

## REST.

"And to know the love of God which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. iii, 19.

I prayed to have this love of Christ;  
For, O, I longed to know  
The breadth and length and depth and height  
Of Jesus' love below.  
He came and swept away all props  
On which I leaned with pride;  
For only into emptied hearts  
Comes Christ the crucified.

He humbled to the dust my pride,  
And yet, the bruised reed  
He did not break—so tenderly  
He heals the heart that bleed.  
The Saviour could not enter in  
A heart so full of sin;  
I wept when He clear light revealed  
The vanity within.

The calm, so sweet, has come at last,  
The poor tossed heart finds rest,  
The tempest drove the wearied bird  
Into the sheltering nest;  
The storm without is just as fierce,  
The blast is at its height,  
But all within is calm and still—  
At evening time 'tis light.

For this new life, so sweet, dear Lord,  
What can I say to Thee?  
I never dreamed that thou couldst give  
Such perfect rest to me.  
For years I heard Thy pleading voice,  
O cast your cares on Me,  
And yet I know not how to trust  
Those weary cares to Thee.

More weary grew the burden then—  
The grief I could not bear;  
Helpless, I cast them at His feet,  
The burdens and the care.  
And O, the quiet peace and joy,  
The fullness of His love;  
Who cast their every care on Him,  
Will taste the joys above.

—Laura M. Latimer in Advocate.

## Too Old to Work.

As I was busy with saw and knife  
pruning a tree, a friend drove up and  
said: "Father Smith, you are too old  
to do such work as that. You are now  
three-score, and you ought to rest." I  
replied: "No, sir; as long as I am in  
the world, I am going to do what I  
can, with my hands, my tongue and  
my brain. When God wants me to  
quit working he will send and take me  
away."

How common is this idea. I remem-  
ber reading in one of Dr. Chalmers'  
sermons something like this: As the  
days of our years are threescore years  
and ten, and most of us hope to live to  
complete the cycle, we ought to divide  
the seventy into periods of ten years  
each, and call each of these periods  
a day of one week on the earth. Under  
this arrangement, the last ten years,  
from sixty to seventy, would be the  
Sabbath of life, and we should set  
apart that period as holy time. We  
should free it as far as possible from  
worldly cares, and devote it to prepa-  
ration for heaven. This suggestion im-  
pressed me favorably when I first saw  
it. But as I have thought about it  
since, I am not so sure that it is a good  
one. There is a growing tendency in  
some quarters to shelve men as soon  
as they begin to grow old. The  
younger say of the elder: "Now,  
father, you have been useful in your  
day and generation, but you are not  
adapted to this fast and fastidious age.  
So you had better step aside, and give  
yourself to prayer and meditation. We  
are strong. We will take care of the  
world, while you wait in silence and  
quietness for the coming of the chariot."  
And there are churches that seem to  
think the ripeness of experience is a  
serious objection to a minister. They  
don't want the mellowness of age in  
the pulpit, but the tartness of immatu-  
rity. They say: "This gray-haired  
and venerable preacher, who has gone  
through a score of revivals, and been  
instrumental in bringing hundreds of  
sinners to Christ, won't do for us. He  
hasn't snap enough!" Just as if a  
preacher ought to be like a turtle,  
snapping at everybody.

I like the spirit of that octogenarian  
who was engaged in planting fruit-trees.  
Some one said: "How foolish you  
are! You will never live to eat the  
fruit of those trees." His reply was:  
"Somebody will be benefited, if I am  
not. I learned from my Bible more  
than sixty years ago: 'No man liveth  
to himself.' I adopted that Christian  
law of life, and I don't propose to go  
back on it now."

I like the spirit of John Wesley.  
When old and feeble, but yet busy  
with his work, he was asked: "What  
would you do if you knew that you  
were to die to-night?" "Do! why,  
just what I hope to do anyway. I  
should go right on and preach at eleven  
o'clock at the church, and at three  
o'clock in the market place; at seven  
o'clock in the church again, and then I  
should go home and read my Bible and  
pray, as usual, and go to bed. I do  
not propose to stop and wait for the  
coming of the Lord, while I have any  
strength left to work for him."

