

## Life Through Death.

A DEW-DROP falling on the wild sea-wave,  
Exclaimed in fear, "I perish in this grave!"  
But in a shell reposed, that drop of dew  
Unto a pearl of marvellous beauty grew;  
And, happy now, the grace did magnify  
Which thrust it forth, as it had feared, to die;

Torn by rude diver from its ocean bed:  
Oh, unbelieving!—so it came to gleam  
Chief jewel in a monarch's diadem.

The seed must die before the corn appears  
Out of the ground in blade and fruitful ears.  
Low how those ears before the sickle lain,  
Ere thou canst treasure up the golden grain,  
The grain is crushed before the bread is made;  
And the bread broke ere life to man conveyed.

Oh, be content to die, to be laid low,  
And to be crushed, and to be broken so,  
If thou upon God's table may be bread,  
Life-giving food for souls as hungrier.

R. C. TRENCH, D. D.

## If Not, What?

If the doctrine of the eternal punishment of the impenitent be not true, in what way shall we dispose of the soul? Various opinions have been held. Is the soul annihilated? So some have affirmed. Gross materialists make thought a secretion of the brain. It is, they say, the brain in motion. They know no soul. According to their teaching man is an animal; he is a vegetable; he is what he eats. Carlyle calls this "the gospel of dirt." Its "god is its belly." It is abominable. It degrades a minister to refute it. Its refutation is an insult to hearers or readers. Are men no better than beasts? Annihilation is the vain hope of men consciously wicked, and, therefore, fearful. It is weak and cowardly. I unhesitatingly affirm that no satisfactory evidences in its support can be found in the Bible. The Bible, legitimately interpreted, conveys the opposite meaning. Any man who will affirm that the words "life" and "death" in the Bible are to be used in the limited and degraded sense in which Annihilationists use them, advertises his utter inability to interpret any document. Can God annihilate a soul? The question is asked with all reverence. He has degraded but, as Dr. Parker suggests, He has not annihilated Satan. The immortal in Satan and man is a spark of the divine flame. Can God annihilate Himself? A belief in this doctrine unspeakably degrades the whole scheme of redemption. Did God give His only begotten Son to the shame and agony of the cross merely to save men from annihilation? Was this the purpose of Christ's wondrous birth, glorious life, atoning death, victorious resurrection, and triumphant ascension? If annihilation be the "end-all" of the wicked, the cross of Calvary was a stupendous blunder. To say that annihilation is the eternal punishment of the wicked is nonsense. Can we punish those who have ceased to be? Can we punish a nonentity? As well might we talk of punishing those who are not born. Oh, men and women, you are immortal! Intrenched within its own immortality the soul defies death. It smiles at the assassin's dagger; it defies the marksman's bullet. It cannot die. Christ came to seek and to save, not from annihilation, but from sin here and from hell hereafter; to save to purity here and to eternal bliss hereafter.

Does a second probation help the matter? Some have assumed that punishment is reformatory; that when it accomplishes its end it will cease, and that all sinners, men and angels, shall yet be restored to the favor of God. This assumption contains many errors. It assumes that men who have despised one probation would improve a second. What right has any man to think he would do so? What inducements to repent could God offer men which he does not offer now? The atonement of Christ and the sanctifying power of the Holy Ghost are the means of salvation. These are never offered in hell. A man's salvation is less likely than than now. Is it hard for us to be Christians now? Now, we have Christ with extended arms and loving heart; we have an open Bible; we have a preached Gospel; we have prayer-meetings and Sabbaths; we have praying parents and friends. Will it be easier to repent in hell? There men will be banished from God; they will be, so far as we know, without grace, without hope, and with lost men and devils for their companions. A second probation! Why not a third, a fourth, a tenth? Repentance, salvation in hell! Then the cross of Calvary was a stupendous blunder! What can God do for men there? He has already exhausted Himself! But is punishment reformatory? Is this its natural effect? Are there not thousands of men in prison who are hardened tenfold by their punishment? Even while the law has its firm grip upon them, they are plotting deeper wickedness. Suffering, *per se*, has no purifying power. Penalties cannot

