Ayer's Sarsaparilla

The Best Blood Medicine

So say Leading Physicians and Druggists, and their opinion is indorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. *It is the best.*"—R. S. Lang, Druggist, 212 Merrimack st., Lowell, Mass.

Dr. W. P. Wright, Paw Paw Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

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PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

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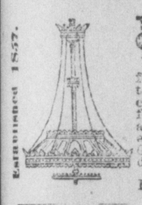

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Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

All blood humors and diseases, from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure saltrheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

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We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

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Hoeing and Praying.

Said Farmer Jones in a whining tone,
To his good old neighbor Gray,
"I've worn my knees nigh through to the bone,
But it ain't no use to pray."

"Your corn looks just twice as nice as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free.

"I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' why yourn beats it so, an' climbs,
I'd gin a deal to know."

Said Farmer Gray to his neighbor Jones,
In his easy quiet way;
"When prayers get mixed with lazy bones,
They don't make farmin' pay.

"Your weeds, I notice, are good an' tall
In spite of all your prayers;
You may pray for corn till the heavens fall,
I you don't dig up the tares.

"I mix my prayers with a little toil,
Along in every row;
An' I work this mixture into the soil
Quite vig'rous with a hoe.

"An' I've discovered, though still in sin,
As sure as you are born,
This kind of compost well worked in
Makes pretty decent corn.

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord, he does the rest.

"It's well for to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying, though,
If an answer you would get;
For prayer worn knees an' a rusty hoe,
Never raised a big crop yet.

"An' so I believe, my good old friend,
If you mean to win the day,
From ploughing clean to the harvest's end,
You must hoe as well as pray."

Christian Leader.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson IV. — Oct. 26.

JESUS IN GETHSEMANE.—Luke 22 : 39-53.

GOLDEN TEXT.—*A man of sorrows and acquainted with grief.*—Isa. 53 : 3.

FROM JERUSALEM TO THE MOUNT OF OLIVES. Toward midnight, Thursday eve. *And he came out.* From the upper room in Jerusalem, where he had instituted his memorial supper. *As he was wont.* Jesus oftentimes resorted to this quiet retreat with his disciples. *To the Mount of Olives.* A place on it called Gethsemane (Matt. 26 : 36.) *And his disciples also followed him.* The full moon lighting them on their way.

THE PRAYER IN GETHSEMANE. Between midnight and one o'clock. *And when he was at the place.* At the entrance of the garden, where he left 8 of the 11 disciples. *He said unto them, Pray.* Their best defence was prayer. *That ye enter not into temptation.* Into the spirit of temptation, so that it could overcome them. *And he was withdrawn from them.* The three who were inner guard. *About a stone's cast:* 150 to 200 feet. *And kneeled down and prayed.* The natural position of earnest prayer; *Saying, Father.* What a world of comfort in that word "Father" as describing God. *If thou be willing.* If it is right and wise in thy sight; if the work of redemption can be accomplished thus. *Remove this cup from me.* The sufferings were represented as a bitter potion in a cup placed to his lips to drink. *Nevertheless, not my will, but thine be done.* This is not merely the language of submission, but of petition.

Lessons from Christ's prayer. He prayed for that which he wanted; he expressed his desires to God. The prayer was simple, direct, brief, repeated. The prayer was earnest; his whole soul went out in it. It teaches the true office of prayer, viz., to change the will human into the will divine. But it also teaches us that prayer is not in vain. It was a prayer of faith because it was a prayer of submission.

THE ANSWER.—Ver. 43. *And there appeared an angel.* There were three answers to the prayer of Jesus. First, the angel strengthening him was a direct answer. Second, he had most intimate communion with God. By his trouble, and his prayer, he came close to his heavenly Father. The Third answer to prayer is the giving, not that which we ask for in the form we ask it, but the soul of our prayer, the thing we in our deepest hearts want, and would ask for if we saw all things as God sees them.

THE AGONY OF PRAYER.—Ver. 44. *And being in an agony, he prayed more earnestly.* The participle is of the Greek verb "to become," and means, here, "getting to be in an agony." *His sweat was as it were great drops of blood.* The intense agony caused the blood to ooze through the pores and color the drops of sweat so that they looked like drops of blood in form and color.

THE WEARY WATCHERS.—Vers. 45, 46. *And was come to his disciples.* Luke condenses into one the threefold return of Jesus to his disciples. *He found them sleeping for sorrow.* Luke as a physician gives the cause of their sleeping, the fact of which only is mentioned by the other evangelists. We are to remember that it was very late, after midnight, long after their accustomed hour of sleep; they had been amid very exciting scenes, with their minds intensely strained, and now a reaction had come, of silent stillness and darkness. *Why sleep ye?* This is the last time when you should sleep. Dangers unknown to you are close at hand. *Rise* (rouse yourselves), *and pray.*

THE BETRAYAL.—Vers. 47, 48. At the Entrance to the Garden of Gethsemane. Near one o'clock, Friday morning. *And while he yet spake.* On his third return, while he was saying, "Rise, let us be going, behold he is at hand that doth betray me." *Behold a multitude.* Including Roman officers and soldiers, chief priests and Pharisees, armed with swords and staves and carrying lanterns. *Judas, one of the twelve, drew near unto Jesus, to kiss him. Judas, betrayest thou,* etc. These words showed Judas that Jesus understood him. They doubtless revealed to himself the wickedness of his conduct.

