THE WEEKLY OBSERVER
A FAMILY NEWSPAPER,
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Hillsboro, Albert County, N. B.
BY THE OBSERVER PUBLISHING COMPANY.
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Harvey, A. Co., May 26, 1888.

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Aug. 16, 1888.

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For one dollar and twenty-five cents THE OBSERVER and *Farm and Fireside* will be sent one year to any address ee advertisements.

The Weekly Observer

DEVOTED TO LITERATURE, EDUCATION, TEMPERANCE, and GENERAL INTELLIGENCE.

VOL. 5. HILLSBORO, ALBERT COUNTY, N. B., THURSDAY, MARCH 7, 1889. NO. 1.

OUR YOUTH'S FRIEND.

An Illustrated Literary Journal for BOYS and GIRLS.

16 Pages Monthly. Published at Cleveland, Ohio.

It contains departments of

Stories; Social Etiquette; Temperance; Nature and Science; Our Girls; Inquiries Answered; Humorous; Good Health; Music; Home Recreations; Adventure; Art; Puzzles, Etc.

OUR YOUTH'S FRIEND is bright, sparkling and pure; just the paper that every father and mother, who have the welfare of their children at heart, will feel disposed to place upon their reading table. The editor has had twelve years experience in editing for the young, and all this experience is brought to bear upon making up OUR YOUTH'S FRIEND.

This valuable Young People's paper will be sent together with THE WEEKLY OBSERVER one year for $1.15. TWO GOOD FAMILY PAPERS FOR ONLY $1.15. Now is the time to subscribe.

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Personally Selected.
We invite everybody to inspect our
SHOW ROOMS,
Not necessary to come as a customer, but come as a visitor and see what
BEAUTIFUL GOODS
we are showing. We take pleasure in showing these Rooms open to
THE PUBLIC,
and do not want anybody to miss the opportunity.
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GENERAL STORE
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Commission Merchants.
—DEALERS IN—
Flour, Dry Goods, and Groceries, Coal, Wood, and Stoves.
☞ Special attention given to hipmen Hay, Potatoes, Eggs, etc

WE HAVE HIT
Upon a Plan
To Benefit Our Subscribers.
The WEEKLY OBSERVER is pleased to announce the completion of special arrangements whereby it is enabled to offer its readers two of the best of family journals for but little more than the price of one.
FOR $1.50
We will send, for one year, to any address,
The Weekly Observer
and the Famous Family Weekly,
The Detroit Free Press.
The Free Press is without question the Greatest Literary and Humorous paper now before the American people. It is not a new aspirant for public favor; established over fifty years ago, it has stood the test of time, and is to-day stronger, better and more popular than ever—120,000 subscribers affirm its surpassing excellence. The funny sketches and sayings of *The Free Press* are everywhere quoted and laughed at, while in respect to literary excellence it will compare favorably with the expensive magazines. "M. Quad," "Luke Sharp," Eva Best Rose Hartwick Thorpe, Chas. F. Adams, Hamilton Jay, Lizzie Yorke Case, Bronson Howard, H. C. Dodge, and a host of other favorite writers, contribute regularly to its columns. Recognizing the growing demand for first-class fiction, *The Free Press* has offered,
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prizes for the three best Serial Stories of 60,000 words each. A number of the best writers have announced their intention to compete.
In addition to the many other special features it is the intention to publish sections of
THREE SERIAL STORIES EACH WEEK,
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It will be seen, therefore, that by subscribing for THE OBSERVER and *The Free Press*, the entire family can be supplied with all the News and with the best of current Literature for a year, at a cost of
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We hope that our friends will show their appreciation of our efforts in their behalf, by making up their minds to take advantage of this splendid offer—SUBSCRIBE AT ONCE.
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No. 7 Upton St., BOSTON MASS., U.S.A.

The Weekly Observer.
HILLSBORO, N. B., Mar. 7, 1889.

The Increasing Public Influence of Christian Women.

A Sermon by Emory J. Haynes, Pastor of Union Temple Baptist Church, Tremont Temple, Boston.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—MATTHEW 25: 1.

The kingdom of heaven, this mystery, this wonder, this beatific political estate was ever before the eyes of the Redeemer of the world. I use the word *political* advisedly in its original and yet untarnished signification. Jesus Christ was essentially a ruler, a creator and master of the Empire. He came to restore the rule of God on earth, that ancient theocracy in which the Father Almighty should be the King, and himself the chief executive. All his words and acts, contemplated government, civil order of the highest grade, a happy world in which he should be Wonderful, Counsellor, the Mighty God, the Prince of Peace with government on his shoulders.

