

COLIC
Croup and Cholera
Croup, Diarrhoea, Colic,
Enteric and Summer Com-
plaints, Cuts, Burns, and
Frost-bites, Hives, Stings,
and Sun-burns can all be prompt-
ly relieved by
PAIN KILLER
PERRY DAVIS

Does One Spoonful in a half glass of water or milk (warm if desired).

BURDOCK
BLOOD
BITTERS

CURES
DYSPEPSIA,
BAD BLOOD,
CONSTIPATION,
KIDNEY TROUBLES,
HEADACHE,
BILIOUSNESS.

B.B.B. unlocks all the secretions and removes all impurities from the system from a common simple to the most atrocious sore.

BURDOCK PILLS act gently yet thoroughly on the Stomach, Liver and Bowels

DR. WOOD'S
Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with soothing and expectorating properties of other pectoral herbs and barks.

COUGHS AND COLDS
Hoarseness, Asthma, Bronchitis, Sore Throat, Croup, Whooping Cough, and all the Lung Diseases. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup.

PRICE 25c. AND 50c. PER BOTTLE.

Almost a Hopeless Case.

A LIFE SAVED

AYER'S CHERRY PECTORAL

Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctors, after working over me to the best of their ability, pronounced my case hopeless, and said they could do no more for me. A friend, hearing of my trouble, sent me a bottle of Ayer's Cherry Pectoral, which I began to take, and very soon I was greatly relieved. By the time I had used the whole bottle, I was completely cured. I have never had much of a cough since that time, and I firmly believe that Ayer's Cherry Pectoral saved my life.—W. H. WARD, 8 Quimby Ave., Lowell, Mass.

Ayer's Cherry Pectoral
HIGHEST AWARDS AT WORLD'S FAIR.
Ayer's Pills the Best Family Physic.

JOB LOT
—OF—
Men's & Boys' Long Boots

Left over from last year. Way down prices. Come and see them. We want the money, and this lot must be sold.

GOFF BROTHERS

(Continued from first page.)

work of piety they engaged themselves in the labor of collecting the material for the builders. Men and women, rich and poor, the strong and the weak, vied with each other in carrying on their heads or dragging in carts the wood, stone and mortar necessary for the work. The population rose en masse that it might take a part in this work of piety. Each village sent its contingent, and sometimes a little crowd of pilgrims might be seen dragging at a single block of stone, and mingling their labors with the singing of hymns and psalms. To take a real personal share in the building of God's house was regarded as a work of religion. We can have little doubt that what was done in Normandy was to some extent done by our Catholic forefathers in England, and we have at any rate sufficient evidence to believe that their part to bear their personal share in the work of erecting and decorating God's house. Is it too much to suppose that in these days we Catholics may be moved to imitate the example set us by our English fathers in the faith, and that we may unite to raise at Westminster a Church worthy to be a conspicuous monument of the faith that is in us? It cannot be done without sacrifice on our part, and I believe that a work in which every Catholic in the land may contribute his share of sacrifice would bring a real blessing upon us. What I should like to think is, that we may be united, one and all, in offering up whatever little sacrifice of pleasure or luxury the contribution to this making of God's house may entail. I do not believe that local interests would suffer by attending to what is more general. On the contrary, the lesson that the Middle Ages teaches us is the very contrary to this. Catholics were then made to feel that they had a personal interest in things outside their own narrow circle, and most certainly the local interest of the parish and the diocese was not in fact less cared for because they combined to raise at Canterbury and York buildings worthy of being the mother churches of the north and south provinces. Depend upon it, concentration on our own concerns and isolation of interests is very far from being the good some people would have us to think. I should look with satisfaction on anything that might tend to bring us together, to make us feel that we have in all that pertains to God's service but one common interest, and I should rejoice for this reason if when Westminster Cathedral is finished, every Catholic in the country were to be able to look upon it as in part at least his own work, as a monument to raise which he has contributed his mite and borne his share of sacrifice.

AFTER THE STORM.
By EMMA C. CARVER.

The summer day is drawing to a close,
The sky is overcast,
The sparkling raindrops tremble on the rose,
The storm is past.