John Eliot, the missionary to the  
Indians, lay on his dying-bed. He  
was too feeble to preach any more,  
but a visitor found him with a little  
Indian boy standing by his pillow, to

whom he was teaching the alphabet.  
The visitor was indignant, and said:  
"Mr. Eliot, you ought to rest now.  
You have done a grand life-work, and  
have a right to be released from such  
drudgery." The noble old man re-  
plied: "I know that I can not do  
much now, but I mean to keep on do-  
ing the little I can as long as I live."

And now, if aged men and women  
want to keep on working for Christ,  
and if there is work that they can do  
better than any other class of workers,  
should not the church encourage them  
to work, instead of hurrying them up  
on the retired list, in order to make  
room for those who are younger?  
There is enough to be done for the  
Master to keep us all busy; there are  
various duties adapted to all ages and  
capacities. And it seems to me that  
we need especially, in these restless  
days, the influence of a piety that is  
ripe and mellow.

Every man at sixty should try to  
simplify his worldly business, and to  
avoid, as far as possible, entering upon  
new enterprises, or getting involved  
in new complications. But he should  
not, as a rule, retire from business.  
His experience is worth more than the  
push and energy of younger men.  
But while continuing in the active  
duties of life, he ought to secure more  
time for Christian work. He ought  
to provide for, not a Sabbath of rest  
and contemplation, but a Sabbath of  
consecrated activity. No true man or  
woman wants to be buried alive. We  
all want to be active as long as we have  
any strength. But our activities should  
be holier and more loving as we get  
nearer to heaven.—Senex Smith in  
Journal.

## Be Happy To-Day.

In 1852 Bishop Simpson thus wrote  
to his wife: "Be careful of your health;  
be cheerful. Look aloft. The stars  
display their beauty to us only when  
we look at them; and if we look down  
at the earth, our hearts are never  
charmed. Be resolved to be happy  
to-day—to be joyful now—and out of  
every fleeting moment draw all possi-  
ble pure and lasting pleasure."

If this advice were generally follow-  
ed multitudes of people who are  
wretched now would be comparatively  
happy. The mother, who is continu-  
ally looking forward to the time when  
her children will be grown and able  
to take care of themselves, misses the  
happiness she might have if she gave  
herself up to enjoying their baby ways,  
their innocent prattle, their mischiev-  
ous pranks. "I suppose you think  
your children will be a great comfort  
to you when they're grown up," said a  
care-taking, trouble-anticipating old  
lady to a young mother who was ab-  
sorbed in her little ones.

"O no," was the reply, "I don't  
think about that; I take comfort in  
them now; they pay me every day  
they live for all I can do for them, in  
the delight they give me." And they  
went on paying her in the same way  
all along to manhood and womanhood  
and so long as she lived.

The business man looks forward to the  
day when he can retire and then have  
"a good time." But when he is able  
to retire his capacity for having a good  
time is largely diminished if not en-  
tirely gone. The infirmities of age  
begin to creep upon him, the taste has  
gone out of things, desire fails. He  
might have had a "little good time"  
often if he had only thought so, and  
planned for it, and thus have culti-  
vated his capacity for enjoyment as he  
went on accumulating.

The student looks forward to the  
day when he shall receive his diploma  
as a great day. And so it is; but on  
that day he will be at the bottom rung  
of a long ladder reaching up higher  
and higher as life goes on. If he  
postpones every-day happiness, the  
postponement will be likely to con-  
tinue as long as he lives, and he will  
"die without the sight."

We may lay plans that run through  
all the years to come, and it is right  
we should do so; we may build high  
hopes of future achievement—the man  
is to be pitted who does not thus  
build; but while working out our  
plans, while cherishing our hopes, we  
may each and every day nourish our  
souls at the fountains of pure pleasure  
springing everywhere around us. The  
sky above us is full of varied beauty.  
"Day unto day uttereth speech, and  
night unto night showeth knowledge."  
Flowers are bursting into bloom at  
our feet, birds make the air vocal with  
song; we can but be happy if we let  
our hearts beat in time with the great  
heart of Nature.

