

Ayer's Sarsaparilla The Best Blood Medicine

So say Leading Physicians and Druggists, and their opinion is endorsed 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.

"In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood." - Dr. R. B. Boyle, Third and Oxford sts., Philadelphia, Pa.

"I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood." - D. A. Robinson, Pharmacist, Sabina, O.

"For many years I was afflicted with scrofulous running sores, which, at last became so bad that the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla." - D. A. Robinson, Neal, Kansas.

Don't fail to get Ayer's Sarsaparilla PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. \$1.50 per bottle.

B. B. B. Burdock Blood Bitters

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 unrivaled 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 salt rheum 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

SCROFULA

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, removing nature thus to aid recovery and allow without fail

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto.

Gates's Nerve Ointment.

Is a very beautiful and efficacious compound for strengthening the nerves and muscles - It cures Piles, Burns, Scalds, Bruises, Wounds, Sores, Salt Rheum, Erysipelas, Rheumatism, Hoarseness, Bronchitis, and all inflammations, internal and external.

SHOVELS. SHOVELS.

Just received from the manufacturer - 25 DOZEN D & Z H Steel Shovels. Price low at NEILL'S Hardware Store.

YANKEE BLADE AXES.

Just received - 20 DOZEN Yankee Blade Wedge Pattern Axes, made by North & Sons celebrate axe steel - the best in the market. For sale wholesale and retail at NEILL'S Hardware Store.

The Sabbath-School. INTERNATIONAL LESSON.

Fourth Quarter-Lesson V. - Feb. 1. ELIJAH AT HOREB. - 1 Kings 19: 1-18.

GOLDEN TEXT. - Fear not, for I am with thee, and will bless thee. - Gen. 26: 24.

THE DISCOURAGED PROPHET. - Vers. 1-4. And Ahab told Jezebel all that Elijah had done. With a sense of humiliation and shame the weak and excited king would recount the day's proceedings and with intense mortification and rage she heard of the defeat and death of the priests of Baal. Then Jezebel sent a messenger unto Elijah, who had not ventured to enter the city. This was on the day of his great deed, and before any reaction could have discouraged him. So let the gods do to me, and more. A common oath of that age. If I make not thy life as the life of one of them. The dead prophets of Baal. And when he saw. The purpose and rage of Jezebel. He arose, and went for his life. The action of Elijah is the action of a man who is suddenly stung, and who runs from the danger. And came to Beer-sheba. Beer-sheba is about 95 miles from Jerusalem. - Elijah cannot have reached it until the close of the second day. It seems that he traveled night and day. Which belongeth to Judah. On this further verge of the kingdom of Judah, he would be safer than in any part of Ahab's dominions. And left his servant there. Tradition speaks of this boy as the son of the widow of Zarephath, whose life Elijah saved, and no less a person than the prophet Jonah. Perhaps the boy was too exhausted to travel farther. Or, having escaped the most pressing dangers, Elijah would now be alone with God. He himself went a day's journey into the wilderness. Elijah did not feel safe till he was beyond the territory of Judah. O Lord take away my life. He is now in the very depths of the Slough of Despond. I am not better than my fathers. That is, "I am a mere weak man, no better nor stronger than those who have gone before me, no more able to revolutionize the world than they." His request did injustice to God, to himself, and to the fathers.

CAUSES OF ELIJAH'S DESPONDENCY. (1) The exhaustion, the exhaustion of physical and nervous energy, after the excitement and intense nervous strain of his great work on Carmel. Depression and discouragement under such circumstances is a very common experience. (2) The want of human sympathy. He felt himself to be utterly alone, estranged from every human being. (3) Enforced inactivity. Elijah was a man of action, and such men find it very hard to wait in patience. (4) It may be that his conscience was smiting him for having forsaken the post of duty. (5) But the chief cause was his disappointed expectations. His life work seemed a failure. The mighty deed on Carmel seemed to bear no fruit. Instead of revival, there was fiercer persecution. Even fire from God did not stay Jezebel's hand. He saw but a very small portion of the good that existed.

