USING THE WORLD AS NOT ABUSING

SERMON BY REV. E. E. ADAMS, PASTOR OF THE NORTH BROAD STREET CHURCH, PHILADEL-

"And they that use this world as not abusing it."
—1 Cor. vii. 31. The complete sense of this text does not appear until we notice its relation to the preceding paragraph. Taking three verses together, we

have the Apostle's entire thought. "This I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it.

A contrast is to be observed between the use and the abuse of this world. In the Greek, the same word is employed in both cases, only in the latter there is a qualifying prefix which signifies exhaustion, entireness, so that the text would better read thus,—they that use this world as not using it up,-or using it too much,-not exhausting it, not completing the use of it. The time is short, says Paul, therefore they that have wives may die, and leave them, not realizing their hopes and desires in the marriage relation; they that weep shall have their tears dried by death, and then it will be as though they had not wept, for earth's sorrows will be ended; they that rejoige may feel the shadow of dissolution coming over their joys, and then it will be as though they had not rejoiced; they that buy may be palsied by the touch of the destroyer, and thus all their schemes of enterprise arrested; it will be as though they had never entertained such plans,

nor gained earthly treasure.

They that use this world in any or all of its great interests and attractions, may find their hold on it loosened by the inevitable decree, and so they do not carry the use of life and the world to its completeness,—their hopes and plans are checked, and cut off by a law to which they must bow—the world is not used fully by them—their possession, their enjoyment of it is not completed, though it is ended. As he who enters into the most blessed earthly relation is not sure that his anticipations shall be all met, but is rather warned of disaster, -of failure before the whole prospected course be run; so he, who in any way, or in any of its departments, uses this world, shall be likely, nay certain to find, ere long, that the use of it is not to be entire, not to be consummated, but rather arrested and limited by death. and so it will be as though he had not used it Hence he should use it now as if using it not. The abuse of the world is not what the original asserts, but what it implies, for over-use is really

But we take the text as it lies before us in our translation, and shall endeavor to give you, 1. An idea of what the world is as here spoken of by the Apostle. 2. To declare our right to use it as the gift of

How in the use of it we come to abuse it. 4. Indicate some results that shall follow the

Three words in the New Testament are trans-

lated by the term world. One is new, which signifies age, ever, forever, and generation.

in the world, (the age) to come." Satan is called the god of this world, that is, of perhaps, but a clearer light. this age, this generation of men. 2 Cor. iv. 4.

Eph. ii 7, and Heb. vi. 5.

English word is derived. Thus, Heb ii. 5:- | ruin! "For unto the angels hath he not put in subiction the world to come, of which we speak"

the wealth of seus, the glory that covers the sum win!

reason, or call forth the energies of our nature- his body. that is the world. It is with us in the circle of 2. You abuse the world by using it selfishly. home; it is mirrored in the eyes of our children, It is natural for many, perhaps for most of us, it speaks to us from the lips of those we love, it to feel that all things are specially for ourselves. comes to us on the waves of light from the con- If we do not really believe this, our demeanor instellations, from the murmur of rippling waters dicates it. The spectacle is not rare in the world their notes at early dawn, and from the mournful chorus that makes the dim wood tremulous in the evening hour; it is with us when we look on the mountain, hiding its head among the clouds, and when we stoop to gather the violet that opens its timid eye in the vale; it comes to us in the food that nourishes our bodies; in the truths that exand rustling harvests, from the choirs that blend of trade, of a man absorbing the interests, and that nourishes our bodies; in the truths that ex- against the charities of life, against the promptings paid and beautify our minds, in every gorgeous thing that dazzles us, every beautiful object that awakens our emotions, in the friendships that twing their bands of nower and of mystery about the sonal property that is not their own. The unit.

But there shall be a reaction. Nature that the charities of life, against the promptings has reaction, and planets, wastes his freezon in doubts, his conscience by resistance, his affections and thoughts on his basest sonal property that is not their own. The unit.