"Man is born unto trouble as the  
sparks fly upward," but man is born  
equally to joy; nay, he is born more  
to joy than to sorrow. The sensation  
of life is one of joy; there is pleasure  
in seeing, in hearing, in tasting, in  
smelling, in the use of those wonder-  
ful instruments, our hands, in the use  
of our feet, in the growth of our minds.  
Sickness and sorrow develop our capa-

cities of enjoyment. How keen are  
the senses of the invalid; and if we  
will resolve to make the best of every  
thing trouble will prove a stepping-  
stone to higher joy.

## Forgetting the Mark.

The apostle Paul declares that "for-  
getting those things which are behind  
and reaching forth unto those things  
which are before I press toward the  
mark for the prize of the high calling  
of God in Christ Jesus." It is to be  
feared that many in our times not only  
forget the things which are behind  
but neglect to reach forth to the things  
that are before, and altogether forget  
the mark of their high calling.

One of the standard items of con-  
fessions of faith is the progressiveness  
of sanctification. If this is meant to  
describe the career of all Christians or  
even Christians generally, we can  
scarcely avoid some skepticism as to  
its veraciousness. Here and there we  
meet a man in whom the evidences of  
growing piety are unmistakable and  
beautiful, but with regard to the vast  
majority of church members can it be  
said that they give evidence of more  
piety than in the first days of their re-  
ligious life? In many cases there are  
indications of declension. There are  
people who were once marked by their  
interest in the public worship and  
social assemblies of the church and  
active in seeking the salvation of souls,  
in whom now we can discern no such  
religious devotedness. Christ is no  
longer enthroned in their hearts, or  
the attempt is at least made that  
worldliness may share the throne with  
him. The Bible, if read, is not perused  
with delight and profit, but to silence  
or prevent the rebukes of conscience.  
Prayer is dull and lifeless, and there is  
a sense of relief when through with it  
as of duty done. Heart searching  
sermons are regarded as personal.  
The services are often tedious and the  
benediction most anxiously longed for.

This evident declension makes the  
testimony of the church generally weak  
and hinders the prosperity of Christ's  
kingdom. If we recognize its causes  
we may, if there is any disposition to  
recover from it, find means to do so.  
With many the claims of worldly busi-  
ness have been allowed to engross too  
much attention. The things that are  
seen are so palpable that they forget  
the things that are not seen. Then,  
with many, all the associations of the  
week are among those who care for  
none of the things in which Christians  
are interested. Much of the business  
of life must be done with worldly men,  
but often there is an unnecessary as-  
sociating with "the world" which is  
inimical to the spiritual life. It was  
said of old Ephraim, "Strangers  
have devoured his strength," and often-  
times those "who are without" gain  
an influence on Christians most de-  
plorable in its results. If such pro-  
fessors attempt to witness for Christ  
their manner of life must neutralize  
their testimony.

The end of the whole matter is, if a  
man does not intend to apostatize alto-  
gether, if he has any lingering sense of  
loyalty to Christ and care for his own  
soul, he must be willing to surrender  
those things which are detrimental to  
his spiritual life. There must be self-  
examination, fair dealing with con-  
science, willingness to know one's real  
condition, and a concentration of soul  
like that of Paul on the "one thing,"  
with a determined purpose to let noth-  
ing divert him from the road which  
leads toward the mark of his high call-  
ing.—Chris. Inquirer.

## How Can We Prosper.

Personal prosperity should be sought  
because by it we build up character and  
can better advance the kingdom of  
Christ. But how can we be surest to  
thrive? Since mind and motive are  
most important factors, we begin with  
the spiritual essentials, and name the  
industrial afterward:

1. Live a humble, consistent, Christian life. A teachable, spiritual mind, walking humbly with God, is the best fitted for insight, prudence, and action.
2. Keep the Lord's day holy. Wak-  
ing, religious rest keeps up the tone of  
mind, invigorates the judgment, and  
renews the bodily strength.
3. Attend the mid-week prayer-  
meeting; for it is a bulwark against the  
overweight of care. Active business  
is promoted by so safe and refreshing  
a let-up in the midst of the six work-  
ing days.
4. Be regular in family and personal  
devotions. Thus to keep the affections  
and motives well-balanced is a pro-  
tection against those misjudgments,  
notions, and mere conceits which are so  
disastrous to business.
5. Work, but do not overwork. Be  
busy, but never hurry. Energy of will  
and nerve and muscle must be wrought  
into every prosperous enterprise.
6. Think. One thought may be  
worth a hundred blows. It is the  
mind that manages and finally wins  
and loses.