FIRST REMEDY FOR DISCOURAGEMENT. - PHYSICAL RELIEF. - Vers. 5-8. As he lay and slept. Refreshment and rest was his first need. Then an angel touched him. God's angels are still "ministering spirits sent forth to minister for them who shall be heirs of salvation." And, behold, ... a cake baked on the coals, and a cruse (or bottle) of water. God prepares a table in the wilderness. It is not the first time he has given angels' food in the desert. For us, too, in our hours of discouragement, God has provided living waters and the manna from heaven in his Word, and in the presence of the Holy Spirit. And laid him down again. Not because he did not appreciate the gift, but from his complete exhaustion. The angel of the Lord came again. Probably he had eaten but little the first time. The journey is too great for thee. This is a suggestive incident. Our physical nature is as truly an object of divine thought and care as the spiritual. God will not fail to supply the meaner wants of his children. Went in the strength of that meat forty days. It was like the 40 days' fast of Moses, and the 40 days' fast of Christ in the wilderness of temptation. It was these three who met on the mount of transfiguration. Horeb the mount of God. Horeb is but 200 miles from Beer-sheba, so that it would take but a few days to go there; but Elijah was probably meditating in the wilderness, and slowly wandering along. Or the 40 days include the time Elijah was at Horeb, and his whole wilderness experience.

THE SECOND REMEDY. - THE REVELATION OF GOD'S METHOD OF WORKING MORAL CHANGES. - Vers. 9-13. Unto a cave. Many commentators identify this with "the cliff of the rock" where Moses was concealed while the Lord "passed

by". What dost thou here, Elijah? Elijah was not to remain in the cave any more than the disciples were to dwell on the mount of transfiguration. And he said I have been very jealous (or zealous) for the Lord. Desirous that all should worship and honor God, and utterly opposed to all idol worship. For. Here the prophet lays the facts before God as they appear to his own mind. Have forsaken thy covenant. Their agreement to obey God's laws. Thrown down thine altars. There had been one at Ramah, others at Mizpeh, Gilgal, Bethlehem, Carmel, and there might be more. And they had done all they could to destroy God's altar at Jerusalem. Slain thy prophets. Jezebel had incited a great persecution against them. And I, even I only, am left. In his despondency he forgot Obadiah, and the one hundred prophets he had preserved in caves. Or he felt that those who hid away and kept silent were hardly worthy to be mentioned as prophets. And they seek my life. They were not willing that one true prophet should remain. Go forth, and stand upon the mount. This was not fully done till after the still small voice. And, behold, the Lord passed by. In the symbols of his power. A great and strong wind. A hurricane, a tornado. The Lord was not in the wind. This was not his peculiar manifestation. And after the wind an earthquake. It was but the slightest manifestation of his almighty power. Fire. Lightning. And after the fire a still small voice. This represents the silent, hidden working of God, which is mightier than his more demonstrative manifestations. The chief manifestations of God's power and glory are (a) in Jesus Christ, who made no show among men, but has made the greatest changes the world's history has ever known; (b) in his love; and (c) in the gift of the Holy Spirit, with his mighty working and reformation in the souls of men and in the world. That he wrapped his face in his mantle. In reverent awe at the power of God. And went out, and stood in the entering in of the cave. Elijah had remained just within the cave, seeing, the power of the earthquake and the storm. Now he stands before the entrance.

THIRD REMEDY. - ACTIVE WORK FOR THE LORD'S CAUSE. - Vers. 13-17. And, behold, there came a voice. God now speaks directly to Elijah. And he said, etc. The words are the same as in ver. 10. And the Lord said unto him, Go, return on thy way. The Lord sent the prophet back to his work. Reproof is implied, and so is forgiveness. The wilderness of Danauus. Here he would be beyond the dominions of Ahab. He was not for the present to enter into the scene of danger, but to do his work from without. Anoint. It was customary to set apart, by anointing kings and prophets. Hazeel. The confidential officer of the king of Syria. He was set apart to be the instrument of punishing Israel for their sins. Jehu, the son of Nimshi. The direct descendant. He was in reality his grandson. So Christ was called the son of David. By Jehu the kingdom of Israel was shaken within. He put an end to the house of Ahab. Elisha anoint to be prophet in thy room. To be his successor, after due training. He, with Elijah, was to be the still small voice of God, teaching the people, instilling faith in the true God. And it shall come to pass that him that escapeth the sword of Hazeel shall Jehu slay. Very probably this does not refer chiefly to literal slaying, but that the work of reformation. Shall Elisha slay. This must be figurative, for Elisha was not a slayer of men. The sword of Elisha was chiefly the sword of his mouth, teaching the people, and overthrowing idolatry.

