REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sun day Sermon.

Subject: "The Sundial of Ahaz." TEXT: "And Isaiah the prophet cried unto the Lord; and He brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz."-II King

Here is the first clock or watch or chro here is the first clock or watch or chro-nometer or timepiece of which the world has any knowledge. But it was a watch that did not tick and a clock that did not strike. It was a sundial. Ahaz, the king, invented it. Between the hours given to statecraft and the cares of office he invented something by which he could tell the time of day. This sundial may have been a great column, and when the shadow of that col-umn reached one point it was nine o'clock A. M., and when it reached another point it was three o'clock P. M., and all the hours and half hours were so measured. Or it may have been a flight of stairs such as may now be found in Hindostan and other old countries, and when the shadow reached one step it was ten o'clock A. M., or another step it was four o'clock P. M., and likewise other hours may have been indicated.

The clepsydra or water clock followed the sundial, and the sandglass followed the Then came the candle clock of Altred the Great and the candle was marked into three parts, and while the first part was burning he gave nimself to religion, and while the second part was burning he gave himself to politics, and waile the taird part was burning he gave himself to rest. After awhile came the wheel an I weight cloc; and Pope Sylvester the Second, was its most important inventor. And the skill of cenward from the Olympic games. Then the Babylonians had t eir measurement of the and the Romans toeirs and Armeniaus theirs and the Hintheirs. Chronology was busy centuries studying monuments, inscriptions, coins, mu names and astronomy, trying to lay a plan by which all question of dates might be settled and events put in their right place in the procession of the ages. But the chronologists only heaped up a mountain of confusion and bewilderment until in the sixth century Dionysius Exiguus, a Roman aboot, said, "Let everytaing date from the birth at Bethlehem of the Lord Jesus Christ, the Saviour of the world." The abbot propose i to have things dated backward and forward to have things dated backward and forward from that great event. What a splendid thought for the world! What a mighty thing for Christianity! It would have been most natural to date everything from the chronologists could not to easily guess how old the world was in order to get the nations in the habit of dating from that occurrence in its documents and histories. Forever fixed is it that all history is to be dated with reference to the birth of Christ, and, this matter settled, Hales, the chief chronologist, declared that the world was made five thousand four hundred and eleven years before Christ, and the delage aleven years before Christ and the delage aleven years before Christ and the delage aleven years before Christ and the delage. came three thousand on) bundred and fiftyfive years before Christ, and all the illustrious events of the nineteen centuries and all the great events of all time to come have been or shall be dated from the birth of Christ. These things I say that you may know what a watch is, what a clock is, what an almanac is, and learn to appreciate through what toils and hardships and perplexities the world came to its present conveniences and comforts, and to help you to more respectful consideration of that sunial of Ahaz planted in my text.
We are told that Hezekiah, the king, was

dying of a boil. It must have been one of the wort kind of carbuncles, a boil without any central core and sometimes deathful. A fig was put upon it as a poultice. Hezskiah did not want to die then. His son, who was to take the kingdom, had not yet been born, and Hezekiah's death would have been the death of the nation. So he prays for recovery and is told he will get well. But he wants some miraculous sign to make him sure of it. He has the choics of having the shadow on the sundial of Ahaz advance or retreat. He replied it would not be so wonderful to have the sun go down, for it always does go down sooner or later. He asks that it go backward. In other words, let the day instead of going on toward sundown, turn and go toward sunrise. I see the invalid king bolstered up and wrapped in blankets looking out of the and wrapped in blankets looking out of the window upon the sundial in the courtyard. While he watches the shadow on the dial the shadow begins to retreat. Instead of going on toward six o'clock in the evening going on toward six o'clock in the evening it goes back toward six o'clock in the morning. The big poutice had been drawing for some time, and sure enough the boil broke and Hezekiah got well. Now I expect you will come on with your higher criticism and try to explain this away and say it was an optical delusion of Hezekiah, and the shadow only seemed to go back or a cloud came over and it was uncertain which way the shadow did go, and as Hezskiah expected it to go back ne took the action of came over and it was uncertain when the shadow did go, and as Hezskiah expected it to go back he took the action of his own mind for the retrograde movement. No; the shadow went back on all the dials of that land and other lands. Turn to II Chronicles xxxii., 31, and find that away off in Babylon the mighty men of the palace noticed the same phenomenon. And if you do not like the Bible authority turn over your copy of Herodotus and find that away off in Egypt the people noticed that there was something the matter with the sun. The fact is that the whole universe waits upon God, and suns and moons and starsars not very his things to History and Herodotus. stars are not very big things to Him, and He can with His little finger turn back an entire world as easily as you can set back the hour hand or minute hand of your cock or