But there shall be a reaction. Nature that the promptings has reacted and planets, wastes against the charities of life, against the promptings has reacted and carrie, and planets, wastes has reacted and carries an less, and still, over the dead children of the heart. alliances, in maxims, in the products of labor and Or like the shark—that hyena of the seas, gliding skill. in our ambitions and regrets, our antago- furtively in the wake of every vessel, hungry alike pisms and our sympathies, our toils and recrea- for the living and the dead! tions. All that we see, all that we hear, all that Ah, my brother! the world was not made for we feel and know that is not Christian, belongs thee alone! I, too, have a place on this footstool! to this world. And these are the direct products The light of stars, the glory of day, the blessed. of Almighty power, of infinite wisdom and bene- ness of teeming fields, the earth's jewels and gold, volence, or else they grow out of the Divine Pro- human love, mighty truth, the shelter of law, the vidence, and those relations and attributes among meh which he has bestowed, and to which he ther, are also for me, and for all. O, wake to the affords ample fields of action and development.

of influence, and agencies, which we are to use.

They are the world—the great universe of being,

earth, and shadowed vision; he made the sun to pour his beams on our fields, and give birth to your mind, your heart, your trade, your life to their multiform products for us. He gave life, Christ and heaven; and in that heaven shall the

relations, thought, the rich and beautiful forms of being, the wonders of science, the glories of art, the rivers and seas, the forests, and quarries, and ore-beds; all the mechanism of living nature, of chemical forces, of mental powers, and of the spirit's inner life, that we might use them, that they may minister to our bodies for strength, symme try, and development; that they may engage our contemplation, stimulate our inventions, and set our thoughts on the wing toward God, and the immortal. We have, therefore, not merely the privilege of using these things, but we are bound

It is the duty of man to work up to the utmost possible extent consistent with human want, and mental power, and moral culture, all the mate rials which God has given us in this great universe, whether these materials are taken from the earth, from the facts of science, from our social relations, or from the wondrous providence of God, and his more marvellous revelations of the divine in the history of his Church on earth. The world in this broad sense embraces all bu its Creator. It becomes us then to inquire how we shall use this cosmos, this universe of finite being. It is adapted to us-we are the subordinate end of nature-may I not say of the supernatural? All things come and lay themselves down at our feet. The heavens bow to offer us their silent, but majestic ministries. The black cloud throws out for us its fires, and pours its reviving rain; old ocean bridles his fierce billows that we may drive our winged chariots across his breast. From the bud that opens its modest carmine to our eye amid the dews of summer to the angel whom the exile of Patmos saw standing in the sun, -all things and beings are made to serve us. It is our prerogative, our duty, to call them ours, and to hold them to such minis. tration as their Creator designed, to such as accords with their worth and glory.

More servants wait on man Than he'll take notice of. In every path
He treads down that which doth befriend him, When sickness makes him pale and wan. O mighty love! man is one world, and hath

Use, therefore, that marvellous body in way that shall contribute to the soul's health, to the mind's vigor: use it as destined to a process through which its vitality shall emerge at last into likely to see those hopes withered by the hand of a sublime and wondrous duration, into a nobler, death, as he who starts out on the path of enter- a perfect, service for the soul: use those affect prise is not warranted in the hope that all his tions, those desires, those capabilities of thought, plans of success shall be realized; but is rather in such a manner, and in such contemplations, as shall fit them for undimmed vision, and undying life: use the varied gifts of this submissive, sile trearth, as the mute prophecies of immorta harvests in the new paradise: use the socialities of this terrestrial dwelling-place, so that they may be the constant heraldries of your approach to the greetings and the brotherhood of heaven: use the istory, the speech, the science of time, so that the remembrance of the one, and the utterance of the other, and the knowledge of all may be, not a burden, but a beatitude when the registry of earth shall be closed, and the thread of probation wound up. Use those mysteries of nature which though not all revealed, are forever disclosing to you a larger circle of light, as the prophetic dawn in whose train the everlasting morning is to come Use those felt, but unutterable impressions of the unseen and supernatural; those longings after clearer vision, and more glorious existence, as use of it on the one hand, and the abuse of it on ripples gently touching the shore on which your tary, gathering beauty and purity from the life of feet are straying, to be succeeded by the tide that God, that when it shall flow into eternity, it may shall bear you high and safe to the summit of

THE WORLD ABUSED.