The thirsty earth drinks in the laughing tide
That flows for its relief;
The modest flower opens its petals wide,
Refreshing bud and leaf.

The heavy clouds, those curtains of the sky,
Unfold their gloomy lines;
Walls from beyond, to the uplifted eye,
A silver lining shines.

Will you not heed, O troubled soul,
The lesson here for you?
Look up, not down, and through the darkness see
God's sunlight shining through.

Guadalupe's Shrine.

One of the most impressive and picturesque ecclesiastical events in the Western world in recent years, and in some respects the most important, was the coronation of the Virgin of Guadalupe, patron saint of Mexico, at the famous shrine in the village of Guadalupe, just outside the city of Mexico, on Saturday, October 12th. It was the most imposing ceremony in the modern history of the Church in Mexico, and it was the first time that dignitaries of the Church in the United States and Canada have ever taken official part in a great church function in the republic of Mexico. Archbishop Corrigan, of New York, was at the head of the considerable delegation of United States Archbishops and Bishops who took part in the coronation. The festival attracted thousands of devout pilgrims from all over Mexico, and also many hundreds of visitors from the United States and abroad. The feast of the Virgin of Guadalupe is celebrated every year, but at the festival this year was consummated a devotional purpose that has been foremost in the hearts and endeavors of the pious women of Mexico for nine years; the crowning of the sacred image with a superb diadem of almost fabulous worth, composed of jewels contributed from their personal store.

The shrine of the Virgin of Guadalupe is one of the most famous in the Americas, and is visited annually by thousands of pilgrims who come to pay their devotions, and by many who seek relief from bodily ills. It is a way the Lourdes of the Western world, and very many are the stories told of miraculous cures there. Here, the history of the shrine tells, the Virgin appeared to the pious Indian neophyte Juan Diego on December 9th, 1531, and in token of the approval of her painting, now the object of so much veneration, was given. It is this painting, and not a statue of the Virgin, that was crowned. The painting is above the high altar in the Church of Nuestra Señora de Guadalupe, in the village of Guadalupe, three miles north of the city of Mexico. It was in this village that the treaty of peace between the United States and Mexico was concluded on February 2nd, 1848. The sacred painting is thus described by the Mexican Herald, and this account of the coronation ceremonies is re-told: "The sacred painting is that of a young girl of medium height. The hands are joined in prayer, the eyes are modestly cast down, and the expression of the face is one of singular purity and sweetness. Covering the head and falling in graceful folds over the garment, which is of crimson and gold, is a blue mantle bespangled with stars. The Virgin stands on the traditional half moon, which is sustained by a single cherub. The figure is surrounded by an oval nimbus of golden rays. It has become the supernatural origin of the Mexican devotees urge that impartial artists have pronounced it to be in no known style of painting. It is not in distemper, it is not in water colors, it is not in oils. The fabric, in itself, is not unfavorable for receiving colors, being not unlike coarse fishing net, has no priming or preparation of any kind. The tints have retained their original freshness in spite of the deleterious influence of the brackish emanations from the neighboring lakes. It has become marked by the figure is that of a pretty, modest Indian girl. Catholic writers say that when any of the celestial court appears it is always in the semblance which is best adapted to the end of the apparition. Thus, for example, as the object of this apparition was to win over the Indians to the Christian religion, the Virgin appeared to Juan Diego in the semblance of a maiden of his own race."

It was a little more than nine years ago that the project was started of preparing a crown for this painting of the patron saint of the Republic. The idea at once took hold of the hearts of the pious Mexican women. Jewels and offers of money poured into the treasury of the little church, just as in hundreds of like historical instances treasure has been poured out unhesitatingly by people of every condition for the adornment of famous shrines and the glory of the Church. In September, 1886, the success of the project was assured, and the Archbishops of Mexico, Michoacan and Guadalupe, applied to the Pope for permission to crown the image. The privilege can be granted only by the Pope, and the ceremony of coronation is theoretically performed by him, the presiding prelate being the Pope's direct representative. The desired permission was readily given, and since then several additions to the offices and lessons of the day in the Church have been granted as further marks of honor. The making of the crown was intrusted to a famous Paris jeweler, and it is