7. Watch the important littles. A  
small waste may consume the narrow  
margin between profit and loss. To  
attend to important trifles is high art;  
but to spend time upon unimportant  
trifles is "fussiness."

8. Promise only with great care to  
fulfill. A promise kept is a credit  
and a source of strength. A promise  
forgotten, neglected, or broken, is a  
weakness and a damage as well as a  
wrong.

9. Be careful of debts and credits.  
Watch the maturity of claims. Pay  
promptly and collect carefully. Al-  
ways thank a creditor for notice, but  
settle without waiting for it. Do not  
allow a debtor to slip along without  
due but courteous notice.

## The Renovation of Life in Christ.

If any man think that the age of  
miracles is past, let him account, if he  
can, for the absolute transformation of  
character which ensues upon the con-  
version of a conscious sinner to  
Christ. And, farther, let him explain  
how it is that everything suddenly be-  
comes new to the converted soul—how  
life is as totally changed as is the  
landscape when it emerges from a  
night of sobbing rain into the clear,  
pure light of a perfect summer morn-  
ing.

Is it this marvelous renovation of  
life in Christ which affords the strong-  
est practical argument for the truth  
of Christianity. A skeptical genera-  
tion asks for a sign, and here is one  
which neither the agnostic nor the  
materialist can consistently ignore. It  
is a phenomenon which occurs under  
no other conditions, and which can be  
explained on no other supposition than  
the immediate spiritual contact of the  
divine and the human. Men are born  
again. This is a fact to which thou-  
sands of witnesses add their testimony  
every year. It is a fact which no sneer  
or cavil can affect; and Christianity  
may well challenge unbelievers to ac-  
count for it upon any rationalistic  
basis. Life can come only from life;  
spiritual life can come only from  
spiritual life. It is God's Spirit im-  
parting itself through Christ to the  
human spirit, that alone can account  
for this marvelous and mysterious  
phenomenon of conversion.—Zion  
 Herald.

## Gloom Religion.

The religion of Jesus has in it no  
elements to render its possessor morose  
sullen, unattractive, gloom. It is es-  
sentially cheery, pleasant, joyous.  
It removes all that terrifies and darkens,  
and substitutes whatever tends to  
lighten, beautify, sweeten and make  
the heart leap for joy. The curse of  
sin is removed because it has been  
borne by Christ, the wrath of God to-  
ward the sinner has been quenched in  
the blood that cleanses from all sin,  
the sin that separated the soul from  
God has been removed, the peace of  
God which passeth all understanding  
keeps the mind and heart, the spirit of  
love takes possession of the whole man,  
"the mountains and the hills break  
forth before Him into singing and all  
the trees of the field clap their hands."

"There is now no condemnation to  
him," "Christ dwells in his heart by  
faith," is formed in him the hope of  
glory, and "all things are his because  
he is Christ's," he has the promise of  
God for everything that he needs on  
earth, safe conduct through the vale  
of death and an eternal home with  
God and all blessed ones beyond.  
What a falsifier of the Saviour, what a  
caricature of his Master, what a  
stumbling-block to others in the way  
to heaven, and what an offence to  
"the little ones" in Christ's fold is the  
professor who has nothing to exhibit but  
a gloom religion.—The Treasury.

## In Memory of God's Love.

In partaking of these emblems we  
commemorate the love of God. We  
behold the power of God in creating  
and upholding the planets. We be-  
hold his goodness in sending the sun-  
shine and rain upon the just and unjust.  
We wonder at his knowledge as he  
numbers the hairs of our head, recog-  
nizes the fall of a sparrow and searches  
the reins of our hearts. But when we  
come to the thought that God is love  
we are ready to cry out unto Him,  
"Abba, Father." He proved his love  
to us by giving His Son. He gave  
Him to be born in a manger, to be  
despised and rejected, to live in  
poverty and lowliness, all to prove his  
love for us. He advances one step  
further. He descends to the very  
level of men. Men prove their love  
for their country by dying for it. God  
proved His love for us by giving His  
Son for us. It is an awful thing to die.  
It is hard enough to die when surround-  
ed with friends and the comforts of a  
home. Jesus died on the cruel cross,  
surrounded by enemies, who were  
clamoring for His blood. In his death  
is exhibited the full measure of God's  
love. He died that we might not  
perish but have everlasting life. This

Supper, then, reminds us of the love  
of God. It reminds us of Jesus, who  
while we were yet sinners, laid down  
his life for us. Let us eat, then, in re-  
membrance of this boundless love of  
God, thanking him that Christ is  
worthy and that he will receive us  
through him.—John Brandt.