III. Our text informs us how we should use this world. "Use it as not abusing it." We are to Thus, Matth. xii. 32. "Whosoever speaketh learn the positive by an understanding of the against the Holy Ghost, it shall not be forgiven negative—the use by the abuse. And as we abuse him, neither in this world, (this age,) neither the world more than we use it, we shall be likely to find the latter to contain a keener accusation We will, therefore, attempt to tell you how in

Sometimes accer signifies the Gospel dispensation, this high privilege and duty, the right degenerates into the wrong—how use slides into abuse. material universe, but, generally, I believe, in a natural fitness—for that which is to come we reference to its duration, or its successive development, rather than to its actual subsistence. know it is needful, and possible, that we make preparation. We learn from the word of God As Heb. i. 2.—"By whom also he made the that the right use of the present will prepare us worlds, (the ages,)" &c., brought out the successive epochs of material nature from age to age.

Another word translated world, signifies liteis abused, that we may avoid those causes which rally-economy, and is the root from which our would inevitably result in disappointment and

The world is abused when used extravagantly -the economy, the kingdom of which the Jews | There is such a thing as the indulgence of desire had expectation; the reign of Messiah over the until the power of indulgence is gone. Avahabitable world. It does not mean the future rice may pile up its treasures until the care of state of glory strictly, not a state future to us, them becomes a crushing burden, or the fear that excepting so far as the Christian dispensation is they will be lost, a perfect tyranny; or the pleasure vet to be completed: but the state which was of their possession proves to be a nullity, and future to the Jewish church, namely, the econo- the high hopes of distinction and happiness which my of the Gospel, the dispensation which once lay they awakened, all perish and disappear. Pleain expectancy, in prospect to the devout Jew. | sure may burn its incense; spread its delusions, The last word translated, world, in the New and pour its delights into the heart, until its very Testament, is x00µ05, by which is to be under- richness palls and sickens. Thus it is that the stood, the created universe—the sublime order— world is used up. The power of enjoyment is the beautiful harmony of things. This word is exhausted, and the poor soul broods over the wreck | hill, and vale, and river, and field; every star also used to express subordinate portions of the of earthly promise, over the askes into which the creation, and sometimes interchangeably with the | tempting fruit has crumbled. Byron revelled in other terms named, in their more limited range— all the delights of sensuality, and then died with but generally, and in our text, as comprehending his lips still on the beaker, where joy had ceased to the present state of things, the natural and the sparkle. Napoleon felt the stimulus and urgency of a the world; things present, things to come. supernatural, but finite; the earth, the heavens, wasting ambition, and when the goal was gained, We ought to use this world, as we use the man, material nature, its laws, and sources of hu- he madly tore from his own brow the garland, man happiness and study; the earth's treasures, which he marched through tears and blood to

mer fields, and fills the garners of autumn; the It is not the love of pleasure, nor ambition, nor beauty that glows in morning light, the sights that | labor for riches, nor the uses of art, nor the purcatch the eye, the songs that full on the ear, the suit of knowledge that God condemns it is their odors that regale the senses, the mysteries of animal existence, chemical agencies and affinities, the wonders of astronomy, the deep things of geology, the fields of study in mind, the regions of intelciety, of books, and of governments. Whatever and the man grows into an abnormal state as a comes within our earthly finite relations so as to moral being, like a dwarf with a huge head, or attract our eye, or touch our heart, or engage our like a royal Longimanus, with arms too long for

twine their bands of power and of mystery about of self is their universe. They are like the our hearts, in the enterprise that evokes our maelstrom on the coast of Norway, spinning on energies, the mighty forces of society which we their own centre, and swooping into the insatiate are summoned to withstand, to modify, or appropriate; in the grief that bends like Niobe, speechwhich they have no better claim than that of the mad whirlpool. Or like the hundred-limbed kraken, and of the mind; and in the joys that spring like the fabulous monster of the northern seas, stretch tuneful birds from the chill and dewy meadow, ing his terrible arms from shore to shore, and soaring to Heaven's gate. It is in gold, in books, drawing into the mysterious deep, ship, cargo, and in trades, in institutions, in home, in legislation, in mariners, without warning, and without a sound!