Jesus was ever reiterating this phrase,—the kingdom of heaven—saying that it "was like" this or that. Sometimes it was like a company of little children. It is fulfilled with the blessed poor. The persecuted for righteousness' sake were sure to reach it. Sometimes it was a vine-dresser's acre, the owner of a vineyard was the Lord. Sometimes it was a master who had great talents to entrust, the lord of wealth. In short, no one can read his sayings, but he must detect constantly in this speaker's eye a vision of most unspeakable splendor and happiness here upon the earth. Indeed, we cannot by any means distinguish very exactly just how much of this glorious estate was of this world, and how much of that coming world. We cannot altogether give the lines or boundaries of those delectable mountains and fair vales, how much of them lie on this side Jordan, how much beyond. No doubt, however, if we could look through Christ's theodolite we should survey the kingdom of heaven, the kingdom of God, located on both sides of the stream of Jordan, which

"Like a narrow sea divides
That heavenly land from ours."

No doubt there is to be a happy thousand years upon this earth. No doubt the dividing line between this world and that is eventually to be very narrow and hardly to be distinguished.

When I read those closing resolutions which formed the digest of the deliberations of that brilliant assembly, the Woman's Christian Temperance Convention in this hall this week, I exclaimed at first with a smile—no doubt many of my fellow citizens did the same—How beautiful is this dream of wrongs righted and of growing virtues come to full estate, and yet how visionary! Air drawn and air built fabrics, fantastic as they are beautiful, as hopeless on this rough city as is the kingdom of heaven. Yet on second thought, it seemed to me that instead of smiling I ought to pray and rejoice. It was like the entering in of the kingdom of heaven, of which the Master spoke so much. It realized in some respects that awful prelude of the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven." I sobered my smile and it became a prayer. That dream of the godly women has grown upon me ever since. Indeed, the whole assembly was one of the most remarkable for its thrust and power that I have ever attended in this community where so many potent assemblages take place in the course of a year.

Observe what they denounced; the liquor license laws, and they called them by the most opprobrious names. They boldly called on Congress for action, that it should investigate the economic phase of this question of the liquor production and consumption. They denounced indecent advertisements especially in which women largely figured. They would shield minors from the hurt of tobacco. They would protect young girls by fresh and riper legislation. They would keep the young lad pure by the oath of the White Cross Army. They even challenged reform in woman's dress. They had a refreshing word to say concerning the interstate commercial law, which is supposed to have become the all powerful settler of questions of railway interest; not much about either "long haul" or "short haul," but the devil's haul which is both short and long. They asked Congress to enact that no person should be employed upon railways who was in the habit of using intoxicating liquors, as I understand them. They took their stand for the observance of the old Sabbath, and scathingly criticised this Puritan city of Boston for its lax-observance of the Sabbath day. There was scarcely any questions of morals, so far as they could by any means be considered as amenable to Legislation, the compass of which they did not box, North, South, East and West. How bold these women are! It is as if they heard the bridegroom's voice and had gone out to meet him. They were the wise ones who had oil in their lamps; and their oil seems to be the love of their kind and faith in God. They spoke and acted as if, in this moral midnight of the social state, they had a profound belief that the coming of Christ should be the coming of the world's better morning.

It cannot be doubted but that this great Preacher used this simple illustration of oriental life, that of the wedding and the attitude of these waiting virgins, knowing the significance. Women's watch and ward of good was ever in his mind He recognized her power. He was much served by women. To say that Christianity has emancipated woman is to speak the one, unchallenged dogma of political economy. The causes of our present civilization are variously stated by doctrinairs. History has been variously scribbled with the so called results depending on this and that battle, with many a dispute among historians; this act of Parliament and that; this speech of Congress and that are blown and beaten high or low as pivotal acts, with much discussion of political economists. But no political economist, so far as I know, not even John Stuart Mill, the most astute of them all, and yet the most skeptical as far as Christianity in concerned, ever denied or qualified the fact that Christianity has been the emancipation of women, the rectifier of her estate. When, therefore, in this beautiful illustration of common life, he speaks of these young girls waiting for the bridegroom's coming and makes it the type of his own coming in victory, it cannot be but that he saw the growth of the power of women in this world with deeper significance than his auditors first noticed as he told this story. I feel quite authorized in putting this text in the forefront of a sermon which is intended to proclaim the growing power of Christian woman in the community.