THE FOURTH REMEDY. - A TRUER VIEW OF THE FACTS; THE BRIGHT SIDE. - Ver. 18. God by his own words, taught the prophet, and through him all of us, to look not alone at the dark side of things, but at the brighter side. Yet I have left me seven thousand. This is the answer to Elijah's third complaint, "I only am left." Seven thousand faithful shall survive all the persecutions, and carry down the worship to another generation. Every mouth which hath not kissed him. In worship. Idolaters sometimes kissed the hand to the object of their worship. PRACTICAL HINTS. It is often easier to face a multitude than to face an individual. The best of people have their hours of despondency and doubt. Physical weakness and mental exhaustion are often the occasion of our dark views of life, of the church, and of the world. God answers some of our prayers best by not giving us the exact thing we ask for. God is very tender and gentle in his dealings with the faults of his sincere children. God asks every one of us, What dost thou here? Are you in your

right place, and doing your right work?

God's mightiest workings are by silent, secret forces. The power of the church is in the character of Christians, the Holy Spirit, the daily influences of the Word, the individual work for the salvation of men, the power of love.

There are more good people in the world than some wise and holy men think. There is far more good in the church, far more done for Christ and the world than many give Christians credit for.

W. C. T. Union.

OUR MOTTO. - If God be for us who can be against us. MRS. BOOTH.

FAREWELL ADDRESS ON THE DRINK QUESTION. Mrs. General Booth, shortly before her death, prepared a touching and powerful appeal on the drink question. We have only space for the paragraphs directing the Army to the methods of the Prohibition party. She said in conclusion:

BANISH THE DRINK. Christians! by your peace of conscience on a dying bed; by the eternal destinies of your children; by your concern of the glory of your God; by your care for never dying souls; by the love you owe your Saviour, I beseech you to banish the drink. Banish it from your tables, banish it from your homes, and oh! for Christ's sake banish it from His house. Put no longer the sacrifice of Christ and of devils on the same altar! Banish also those who manufactured this "distilled damnation" from your communions, aye, from your society. Have no fellowship with those who get rich by robbing man of his reason, woman of her virtue, and children of their patrimony and their bread. Cease to recognize, not only as Christians, but as men, those who fatten on the weakness, wickedness, and suffering of their fellow-men. Hoist the flag of death over breweries, distilleries, and dram-shops, warning the unwary that death and damnation lurk behind their finely decorated bars, and run like the lurid fires of predation through their brightly polished taps! Christians of England! the time has come when to trim on this drink question is the highest treason to the cause of Christ and the greatest inhumanity to suffering, perishing millions. Tell me no more of charity to brewers, distillers, and publicans. Your false charity to these has already consigned millions to an untimely hell. Tell us not of a charity that takes side with the Pharisees who devour widows' houses, and leaves the poor victims of avarice and power to groan and suffer and die. Tell us not of the charity that would have welded the shackles on three millions of slaves in America yonder, rather than have disturbed the comfort and impoverished the wealth of a few rich planters. Such was not the charity of Jesus. His charity went out after the suffering multitudes, while it consigned those who gloated on their wrongs and sorrows to their own place, notwithstanding that they garnished the tombs of the prophets and paid tithes of mint, anise, and cummin!

CRIMINALITY OF DELAY.

But, say some of our Christian friends, we must have patience. We answer, we have had long patience, and the times of ignorance both God and man were willing to wink at, but we submit the times of patience have passed. The land is flooded with light, and if these men do not see, it is because they will not. And this is the crowning, finishing condemnation of any class of sinners, that "Light is come into the world, and men love darkness rather than light, because their deeds are evil," or we may interpret it, because their grins are great!

Charity were we speaking of! O Christian! look upon the multitudes who are led as sheep to the shambles by this great destroyer. Look on the thousands, yea tens of thousands, of your fellow-countrymen, husbands and fathers, robbed at once of their earnings their manhood, their reason and turned loose on their hapless wives and children, worse, more unreasonably, tyrannical and savage, than wild beasts of the forest. Look upon thousands of poor suffering women called wives, who have to endure all a drunkard's tyranny and fury, while working for their children's bread, and struggling vainly to keep a home where they may lay their heads. Look on multitudes of your youth, lured from their homes, inspired with contempt of parental counsel, dragged down from comparative innocence and virtue to idleness, debauchery, and crime!