considered a masterpiece of the jeweler's and the goldsmith's art. The bare cost of its manufacture was \$30,000, this sum not including a scrap of gold, enamel or other material. Nobody has attempted to place a value on the crown itself. It is what is termed an imperial diadem. It is 2 1/2 inches high and 5 1/2 inches in circumference. The rim of the crown is the base of a series of twenty-two enameled shields, representing the twenty-two bishoprics of Mexico. Above the rim is a row of angels, represented as issuing from roses, all of massive gold. Between the angels and supported by them are six enameled shields, on which are emblazoned the arms of the six archbishops of Mexico. From the back of the crown, and extending to the apex of the diadem, are alternate festoons of massive gold roses and of diamond stars. These cluster at the top under an enameled geographical globe on which Mexico and the Gulf of Mexico are represented. Above comes the Mexican eagle grasping the globe with one claw, while with the other it holds aloft a diamond cross. At the top of the crown is a ring, by which the crown is held by the cherub over the painting. The shields are surrounded with diamonds, and between the shields are rows of sapphires and emeralds. In the breast of each angel flames a ruby. This crown is said to be the finest piece of work of its kind in existence. The maker has offered any one 80,000 francs who can show two roses or leaves alike in the whole of the work. For weeks before the day of the coronation visitors had been flocking in thousands to Guadalupe. The village itself could not accommodate a tithe of them, but the city of Mexico being so near they were all disposed of comfortably there. The scene in the village on the day of the festival was remarkably like those one reads of in descriptions of mediæval religious fairs. Booths of every kind, except gambling booths, covered all available space—refreshment tents, souvenir bazaars, toy stands and amusement shows. The whole scene was full of gay color, part in the picturesque descriptions of mediæval religious fairs. Booths of every kind, except gambling booths, covered all available space—refreshment tents, souvenir bazaars, toy stands and amusement shows. The whole scene was full of gay color, part in the picturesque descriptions of mediæval religious fairs. Booths of every kind, except gambling booths, covered all available space—refreshment tents, souvenir bazaars, toy stands and amusement shows. The whole scene was full of gay color, part in the picturesque descriptions of mediæval religious fairs.

Early on the morning of the festival the broad road leading from the capital to the shrine was thronged with remarkable crowds of people. There was every kind of vehicle, and every rank was represented among the pedestrians. The elegant carriages of the wealthy, the sedan chairs of the driven by liveried servants, had to take a plodding pace in the procession alongside the ox carts of the peasantry. There were men in frock coats and silk hats, and Indians in little of anything; women in the richest of fashionable dress, very many in the traditional costume of Spain, decked with a wealth of old Spanish lace that might make a queen envious, and beside them peasant women in the homeliest of homespun. The village itself was almost buried in flags and flowers. Banners hung from every window, bunting was stretched from house to house, and arches of flowers were erected at the principal places of interest. There was a great celebration by sound, too, and the air long cannon boomed and bells were ringing. At seven in the morning the doors of the church were opened, and in less than half an hour every part of it unreserved for the ecclesiastical participants was crowded almost to suffocation. Hundreds of notabilities who thought they were to have reserved places in the church and came late had to remain outside. A detachment of gendarmes was on duty to preserve order and prevent overcrowding, but they were jammed in tightly among the crowd. Still there was no disorder, and no accidents resulted from the crowding. Among those in the church were almost all of the chief civil authorities of the republic or their representatives. The ceremonies of the coronation consisted of the presentation of the crown to the Archbishop of Mexico by the women, who gave it for the glory of the Virgin; a procession of the ecclesiastical dignitaries, in which the crown was carried around the church and its enclosure; a Pontifical High Mass; and lastly, the actual coronation of the image, the placing of the crown above the head of the Virgin in the painting by the Archbishops of Mexico and Michoacan, as representatives of the Pope. A choir of fifty boys furnished the principal music. The music was all choral, without instrumental accompaniment, and was all of the severe school of Palestrina, which, while considered the highest type of purely ecclesiastical music, is yet somewhat too monotonous for general appreciation. At half-past eight o'clock in the morning the Archbishop of Mexico, wearing the scarlet capta magna, and preceded by acolytes and his black-robed cross-bearer, entered the presbytery and took his seat on the throne. Immediately afterwards a procession of thirty-seven Archbishops and Bishops, including the North American prelates, entered the church. All wore long capes of cloth of gold, with mitres on their heads, and before each was borne the crozier, symbolical of their high office. Their pectoral crosses