Within the last fifteen years a new factor has appeared in the political world. It is the activity of Christian women in the affairs of the social compact. I say *Christian* women, for the intrigues of courtesans and courtiers is an old story in the affairs of history; the employment of women of undoubted beauty and yet of dubious character to influence the action of rulers is old. Indeed, so disreputable has the career of women for the most part been in old political affairs, that American women in this new republican experiment of ours have almost wholly abstained from mingling in public affairs. Ladies of society, except they happen to live in a capital, have very rarely concerned themselves with reference to the action of our Congress and Legislatures. There have been, indeed, tentative efforts of most worthy women whithout any profession of acting under the impulse of religion, to forward female suffrage; but it can scarcely be said that they have succeeded yet in making so much as a scratch upon the adamantine surface of politics.

About fifteen years ago the Woman's Praying Temperance Crusade began in Ohio; their efforts exciting alternately the laughter and tears of the newspaper reading public; laughter and scorn on the part of some, and tears of sympathy on the part of others. A male citizen of our town, Dr. Dio Lewis, rode upon the crest of this silver wave for a while, but was soon washed safely ashore. The nation heard of wives and mothers in little squads, kneeling at the doors of saloons in that part of the West where Methodist and Baptist have won their place and are now so potent. We read how these women invaded the very portals of these places of corruption, and knelt in the spue and offal of these hell holes, upon the earth, and asked God in prayer to shut their doors, prayed for home, sons and daughters and native land. I am not now recounting the success of the praying crusade. I am only pointing to it, as the first real exhibit of an element of power which we had never known before. It was the activity of Christian women. Its most significant co efficient was prayer. It was the emergence of a new third estate in American public life. They of Ohio met with varying success. Perhaps all the saloons they closed there may have been opened again.

The guise of this work has been greatly changed, but the spectacle, as it then appeared, within a very few days touched the heart of this nation in a way the politicians have not yet realized. Those Christian women then began to get a hold upon the consciences and sympathy of this land, which they have never relaxed, but have gone on to strengthen from that day to this. That movement which spread so rapidly from town to town and city to city, I knew of when it came to the metropolis of New York I count it among one of the supreme honors of my life, as a servant of the church, that in Brooklyn I was privileged to serve the church that opened its doors to one of the anniversaries of this praying temperance crusade when it was almost a disreputable thing to do. I remember perfectly well the contentious in social circles, which waxed hot in argument, and almost went beyond, to extremes, over the propriety of some of the most godly women of that city kneeling in Fulton Street upon the pavement, and even passing the doors of some of the foulest of the gilded saloons in that city on their knees. There was a time when divisions in families were almost threatened for the moment as the result of the heated debate as to the propriety of this movement. But all that is now past. Slowly and steadily, under the sublime attrition of the few, who are in fact only the first among their peers, the power of Christian womanhood has come to pass in America The organization of the Woman's Christian Temperance Society is to day the most indissoluble political league in America. Undoubtedly it is the most powerful political organization in the world. Name its rival, if you can. The Democratic and Republican parties are divided in purposes and plans, and are halting in their movement, aims and methods. But there has never been with this league anything but perfect unity, and their motto, "For God, home, and native land," has actuated them from the first. The Knights of Labor, that organization which is indeed portentous and wonderful in its sudden growth, is still more or less divided in its counsels. The argument of bread and rent is an inferior one to the argument of home and the safety of childhood. The motives of these women put their organization far beyond all these others, not only as regards intensity of devotion, but the possibility of perfect unity. I can not but believe that the fact that women are not voters, and that there is, in no possible sense, the prize of office, or the lure and temptation to betray the party for the purpose of office, is like a wall of defence around about them. I do not deny that women may be able to defend themselves from those peculiar temptations of partisanship and personal success by the sale of party things which have been the destruction,—at any rate the belittlement of parties made up of men; but surely, it is safe to say that the fact that there are no "spoils" before these women, has enabled them to be the most perfectly united political party—I use the word political in its highest sense. There is also that intensity of devotion which is always a woman's. There is that deathlessness of a woman's affection which never is attainable in a party made up of men; their whole emotional nature is aroused; their affections are alarmed; they hate the facts against which they have organized themselves with all a maternal and wifely and sisterly hatred. It is an army of unreasoning enthusiasts—I do not mean unreasonable—who reply to all your arguments: "I do not care what you say, I know better," and they go on with their cry of "Fire! Fire! Fire!" All the ocean can't put out that fire. I warn gentlemen of public affairs that it is an unquenchable conflagration that these women have ignited.

