

Sabbath School. BIBLE LESSONS. Adapted from Peabody's Select Notes. SECOND QUARTER.

Lesson IX. June 2. Mark 16: 1-8. THE RESURRECTION OF JESUS.

GOLDEN TEXT. "The Lord is risen indeed."—LUKE 24: 34.

THE SACRIFICIAL STORY OF THE RESURRECTION THROUGH THE FIRST THREE APPEARANCES OF JESUS. MATTHEW 28: 1-15; MARK 16: 1-11; LUKE 24: 1-12; JOHN 20: 1-18.

EXPLANATORY. THE STORY OF EARLY MORNING. I. JESUS RISES FROM THE DEAD—"Very early Sunday morning, April 9" (Matt. 28: 2-4).

THE THREE DAYS IN THE TOMB. Jesus had lain in the grave a part of each three days—Friday afternoon, Saturday all day, and part of Sunday, beginning at sunset Saturday night. He had repeatedly foretold that he should rise on the third day, or after three days. It was the custom of the Jews to count the parts of each day as a whole day.

II. THE ACCOMPANYING SIGNS. The resurrection was accompanied by a great earthquake; and an angel, whose countenance was like lightning, and whose raiment was white as snow, came and rolled away the stone from the sepulchre; not to allow Jesus to come forth, of course, but for the sake of those who were coming to view the sepulchre, and to show that the resurrection was an act of divine power.

III. THE GUARD APPOINTED. The guard of Roman soldiers was greatly frightened and became as dead men. Doubtless they soon escaped from the scene, to report to the Jewish rulers; for they do not seem to have been near the tomb when the friends of Jesus came.

IV. THE WOMEN COME TO THE TOMB "about dawn; from various parts of the city." In the stories of the different evangelists there are a number of variations and sometimes almost slight contradictions. But all can be put together in one consistent story, as we do in this account. However, we must remember that this is always true of independent histories of an event seen by different observers from different standpoints, and is a proof of the reliability of the story if all had exactly agreed, it would be proof of collusion.

1. "And when the Sabbath was past" i. e., after sunset of Saturday, their Sabbath. "Mary Magdalene, Mary of Magdala, out of whom Jesus had cast seven devils, as recorded in Luke 8: 2. No wonder she loved the Saviour, and loved earliest to his tomb. Jesus had relieved her of a most specially severe form of demonic ailment. She must not be confused with another woman who was redeemed from an impure life. "Mary the mother of James"; "the less," or "the younger" son of Alphaeus, and one of the apostles. "Salome," wife of Zebedee and mother of James and John. Luke (24: 10) adds, "Joanna" (wife of Chuza, Herod's steward) "and others with them," the company of women from Galilee who ministered to Jesus (Matt. 27: 65). Note the devotion of those women who went to the sepulchre before even the best of the apostles. "Had bought": not in perfect, but merely "bought," as in v. 7, partly on Friday afternoon, before sunset (Matt. 28: 35, 36), and partly, perhaps, by others of the company on Saturday, after sunset, when the Jewish Sabbath was past. The Jewish sabbath were open in the evening following the Sabbath. The spices were brought then, so that they could start very early the next morning. "Sweet spices," i. e., spices. Luke says spices and ointments (28: 65). The spices brought by Nicodemus were also and myrror (John 19: 39). "What they might come and anoint him." Embalm him; or apply these spices to his body to keep it from purification. "This is proof that they did not suppose he would rise again. And the fact that they did not 'expect' he would rise gives more strength to the evidence for his resurrection. "And so the very spices are a silent but a fragrant testimony to the reality of the resurrection."

2. "And very early in the morning" while it was yet dark (John). This refers to the time of their starting, while "at the rising of the sun" refers to their arrival when they locked into the tomb. They probably started from their homes in different parts of the city at different hours. "Came unto the sepulchre." Canon Tristram says that at the present time there is a rock-hewn sepulchre in a garden near the probable site of Calvary, which answers perfectly to the description of Jesus' tomb.