cleanse the heart. They may satisfy human law for past crimes, but cannot insure against future sins. God does not always inflict punishment with the design of reforming men. The destruction of Sodom and Gomorrah can scarcely be called a reform measure. Their cup of wrath was full; God held it with outstretched arm over the doomed cities. His servant ceased praying; the cup was poured out. The terrible monument of God's wrath was all that remained of the great city in the beautiful vale of Siddim. The death of Ananias and Sapphira was rather more than a reform measure. In these cases God has permitted us to get a glimpse of His workings. Could we see His "ways" as plainly in other cases, no doubt the history of the race would show tens of thousands of just such reform measures. How terrible must be the ingratitude, and how awful the blindness of men who are despising the means of grace to-day, and are looking forward to perdition as a school of reform! Satan has suffered long. Has he reformed? Is suffering likely to convert Satan? Mr. Spurgeon said a little time ago in conversation with Dr. William M. Taylor, that if hell could do what the grace of God and the cross of Christ had failed to do the redeemed in heaven ought to sing forever, "Glory be to fire! Glory be to fire!" Truly purgatory, on this supposition, would be worthy of praise here and of eternal glory hereafter. But grant that this view were true. Why should men go to heaven by way of hell? Why spend an age in the flames of woe, or even a day, or an hour; why go at all to the chambers of perdition, when God has opened a way by the cross? Is not this sound sense? God invites now. Jesus wants to welcome now. Soon the doom of all will be sealed. The eternal allotment will be made. The "great gulf" will be fixed; and he that is unjust and filthy will be unjust and filthy still.—*R. S. MacArthur, Inquirer.*

## Faithfulness.

It is not success that God most desires, but faithfulness. Have you remembered this when you murmured because you could not do as much as someone else? It is not the weight of the load you draw, nor the distance you pull it, but keeping the traces tight all the time that marks the true soul. No jerks, or spurts, but a steady gait, that is the ideal way of moving. Exactly the same quality of soul in both tradesmen called out precisely the same compliment from the capitalist, in the parable of the talents, though the tasks and trusts differed in size. God judges by ratios. It was a spiritual use of the old "rule of three," the arithmetical doctrine of proportions. The percentage was the same, because there was equal faithfulness in unequal ability.

Does not this cheer the most humble? What our Father values is the utmost use of ability and opportunity. He confers the one, and provides the other, it is ours to use both. An ant throwing up its sand hill is doing as splendidly as Christopher Wren who built St. Paul's Cathedral. A glow worm's flash is as much of a glory to it as the thousand arc lights are to the great dynamo that makes them. Star differs from star, but each shines as much as it can. Faithfulness, then, is what I am, plus where I am, used as best I can. "I am hiding all the water I can," says the ocean. "So am I," says the cloud. "I too," echoes the overflowing spring. "And I," confidently whispers the violet, into whose throat the cloud just let fall a drop. And so they all are, and no one blames them for not doing more.

He that is faithful in that which is least, is faithful also in much. Young Christian, while the way is fresh, settle it in your heart that you will be faithful through life, just where you are. And God's promotions will soon follow. Every true life is travelled in spiral route. Around loving fidelity to Christ as a centre, God leads us in a path that is ever taking in more and more life. The gold chord never leaves the pillar, but unwinds, and tethers us with lengthening radius as we move about. And so we hold to the old, and embrace the new, and are true to both. "Be thou faithful . . . and I will give." Then do not worry about results. That is God's care, not yours. Plant and water, and the increase will come. Sow, and you will reap. Be faithful, and you will be doing your best.—*Examiner.*

## Two Ways of Preaching.

Dr. Stalker's last lecture at Yale was mainly occupied with a contrast between intellectual and sensational modes of preaching. Among other things, he said: "You who are to teach Christianity must bear in mind that many of your listeners will depend upon you for intellectual stimulus. If you speak to them with little thought