honors of society, and the care of the Great Raclaims of humanity. Be not deaf to the call of poverty. Harden not thy heart over a prostrate fellow mortal. Walk abroad in a holy beneficence, II. God made this globe for our occupancy; he made the stars to shed their radiance on our dimer carth, and shadowed vision: he made the stars to shed their radiance on our dimer carth, and shadowed vision: he made the stars to shed their radiance on our dimer carth, and shadowed vision: he made the stars to shed their radiance on our dimer carth, and shadowed vision: he made the stars to she their radiance on our dimer carth, and shadowed vision: he made the stars to she their radiance on our dimer carth, and shadowed vision: and the bloom of grateful joy shall strew thy promised reward be added, of life everlasting, when God has

THE GREAT PROPRIETOR. 3. We abuse the world, i. e., use it criminally, if we forget whose it is. "The earth is the Lord's, and the fulness thereof; the sea, and all that is therein; the heavens declare his glory; the Lord made the heavens." We have a better right, if every humanlip, and every angel trumpet, sounded. made the heavens." We have a better right, if any at all, to go into our neighbor's dwelling and appropriate his furniture, or into his store and appropriate his furniture, or into his store and appropriate his furniture, or into his store and seize on his goods, than to use the property of to be executed for murdion board the sloop E. A. God as if it were our own. We are only stewards. Johnson, was asked whahis feelings were, alone as For every possession we are to give account. God he was on the vessel, wh nothing to be seen but has lent us the earth and its treasures, our homes, the stars above him, an the wide waters around our families, our means of intelligence and sources of supply; but they are his own, we must surrender them at last. We may have to surrender them said he, "it makes me hudder now, but then, I soon. The time is short, the fashion of this world passeth away. When it shall please him, the Great Proprietor can recall them, and demand an And what shall be in feelings of the ungodly account of our stewardship. Soon he will remove man when this life is er; and eternity, and the us from our offices, our fields, our homes; others judgment throne shallour a clear and awful day shall sit where we sat, labor where we labored, sleep where we have sleept, worship where we have dooking on him, but h kindred, and angels, and worshipped, rest where we rested, and suffer and God himself; and aroud him are spread the forms heavens! His sun lights up the blushes of morning; his stars shed their glory on the mantle of night. His fields smile around us; his seasons succeed each other for our good; his treasures are linto the hands of theorgiving Saviour place all opened to bless us; his human hearts love us; his your hopes. Then cal you smile at the ruins of word lights up our moral darkness; his angels nature, and bless Gold ho shall have enabled you guard our way; his grace pours its healing and its life into our souls: "Bless the Lord, O my soul, and forget not all his benefits."

4. Again, this world is abused when dissevered

in its relations and influence from eternity.

The things which we see above and around us are not eternal—they are not to endure as they now are, but shall be rolled together as a scroll and melt in the fervent heat of the great day. But there is growing up amid these visible things, that which shall live forever. The moral character that ripens in time, shall be everlasting. Seeds sown here in the human heart shall spring up and be fruitful evermore. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. Every act and thought of ours is related to eternity, and the only way in which we can properly and justly use this world, is to keep in view our destiny. Time is the period of pu-pilage from which the eternal manhood shall yet emerge. Earth is the cradle in which the infancy of humanity is rocked, and from which it sinks HOUSE, HOTEL, AND SHIP FURNISHING into hell, or rises into heaven. Every truth that shines on us here is a herald from the throne of light. Every moment as it flits by-a fragment dropped on us from eternity.
We are creatures of two worlds. They are related. We shall be substantially the same in the next world that we are in this. There is a solemn unchanging individuality in each of us! Our future is to be the development and continuance of what we are here. It becomes us then so to use this world, that it may promote the happiness, the good of our hereafter. Our relations to man, our social influences; the knowledge that we gain; the words that we utter; the deeds that we do: the friendships that we cherish-indeed our whole earthly history should be so directed, and so salunot darken nor stain its radiance, but ming

THE WORLD CHRIST'S GIFT. 5. Finally, this world is abused by us, unless we regard it as a gift secured to us by our Lord

and become a portion of its beautitude and its joy!

Jesus Christ.