## Love Produces Repentance.

If you were going out into the open  
air on a frosty day, and were taking a  
lump of ice, you might pound it with  
a pestle, but it would still continue  
ice. You might break it into ten  
thousand atoms, but so long as you  
continue in that wintry atmosphere  
every fragment, however small, will  
still be frozen. But come within.  
Bring in the ice beside your bright fire  
and soon in that genial glow "the  
waters fall." A man may try to make  
himself contrite; he may search out his  
sins and set them before him, and dwell  
on their enormity, and still feel no true  
repentance. Though pounded with pen-  
ances, his heart continues hard and  
icy still. And as long as you keep in  
that legal atmosphere it cannot thaw.  
There may be elaborate confession, a  
got-up sort of penitence, a voluntary  
humility, but there is no godly sorrow.  
But come to Jesus with His words of  
grace and truth. From the cold winter  
night of the ascetic, come into the  
summer of the Great Evangelist. Let  
that flinty frozen spirit bask a little in  
the beams of the Sun of Righteousness,  
and then, finding that you have been  
forgiven much, you will love much.—  
Dr. F. Hamilton.

DR. PENTECOST says: "I remember  
going into the country on one particu-  
lar occasion for my vacation. At the  
farm where I lodged there was an old  
well, working with a sweep—that is, a  
big beam working on a pivot, with a  
bucket at one end, which was so sus-  
pended that the bucket end could be  
dropped into the well which was about  
sixty feet deep. I got hold of the  
beam and swung it round till the buck-  
et touched the water, and I got a good  
drink. Just then the old farmer came  
out; he had seen me at the well. 'I have  
no doubt that is fair enough water,' he  
said, 'but you do not know how to get  
a right good drink, and coming over  
he seized the beam, and sent the buck-  
et down into the water about twenty  
feet, and I got a draught taken from  
the very heart of the living rock. I  
had thought the water I had drawn  
myself all that could be desired, but  
when I tasted the other I thought I had  
never tasted real water until then. I  
have often thought that young con-  
verts do not get deep enough spiritual  
draughts. One touch of the hem of  
Christ's garment, faith as a grain of  
mustard seed, will save you, but if,  
dear friends, you wish to know Christ  
in his inexhaustible fullness you must  
drink deep of the living water which  
he so freely offers."

## Random Readings.

Outward service alone is of no value.  
—Geikie.

It is well to think well; it is divine  
to act well.—Horace Mann.

There can be no Christianity where  
there is no charity.—Colton.

Look upon the success and sweetness  
of thy duties as very much depending  
upon the keeping of thy heart closely  
with God, in them.—Flavel.

All is not lost when anything goes  
contrary to you.—Thomas a Kempis.

Our actions are our own, their con-  
sequences belong to heaven.—Francis.

When God sends one angel to afflict,  
He sends many more to comfort.—  
Chapin.

To persevere in one's duty and be  
silent is the best answer to calumny.  
—Barron.

Fortune lost, nothing lost; courage  
lost, much lost; honor lost, more lost;  
soul lost, all lost.

Minard's Liniment cures  
Burns, etc.

Many diseases of the skin are not  
only annoying but are difficult to cure.  
You will not be disappointed if you try  
Baird's French Ointment. It cures  
cures insect stings, piles, chapped hands  
&c. Sold by all dealers.

Why suffer from disorders caused by  
impure blood, when thousands are  
being cured by using Northrop &  
Lyman's Vegetable Discovery? It  
removes Pimples and all Eruptions of  
the skin. Mr. John C. Fox, Olinda,  
writes, "Northrop & Lyman's Vege-  
table Discovery is giving good satis-  
faction. Those who have used it say  
it has done them more good than any-  
thing they have ever taken."