in your words, you will not awaken them from a dormant intellectual condition. Woe to the man who goes from the seat of learning to settle down to live without further intellectual effort. Man must work as long as God gives him strength so to do. We either recede or advance in the battle of life. There is no such thing as standing still. Besides your duty to your people, you have a duty to your God. The Word of God is entrusted to your care, and you are responsible for the use you make of the talents God has given you. You must always preach the religion of Jesus Christ. Very frequently we ministers of the Gospel are inclined to preach of some sensational subject in order to interest the uneducated. Gentlemen, do not always preach of worldly and simple matters. There is no more unfortunate error than to suppose that you keep uncultured people away from the church by preaching intellectual sermons. That is not a fact. The man of slight culture has always a desire for greater culture, and you may be assured that you will not make a mistake by always feeding the mind. It will not do to speak to the ear alone, for the ear will soon tire of feasting, and then will come a restlessness that is not easily removed. The intellect of man is the sense to which you must appeal. Another hint I desire to give; I think a minister should have a special line of study to which he should always give attention. That specialty should always have reference to a religious subject, but it will expand the mind, and the congregation will be certain to profit by the result of the study."

## Bright Sayings.

A good deal of the devil's best work is done by careless people. The richest people on earth are those who give away the most. The man who never prays for anybody else never prays for himself.

The world looks at what a man does, but God looks at what he means. The only sure way to keep from backsliding is to keep sliding forward. The more we do to help others the lighter our burdens will become.

You can't stop your neighbor's tongue, but you can stop your own ears.

There is a greater pleasure than making money, and that is in giving it away.

The woman who talks about her neighbors is no worse than the one who listens. The hypocrite does an immense amount of work for the devil for very small pay.

If an alligator could talk he would probably declare that he had a small mouth.

There are parents who work for their children too much and talk to them too little.

Every time a Christian goes wrong he makes it harder for some sinner to go right.

The man who seeks for truth will never find very much of it while walking on stilts.

A church with a poor foundation never gains anything by having a very tall steeple.

The man who never makes mistakes misses a good many splendid chances to learn something.

A good way to serve God is never to do the thing your enemy thinks you are going to do.

If poor men knew how hard rich men have to work, and how little they get for doing it, they would be better satisfied.

The difference between a man's sphere and a woman's is that the woman does the most work and the man gets the most salary.

The man who knows that he was one kind of a fool yesterday very often has a suspicion that he is some other kind of a fool to-day.—*Rom's Horn.*

## Some Things to be Learned and Remembered.

If the humble Christian would imprint upon his heart a few simple, practical matters which come into every-day life, and make a point to act constantly upon them, he would find himself growing in grace, and able to withstand in the evil day.

1. He should learn to distinguish between temptation and sin. Temptations are from the evil one, and come in the form of external suggestions; while sin is a personal act.

2. He should learn to distinguish between the fact of salvation and the joy of salvation. The fact of salvation remains unchanged so long as our faith reposes on the promise; but the joy of salvation is not uniform, on account of the variable state of the emotions.

3. He should learn that true watchfulness is not an effort to fight Satan so much as a calm looking unto Jesus, who alone can destroy the works of the devil.

4. He should learn to distinguish

between the emotional variations of the mind, and the vacillations of heart fidelity. The emotions may, and will, vary, while the heart remains unwaveringly loyal to God.

5. He should learn that high spiritual altitudes are reached through descent. The highest place is in the lowest valley.

6. He should learn that the power of God, which saves him, is the power in him to save others. We shall fail to lead others above the level of our own experience.

7. He should learn that the only way to make straight paths for his feet is to look unto Jesus. A steady gaze on him makes the walk uniform and the heart glad. If you would be confused, look only around you; if you would be miserable, look constantly within you, but if you would be triumphantly happy, look unto Jesus.

These things learned and remembered will make us that we be neither barren nor unfruitful in the knowledge and love of God.—*Christian Witness.*

## The Grandest Motive to Holiness.

It has been said that if we tell men that good works cannot save them, but that Jesus saves the guilty who believe in him, we take away all motives for morality and holiness. We meet that with a direct denial; it is not so; we supply the grandest motive possible, and only remove a vicious and feeble motive. We take away from man the idea of performing good works in order to salvation, because it is a lie; good works will not save a sinner, nor is he able to perform them if they could save him. But when we tell men, "Believe in the Lord Jesus Christ, and thou shalt be saved," if they exercise faith they are saved; and being saved, there grows up in their hearts gratitude to God, and from this springs a living desire to serve God on account of what he has done; and this motive is not only very powerful, but it is very pure, because the man does not then serve God with a view to self, but he serves him out of love; and works done out of love to God are the only good works possible to men.—*Rev. C. H. Spurgeon.*