When man fell there became a chasm, not only between himself and God, but between himself and nature. Evil was reflected on those works which the Creator had pronounced very good; and they seemed to assume an attitude of hostility to the rebel, though they continued to serve ment by which reconciliation is effected between God and man-there would still be war between us and the visible creation. It is by the mighty and marvellous deed at Calvary that we are blessed with the ministry of nature; that her forces do not break out on us in vindication of her God; that she does not withhold her sunshine and her rains; that fruitful seasons are given, and the earth's bounties are poured in such pro-fusion around us. "Thou hast redeemed our life from destruction, and crowned us with loving-kindness and tender mercy, and it is all for Christ's sake. His blood is sprinkled on our thresholds, that the destroying angel may pass by. The bread on our table is consecrated by his broken body. He created all things for himself, and he has given us his world:-a good world; a redeemed world; a world full of riches, full of truth, full of beauty; made beautiful by the light that falls on it from the Son of God. All its forms are consecrated by the Redeemer's sacrifice. When its Creator was baptized by the blood of atonement, he made every and planet; every human form and springing herb, and bounding creature, a consecrated thing.-Consecrated to his children to whom he has said, All things are yours: life, death. bread and wine—as sacramental; as mementoes of the Saviour's life, death, resurrection; as the tokens of his gracious providence, and the pledges of his love. We are guilty of sacrilege when we abuse these gifts. It is as if we went into God's temple and took its gold, and feast, ed whits show bread, and trampled on its holy furniture. We cannot overlook the fact, that wonders of astronomy, the deep things of geology, the fields of study in mind, the regions of intellectual wonder which only fancy or reason may penetrate, the opulence of human affection, the resources of art, of commerce, of industry, of society, of books, and of governments. Whatever ducts are abused when tortured into forms of injury and destruction to man; when the blessed grain is crushed and fermented into poison; when the brute creatures are made to groan beneath the burdens which guilty, human hands lay upon them; when the soul's high capabilities are enslaved by the bloated body; when the poor man is ground down by

rich; when the rich and generous are slandered

world, will not forever endure such a weight of sin. It will free itself from its abnormal bondage. It will open its deep caverns and pour out its fires, and speak by its earthquakes, and shake the heavens by its thunders; it will toss off the weight of evil that presses its heart it will rise like a new-born Samson from the dream to which sin has lulled it and break the bonds of a lasting fascination. When Jonah fled from the presence of the Lord, the Mediterranear commissioned its mighty waves and its hideous monsters, like so many avenging furies, RESULTS. to pursue and arrest, him.

The great Humboldt lived eighty years to walk and sail over this globe, to study this great cosmos; to stand on its mountains and look among lling balls, to understand all mystery and all knowledge; and then leave the slime of his atheism on every spot; and thus associate his sin with all regions, and climes, and clements. How shall he meet, in the day of testimony, of trial, and of re-adjustment, the earth which has so largely mipistered to his study, his comfort, and his ambition; the heavens whose wondrous mechanism preached to him, though he would not listen, of preached to him, though he would not listen, or other Nervous Affections. other Nervous Affections. the eternal mind and love! And how shall year the has cured LEPROSY, SALT RHEUM, and TET-

the "hundred-fold" in this world shall be spent! abused wild;—these mydered, but risen affections? Of, what an eye yill look on you, as from the centre of the universe what a voice will speak to you from all living sture! as if each world and each hountain-top had found a tongue! as if every reeze and mrmuring rill, and bird-

rejoice where we have suffered and rejoiced before of ruined happiness of wasted opportunities, them. Oh, this is God's world; those are his of withered hopes, of loken vows, of souls slain

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of the howy they are rainfulyand neary of them sured, yearly near the search and one ture.
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Dr. Ager: Your Pills are the paragon of all that is great in medicine. They have cured my late daughter of ulcerous sores upon her hands, and feet that had proved incurable for years. Her mother has been long grievously milited with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MOKGRIDGE.

As a Family Physic. From Dr. E. W. tartioright, New Orleans. Your Pills are the prince of burges. Their excellent qualities sur-pass any cathartic we possess. They are mild, but very certain and Headacke, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore. Dear Bro. Ayer: I cannot, maker you what complaints I have cured with your Pilis better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathactic in my daily contest with disease, and believing as I do that your Pilis afford us the best we have, I of course value them highly: Dr.J.C. Ayer: Sir, I have been repeatedly cured of the worst headache anybody can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours, with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion. Bilious Disorders Liver Complaints, From Dr. Theodore Bill of New York City.