At the opening of the new year people are At the opening of the new year people are moralizing on the flight of time. You all feel that you are moving on toward sundown and many of you are under a consequent depression. I propose this morning to set the han's of your watches and cocks to going the other way. I propose to show you how you make the shadow of your dialike the shadow on the dial of Ahaz to stop going forward an'l make it go backward. You think I have a big undertaking on band, but it can be done if the same Lord who reversed the shadow in Hezkiah's courtyard moves upon us. While looking at the sundial of Hezkiah and we find the shadow retreating we ought to learn that God sundial of Hezkish and we find the shadow retreating we ought to learn that God controls the shadows. We are all ready to acknowledge His management of the sunshine. We stand in the glow of a bright morning and we say in our feelings if not with so many words, "This life is from God, this warmth is from God." Or, we have a rush of prosperity and we say, "These successes are from God. What a providential thing it was I bought that lot just before the rise of real estate! How grateful to God I am that I made that investment! Why, they have deciared ten per cent. dividend! What a mercy it was that I sold out my shares before that col-

laose?" Ob, yes; we acknowledge God in the sunshine of a bright day or the sunshine of a great prosperity. But suppose the day is dark? You have to light the gas at noon. The sun does not show himself all day long. There is nothing but shadow. How slow we are to realize that the storm is from God and the darkness from God and the chill from God. Or we have the day before the market retreate or buy the day before the market retreats, or we make an investment that never pays, or we purchase goods that we cannot dispose of, or a crop of grain we sowed is ruined by drought or freshet, or when we took acjod controls the east wind as well as the

My friends, I cannot look for one moment on that retrograde snadow of Ahaz's dial without learning that God controls the shad-ows and that lesson we need all to learn. That He controls the sunshine is not so necessary a lesson, for anybody can be happy when things go right. When you sleep eight hours a night and rise with an apoetite that cannot easily wait for breakfast and you go over to the store and open your mail to read more orders than you can fill, and in the next letter you find a dividend far larger the next letter you find a dividend far larger than you have been promised, and your neighbor comes in to tell you some flattering thing he has just heard said about you, and you did that all the styles of goods in which you deal have advanced fifteen per cent. In value, and on your way home you meet your children in full roup and there are roses on the center of the test table and roses of healts in chests. the tea table and roses of health in chesks all round the table, what more to you want of consolation? I don't pity you a bit. You feel as if you could poss the world. But for those in just opposite circumstances my text comes in with an omnipotence of meaning. important inventor. And the skill of centuries of exquisite mechanism totical at the timepieces until the world had the Vick's clock of the Fourteenth century and Huyghens, the inventor, swung the first pendulum and Dr. Hooke contrived the recoil escapement. And the "endless chain" followed and the "ratchet and pinion lever" took its pace, and the compansation balance and the out upon the black hand of the The shadow! Oh, the shadow! Shadow of bereavement! Shadow of sickness! Shadow pinion lever" took its place, and the compensation balance and the stemwinder followed, and now we have the buzz and clang of the great clock and watch factories of Switzerland and Germany and England and America turning out what seems to be the perfection of timepieces. It took the world six thousand years to make the present chronometer. So with the measurement of longer spaces than minutes and hours. Time was calculated from new moon to new moon; then from harvest to and hours. There was calculated from new moon to new moon; then from harvest to harvest. Then the year was pronounced to be three hundred and fifty-four days and then three nundred and sixty days, and not until a long while after three hundred and sixty-five days. Then events were calculated from the foundation of Rome, afterward from the Olympic games. Then the ward from the Olympic games. The terms of the same that the state of the same the painful disorder like that of Hezskiah called world renowned publisher, and helped fashion the best literature of the ages. The painful disorder like that of Hezskiah called a carbuncie is spelled exactly the same as the precious stone called the car-buncle, and the pang of suffering may become the jewel of immortal value. Your setones, like that of Ahaz's sundial, may be recovery and triumpn. I never had a setback but it turned out to be a set forward. You never would have become a Christian if you had not had a setback. The hignest thrones in heaven are for the set-backs. In 1861 the suadow of the sundial of this nation was set back, and all things seemed going to ruin, and it was set back further in 1852, and further in 1853, and still

was made five thousand four hundred and mother lived to see over eighty children and sleven years before Christ, and the deluge grandchildren and great grandchildren, and mother lived to see over eighty children and tresses. Sunrise! a more boisterons crew were never turned out on this sublunary sphere, and they all dissolution. Why you who are the cliffeling the second to cry to chiffeling the second to cry to chiff the cliffeling the second to cry to chiff the cliffeling the second to cry to chiff the cliffeling the cliffeling the cry to chiff the cliffeling the cry to chiff the cliffeling the seemel to cry to the oli folks, "Keep young," and they did keep young. Don't walk with a case unless you have to or only as a defence in a city afflicted with too many canines. Don't wear glasses stronger than necessary, putting on number tens when eighteens will do as well. Don't go into the company of those who are laways talking apout rheumatism and jumalways taiking about rheumatism and ium-bago and shortness of breath and the brevity of human life. It is too much for my gravity to hear an octogenarian talking about the shortness of human life. From all I can find out he has always been here and from present prospects he is always going to stay. Remain

hear the grandchildren are not half as bad present state. When it shall come up in its as the grandparents were. Matters have been hushed up. But if you have ever been it back again, but not as it is now with its in aroom adjoining a room where some very limitations an i bedwarfments innumerable. old people, a rittle deaf, were taiking over old times, you will find that this age does not mono olize all the young rascals. It may mono solize all the young rascals. It may now be hard to get young people up early enough in the morning, but their grandparents always had to be pulled out of bed. It is wrong now to play mischevious tricks on the unsuspecting, but eightly years ago at school that now venerable man sat down on a crooked pin not accidently placed there, and purposely drove the sleigh riding party too near the eige of the embanament that he might see how they would look when tumbled into the snow. And that man who

the shadow of the dist not ten degrees, but fifty and sixty and seventy degrees.

