in the north-east angle of the Settlement 'on the South side of the Howland Ridge Settlement Road (hereinafter deeded to 'one John A. McLean) thence running by the Magnet of A. D. 1863, South 40 deg. East eighty chains of four poles each to the general rear line of the Settlement 'Lots, thence along said rear line North 50 deg. East twelve chains and fifty links to Lot number six (located to Thomas W. Boyd) thence along the side-line of said Lot number six North 40 deg. West, eighty chains to the Settlement Road 'above-named, and thence along the same 'South 50 deg. West twelve chains and fifty links to the place of beginning, being known as Lot number five, North 'Range, South-east Howland Ridge Settlement, and containing one hundred acres and conveyed to the said John H. Fleming, by the New Brunswick and Nova Scotia Land Company, limited, by deed bearing date the seventh day of September, A. D. 1882, together with the buildings and improvements thereon and appurtenances to same belonging.  
Dated this thirty-first day of January, A. D. 1889.  
ODBER M. HARTT,  
Mortgagee.  
J. A. & W. VANWART,  
Sols. for Mortgagee.

## New Brunswick Railway Co

## ALL RAIL LINE

## ARRANGEMENT OF TRAINS

In Effect April 29th, 1889.

LEAVE FREDERICTON.  
(Eastern Standard Time).  
6.00 A. M.—Express for St. John, and intermediate points, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.  
11.30 A. M.—For Fredericton Junction, St. John, and points East.  
3.25 P. M.—For Fredericton Junction, St. John, etc.  
RETURNING TO FREDERICTON.  
From St. John 6.10, 8.55 a. m.; 4.45 p. m.; Fredericton Junction 7.40 a. m.; 1.05, 6.25 p. m.; McAdam Junction, 11.35 a. m.; 2.15 p. m.; Vancorbo, 11.15 a. m.; 12.10 p. m.; St. Stephen 9.20, 11.40 a. m.; St. Andrews, 6.30 a. m.; arrive in Fredericton 8.55 a. m.; 2.15 and 7.20 p. m.  
LEAVE GIBSON.  
8.00 A. M.—Mixed for Woodstock and points north.  
ARRIVE AT GIBSON.  
5.55 P. M.—Mixed from Woodstock, and points north.  
A. J. HEATH, F. W. CRAM,  
Gen. Pass & Ticket Agent. Gen. Man.

## INTERCOLONIAL RAILWAY

1888. WINTER ARRANGEMENT. 1889.

ON and after MONDAY, November 26th, 1888, the Trains of this Railway will run daily (Sunday excepted), follows:—

TRAINS WILL LEAVE ST. JOHN.  
Day Express..... 7.30  
Accommodation..... 11.20  
Express for Sussex..... 16.35  
Express for Halifax and Quebec..... 18.00  
A Sleeping Car runs daily on the 18.10 train to Hall.

On Tuesday, Thursday, and Saturday, a Sleeping Car for Montreal will be attached to the Quebec express, and on Monday, Wednesday and Friday, a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN:  
Express from Halifax & Quebec..... 7.00  
Express from Sussex..... 8.35  
Accommodation..... 11.30  
Day Express..... 19.20

All trains are run by Eastern Standard Time.  
D. POTTINGER,  
Chief Superintendent,  
Railway Office, Moncton, N. B.

SUGAR-CURED  
HAMS,  
BLOOD ORANGES

—AND—

BANANAS.

W. H. Vanwart.  
May 1.

## Ask F

Sarsaparilla, a when you want



"Ayer's Sarsaparilla is the best medicine I have ever used for the blood."—L. H. H.

"Ayer's Sarsaparilla is the best medicine I have ever used for the blood."—L. H. H.

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