The Cause to Flow.

BY REV I J SKINNER.

"All the rivers run into the sea, yet the sea is not full." Eccle. 1:7.

Every word of the preacher king of Jerusalem, is worthy of the gravest of consideration; because uttered by one possessed of a super-abundance of God-given wisdom. That he was naturally a shrewd man is seen in the wise choice he made, when one of three things was offered him by God, as he was about to assume the government of a great people. His extreme modesty and humility, together with the propriety of his choice were so pleasing to God, that he gave him not only the wisdom desired, but he added thereto "long life, riches and honor." So abundantly rich was he in the possession of all that he constituted a great, good and wise king, that when the Queen of Sheba—who had heard of his great fame, and had come from a far country to prove him with hard questions—saw the splendour of his court and the magnificence of his surroundings, was overwhelmed with astonishment, and in her adoration of his glory confessed that the half had not been told her.

It will be readily conceded by all, that the sayings of such a man are full of instruction of the highest order, and are worthy to be treasured in the heart of every lover of sound wisdom.

The text, with the preceding verses, were evidently intended to teach man the utter emptiness and vanity of all earthly things; yet I think that without doing violence to the principles of interpretation, we can draw from them other useful lessons.

My design in the treatment of this text is, not to confine myself to its literal interpretation; but to use it simply to illustrate some of the phases of the grandest enterprises that ever engaged the attention of man. An enterprise, launched upon the world more than eighteen hundred years ago by Him who came to seek and save the lost; who when He had finished His work on earth, and before he had ascended to the Father's right hand, said with all authority and power to his disciples "Go teach all nations, baptizing them unto the name of the Father and of the Son and of the Holy Ghost." An enterprise which contemplated nothing less than the entire fulfilment of the grand utterances of the seers of old, declaring that "from the rising of the sun to the going down thereof the Lord's name should be praised." The introduction of this great enterprise found the world crying in wickedness—a vast wide-spreading field, white unto the harvest. And notwithstanding so much has been done during the eighteen hundred years past, in the line of evangelization, still it must be said of the greater part of the world, even in this nineteenth century, that the people "sit in the region and shadow of death." In proof of this we have only to take a broad view of the world as it now stands; and what do we see? Savage tribes in utter barbarism—whole nations sunk in idolatry—atheists and infidels—devotees of every false religion and despisers of true religion, together with the votaries of Bachus and the victims of vice of every form and hue. With this dark picture before us we are forced to the conclusion that very much has yet to be done before the beautiful picture drawn by a master pen in the thirty fifth chapter of Isaiah's prophecy shall be seen in all its glory. And yet we believe it will be literally and gloriously realized in a world redeemed from sin, and beautified with the resplendent glory of God, for the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.

We shall be able perhaps in the best way to reach the end we have in view by tracing the analogy between the picture presented in the text and the origin and progress of missions. But before entering upon our work let us take a look at the picture "All the rivers run into the sea, yet the sea is not full."

The five great oceans, together with the numerous smaller seas, gulfs, bays and inlets, constitute what is popularly known as the sea, a volume of water, as every school boy knows, covering not less than two thirds of the earth's surface, the depth of which is not known.

All the great rivers on the four quarters of the globe roll their mighty waters through every country under Heaven, and pour themselves into this vast sea and are swallowed up. And still this great and wide sea, as if never to be satisfied, reaches out her wide-spread arms continually crying give, give, give; and although their ceaseless currents have been flowing on for nearly six thousand years, yet the sea is not full.

Now, the heathen world with its millions of population may be compared in its vastness to this great sea. The degraded devotees of idolatry are like floating wrecks, scattered in wild confusion over its surface; and the various schemes and organizations aiming at the salvation of the benighted sons and daughters of superstition, each year increasing in breadth and power, may be compared to the rivers hastening to their destination, bearing along the life boats and the hardy seamen eager to rescue the perishing from impending destruction. And after all that has been done and is being done, still the agonized cry of millions is continually falling on the ear of Christendom saying "Haste with the bread of life, hasten and come."

But to proceed with our analogy we observe:

1. That as the rivers that swell the waters of the sea are made up of small springs, so the great missionary enterprises proceed from small beginnings.