3. "And they said (were saying) among themselves." Unaware of the deposition of the Jewish rulers, which had gone to Pilate, and secured the sealing of the stone and the setting of the watch over the tomb (Matt. 27: 65-66), their only anxiety was, "Who shall roll us away the stone from the door of the sepulchre?" The tomb was out in the side of a rock, like a cave, large enough for several persons to enter. The entrance was protected by a large stone.

4. "They saw that the stone was rolled away." By an angel (Matt. 28: 2). Not to let Jesus out of the tomb, for it was no hindrance to him, but for the entrance of the disciples.

5. "This Fearful Reason Away" most true. Difficulties in the path of duty, difficulties which we dread, which seem insurmountable, are often removed for us by God in unexpected ways, but not till we come to them. There is only one way to do, to do straightly, to stand in simple obedience, without worrying about difficulties, but doing the work that is given to us to do; and then when we come to the obstacle God will

either take it away, or show us a path around it.

V. MARY MAGDALENE ARRIVES.—John 20: 1-3. Mary Magdalene "whose eyes were heavy of sleep" (Matt. 28: 1), seems to have reached the tomb first, and finding it empty, hastens away to tell Peter that Jesus is not in the sepulchre, thinking that some one had stolen the body.

VI. THE OTHER WOMEN ENTER THE SEPULCHRE.—Matt. 28: 5-7. Luke 24: 4-5. "They saw a young man": an angel in this form (Matt. 28: 2-5). The one who rolled the stone away and sat upon it. Luke speaks of two angels. It strikes one as very remarkable that this superhuman being should be described as a "young man." Immortal youth, with all of buoyant energy and fresh power which that attribute suggests, belongs to those beings whose picture faintly shows as our elder brethren. No waste decays their strength, no change robs them of forces which have ceased to increase. Age cannot wither them. As one of our modern mystics has said, holding imaginative spiritualism under a crust of hard, dry matter-of-fact, "In heaven the oldest angels are the youngest." "Sitting on the right side": as they entered, clothed in a long white garment. "Matthew 28: 5-7" is a "young man," better "amazed": it was wonder rather than fright.

7. "Be not affrighted": amazed at such a sight instead of the dead body of Jesus. "He is risen; he is not here; he is risen, as he said." The angels about them the grave-clothes, and the face-cloth, or kerchief, folded by itself to show them that he is risen, as he had foretold them, and then he declares that they should not be afraid. "I tell you, observe that as Christ's first appearance is to Mary Magdalene (John 20: 18), out of whom he had cast seven devils, so his apostolic message is to Peter, who had denied him. A touching commentary on our Saviour's saying that he came to save sinners. Tell Peter, for it will be more welcome to him than to any of them; for he is in sorrow for sin, and he will be afraid to tell the joy of this good news does not belong to him. "That he goeth before you into Galilee." The appearance in Galilee were not the first appearance of Jesus; but they are mentioned here because Galilee was appointed to be the scene of his manifestation of himself to the largest assembly of witnesses, and of his most decisive instructions. (See Matt. 28: 16, with 1 Cor. 15: 6). "As he said unto you": Matthew 26: 32.

VII. THE WOMEN RETURN TO TELL THE NEWS.—V. 8. Luke 24: 9-11; Matthew 28: 8. "And they went out quickly." The news was too good to keep; and they were anxious to solve the mystery and consult with the apostles. "They trembled and were amazed"; the word carries the sense of "bewilderment." Matthew adds that they had great joy as well as astonishment, for they had heard that he had died, and both mingled because the latter seemed too good to be true. "Neither said they any thing to any": they did not seem to tell the news to any one while on the way to the apostles.

VIII. PETER AND JOHN ARRIVE AT THE TOMB.—John 20: 3-10. "Just after the women had left, still early in the morning," John, the younger, ran the faster, and reached the tomb first; but Peter, the more daring and confident, was the first to enter. They looked awhile, were convinced of the reality of resurrection, and returned home.