I venture the assertion that Miss Frances Willard is the most potent citizen who walks in the shoes in this country. And my word is not influenced by the mere warmth of friendship, for I have the honor of but too slight personal acquaintance with her. Yet, as I think of the passionate devotion with which thousands and thousands of women all over this land regard that slight, delicate form, it reminds me of the French women who rallied around Joan of Arc. It is a crusade expressing itself in the methods and forms of the nineteenth century. That woman's silver tongue utters a clarion note. That slight little creature is arousing the land from East to West, from North to South. I wonder that she is not in heaven, worn out. It must be that the same God who before now has given unto men and women special powers of physical endurance to complete some Heaven-appointed task, performs a daily miracle in her behalf, and enables her to live, and not die. She shall be immortal until her work is done.

I call your attention to the new political economics which women are introducing into public affairs. The old economics considered questions of boundaries, rights of navigable waters, foreign treaties, taxation, valuation, assessments, representation, the tariff, the franchise, constitutional rights and limitations. Government has always heretofore concerned itself with property. Whatever concern it has given itself with reference to the individual has been mostly for his personal liberty; very little beside that, except, it may be, his education. Almost all other legislation which pertains to the individual, has been branded under opprobrious epithets, like "sumptuary," or "agrarian," or something of that kind, and governments have left the individual alone. In the new economics of the woman's crusade morals are at the fore. Women have pushed property into the second place, and put the human being into the first place. Individual life, moral security and soul happiness are the considerations that they most regard. The individual, in his most intimate personal interests, his character, his soul, his wife, children yes, most of all the eternal interests of his soul.

In other words, the realm of woman comes to the front along with her social advance. Slowly, yet surely has woman advanced, until she stands at length at the very side of man in social power and importance. For forty years we have been educating woman. After the early academy there came the collegiate institute, which preced the Vassars and Wellesleys. Out of the educating influences of that time came women of the type of Miss Freeman, Miss Williard, Miss Terry, Mrs. Garfield, Mrs. Rutherford B. Hayes. I mention these but in illustration. Then, too, in these years, the Protestant Christian Church has been a school for women, developing her into capacity for public life beyond her own finest dream. In our land the church has been wholly dependent upon voluntary contributions. In the old world the state tax cared for the church, but here the congregation have to maintain their churches. Women are in the majority in all these Christian churches. They have found themselves the devisers of ways and means, the students and custodians of doctrines, the wise counsellors with bishops and pastors and boards of missions; all of which has cultivated thousands and thousands of women for this public influence which they are now claiming in affairs of the nation at large. No man can measure the influence of the Protestant Christian Church over our women. One feature is seen in their foreign and Home Missionary Societies, which have become established institutions, and I should not be at all surprised if, in the next few years, they should become the main supporters, collectors and distributors of mission funds and efforts. At any rate the things that are cared for by missions are largely the interests which appeal the most directly to the female Christian heart. So, therefore, by these and other providences, woman has become capable of taking her place in political affairs. She comes bringing her new economies in her hand She cries: "Here I am You have called me, educated me, disciplined me. I come to help you in the social problems. I come, with a woman's hopes and fears. I come, a woman. You shall have the help of my prayers, my time-giving, my soul. But they must be such things as a woman prays for, first of all her home. They must be such charities as a woman holds most dear, first of all the sufferings of infancy and those of her own sex. They shall be such things as woman would cry to God for, the youth and the cradles of her time. I come. You shall have the help of my hands, but my hands are full of my home and my children."

It is inevitable that the new politics should be those of the kingdom of heaven,—morals, the safety of the individual, the moral and religious safety of the coming generation. I do not pretend to become a prophet, but I dare say, if I were a young man thinking on a political career, a young lawyer ambitious of political distinction, a worthy ambition, I would not study so much of Everett and Webster, of "Twenty Years in Congress," and the old problems. I would study the character of my mother I would go in and look on my mother, and would think how many, many times I have heard her sigh over some wrong she has seen from the window: "If I had my way, thus and thus should not be in the world." I say to you, my brothers, mother's "my way" is the right way. Study what the mothers have been wishing for the past five hundred years Study what pious womanhood has been asking of God in her prayers, well, since Mary sat at the feet of Christ. Study the things that pertain to improvement and the welfare of youth. The new politics are to consist of these things. Woman will yet be able to insist that war shall cease. She will be able to pull out this dagger from her heart for the last time. She will insist on the arbitration of national difficulties and peaceful politics. Woman will by her growing influence, be able to solve that old problem of lax divorce laws, and we shall, under her influence, have a uniform divorce law over the land. Woman will yet help us to solve the problem of that Mormon question over which men have been boiling like a monkey over hot chestnuts. Woman will help us to sponge out all legal refuge for any and all kinds of gambling, She will yet be able to create a public opinion that will render that a candidate for our suffrages shall have been as upright in his treatment of a woman as in his treatment of a dollar.