Go if you please to the summit of some mountain peak thousands of feet above the sea level. From some crevice in the rock a tiny spring issues forth, and making its way among the forest leaves adown the mountain side, it is soon joined by another, and they proceed on their way until another and another unite to form the little brook, leaping from rock to rock, chizzling for itself a channel as it goes along. By and by it is joined by other rippling brooks and a stately stream is seen pursuing its meandering course through green and fertile meadows. Other streams, made up in a similar way, come in from different directions, and a magnificent river rolls its current along, now dashing over huge rocks, now rushing through some deep gorge, thundering along until it reaches the level plain, where it majestically and irresistably moves along, deepening and widening till its destination is reached and it falls into the sea; and so of all the rivers the world over.

Now, if we turn our attention to the commencement of even modern missions, we shall see a striking resemblance. For instance, the Moravian Mission grew out of an apparently unimportant circumstance. Two young Greenlanders were providentially brought over to Copenhagen. Through them their history and circumstances became known to the Moravians, a small body of Christians. From these small beginnings the most astonishing results followed. Missions were established in Greenland, the West Indies, Labrador, America, Africa, Asia and other places, all of which have been carried on successfully under almost unsurmountable difficulties, achieving most wonderful triumphs over heathenism and winning many precious souls to Christ in those lands.

The origin of the Baptist Missionary Society of England may be traced to a very small commencement. At the meeting of the Nottingham Association, nearly one hundred years ago, a single thought in the mind of one of the ministers, developed into the establishment of a monthly meeting for the extension of the Redeemer's kingdom. Soon after, a Foreign Missionary Society was formed, and the insignificant sum of $52.50 was raised, and a single missionary, Rev. Wm. Carey, of precious and perpetual memory, undertook the work and went forth in the name of the despised Nazarene, full of faith and of the Holy Ghost, to plant "the Rose of Sharon and the Lily of the Valley" in the waste and deser land. The little stream thus commenced has ever been deepening and widening and flowing on, bearing in its bosom the untold riches of the Gospel of Christ, to scatter her gloomy night of Idolatry and bring in the glorious day of Gospel grace.

And what of the origin of the American Baptist Foreign Mission? On board the ship which sailed from Salem in 1872, bearing over the sea young Adoniram Judson and his devoted wife under the auspices of a Pedobaptist denomination, this mission took its rise. Through the study of the Bible on the voyage they were converted to Baptist principles and on their arrival in Calcutta, finding themselves Baptists, alone in a foreign land, confident that the expected means of support would be withheld, imagine the dark prospect before them. How their hearts must have sank within them as they saw the wide-spreading field before them, and no society at home on which to fall back for sustenance. But in this terrible crisis they looked up to God for divine guidance and support, and to the Baptists of their native land for sympathy and material help. Nor did they look in vain. A Baptist Mission was formed contemplating the support of one mission family in Burmah, but other lands are now enjoying the benefits of the American Baptist Mission. Its missionaries are numbered by hundreds and its converts by thousands, and thus the mighty river rolls on and on.

The pioneers have finished their work and others have entered into their labors. Judson's grave is in the deep. The Hopia tree waves its branches over the precious remains of his wife. The Boardmans and Rices, and many others of like self denial and devotion to the work among the heathen, have gone to their rest and reward; but the mission still lives and moves, rolling the waters of salvation into those lands where "the people sit in darkness and the shadow of death."

But we would not forget our own Foreign Mission which has grown up here in these Maritime Provinces. If we search for its origin we shall find it in the hearts of the fathers of our denomination here.

While their labors in the pastorate and in the home field were abundant, nevertheless the foreign missionary spirit was cherished by them and diffused among the people to whom they ministered; and for years the Baptists of these provinces contributed more or less of their means, and men likewise, to help carry on the work in connection with the Foreign Mission of the United States, looking forward to the establishment of an independent mission, whenever practicable. In the order of God's providence the way opened, and to-day we have in India a well equipped independent mission, carried on by our own brethren and sisters with native helpers; and work is being done, the value of which will only be realized when, among the host of the redeemed in glory, will be found rich trophies of God's grace gathered from among the Telugus, who shall stud the Redeemer's crown with many a brilliant star.

What is true of these is, in the main, true of all evangelical missions, and thanks be to God that to-day there are more consecrated lives, cultured talents and devoted hearts, with more material wealth laid on the altar of God than ever before in the world's history. In this we cannot fail to recognize a mighty, moral and spiritual force which, like the irresistable, flowing river, is destined to increase in volume and power till it shall bear away every vestige of idolatry, and flood the wide earth with the waters of salvation, and fill the world with glory.

"Blest river of salvation
Pursue thy onward way,
Flow thou to every nation,
Nor in thy richness stay.