IX. FIRST APPEARANCE OF JESUS.—To MARY MAGDALENE.—Mark 16: 9-11; John 20: 11-18. "Early in the morning." After notifying Peter and John, Mary returned to the sepulchre, following them less swiftly, and arriving soon after they had gone away. She saw the two angels in white, and turning back saw Jesus himself, and she returned to tell the disciples the joyful news.

X. SECOND APPEARANCE.—To THE OTHER WOMEN.—Matt. 28: 9, 10. "Still early Sunday morning." The visit of Peter and John and the appearance to Mary took but a brief time; during which the other women were slowly returning to the city. On their way Jesus met them, and saluted them with "All hail." "Rejoice," the usual form of salutation. They worshipped him, and carried his message to the apostles.

XI. THE THIRD APPEARANCE.—To SIMON PETER.—Luke 24: 34. This must have been a great comfort to him, opening the door of hope, a heavenly benediction of peace over a soul burning with remorse on account of his denial.

There were no other appearances till Sunday afternoon, as described in our next lesson.

HE RECEIVED THE PEOPLE

And is in the Penitentiary for a Year. [From the Lowell Morning Citizen.]

At Atlantic, Iowa, on May 7, C. M. Altor, alias "Crip," Altor, was convicted of deceiving the people by selling a worthless compound, which he represented to be Hood's Sarsaparilla, and was sentenced by Judge May to one year at hard labor in the Iowa State Penitentiary. Altor's methods were those of a traveling fakir. He had been traveling through Missouri, Nebraska and Iowa, making stands of a day or more in each town, and representing himself as an agent under salary from C. I. Hood & Co., and selling his concoction at one dollar or fifty cents per bottle, giving with each sale various other worthless articles. Citizens of Grand Island, Iowa, became suspicious and ascertaining from a druggist that Altor's compound was not Hood's Sarsaparilla, but merely colored water, had him arrested. These indications were found against him, they convicted him after only thirty minutes deliberation, and he was sentenced as above. This incident suggests the wisdom of purchasing medicines only of reputable dealers whom you know. Hood's Sarsaparilla is never sold by peddlers, and such offering it should be at once reported to the authorities, or to C. I. Hood & Co., Lowell, Mass.

B. Y. P. U.

OUR OBJECT. The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their training in missionary activity, through existing denominational institutions.

OUR FOLLOWERS. All Young People's Societies of whatsoever denomination and Baptist churches having an organization entitled to representation. We depend for our only not on any young people's names or numbers. Our common bond is in the New Testament, in the full affirmation of those teachings.

WE ARE ONE PEOPLE WITH ONE MISSION. Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for May 20. "Christian Endeavor Topic"—"Christ's Cross," My Cross," Mark VIII: 34-38. B. Y. P. U. Topic—"The Patient Master," Luke XIII: 6-9.

BIBLE READINGS FOR THE WEEK. (From Baptist Union.) Monday May 20.—"Our inheritance through Christ," (v. 7). Gal. IV. Read Gal. III: 29; Rom. VIII: 17. Tuesday May 21.—"A new manner of burial," (v. 8). Gal. V. Read Col. III: 5; Eph. V: 19-10. Wednesday May 22.—"What are you sowing," (v. 8). Gal. VI. Read Hos. VIII: 7; X: 12. Thursday May 23.—"Our calling and election," (v. 5-6). Eph. I. Read 2 Tim. II: 19; Rom. VIII: 29-30. Friday May 24.—"Honor your father and mother," (v. 1). Eph. II. Read Eph. I: 17; 1 The. IV: 7. Saturday May 25.—"If the Spirit in the inner man," (v. 16). Eph. III. Read 1 Peter III: 4. Col. III: 9-10.

EXAMINATIONS ONCE MORE.—With this week our classes will be putting the finishing touches on the examination papers. We hope that many—very many of those who with so much interest and profit carefully prepared the study papers, for class work have well read the papers, and are sending in the answers to the questions.