Just now the foremost issue which these women have presented to us is this of the rum traffic. On one side is the liquor merchant's league with the invested millions, and the sellers and teachers of this foul habit. On the other side, opposing them, is the crest of the wave of that long line of womanhood, advancing in power from the time of Christ until now. Have you any doubt which will succeed? There was a time when the Garrisonians were ready to see this Union perish rather than that the black man should not be righted. I tell you no open secret when I say that the women of this day are ready to see the peace of every Commonwealth wrecked with contention, and contention and contention, until this great wrong against them and childhood and the home-life is righted! They openly declare that many of your laws on these questions are, as was said about the Constitution in the days when slavery was possible under it, "a covenant with death and a league with hell" I warn you, politicians, that these women can command two dollars to your one even now. It would not be at all strange if millions were bequeathed to their cause, if they were able to use it for campaign purposes. I heard not long since of a rich man who hesitated in making disposition of his property, whether to give it to the use of these women, or distribute it among other benefices. To-morrow thousands and thousands of dollars will be left to their hands. You cannot point me to one man who has left $5000 to the use of the Democratic or Republican party.

The best resources of their warfare however, is prayer. The oil in their lamps is their faith in the altars of Jesus Christ. They are constitutional. You cannot strike a woman. You cannot beat her down with logic as you would a man. Lift your hand against her and you immediately find that she is some man's mother, sister or wife, and one of your own partisans springs to her side to protect her. There is nothing but to submit to her. The martyrdom of Lovejoy was twenty-five years advance to the anti slavery cause. The martyrdom of Frances Willard at the smoking muzzle of a dastard rummy's revolver would set this land into a perfect frenzy! No, they are irresistable! A woman's cry is now like that blast upon the bugle horn that was worth ten thousand men. There is nothing, I repeat, but to submit. It is the mightiest crusade of human history. The things that these Christian women say go, must go. I have heard it sneered, "Oh, this was nothing but a company of women and ministers." Of course. The women are the modern power in the church, and the minister who is not with them himself must go!

HOSPITAL REMEDIES.

What are they? The growth of intelligence in medical matters has given rise to a demand for a class of genuine, reliable medicine. The opportunity of the ignorant quack, who grew rich curing everything out of a single bottle has passed. To supply satisfactorily this demand this list of remedies has been created They are the favorite prescriptions of the most famous medical practitioners of the day, gathered from the hospitals of London, Paris, Berlin and Vienna. Prescriptions which cost the patients of these specialists from $25 to $100 are here offered prepared and ready for use at the nominal price of *one dollar each.* Not one of them is a cure all; each one has only the reasonable power of curing a single disease, and each one keeps its contract. Sufferers from Catarrh, Diseased Lungs, Bronchitis, Asthma, Consumption, Rheumatism, Dyspepsia, Liver and Kidney Complaints, Fever and Ague, Neuralgia, Female Weakness, Leucorrhœa or Nervous Debility, should send stamp for descriptive catalogue to Hospital Remedy Co., 1024 West King St., Toronto, Canada. If your druggist does not keep these remedies remit price and we will send direct.

PROBATE NOTICE.

(L. S.) Province of New Brunswick,
(Copy) County of Albert, ss.

To the Sheriff of the County of Albert or any Constable within the said County, Greeting:

Whereas James Jonah one of the heirs of the late Joshua Jonah, deceased, has by his petition prayed that the Executors of the estate of the said deceased may be cited to pass the Final account of the said estate filed by the said Executors; You are therefore required to cite Ann Jonah and Richard Jonah the said Executors, the said James Jonah the Petitioner, and all other persons interested in the said estate, to be and appear before me at a Court of Probate, to be held at the office of the Register of Probates at Hopewell Cape in the County of Albert on Tuesday the fifth day of March next, at two o'clock, p. m., to attend the passing of the said account.

Given under my hand and the seal of the said Probate Court at Hopewell the thirtieth day of January, A. D. 1889.