Stay not till all the lowly
Triumphant reach their home,
Stay not till all the holy
Shall sing the Lord is come.

II. Again we notice that as the rivers are sources of great advantage to the countries through which they flow, so are these grand missionary enterprises the means of untold blessings to the lands which gave them birth.

From the bubbling springs the peasant fills his pail with sparkling water, so necessary is the preparation of the morning meal. Birds of the air dip their plumage in the flowing stream, and rise from their hasty bath to soar aloft with greater vigor and delight. Animals come from all directions to slack their thirst from the running brooks that flow through the pastures. The wheels of the mill which grinds the corn that supplies the country around with bread are turned by the same water; and on it goes, to be made the propelling power for machinery by which the forest trees are converted into material for the stately mansion as well as the humble cottage. Still pursuing its onward course it becomes a highway of commerce, heaving on its broad bosom the noble ships laden with the products of other countries. Thus it is apparent that the rivers from their commencement to their outlet are continually scattering their benefits in all directions.

In like manner we cannot fail to see that the foreign missionary enterprises have been the means of unnumbered blessings to the lands which gave them birth.

Great Britain is a striking illustration of this truth as the reports of the May meetings, year after year, abundantly show. The immense gatherings at these meetings, the thrilling narration of events by returned missionaries, the eloquent appeals on behalf of the heathen, the intense enthusiasm created, the unbounded generosity in response to these appeals, all leave their impress on the hearts of the listeners, drawing the soul nearer to God and one another, creating a more intense love to Him, and lifting the soul to higher enjoyments and closer communion with God. Thus the great Baptist heart of our mother country has been thrilled again and again from centre to circumference, more than rewarding them for their labor of love in this glorious work.

And what has Foreign Missions done for the great Republic? No sooner had the pious Judsons landed on Burmah's benighted shores, and the intelligence had came back that they had become Baptists, than the heart of the Baptists of America were turned towards them in their lonely condition. Many leading men saw the wide-stretched field, and here was the man evidently raised up by God to go and reap the harvest. What could they do, therefore, but accept the situation and go in at the open door set before them by a most remarkable Providence. They saw clearly the hand of God in all this. The mission was thus thrust upon them, and they were literally pressed into the service by the force of circumstances. As a natural consequence the great heart of the Baptist body in the United States was stirred as never stirred before, these hitherto slumbering energies were thoroughly aroused, a holy enthusiasm was kindled in their souls, moving them to decided and energetic action, and, as a practical result, the required means to carry on the mission were forthcoming. But this was only the commencement. What was one man among millions of idolators? Earnest prayers went up to the Lord of the harvest, and soon other laborers were sent into the harvest, with glorious results.

While this grand movement was going on in that heathen country the movement itself has been the means of continued blessing to the home land. Thousands have been led to a closer walk with God and to a more entire consecration to his service. The power of religion has been more fully exemplified in the hearts and lives of multitudes made happy in the Lord's work. The missionary spirit has been kept alive in churches and families and individuals by the recital of the trials and sufferings of those men and women who had sacrificed all the endearment of native land for the service of Christ. In answer to the frequent appeals for aid Christians have opened their hearts, and purses too, and the gold and silver have been laid at the feet of Christ, verifying the truth of the expression "it is more blessed to give than to receive." The labor thus performed, and sacrifices made, have a tendency to lift the churches to a higher level in Christian piety and devotion. They have drank of the brook in the way and therefore their hands have been lifted up.

And what about our own Foreign Mission of these provinces? Is it not a source of blessing to us? We have a noble band of workers far away among the Telugus; and right manfully are they braving the difficulties of climate and heathen customs, devoting themselves unremittingly to their work, gathering in the golden sheaves from the fields of sin. And have we no joy in them and with them? I know I am speaking the sentiments of every one of our brethren and sisters whose hearts are in this work when I say that our very happiest seasons in the closet are experienced when we remember our toil-wearied missionaries prosecuting their heaven-appointed work; and the most inspiring meetings in the sanctuary are those in which we unite in invoking the blessings of God on them and those for whom they labor. They went away from us in the vigor of youth and the bloom of health. Some of them have returned to us with lines of care on their faces and silver threads in their hair. As we look into their faces, and grasp their hands as in days gone by, our hearts swell with warm emotion. Many of us remember the faces of Brother and Sister Churchill, who were with us a year ago in our Island association. We were cheered by their presence, strengthened by their counsels and prayers, and we are conscious of a greater love for them and a fuller determination to stand by our mission under all circumstances. They have gone back to their loved employment, leaving the rich fragrance of their consecrated lives to bless the churches at home, and to keep alive their interest in the Telugu mission. None the less interest do we feel in their associates in this mission, and who can tell how much our connection with them, and the sacrifices we are permitted to make on their behalf, have to do with our own vitality and growth in all things that tend to make life happy here and hereafter.