were ablaze with jewels, and it was a most stately and imposing parade of the pomp of the Church. Conspicuous in the procession was a bearded priest of the Greek Church, wearing a round mitre with a flowing black veil hanging behind. Archbishop Corrigan, of New York, was at the head of the delegation of American prelates, which included Archbishop Elder, of Cincinnati; Archbishop Janssens, of New Orleans; Bishop Watson, of Columbus, Ohio; Bishop Meenchaert, of Guttrich; Bishop Verdague, of Laredo; Bishop Beaven, of Springfield, Mass.; Bishop Dunne, of Dallas; Bishop Gallaher, of Glaveston; Bishop Gabrieli, of Ogdenburg, N. Y., and Bishop Bourgade, of Tucson. Archbishop Begin, of Quebec; Mr. Lemmens, Bishop of Vancouver, B. C., and the Archbishop of Santiago, Cuba, also took part in the procession. In the congregation were several hundred priests, and picturesquely contributing to a great number of dark-robed Jesuits, and Dominicans in white wool habits, and secular priests in still whiter linen surplices. When the prelates were all assembled the Archbishop of Mexico divested himself of the capta magna and donned a white cope. Then women representing those who contributed the jewels and money for the crown carried the crown on a crimson cushion to the top of the altar steps, and there delivered it to the clergy, who carried it to the foot of the Archbishop's throne. There were actually two crowns, one a copy designed for everyday use, while the real crown is retained in the church treasury, to be used only in special ceremonies. After the crowns had been received, the Archbishop of Mexico, the Abbot and Chapter of the Church had taken out to preserve the crown for the use and purposes for which it had been given, the Papal brief authorizing the coronation was read and the crowns were blessed. Then followed the solemn ceremony of the Pontifical High Mass. Robing for this the Archbishop first assumed the amice, then the maniples, then two light satin dalmatics, one above the other, and then a handsome chasuble of white damask silk, with a cross of roses and an embroidered image of the Virgin of Guadalupe in the centre. Over the chasuble he wore the archiepiscopal pallium, a narrow band of white wool, with five black crosses, encircling the neck and falling down in front and behind. He also wore white gloves, embroidered with gold. Having finally assumed mitre and crozier, he descended the steps of his throne, and amid clouds of incense. The Mass began.

After Mass the Archbishop returned to the throne, divested himself of his chasuble, put on a cope and recited the Mass in the presence of the procession of the crowns began. First came twelve acolytes in scarlet cassocks and surplices, then the large concourse of clergy in white coats, then members of the Chapter of Guadalupe in plain black cassock and white surplice, and lastly the Archbishop and Michoacan, wearing plain purple cassocks and lace rochet, ascended the platform, and a priest bearing the crown on its crimson cushion followed. Kneeling, the priest presented the crown to the two Archbishops. Each took hold of it, and together they raised it high above their heads and to its position above the head of the Virgin. Then the enthusiasm of the vast audience broke forth. There was a storm of hand-clapping and a thunderous outburst of cheering. Men and women, devout worshippers and mere spectators, were all overcome by emotion and carried away by the contagious enthusiasm, and for several minutes there was a perfect roar of applause and volleys of shouts of "Viva Dios! Viva Maria Santissima! Viva la Virgen de Guadalupe! Viva Religion!" This practically ended the ceremony of the coronation, although another Pontifical Mass followed. A notarial attestation in regard to the ceremony, for presentation by a prelate present, foreign as well as Mexican. In the evening a banquet was served by the Abbot and Chapter of Guadalupe to the visiting prelates. The Archbishop of Mexico presided, and on his right sat Archbishop Corrigan. In the course of the speaking after the banquet Archbishop Corrigan made a felicitous speech, and from this and from the evident friendship exhibited between him and the Archbishop of Mexico during the course of the banquet, the Mexican papers drew up and signed of international concord in Church affairs.—Catholic Standard.