Not only are your pills admirably adapted to their purpose as an aperient, but I' find their tenendial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of billions complaints fan any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior.

Washington, D. C., 7th Feb. 1856. }

Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best exthattic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.

Fraternally yours, Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Br. L.G. Green, of Chicago. Your Pills have had a long trial thing practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small dosse for bittoil dyspitery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

From Rev. J. V. Himes, Pastor of Advent Church, Boston. Dr. Ayer: I have used your Pills with extraordinary success in my family, and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. Himes.

Dyspepsis, Impurity of the Blood.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have, that I recommend no other to my patients. From the Rev. Dr. Hawket, of the Methodist Epis. Church.

From the Rev. Dr., Hawket, of the Methodist Epsis. Church.

Pulaski. House, Savannah, Ga., Jah. 6, 1856.

Honored Sir.: I should be ungrateful for the relief your skill has brought me, if I did not report my case to you. A cold settled in my limbs, and brought on excruciating neuralgie pains, which ended in chronic rheumatitis. Notwithstanding I had the best of physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackensis, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them; I am now entirely well.

Scaute Chamber, Buton Rouge, La., 5, Dec. 1855.

Dr. Ayer: I have been entirely sured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

a Most of the Pills in market contage a variable remedy in shifted hands, is from the dreadful consequences that freque use. These contain no mercury or militeral Price, 25 cts. per Box, or 5 Boxes for \$1.00. Sold by all Druggists and Dealers in Medicine everywhere. Prepared by Dr. Javer & Co., Lowell, Mass. WHAT HAS JAYNE'S ALTERATIONE It has cured GOITRE or Swelled Neck.

It has cured complicated Diseases.
It has cured BLINDNESS and WEAK EYES. It has cured BLINDNESS and WEAK EYES.

It has cured Dropsy and WATERY SWEDINGS.

It has cured DROPSY and WATERY SWEDINGS.

It has cured DYSPEPSIA and LIVER COMPLAINT.

It has removed ENLARGEMENT of the ABUOMEN,
and of the Bones and Joints.

It has cured ERYSPELAS and Skin Diseases. It has cured BOILS AND CARBUNCLES It has cured GOUT, RHEUMATISM, and NEU-

It has cured FUNGUS HEMATODES. at has cured FUNGUS HEMATODES.
It has cured MANIA and MELANCHOLY.
It has cured MILK or WHITE LEG.
It has cured SCALD HEAD.
It has cured ERUPTIONS on the Skin. It has cured SCROFULA, or King's Evil., It has cured ULCERS of every kind.

It has cured every kind of Disease of the Skin, and of the Mucous Membrane. Son St. Vitus' Dance, and many sky, who have walked the earth and looked into the and felt the beauty of things, and been ministered, unto bythe multitudinous sources of good which

pened for you, low shall ye meet this HAVE YOU A COUGH? Then use JAYNE'S AVE YOU ACOUGH? Then use JAYNE'S EXPECTORANT. It gives immediate relief. HAVE YOU ASTHMA OR PHTHISIS? Then use JAYNE'S EXPECTORANT, which will overcome the spasmadic contraction of the wind tubes, and cause them to eject the mucus or matter which clogs them up, and by an easy and free expectoration, remove all difficulty of breathing.

HAVE YOU WHOOPING COUGH? Then use JAYNE'S EXPECTORANT—the best remedy in the world, as it shortens the disease more than one-half, and carries the patient safely through it.

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sands who have been cured by it will testify. BLEEDING OF THE LUNGS. AIMSVILLEE, VA., Jan. 1st, 1858.

DR. D. JAYNE—Dear Sir: In the year 1840, I was in very bad health, which I attributed to teaching school in the previous year. I was attacked with HENOR-HAGE (BLEEDING OF THE YUNGO) in the previous year. I was attacked with Header RHAGE (BLEEDING OF THE LUNGS,) but after using one bottle of your expectorant, I was relieved, and have not had an attack since. I have also given the same medicine to children for the whooring couch, and have always found it to be of great advantage in mitigating the disease, and finally effecting a cure.

THOS. H. ROLLINS.

From W. W. Winters, M. D., Milledgeville, Ill.
DR. D. JAYNE & Son—Gentlemen: It is with great
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hose suffering with Bronchial affections. Also, your ALTERATIVE, for eruptions, or any disease arising from an inactive or disordered liver, having used these reme-dies for the above mentioned diseases with satisfactory results.