III. Observe further, that as the sea is not full, notwithstanding the influx of all the rivers on the globe for the past ages, so, after all that has been accomplished by the combined efforts of all christendom in this direction, the glorious results contemplated by the "great commission" have not been accomplished.

According to Divine arrangement the rivers are supplied and are kept flowing, partly by constant evaporation, forming clouds which empty themselves upon the earth, and partly by the springs that are forced through the ground by the sea itself. God sends the springs into the valleys which run among the hills. He causeth the vapors to ascend, and at His bidding they are condensed and descend in copious showers. So it is by Divine appointment the missionary spirit is kept alive in the churches and their zeal and activity quickened, partly by the pressing necessities of the heathen world and the secret springs of God's love leading the heart out after them; and partly from the joyous intelligence coming from the missionary field, of "heathen nations bending before the God we love." These combined influences—like the springs in the valleys and the showers from above, clothing the fields with verdure and beauty and filling the air with fragrance—come down upon the people of God, filling their souls with joy and gladness.

But suppose for a moment that by some disarrangement of the laws by which the world is governed, the outlets of the sea should be suddenly stopped and the sea should become full. We can easily see that no greater calamity could befall the earth. The whole country would be submerged. Instead of the flowing river the land would be covered with stagnant water. The sea itself would become a putrid mass and the utter destruction of animal and vegetable life would inevitably follow. So it seems to me that if the claims of the heathen world were to cease and the calls for sympathy and prayer and christian benevolence necessary to carry on the work of missions should be no more heard, the results would be disastrous in the extreme.

But, thank God, the sea is not full, nor will it be till the end of the world, and this cannot come till the Gospel of the Kingdom is preached among all nations.

Thank God, too, that the great missionary enterprise has not yet reached its limits of advancement. Its grandest victories are yet to be achieved. Millions of souls are yet under the debasing influence of a crushing idolatry, from which nothing but the Gospel of Christ can free them; groping in the most terrible darkness which nothing but the rays of divine light can penetrate and dissipate, and hence the continued cry to the Lord of the harvest for men, and to the churches, for means to keep this grand movement going on until the heathen shall be given to the Saviour for an inheritance and the uttermost parts of the earth for His possession. Thanks be to God, that He who holds the waters of the sea in the hollow of His hand, and directs the rivers to their destination, controls and directs the great missionary operations of the day and will continue to control and direct till the end, when there will be a simultaneous filling up of the sea and the accomplishment of His purpose in the redemption of the world. And then there shall be a realization of the apostle's vision of a New Heaven and a New Earth wherein dwelleth righteousness, and of the holy city New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband.

In conclusion, brethren and sisters, suffer the word of exhortation.

1. Do not despise the day of small things. Remember that the ocean is made up of drops and the globe of grains of sand. Many well-disposed Christians, while they acknowledge the claims of the heathen to be just, are disposed to reason thus: If I could give largely I would give willingly, but my contribution must of necessity be so small it would not amount to anything; and if I pray for missions my prayers are so futile they would not be heard. Thus by their undervaluing themselves and their offerings they lose the luxury of praying and giving and the cause of Christ loses the benefit of their prayers and contributions. But such persons should remember that by our Lord's method of computation the single farthing of the poor widow was more than all the offerings of the rich who gave of their abundance, and likewise that the feeblest utterance of prayer, seasoned with faith as a grain of mustard seed, becomes the sublimest strains that reach the Majesty on high. And while the rich are bound to give liberally of their abundance the poor are not to be deprived of sharing in the glorious work.

2. Do not suffer the streams of benevolence to run dry. Everyone knows what desolation appears when the springs and brooks begin to fail. Failure here soon affects the larger streams. The mill wheels drag heavily and other machinery refuses to move for lack of the propelling power, and a general stagnation occurs. So when the contributions from individuals and churches cease to flow, the whole machinery moves slowly along, and the sad spectacle of empty treasuries and the necessity of retrenchment appears on all hands, crippling the work and discouraging the workers. In order to prevent such a disheartening state of things let us cultivate the habit of giving frequently, and thus keep our hearts warm in the work by giving. And we shall be the better able to do this by attending to the apostolic injunction, "Let every one of you on the first day of the week lay by him in store as the Lord has prospered him," making it a practical matter of every day life.