It would be too bad now that we have had a sufficient number taking the Course to win the Banner for the third time, to lose it because of a lack of interest in the solutions of the questions. Some one reading this column has been halting in regard to the examination, who has said the answering questions will not do me any good; and then our honor's been urged to fill out your answers without delay.

The thanks of the young Baptists of America are certainly due Mr. Vedder for the interesting series of papers, so well prepared by him. "The struggle for distinctive Principles," as presented by him, will enter his name as a writer of history to a whole generation. May he be long spared to serve our Master and His cause as a public instructor.

The annual meeting of the Local Union of C. Endeavor of St. John was held on the 14th inst. in the Branch of St. Baptist Church. The reports from the different societies of the city were of a most encouraging nature. To many of the societies large accessions have been made during the winter and spring months. It is reported as "Associates" a few months ago are now on the "Active" list. We earnestly pray that these new members may not forget to whom they are not only to tell the news, but to help one and that to Him who has done so much for them a life-long service may cheerfully be given.

We are pleased to give place in this column at all times to news from the societies. If the Corresponding Secretary has any news, or if you know how much of interest even a card, telling of the work being attempted by their societies would be given our readers, we think that surely ten or twenty of the societies would be heard of in each week.

The young people societies have come to stay. They are a blessing in the churches where they now exist. May the day soon come when every Baptist church on our continent shall have its young people societies for the special work for Christ and the church. Below we report another B. Y. P. U. organized. Long may it live to bless the church to which it belongs.

We hope one of these days to have this column filled with testimonials from our pastors on the good they have found in having in their midst a B. Y. P. U. or C. E. society. Be on the look out for such a column.

For Lecture, N. B. At the close of special services quite a number of young people having been brought into the church, our pastor thought it would be well to organize a B. Y. P. U. So after the prayer meeting of Friday evening, April 19th, he invited all who would join to remain. Fifteen responded who after taking the pledge, elected the following officers: Pres. Mrs. Caldwell; Vice-Pres., Mrs. Jas. Anthony; Sec., Alfred Charlton; Treas., Mrs. Clara Bealton. Our membership has since increased to thirty, who, with one exception, are all active. Sister Unions pray for us that we may never be weary in doing the Master's work. A. C. G. May 13.

Yarmouth Co. B. Y. P. Union. The semi-annual meeting of the Yarmouth Co. B. Y. P. U. was held at Port Maitland on the evening of May 19th. The meeting was held in connection with the Sunday school convention, the convention holding its sessions morning and afternoon, the B. Y. P. U. in the evening of the same day. The business part of the meeting consisted of the reading of reports from the different Unions, election of officers for the ensuing year, and the treasurer's report.

Six Unions reported. While these reports, as a whole, were not so encouraging as could be desired, yet they showed that the Unions were alive, and some active work was being done. The officers for the next year are: Capt. T. B. Carr, President; very Cray, Jr., Vice-Pres.; Frederick Marshall, 2nd Vice-Pres.; Miss Edna Corn-

ING, 3rd Vice-Pres.; Burton Cain, Sec'y-Treas.

The treasurer reported \$10.50 in the treasury. On motion it was decided to send \$10.00 in aid of the 'Founding Fund.' Touching references was made to the death of Bro. G. B. McLeod, of Hebron, and a resolution was passed extending to Mrs. McLeod the deepest heartfelt sympathy of the Union. The program for the evening consisted of an address by Pastor Beattie on Denominational Loyalty; paper by Edward Cameron, subject "B. Y. P. U. as an aid to the Pastor"; paper by Miss Harris, subject "Young People at Stewarts"; readings by Miss Elsie Burnham and Miss Gladys Corning. These were interspersed with solos, duets and choruses.

The church was well filled, thus showing the interest taken in young people's work. May 13. C. B. CAIR, Sec'y.

SMALL THINGS.

Living for Christ is small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every dew-drop, every autumn breeze does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man may be converted in an instant, but he grows by the year. The tough fibre of the slender branch—which can hold up a half bushel of oranges—very different from a little willow switch. It is the steady, consistent process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every earnest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its branches with "apples of gold" for God's "baskets of silver."—The Examiner.