THE DISCIPLES who had companionship with our Lord in the days of his flesh had no such faith in him or devotion to his cause as they manifested when he was withdrawn from them. While he was with them he was compelled to rebuke them for being so slow of heart to believe, but when he had ascended they seemed to have their faith re-invigorated. They were courageous in their avowal of their discipleship and in preaching his gospel. Just as we form a kinder and more admiring estimate of those who have died, so as Christ was taken from the sight of the disciples they realized more than before that he was truly the Son of God. Faith in the unseen Saviour is nourished by meditation. Though invisible we may be filled with holy rapture, and appreciate the declaration of Peter: "Whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."—*Inquirer.*

Do You?—How do you spend the Sabbath? Do you commence a journey on that day? Or if the trip is a long one, do you start off Saturday evening? Do you spend part of the precious day reading the Sabbath newspaper, with its scandal and gossip? Is it the day to go to a dinner party, or give one? Is it the day to drive out to get the fresh air? Is it the day you visit, or are you known to your calling friends to be "at home" on that day? Do you open and answer business letters on that day? Do you prefer novels and magazines to the one Book? Do secular affairs and society topics form the staple of conversation? Exodus x. 8, reads, "Remember the Sabbath Day, to keep it holy." Do we remember? Do we keep it holy, as God has commanded? Let each one examine his own heart and answer—not us, but God.

## Random Readings.

Truth, by whomsoever spoken, comes from God; it is, in short, a divine essence.—*From the Latin.*

I have never found a thorough, prevailing, enduring morality, but in those who feared God.—*Jacobi.*

If God's word be in the heart it will be on the tongue, for "out of the abundance of the heart the mouth speaketh."

Without God's providence, nothing falls out in the world; without his commission, nothing stirs; without his blessing, nothing prospers.

"When a man is faithful and true in small things, depend upon it he will be faithful and true in great things. Great principles depend upon small details."

Would that the days of our human autumn were as calmly grand, as gorgeously hopeful, as the days that lead the ageing year down to the grave of winter.—*George MacDonald.*

Hath any wronged thee? Be bravely revenged; slight it, and the work's begun; forgive it and 'tis finished. He is below himself who is not above an injury.—*Francis Quarles.*

One of the best interpreters of the Bible is the human heart itself. Filled with the Divine Spirit, it becomes the best of all interpreters.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

No one has a right to be called a Christian who does not do somewhat in his station toward the discharge of the trust reposed in him.—*Bishop Butler.*

Cast forward the eye of the spirit; awake in your souls the imaginative power, which carries forth what is faintest, what is highest life, away beyond the stars.—*Goethe.*

"Cast thy burden on the Lord." As the old saying has it, light burdens, long borne, grow heavy. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Those who are "anxious" about tomorrow cannot enjoy the pleasures of today. Anxiety is fatal to happiness. The only way to banish anxiety is to believe in the unchanging love and the unceasing care of the Heavenly Father.

There are a great many rules in respect to the preaching of the word of God; but the one most comprehensive and most important is this: "If any man speak, let him speak as the oracles of God." The Bible itself lays down this rule, and every preacher of the gospel should carefully observe it.

"To know the Lord." That is a bold aim for finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find God out, it is by following him.—*Dr. Matheson.*

It is self-absorption which carves wrinkles in the face, and streaks the hair with gray. Kindly thought and labor for others dependent and beloved—the living out of and not in the petty round of personal and individual interests—keep heart and energies fresh.

If we were as covetous of time and opportunity as we are of money, and as diligent in the use of what we have as we are desirous of what we have not, we would soon be rich in material and spiritual wealth. "Godliness with contentment is great gain."

Be sure that God has so much more for the soul as it goes on, becoming richer and richer, that every new relationship of the soul with God is not merely a sign of thankfulness for that which has passed, but a new opening of a nature, into which God shall pour more and more of himself.—*Phillip Brooks.*

Living is a strange thing. If you put it together just as it was given out, it hardly looks as if it belonged to the same piece. It sounds positively wicked if you tell of it. Dusting and divinity, prayers and piety, mix themselves up together. Joseph's coat was of many colors. So are God's love and gift.—*Mrs. A. D. T. Whitney.*

Tongue cannot describe the love of Christ; finite minds cannot conceive of it, and those who know most of it can only say with inspiration that it "passeth knowledge."—*Payson.*

"If the sun be eclipsed one day, it attracts more spectators than if it shone the whole year. So if you commit one sin, it will cost you many sorrows and the world many triumphs."