3. Let all our efforts be sanctified by the Word of God and prayer. Sanctify sometimes means to set apart—to consecrate—and as the Word of God is our only guide, in this as well as all other matters, let us consult its teachings as to the proportion of the good things He has lent to us we shall give back to Him. And whatever be the nature of our offering, whether ourselves or our children to go from home to dwell, or our money to sustain those who go, let the sacrifice be offered on the altar of prayer under the shadow of the Cross, remembering the words of the inspired apostle, "Ye are not your own. Ye are bought with a price; therefore glorify God in you bodies and spirits which are God's." Amen.

Christ First.

We cannot find any authority for the Christian to seek the kingdom of God second to any other interest. The Church of Christ with all its appointments is to occupy the first place among the means by which we are to bless and save our fellow-men. I wished the professed followers of Christ would emphasize the word first more than they are sometimes wont to do, when they read Matt. 6: 33.

Is not the neglect to give this word "first" a practical emphasis, the secret of much of the lack of prosperity in our own church work? This seeking a thing second we never enjoy, and it never brings success.

He who would succeed in business or in any other profession must bend all his energies to the one aim sought. Those who make success a sort of secondary object never win anything of more than trifling value; they are the slow coaches that always come late, if at all. We do not enjoy the second sort of friendship; we want the first place, and our self-respect would claim it, before we could feel that fellowship is complete. Eminence is not often thrust upon us, and if we will allow all the best things to become secondary we do not deserve to win them. It is those that give up all, that lay aside every weight and run with patience, who always win the crown.

It has seemed to us that the failure to seek first the things that belong to Christ is the secret of many of the failures that come to churches and to individual Christians. The failures are found all about us. Meeting houses are closed month after month, Sunday schools take long vacations, prayer-meetings are poorly sustained, or given up altogether, and voices that used to tell of religious joy we now seldom hear. We anxiously seek for the secret of these sure marks of a loss of spiritual joy and power.

Is not one cause of all this lack of prosperity found in the fact that so many of our brethren and sisters have allowed other things to have the first place in their thoughts and aims. The different societies must be sustained; their meetings must be attended, while the hinges of the church doors actually rust out for the lack of use. Then too, we notice that some of our brethren can preside at these meetings of the society of which they are valuable members, with great ease and dignity, but they will never make the same efficiency helpful in the meetings of the church.

Do not say that we lack charity, and are slow to cultivate the spirit of a common brotherhood among all men. Do not say that we would ever neglect the sick and the suffering, or that we would not strengthen the cause of temperance by all right means. Do not attempt to convince us that by becoming a member of one of these organizations we can increase our usefulness more than it is possible for it to be increased by all other activity as a member of the church of Christ. Is not the church and its interests to be first? Did Paul, while he was giving us an example for all efficient work in saving men, plan for any other organizations than the church? Where are we taught in the apostles' writings that we can do more for Christ by interesting ourselves in any organization that shall take the first place in our sympathies and time?

Then too we have been taking observations, and cannot find a single instance where the cause of Christ has been more rapidly advanced by brethren and sisters becoming active in the different societies that are now found so prosperous in our communities. In very many cases the opposite is found true, and the influence of earnest disciples of Christ has been greatly lessened, if not lost. Is not fellowship with Christ in the church to give us the strongest ties of friendship to be found outside the family circle? If we did not aid a fellow man because he did not chance to be a member of our society or order, we could not have the spirit of the Master. If the faithful discharge of our obligations as disciples of Christ will not help us to present the highest types of friendship, of charity, of benevolence, and of all the social virtues, then we fail to understand the teachings of the Bible. The brethren at Philippi were to have in their characters all the things that were true, pure, lovely and of good report; and we cannot see the least intimation that it would be necessary to have any organizations outside the church to cultivate all these virtues.

We are met with the excuse that these organizations do not hinder, but that they rather help the church. But observation proves the contrary. We cannot have a multiplicity of first things. We do not write conjectures but facts which are too apparent in many of our churches. When we shall see brethren and sisters seeking first "the kingdom of God and his righteousness" we shall see our churches prosperous and shedding forth their light like "a city on a hill."—*Zion's Advocate.*

An Interest in Life.