Judas' Motive in betraying Christ. Anger at the public rebuke given him by Christ at the supper in the house of Simon the leper. Avarice, covetousness, the thirty pieces of silver. A much larger covetousness,—an ambition to be the treasurer, not merely of a few poor disciples, but of a great and splendid temporal kingdom of the Messiah.

PETER'S RASH DEFENCE. *Lord, shall we smite with the sword?* Suggested by what Jesus said in our last lesson about the necessity of buying a sword. *And one of them.* It was Peter, as we would naturally expect. *Smote.* Without waiting for Jesus' answer to the question. *The servant of the high priest:* who may have been officious in the arrest. *And Jesus answered.* Christ's reply to Peter's act, is full of instruction: Put up again thy sword into its place; for all they that take the sword shall perish by the sword. *And healed him.* He did all that was possible to avert the consequences of Peter's rashness.

THE ARREST. *Be ye come out, as against a thief.* A robber, to take a man who has freely been among you unarmed and defenceless. *When I was daily,* etc. Godet explains this as meaning: "It was from cowardice that you did not arrest me in the full light of day." *But this is your hour, and the power of darkness* You have chosen for your dark deed a fitting hour, and are in league with the powers of darkness.

PRACTICAL HINTS.

Every life has its Gethsemanes of sorrow, and may have its victories. Wherever a great thought is born, there has been Gethsemane.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

There is no sin in shrinking from what is painful, save when the shrinking is so violent that it resists the clear will of our Father.

The essence of faith in God is to say, "Not as I will, but as thou wilt."

God's will is always infinitely better for us than our own. God always answers in kind or in kindness.

Angels are still ministering spirits to those who are heirs of salvation.

Christ's prayer in the garden is a model (1) of earnestness; (2) of directness; (3) of perseverance; (4) of faith; (5) of submission.

Jesus' prayer was answered by new help and strength, and by making his sufferings minister to the salvation of the world.

It is a sad thing for the church to be sleeping while Christ is suffering and praying.

$300,000,000 Silver.

It is told that as F. H. Stewards, a banker of London, sat reading a newspaper he suddenly pointed to a paragraph and said: 'The Vanderbilt estate is now calculated to be worth at least three hundred million of dollars.' Of course I do not know whether this statement is true; but I saw it published several weeks ago.

"The sum seemed so enormous that I spent quite a while in calculating the physical proportions of that number of silver dollars. If Adam, when he first looked around in the garden of Eden, say 6,000 years ago, had been met by Satan, and been employed by him at a regular salary of $50,000 per annum, and his board and clothes, and if Adam had carefully laid his silver dollars away in barrels each year, and had lived to the present time, he would now have $300,000,000. Again, if a man born in the Christian era, 1,890 years ago, had lived and upon reaching his majority, been steadily employed at a salary of $13,500 per month, $450 per day, and his living expenses besides, and had saved every dollar of it, he would not to-day have three hundred millions.

"If it were necessary to transport this number of silver dollars, it would require 536 freight cars, each of a capacity of twenty tons. If these cars were put into one train, it would be more than four miles long. If it were possible for three hundred million dollars to be laid on the ground in a straight line, with edges touching each other the whole distance, the line would reach farther than from London across the Atlantic Ocean and over the North American continent to San Francisco. A sidewalk of three hundred million silver dollars could be laid six feet wide and more than fifteen miles long. If three hundred million dollars were laid one on top of the other, they would make a column 475 miles high. If taken down and arranged in the form of a cube, each side of the latter would be thirty-five feet long and wide, and it would weigh more than 10,000 tons."—*Philadelphia Press.*

Pretty Fine Writing.

Up in a book-dealer's place in Broadway, not far from Eighth Street, curiosity seekers and men who can afford to indulge their love for queer manuscripts, can find, perhaps, the strangest bit of writing known. On a piece of parchment-like paper, five feet wide and six feet, five inches high are written all the books of the Old Testament, forming the design of a window in King Solomon's Temple. No lines are used. Written words form the whole design. The writing is very minute, but legible to the naked eye. Ink of three colors was used, but principally black ink. It is a very intricate piece of work, marvelous in its way, and must have taken considerable time and patience.

The work was executed by one David Davidson, apparently in a mood of religious fervor. He was blind of an eye, and his manner of writing was to lie at full length on the floor, on his stomach, with his eye (he was very near-sighted) very close to the paper. He died some twenty years ago. Each chapter and verse is numbered. The writing is not running script, but each letter is separate; nor are the letters much, if any, larger than a thirty-second of an inch high. The work is for sale, but a high price is set upon it.—*New York Express.*

The Bank of England.

There are few who have not heard of this wonderful bank. Here are a few facts about this institution which may be new to some readers:

The Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, closes the outer doors instantly, and they can not be opened again except by special process. This is done to prevent the daring and ingenious unemployed in the metropolis from robbing the bank. The bullion department of this and other banks is nightly submerged several feet in water by action of the machinery. In some banks the bullion department is connected with the manager's sleeping room, and an entrance can not be effected without shooting a bolt in the dormitory, which in turn sets in motion an alarm. If a visitor should knock off one from a pile of half-sovereigns, the whole pile would disappear, a pool of water taking its place.

One of the very best ways for the promotion of harmony among Christians is to engage them in the work of saving souls. While thus engaged they will have no time or disposition to quarrel with one another about anything. Their hearts will be fully employed in persuading men to come to Christ for salvation.

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Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

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P. S.—Reference, by permission, to the Editor of this Paper, who has two of our Organs in his Church. McM. & Co.

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ACHE

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