A Wide Range.

A preparation which enriches and purifies the blood and assists nature in repairing wasted tissue must have a wide range of usefulness.

Such a preparation is Scott's Emulsion of Cod-liver Oil with Hypophosphites of Lime and Soda. The uses of Scott's Emulsion are not confined to wasting diseases, like consumption, scrofula or anæmia. They embrace nearly all those minor ailments associated with loss of flesh.

Scott & Bowne, Belleville, 50c. and \$1.

Arthur C. Lessell, a well-known carpenter, dropped dead on Brunswick street, Tuesday afternoon, last week, in front of John Farquharson's house. He had been working on a stable railing for a few days, and was on the street and expired.

The North Sydney Herald of a late date says: Two fatal accidents occurred at the Reserve colliery within the past few days. On Saturday Hector McLean was struck by a fall of coal in the pit. The deceased removed from Springfield to the Reserve on May last. He was married only a short time ago and leaves a young wife to mourn his untimely end. On Monday another serious accident occurred, when a young man named Daniel R. McDonald was caught between two cars and received internal injuries, from which he died a few hours afterwards. The deceased was 23 years of age. These sad accidents, occurring within so short a period, have naturally cast a gloom over the Reserve colliery.

Doctor What is good for cleansing the Scalp and Hair, I seem to have tried everything and am in despair.

Why Mrs R. the very best thing is PALMO-TAR SOAP. It is splendid for Washing the head it prevents dandruff thus puts an end to Dandruff and Freshens the Hair nicely.

25¢ FOR A LARGE TABLET

THE WEAK LINK IN A LIFE

IF YOU ARE A NEGLIGENT COLD WHICH DEVELOPS FINALLY INTO CONSUMPTION. BREAK UP A COLD IN TIME BY TAKING

Pyny's Pectoral THE QUICK CURE FOR COUGHS, COLDS, BRONCHITIS, HOARSENESS, ETC. Large Bottle, 25 Cts.

AN IMPORTANT OFFICE. To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A cold contracted at this time is caught in one of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obtainable cause of catarrh yields to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purging and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.

New Goods

Are pouring in from Germany, Austria, France, England, Canada and the United States. More than ever our store this year will be "Santa Claus' Headquarters."

GEO. CARTER & CO.,
—DEALERS IN—
Books, Stationery, Fancy Goods, China-ware,
TOYS AND WALL PAPERS.

NOTICE TO DEBTORS.
ALL persons indebted to the undersigned, by book account, notes of hand or judgement, are hereby notified to pay up on or before the 1st of December next, as after that date all amounts remaining due will be placed in the hands of an Attorney for collection.

JAMES A. McDONALD,
Glennan, Lot 33,
Oct. 30, 95.—31

Never Mind

What other people say,
We say that the

CITY HARDWARE STORE

is on the top for Good Goods at right prices.

**Jewel Stoves,
General Hardware,
Lobster Packers Supplies.**

Carriage Builders, Painters, House Builders, Farmers and others, will find us right here every time.

R. B. NORTON & CO.

CLOTHING!

Clothing! Clothing!

Having secured a lot of Clothing for Men and Boys much below the ordinary value, we are prepared to offer to the buying public special value in

**OVERCOATS,
Suits, Reefers,
Pants & Vests.**

Think of it and Rejoice.

Heavy All-wool Pants, usual price \$2.25, our price \$1.65. Overcoats \$2.75, Reefers \$3.00, Vests \$1.00, Heavy Irish Frieze Overcoats \$5.00, usual price \$7.50.

We are bound the people will get their money's worth those hard times.

1,200 Overcoats, Reefers and suits; 1,000 Reefers, 2,000 Suits for Men and Boys, Ladies' Mantles—400 Mantles to select from.