Half the illnesses and more than half the unhappiness in life come from the want of some active outside interest—something to take the person out of himself; chiefly though out of herself; and give her things to think of beyond her own sensations—things to sympathize with beyond her own vague disappointments and shadowy desires. The spiritual barrenness of egotism and of idleness makes life a very desert, where no green thing flourishes, which no dew from heaven refreshes, nor living water rejoices. Self-centered and uninterested, life to such a one is but a poor entertainment for the senses; and the deeper emotions and affections have no share therein. The order of the day, with all its necessary circumstances of food, and gradual wearing of the morning through the noon to evening, and the sleep, which is only the culmination of the lethargy of the waking hours—is one long round of weariness and dissatisfaction. Like withered boughs which bear no roses, not an action has its moment of delight, not an action has its hope of joy or fulfilment of pleasure. The dull day creeps sluggishly from dawn to close, and not a new thought has been awakened nor a new sensation aroused. Marion in the "Moated Grange," was not more dreary than the man or woman who has no outside interest, and whose life is bound up in self; and no prisoner ever hailed the free air of heaven with more rapturous gratitude than would such a one if set in the way to make that interest and enlarge those boundaries. For we must never forget that many things which look like faults, and pass under the name of faults, are in reality misfortunes—the results of conditions made for us and not by us, and not to be broken by such energy as we possess.

In this one word indeed lies the heart of the matter. With energy we make an interest for ourselves, in spite of the poverty of our circumstances. Without it, opportunities of rich enjoyment pass by unutilized, and we let slip all chances for bettering our fate. It is a misfortune to be born one of the passive, the negative, unenergetic, who divide the world with the active and energetic. Most things in life that are worth having at all have to be sought and pursued, if they are to be captured and held fast. Neither fortune nor pleasure knocks persistently at any man's door, but each has to be at the least looked for up and down the street, and invited in if it is desired to entertain either. But the unenergetic take no pains to find these radiant guests. If they do not come unbidden they do not come at all; and the flowers and gems borne by the sluggish stream on its bosom are left to drift into the great ocean of things now impossible, because of the want of energy to seize them as they passed. The energetic, on the contrary, are of those who improve their holdings. No matter how poor soil—how unfavorable the surroundings—they know whence to gather rich material and fertile seed for the better harvest and the heavier crop. If they are of those whose circumstances preclude the need of exertion, they make some extraneous interest for which they have to work and think, and in a manner sacrifice their comforts, and break the dead monotony of their self-indulgence—that monotony which kills the finer nature when indulged in without a break, and which makes the very misery of the rich.

No matter what the interest so long as we make one ourselves. From art to religion, and from philanthropy to needle work, all is useful, it some forms are purer and nobler than others. Many people do very bad art—paint pictures that are caricatures; sing in voices to which tin kettles are as silver bells; write books, innocent of the very elements of composition—but all the same they have an interest which has lifted them out of the deadly dullness of the past. If they have no higher vocation, and their powers are not capable of attaining greater results, it is better for them to use them on their people than not at all; and the world benefits, at least in so far that they are thereby rendered happier—with the consequent result of greater happiness radiated on to others. If they are well endowed they do good work in itself, and the world is the richer by the achievement.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy.

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Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

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DANIEL & BOYD.

SHERIFF'S SALE.

WILL be sold at Chubb's Corner, Prince William street, city of Saint John, on Saturday, the 22 day of October next, between the hours of Twelve of the clock, mid-day, and Five of the clock in the afternoon—

All Cornelius McGourty's right, title and interest in and to that lot, piece or parcel of land in the City of Portland, known and distinguished on the plan of subdivision of the estate of the late William Wright, there situate as lot number One Hundred and Four, and bounded and described as follows:—"Fronting on Wright Street, at the North-Eastern angle of lot number 103. Thence moving Easterly along the Southern side line of Wright street Ninety feet; thence Northerly, parallel with the Eastern side line of said lot number 103, One Hundred feet, more or less, to the Northern line of lands of the Railway; thence Westerly, along the said Northern side line to the said Eastern side line of lot number 103; and thence Northerly along the said Eastern side line One Hundred and Twenty-five feet, more or less." With all buildings and improvements thereon. The same having been taken under execution issued out of the County Court, C. L. Richards vs. Cornelius McGourty.

JAMES A. HARDING, Sheriff.

St. John, N. B., July 1st, 1887. 28-1ds