Cheerful obedience to the will of God is the true test that we spiritually know him. Hence the apostle says: "And hereby we know that we know him, if we keep his commandments." (1 John ii. 3.)

Minard's Liniment cures

Do not despair of curing your sick headache when you can so easily obtain Carter's Little Liver Pills. They will effect a prompt and permanent cure. Their action is mild and natural.

As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

You can never know till you try, how quickly a dose of Ayer's Pills will cure your sick headache. Your stomach and bowels need cleansing, and these pills will accomplish it more effectively and comfortably than any other medicine you can find.

Would that the days of our human autumn were as calmly grand, as gorgeously hopeful, as the days that lead the ageing year down to the grave of winter.—*George MacDonald.*

Hath any wronged thee? Be bravely revenged; slight it, and the work's begun; forgive it and 'tis finished. He is below himself who is not above an injury.—*Francis Quarles.*

One of the best interpreters of the Bible is the human heart itself. Filled with the Divine Spirit, it becomes the best of all interpreters.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

No one has a right to be called a Christian who does not do somewhat in his station toward the discharge of the trust reposed in him.—*Bishop Butler.*

Cast forward the eye of the spirit; awake in your souls the imaginative power, which carries forth what is faintest, what is highest life, away beyond the stars.—*Goethe.*

"Cast thy burden on the Lord." As the old saying has it, light burdens, long borne, grow heavy. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Those who are "anxious" about tomorrow cannot enjoy the pleasures of today. Anxiety is fatal to happiness. The only way to banish anxiety is to believe in the unchanging love and the unceasing care of the Heavenly Father.

There are a great many rules in respect to the preaching of the word of God; but the one most comprehensive and most important is this: "If any man speak, let him speak as the oracles of God." The Bible itself lays down this rule, and every preacher of the gospel should carefully observe it.

"To know the Lord." That is a bold aim for finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find God out, it is by following him.—*Dr. Matheson.*

It is self-absorption which carves wrinkles in the face, and streaks the hair with gray. Kindly thought and labor for others dependent and beloved—the living out of and not in the petty round of personal and individual interests—keep heart and energies fresh.

If we were as covetous of time and opportunity as we are of money, and as diligent in the use of what we have as we are desirous of what we have not, we would soon be rich in material and spiritual wealth. "Godliness with contentment is great gain."

Be sure that God has so much more for the soul as it goes on, becoming richer and richer, that every new relationship of the soul with God is not merely a sign of thankfulness for that which has passed, but a new opening of a nature, into which God shall pour more and more of himself.—*Phillip Brooks.*

Living is a strange thing. If you put it together just as it was given out, it hardly looks as if it belonged to the same piece. It sounds positively wicked if you tell of it. Dusting and divinity, prayers and piety, mix themselves up together. Joseph's coat was of many colors. So are God's love and gift.—*Mrs. A. D. T. Whitney.*

Tongue cannot describe the love of Christ; finite minds cannot conceive of it, and those who know most of it can only say with inspiration that it "passeth knowledge."—*Payson.*

"If the sun be eclipsed one day, it attracts more spectators than if it shone the whole year. So if you commit one sin, it will cost you many sorrows and the world many triumphs."

Cheerful obedience to the will of God is the true test that we spiritually know him. Hence the apostle says: "And hereby we know that we know him, if we keep his commandments." (1 John ii. 3.)

## Minard's Liniment cures

Do not despair of curing your sick headache when you can so easily obtain Carter's Little Liver Pills. They will effect a prompt and permanent cure. Their action is mild and natural.

As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

You can never know till you try, how quickly a dose of Ayer's Pills will cure your sick headache. Your stomach and bowels need cleansing, and these pills will accomplish it more effectively and comfortably than any other medicine you can find.