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Columbus, Miss., Jan 24, 1857.

Dr. D. Jayre—Dear Sir: It is with pleasure that I make known to you the invaluable efficacy of your expectorant, and alternative and sanative pills. Gen. W. P. Orton, one of my neighbors, was cured of Bronchitis, by the use of your Expectorant and Alternative five the having lain sick for forty days, at the point of death, and three eminent physicians having exhausted their skill upon him. Several cases of Dropsy and Cancer have been cured in my neighborhood. My little daughter was taken last November, with an Enlargement on her neck, which grew very fast I immediately commenced giving her your Alterative. DROPSY AND CANCER CURED. immediately commenced giving her your Alterative, and she is now nearly well. Gratitude toward you, and a desire to benefit the public, have induced me to write this, and although I am a stranger to you, you are more han welcome to publish this if you wish. Yours, in friendship, THOMAS L. TUNNEL.

NEWS FROM SWFDEN.

[Extract of a letter from the Rev. A. Wiberg, dated Stockholm, Sweden, March 10, 1857.]

"Your invaluable medicine, the Expectorant, has been of very essential service to my throat and breast, and I can scarcely do without it a single day. Several of our friends, to whom we have occasionally given some, express themselves as being much benefited."

ASTHMA, SPITTING OF BLOOD, &c. ASTHMA, SPITTING OF BLOOD, &c.
STOCKTON, OWEN CO., Ind., Sept. 4,1857.

DR. JAXNE: My wife has been severely afflicted some years with BEONCHITIS, and having heard of the wonderful efficacy of your expectorant for coughs, asthma, difficulty of Breathing, spitting of Beood, and other diseases of the lungs, I purchased one bottle of it, and one box of sanative fills, and am happy to inform you that, after using the Expectorant, her cough was immediately suppressed, removed the difficulty of breathing and pain, produced a free and easy expectoration, and the month effected a complete cure.

BRONCHITIS AND SPITTING BLOOD. Millyille, Butler Co., Ohio, Oct. 8, 1867. Dr. D. Javne: I certify that during harvest, in July last, I was taken with the BRONCHTIS, and spit up quite a quantity of blood. I had also a severe cough. I first took one bottle of the ALTERATIVE, and then three bottles of the EXPECTORANT, which cured me.

JAMES E. VAN HORN. EPIDEMIC CATARRH AND INFLUENZA.

WM. LLOYD, Lisburn, Pa., writes:— January 6, 1858. 1 am just recovering from a severe attack of influenza or epidemic catarrh, in which disease I found you COLDS, COUGHS, AND PAINS IN THE SIDE AND

DEAR SIR: In the Fall of 1848, I was attacked with a DEAR SIR: In the Fall of 1848; I was attacked with a most violent racking in my left side, immediately, under my heart, giving me the most excruciating agony, and at times rendering me entirely speechless. I tried for nearly a year all the remedies which were recommended for my disease, under the most skilful physicians; but unfortunately without success. I was at last about to give up in despair, when a kind friend thought of your expectorant. I procured a bottle of it, and before I had entirely used the whole of it, I felt: manifest symptoms of a change for the better. I continued on using it, and completely culred by Means ting, buttless. I found myself Yours, very respectfully. Yours, very respectfully, T. W. M. HARVEY. Pastor of the First Presbyterian Church, Terre Haute, Ind., May 8, 1848.

CROUP. John Harriman, Esq., Stewartstown, N. H., writes:—
"Not long since, a child of mine had a very violent and distressing attack of Croup, which must have proved fatal had not immediate relief been obtaided. I commenced giving your EXPECTORANT, and within three quarters of an hour, the child, having taken six teaspoonfuls, breathed with perfect ease, a cure within that time having been effected."

The Rev. James W. Daniel, Blackwater, Morgan Co Ky, writes:

"I have used your expectorant and carminativ BALSAM in my family with the most happy effect. I rode eight miles to-day, for some of your experioans, to give one of my children threatened with Croup." opposite the GRAVEL or sin

ABSALOM FLIPPEN, Long Point, Washington County October 24. 1855. October 24, 1855.

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