The fact that Hood's Sarsaparilla, once tried, becomes the favorite purifying medicine, speaks volumes for its excellence and merit.

There are to be two monuments for Melancthon; one by Fremt, near the Church of Polesy, which the painter was very fond; it is nearly ready; the other will be a statue by Merle, and will be erected in the Garden of the Infants, in the Tuilleries.

Who's wife may be the cause of blanching the hair may be traced to its original color by the use of that potent remedy Hall's Vegetable Siccilian Hair Remover.

To believe is to be strong. Doubt cramps energy. Belief is power.—Dr. W. Robertson.

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The colossal figure of "Progress," which is to surmount the dome of the city hall at San Francisco, 300 feet above the street, will be a twenty-two and one-half feet in height, and represents a female figure holding aloft a torch. The model has been completed by Marion Wells, the sculptor, and will soon be cast.

Rev. Ralph Brecken says: Having tried Putner's Emulsion for coughs, influenza, etc., I am pleased to testify to its beneficial results as compared with any remedy previously used. It neither nauseates nor weakens, but pleasantly invigorates the general health.

There are forty-two Egyptian obelisks still in existence. Twelve of these have been removed to London, and are in London and in Central Park, New York. The tallest is that at Karnak, which is 105 3/4 feet in height. It took two years to set up the one now in New York, and the one which was presented to England in the year 1801, lay prone for 77 years in Britain before it was finally erected in 1878.

STILL ANOTHER TRIUMPH.—Mr. Thomas Bullen, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. Thomas' Eucalyptic Oil. I have also been subject to Quinsy for over forty years, but Eucalyptic Oil cured it, and it was a permanent cure in both cases, and no other the Pills could have remedied me since."

At Florence, Italy, in the works going on in the castle of the city, have been discovered the remains of the ancient church of St. Leo, which was one of the first parishes established in the town. The outer walls are in no way perfect. The principal door has elegant mouldings and at the sides a large decoration of black and white marble.

GOD HELPS MEN WHO WORK FOR HIM.

Only in this faith have great moral victories been won; and it is only in this faith that great moral victories ever will be won. God does not tempt men with impossible tasks. He does not baptize causes with the tears and blood of saints simply to stand by and see these causes lost. He does not send his servants into Red Seas, and then let him voyage the unmappped waters of the Atlantic in vain. He does not place the sword in the clenched hand of Washington, and inspire him to lead his little patriot band of soldiers into battle for liberty and independence, and then suffer him to be overcome either by force or hunger. God helps men who aim to help truth and righteousness. If there are hindrances too great to be removed by the ordinary methods of men, God shows how to lift them out of the way with infinite ease. He knows how to make even the wrath of men to praise him. It is God's will that intemperance and all sorts of iniquities and vices be swept from the face of the earth, and that light and purity and goodness take their place. To work for this high end is to work for God; and God is pledged to help bring to pass.—Dr. J. A. Noble.

Under the dust accumulated in years on the woodwork of a corridor in the palace of Versailles, M. Pierre de Nolhac must have had the good fortune to discover the remains of a beautiful picture, executed in the time of Marie Antoinette. They are on a cream-tinted background—baskets of flowers, landscapes, and rustic scenes framed in blue borders. Louis XV. in style. Around the panels is a scroll ascribed to the Dauphine's Austrian taste, Louis Philippe, who liked only white and gilt decorations, was the bourgeois king who caused these works to be covered with white wash, and yet the Bonapartes they had in 1848, exhausted all subjects of complaint against him.

To believe is to be strong. Doubt cramps energy. Belief is power.—Dr. W. Robertson.

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Various small advertisements on the left margin, including 'Sarsaparilla', 'Horses', 'Freestone', 'Granite & Marble Works', 'McLean's Vegetable Worm Syrup', and 'GRANGER CONDITION POWDER'.

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