Would that the days of our human autumn were as calmly grand, as gorgeously hopeful, as the days that lead the ageing year down to the grave of winter.—*George MacDonald.*

Hath any wronged thee? Be bravely revenged; slight it, and the work's begun; forgive it and 'tis finished. He is below himself who is not above an injury.—*Francis Quarles.*

One of the best interpreters of the Bible is the human heart itself. Filled with the Divine Spirit, it becomes the best of all interpreters.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

No one has a right to be called a Christian who does not do somewhat in his station toward the discharge of the trust reposed in him.—*Bishop Butler.*

Cast forward the eye of the spirit; awake in your souls the imaginative power, which carries forth what is faintest, what is highest life, away beyond the stars.—*Goethe.*

"Cast thy burden on the Lord." As the old saying has it, light burdens, long borne, grow heavy. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Those who are "anxious" about tomorrow cannot enjoy the pleasures of today. Anxiety is fatal to happiness. The only way to banish anxiety is to believe in the unchanging love and the unceasing care of the Heavenly Father.

There are a great many rules in respect to the preaching of the word of God; but the one most comprehensive and most important is this: "If any man speak, let him speak as the oracles of God." The Bible itself lays down this rule, and every preacher of the gospel should carefully observe it.

"To know the Lord." That is a bold aim for finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find God out, it is by following him.—*Dr. Matheson.*

It is self-absorption which carves wrinkles in the face, and streaks the hair with gray. Kindly thought and labor for others dependent and beloved—the living out of and not in the petty round of personal and individual interests—keep heart and energies fresh.

If we were as covetous of time and opportunity as we are of money, and as diligent in the use of what we have as we are desirous of what we have not, we would soon be rich in material and spiritual wealth. "Godliness with contentment is great gain."

Be sure that God has so much more for the soul as it goes on, becoming richer and richer, that every new relationship of the soul with God is not merely a sign of thankfulness for that which has passed, but a new opening of a nature, into which God shall pour more and more of himself.—*Phillip Brooks.*

Living is a strange thing. If you put it together just as it was given out, it hardly looks as if it belonged to the same piece. It sounds positively wicked if you tell of it. Dusting and divinity, prayers and piety, mix themselves up together. Joseph's coat was of many colors. So are God's love and gift.—*Mrs. A. D. T. Whitney.*

Tongue cannot describe the love of Christ; finite minds cannot conceive of it, and those who know most of it can only say with inspiration that it "passeth knowledge."—*Payson.*

"If the sun be eclipsed one day, it attracts more spectators than if it shone the whole year. So if you commit one sin, it will cost you many sorrows and the world many triumphs."

Cheerful obedience to the will of God is the true test that we spiritually know him. Hence the apostle says: "And hereby we know that we know him, if we keep his commandments." (1 John ii. 3.)

Minard's Liniment cures

Do not despair of curing your sick headache when you can so easily obtain Carter's Little Liver Pills. They will effect a prompt and permanent cure. Their action is mild and natural.

As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

You can never know till you try, how quickly a dose of Ayer's Pills will cure your sick headache. Your stomach and bowels need cleansing, and these pills will accomplish it more effectively and comfortably than any other medicine you can find.

## PARSONS PILLS

Make New, Rich Blood!

These pills were a wonderful discovery. No other like them in the world. Will positively cure or relieve in a manner of disease. The information around this is worth ten times the cost of a box of pills. Find it about them, and you will always be thankful. On it, a note. They expel all impurities from the blood, cleanse women and great benefit from using them. Illustrated pamphlet free. Sold every where, or sent by mail for 25 cents in stamps, two boxes \$1.00. DR. J. C. AYER & CO., 221 North Street, Lowell, Mass.

## INTERCOLONIAL RAILWAY.

1890. WINTER ARRANGEMENT. 1891.  
ON and after MONDAY, 24th Nov., 1890, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.  
Day Express for Halifax and Campbellton . . . . . 7.10  
Accommodation for Point du Chene 10.40  
Fast Express for Halifax . . . . . 12.30  
Express for Sussex . . . . . 16.30  
Fast Express for Quebec & Montreal 16.55

A parlor car runs each way on express trains leaving St. John at 7.10 o'clock, and all at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 and take sleeping car at Montreal.

The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock will run to destination, arriving at Montreal at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.