No one knows better than those who  
have used Carter's Little Liver Pills  
what relief they have given when taken  
for dyspepsia, dizziness, pain in the  
side, constipation, and disordered  
stomach.

Do TELL ME? the name of that deli-  
cious Perfume you use. With  
pleasure. It is the "Lotus of the Nile."

## INTERCOLONIAL RAILWAY

1890 SUMMER ARRANGEMENT. 1890.

ON and after MONDAY, 9th June,  
1890, the trains of this Railway  
will run daily (Sunday excepted), as  
follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Camp-	7.00
bellton	
Accommodation for Point du Chene	11.00
Fast Express for Halifax	12.30
Fast Express for Quebec and Montreal	12.30
Express for Halifax	22.30

A parlor car runs each way on  
express trains, leaving Halifax at 6.30  
and St. John at 7.00 o'clock. Passengers  
from St. John for Quebec and Montreal  
leave St. John at 16.35 and take sleeping  
car at Montreal.

Sleeping cars are attached to through  
night express trains between St. John  
and Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax (Monday	6.10
excepted)	
Fast Express from Montreal and	8.00
Quebec (Monday excepted)	
Accommodation from Point du	12.30
Chene	
Day Express from Halifax and	15.00
Campbellton	
Express from Halifax, Pictou and	22.30
Mulgrave	

The 6.35 train from Halifax will arrive  
at St. John at 8.30 Sunday, along with  
the express from Montreal and Quebec,  
but neither of these trains run on Mon-  
day. A train will leave Sussex on Mon-  
day at 9.47, arriving at St. John at 8.30.  
The trains of the Intercolonial Railway  
to and from Montreal are lighted by  
electricity and heated by steam from the  
locomotive.

All trains are run by Eastern Standard  
Time.

D. POTTINGER,  
Chief Superintendent,  
Railway Office, Moncton, N. B.,  
6th June, 1890.

## New Brunswick Railway Co.

All Rail Line to Boston, &c. The  
Short Line to Montreal, &c.

## ARRANGEMENT OF TRAINS

In Effect June 30th, 1890.

## Eastern Standard Time.

## LEAVE FREDERICTON.

6.00 A. M.—Express for St. John,  
intermediate points, to Vancouver,  
Bangor, Portland, and points  
West; St. Stephen, St. An-  
drews, Houlton, Woodstock,  
and points north.

3.05 P. M.—For Fredericton Junction, St.  
John.

## RETURNING TO FREDERICTON.

From St. John 8.45, a. m.; 4.45 p. m.  
Fredericton Junction, 11.55 a. m.;  
6.25 p. m.; McAdam Junction, 10.00  
a. m.; 2.15 p. m.; Vancouver, 10.00  
a. m.; St. Stephen, 7.40, 11.55  
a. m.; St. Andrews, 7.00 a. m.

## ARRIVE IN FREDERICTON.

1.15, 7.15 p. m.

## LEAVE GIBSON.

7.00 A. M.—Mixed for Woodstock and  
points north.

## ARRIVE AT GIBSON.

4.45 P. M.—Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
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## BRISTOL'S Sarsaparilla.

## The Great Purifier

—OF THE—

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July 16 1890.

**Ayer's Sarsaparilla**

The Blood Purifier

to say Lead-  
and Druggists  
is indorsed  
by it of  
Erysipelas  
diseases of the

Ayer's Sarsaparilla  
has been used by  
years of v  
community. It is the  
best blood purifier  
ever used. It cures  
all diseases of the  
blood, such as  
Erysipelas, Scald  
head, Ringworm,  
Pimples, etc. It  
also cures all  
diseases of the  
skin, such as  
Itch, Eczema,  
etc. It is a  
safe, reliable,  
and pleasant  
medicine, and  
is sold by all  
druggists.

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at your druggist.

**Burdock's Blood Purifier**

BLOOD  
BITTERS

PROMOTES  
DIGESTION.

**Burdock's Blood Purifier**

BLOOD  
BITTERS

ACTS  
ON THE  
BOWELS.

**Burdock's Blood Purifier**

BLOOD  
BITTERS

REGULATES  
THE  
LIVER.

**Burdock's Blood Purifier**