(Sig) W. ALDER TRUEMAN,
Judge of Probate, County of Albert
(Sig) S. G. Morse, Registrar of Probates County of Albert.

Cape Breton Railway.

Tenders for a Bridge at the Grand Narrows, C. B.

SEALED TENDERS addressed to the undersigned, and marked on the outside "Tender for Bridge," will be received until noon on Wednesday, the 6th March, 1889

Plans and specifications can be seen at the office of the Chief engineer of Government Railways, Ottawa, where forms of tender may be obtained on and after Wednesday, 20th February instant.

Each tender must be accompanied by a deposit equal to 5 per centum of the amount of the tender. This deposit may consist of cash or of an accepted bank cheque made payable to the Minister of Railways and Canals, and it will be forfeited if the person tendering neglects or refuses to enter into a contract when called upon to do so, or if after entering into a contract he fails to complete the work satisfactorily according to the plan, specification and contract.

If the tender is not accepted the deposit will be returned

Tenders must be made on the printed forms supplied.

The Department will not be bound to accept the lowest or any tender.

A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 7th February, 1889.

A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the mucous membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated, containing antiseptics, capable of killing these parasites, and permanently curing the worst cases of Catarrh, Catarrhal Deafness and Hay Fever, by simple inhalation, at home, at a cost of a few cents a week. Pamphlets containing full information, with testimonials and reports of cures made by the patient themselves, will be sent free to any person who writes to the Catarrhal Specialist, 186 Church St., Toronto, Ont., and mention this paper. Mention also the name of the nearest Express office.

READ THE FOLLOWING

MIX Village, Queens Co., N.S. Dec. 22, 1887.
Gentlemen,—Allow me to inform you that after three years' trial I find no unpleasant effects in the nose or, fetid breath, which used to offend others in my company. No symptoms of Catarrh remained after the second application of your remedy.
Wishing you success, I am, Yours truly,
Yours sincerely (REV. A. C. COHOON).
We send a pamphlet describing this new method on receipt of postage stamp. Dealers supplied. A. H. Dixon & Son, 305 King St. W. Toronto, Ont.

FREE! 16 Grand LOVE SONGS! package of goods worth two dollars to manufacture, and a large 100p Picture Book, that will surely put you on the road to a handsome fortune. Write quick, and send 6c. delivery to help pay postage. A. W. KINNIE, Yarmouth, N. S.

Impure Blood
is the cause of Boils, Carbuncles, Pimples, Eczema, and cutaneous eruptions of all kinds. There can be no permanent cure for these complaints until the poison is eliminated from the system. To do this thoroughly, the safest and most effective medicine is **Ayer's Sarsaparilla.** Give it a trial.
"For the past twenty-five years I have sold Ayer's Sarsaparilla. In my opinion, the best remedial agencies for the cure of all diseases arising from impurities of the blood are combined in this medicine."—G. C. Brock, Druggist, Lowell, Mass.
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Ayer's Sarsaparilla,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

Sheriff's Sale.

Will be sold at Public Auction on FRIDAY, the twenty sixth day of APRIL next, between the hours of TWELVE o'clock noon and FIVE o'clock in the afternoon, at the Court House in Hopewell, in the County of Albert and Province of New Brunswick:

ALL the right, title, and interest, property, claim and demand, of Warren Oliver, his possessory right, and right of entry, both at law and in equity of, in, and to all those certain lots of land and premises, situate in the parishes of Hopewell and Harvey in the said County of Albert, described as follows, viz: All those lots of laud and premises, taken by the said Warren Oliver, for the construction of the Albert Southern Railway, lying on the North side of the Shepody River and upon which the road bed of said Railway was built and afterwards abandoned, and comprising a strip or portion of land about four rods wide across each of the following described lands, and bounded by each of adjoining persons lands respectively, viz: The lands of William Kinnie, H. D. Cleveland, Edward Cleveland, William H. Newcomb, John C. Calhoun 2nd, Thomas Calhoun, Benjamin Smith, James A. Smith, James McGorman senr., Samuel J. Calhoun, John C. Calhoun 1st, Hiram Smith and William M. Calhoun.

Also all other lands and premises within my bailiwick in which the said Warren Oliver has an interest, wherever situated and however described.

The same having been seized under and by virtue of an execution issued out of the Supreme Court, at the suit of William Kinnie et al against the said Warren Oliver.

ASAEL WELLS, Sheriff.
Dated Sheriff's Office, Hopewell, January 19th A. D. 1889.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the following formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical Cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve pain in suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

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