You may as well trade at Prowse Bros as not. When you can save money you may as well trade with the Farmers Boys

PROWSE BROS:
The Wonderful Cheap Men and Farmers Boys.

Can Read And Write

Then write us at once for quotations on all kinds of

Furniture!

We can furnish you from garret to cellar for Less Money than any other firm in the trade on P. E. Island.

JOHN NEWSON
June 12, 1895—6m

Boots & Shoes

REMEMBER THE OLD RELIABLE SHOE STORE

When you want a pair of Shoes. Our Prices are the lowest in town.

A. E. MCGEOHEN,
THE SHOE MAN,
Queen Street.

BURDOCK PILLS

A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK'S BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

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PROWSE BROS:
The Wonderful Cheap Men and Farmers Boys.

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The Wonderful Cheap Men and Farmers Boys.

MACHINE REPAIRS,
Sections, Knives,
Rivets, etc.

Also, New Model Buckeye Mowers, Easy-dump Ethica Rake, Potato Soufflers, Hay Carriers, etc.

D. W. FINLAYSON,
H. T. LEPAGE'S OLD STAND,
Charlottetown, P. E. I., July 17, 1895.

ANNOUNCEMENT!

As we intimated some weeks ago our intention of removing to our present Store, NEXT DOOR TO J. D. McLEOD & CO'S, GROCERS, we have removed, and are now ready for business again. Our present quarters are exceedingly comfortable for our business, and we feel the change has been a good one. We have spared no pains to make our store as inviting as possible, and as our friends have stood by us in the years gone by, we hope we can reasonably expect their patronage in the future. Call in and see us at your earliest convenience.

JOHN T. MCKENZIE,
Star Merchant Tailor.

THE WHITE JESSAMINE.
By REV. JOHN B. TARR.

I knew the lay above me,
Where the casement all the night
Shone, softened with a phospor glow
Of sympathetic light
And that her fleecing spirit pure
Was pluming fast for flight.

Each tendril throbbled and quivered
As I nightly climbed space,
And could scarce restrain the blossom
When a near the destined place,
Her gentle whisper thrilled me
She gazed upon her face.

I waited, darkling, till the dawn
Should touch me into bloom,
While all my being panted
To outpour its first perfume.
When lo! a paler flower than mine
Had blossomed in the gloom!

THE BLESSING OF THE HUMBLE.
By HELEN L. K. BROWN.

"Blessed are the pure in spirit, for theirs is the Kingdom of heaven."
Blessed are ye, the poor,
Who deem ye have no merit;
Yours is the key of the door
Of the heaven ye now inherit!
Behold! to each one of you Christ has given
The whole of His Kingdom of heaven;
Go ask the sun your souls to teach
How all of heaven is given to each,
For your eyes have the whole of His light
Divine,
While for others no less it all doth shine;
Though clothed in rags ye now may stand,
Ye are the monarchs in every land
Who love your all with all to share,
Who patient are contempt to bear
Poverty, wrong, contempt and care,
With the Son of God who had not where
To lay His weary, unshed head;
By Him your souls are daily fed
With perfect peace and trust and love;
This is the living, unfulfilling bread,
Your Father gives you from above.
When the kings of the earth in their
graves lie,
When over their memory shall die,
Your throne alone shall stand secure
And your dominion shall endure.
Gold cannot make you great!
Lands yield not high estate!
Like birds of air your spirits share
Your Heavenly Father's tender care;
And when beyond this life ye fare
Ye need not fear or harm or ill,
For the God of Love shall love ye still.
Ye are heirs henceforth and forevermore
Of the whole of heaven's exhaustless store.

DR. L. S. MERRILL'S
Muscular Master

USE IT FOR RHEUMATISM, BRUISES, LAMENESS, NEURALGIA, DUMB AND ACHES.

THIS IS A PICTURE OF THE ONLY CURE FOR SCIATIC PAINS.

TRY IT FOR RHEUMATISM, BRUISES, LAMENESS, NEURALGIA, DUMB AND ACHES.

MADE IN AN TIGHT THE BOX IS A GUARANTEE.