Look on hosts of helpless, neglected children, ten times more to be pitied than those whom the heathen mothers cast into the Ganges or the Nile: look on their half-starved, half clad bodies, their untaught, benighted minds and souls, and then say how long this moral Juggernaut shall roll down your streets unchallenged - this chief of Satan's empire sway his sceptre over this vaulted Christian land.

Arise Christians! arise, and fight this foe! You and you alone, are able, for your God will fight for you! Oh, come up to His help against this mighty champion of hell, and He will empower you to lay him low, and take all his armour wherein he trusted.

Minard's Liniment, relieves Neuralgia.

The Best Pills. - Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills and find them by far the best Pills we ever used." For Delicate and Debilitated Constitutions these pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

The great popularity of Ayer's Pills as a cathartic is due no less to their promptness and efficacy than to their coating of freedom from any injurious effects. Children take them readily. See Ayer's Almanac for this year, just out.

These unhappy persons who suffer from nervousness and dyspepsia should use Carter's Little Nerve Pills, which are made expressly for sleepless, nervous, dyspeptic sufferers. Price 25 cents.

If you once try Carter's Little Liver Pills for sick headache, biliousness or constipation, you will never be without them. They are purely vegetable; small and easy to take. Don't forget this.

Notice of Sale.

TO ROBERT DAVIDSON, of Gibson, in the Parish of Saint Marys, in the County of York and Province of New Brunswick, labourer, and Elizabeth, his wife, and all others whom it may concern:

NOTICE is hereby given, that there will be sold at Public Auction in front of the City Hall, in the City of Fredericton, in the County of York and Province of New Brunswick, at the hour of twelve o'clock noon, on Thursday, the twenty-second day of January next, all those certain lots of land and premises mentioned in a certain Indenture of Mortgage bearing date the twelfth day of March, in the year of our Lord one thousand eight hundred and eighty-four, and made between the above-named Robert Davidson and Elizabeth his wife of the first part, and Willard Kitchen of the Parish of Kingsclear, in the County of York and Province aforesaid, contractor, of the second part, duly recorded in Book V, 3 of the York County Records, pages 549, 550, 551, 552 and 553, under number 38790, the nineteenth day of March, A. D. 1884, and therein described as follows: -

1. A certain lot, piece or parcel of land, situate, lying and being in the Parish of Saint Marys, in the County of York, in Gibson aforesaid, described in the deed thereof from John Neill and wife to the said Robert Davidson, dated the fourteenth day of December, A. D. 1872, recorded in Book Z, No. 2, of the York County Records, page 30, as follows: - Fronting on the south-west by the main river road thirty-two feet and running back ninety feet, same width in rear as front, thirty-two feet, and bounded on the north side by a lot sold to Hiram Brewer, and on the lower side by vacant lots, and being part of the same land and premises devised to said John Neill by James Johnson and wife. Also all that certain other lot, piece or parcel of land situate, lying and being in the Parish and County aforesaid in the village of Gibson and adjoining the above described lot described in the deed thereof from said John Neill and wife to the said Robert Davidson, bearing date the tenth day of September in the year of our Lord one thousand eight hundred and seventy-eight, recorded in Book L, 3 of the York County Records, pages 400, 401 and 402 as being divided into two lots, one of which is bounded as follows, viz: - on the north side by a lot of land owned by said Robert Davidson running from Macklin Street northeasterly, party along side-line of said Robert Davidson's lot one hundred and twenty feet, and the other lot, piece or parcel of land situate, lying and being in the Parish and County aforesaid in the village of Gibson, and adjoining the above described lot, making a square block of said two lots, together with all and singular the buildings and improvements thereon and the privileges and appurtenances to the same belonging.

The above sale is made under and by virtue of the powers of sale contained respectively in the above mentioned Indenture of Mortgage, default having been made in the payment of the money secured thereby. Dated at Fredericton in the County of York this thirteenth of November, A. D., 1890.

WILLARD KITCHEN. Signed in presence of Isaac E. Burden.

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