Set back your clocks also by entering on new and absorbing Caristian work. In our desire to ins are the young we have in our essays hal much to say about what has been accomplished by the young; of Romius, who founded Rome when he was twenty years of age; of Cortes, who had conquered Mexico at thirty years; of Pitt, who was Prime Minister of England at twenty-four years; of Raphael, wao died at thirty-seven years; of Calvin, wao wrote his "Institutes" at twenty-six; of Meianothon, who took a learned professor's chair at twenty-one years; of Inither, who had conquered Germany for the Reformation by toe time he was thirty-five years. by tuetimo he was thirty-five years. it is an Very wen for us to snow now carry in life one can do very great things for God and the welfare of the world, but some of and the welfare of the world, but some of the mightiest work for God has been done by septua, enarians and octogenarians and nonagenarians. Indeed, there is work which none tut such can do. They preserve the equipoise of senates, of religious denominations, of reformatory movements. Young men for action, old men for counsel. Instead of any of you beginning to fold up your energies, arouse anew your energies. With the experience you have obtained and the opportunities of observation you have had during a long life, you ought to be able to do in one year now more than you did in ten years right after you have passed out of your teens. Physical power less, your spiritual power ought to be more. Up to the last hour of their lives what powers for good old Dr. Archibald Alexander, old Dr. Woode, old Dr. Hawes, old Dr. Milnor, G- Dr. McIvane, old Dr.

Tyng, old Dr. Candlish, old Dr. Chalmerst What have been Bismarck to Germany, and Gladstone to England, and Oliver Wendell Holmes to America in the time of an advanced age? Let me say to those in the afternoon of life: Don't be putting off the charness; when Go I wants it off he will take it off. Don't be frightened out of life by the ness; when Go I wants it on he was that off. Don't be frightened out of life by the grio as many are. At the first sneeze of an advance many give up all as lost. No new terror has come on the earth. The microbes as the cause of disease were described in the Talmud seventeen hundred years ago as "in-visible legions of dangerous ones." Don't be scared out of life by all this talk about heart or ordinate enterprise for some good reason; or when we took account of stock on the first of January we found ourselves thousands of dollars worse off than we expected. Who under such circumstances says, "This loss is from God. I must have been allowed to go into that unfortunate enterprise for some good reason; fold controls the coefficient of the same world. That is what all the people that ever failure. Adam had it and all of his descendants have had it or will have it. Do not be ants have had it or will have it. Do not be watching for symptoms or you will have symptoms of everything. Some of you will yet die of symptoms. Symptoms are often only what we sometimes see in the country—i dead owl nailed on a barn door to scare living owls. Put your trust in God, go to bed at ten o'clock, have the window open six inches to let in the fresh air, slee, on your right side, and fear nothing. The old maxim was right, "Get thy spindle and distaff ready, and God will send the flux."

But while looking at this was ited.

But while looking at this sundial of Ahaz and I see the shadow of it move, I notice that it went back toward the sunrise instead of forward toward the squeet—toward the moraing instead of toward the night. That thing the world is willing now to do, and in many cases has done. There have a great many things been written and spoken about the sunset of life. I have said some of them my saif. But my fart any said some of them myself. But my text suggests a better idea. The Lord was turned back that day from going toward sundown and started it toward sunrise is willing to do the same taing for all of us. The theologians who stick to old religious technicalities until they become sopo-rifies would not call it anything but conversion. I call it a carnze from going toward sundown to going toward surrise. That man who never tries to unoussle the clasp of evil habit and wao keeps all the sins of the past and the present freighting him and who ignores the one redemption made by the only one who could redeem, if that man will excuring the sundias he will find that the shadow is going forward and he is on the way to sundown. His day is on the road to night. All the wateres tout tick, all the clocks that strike, all the sand glasses that empty themselves, all the shadows that move on all the sundials indicate the approach of darkness. But now, in answer to prayer, as in my text the change was in answer to prayer, the parlonin; Lord reverses things and the man starts toward sunrise instead of sunset. He turns the other way. The Captain of salvation gives him the military con "Attention! Right about face!" marching toward indifference, marching toward hardness of heart, marching toward prayerlessness, marching toward sin, marching toward good, marching toward death.

Now be turns and marches toward peace, marches toward light and marches toward comfort and marches toward high hope and marcaes toward a triumph stopendous and everissing, toward hosannas that ever hoist and halleinjahs that ever roll. Now if that is not the turning of the shadow on the dial of Ahaz from going towart sundown to go-ing toward sunrise, what is it?

I have seen day break over Mount Blanc and toe Matterhorn, over the heights of Lebanon, over Mount Washington, over the Sierra Nevadas, and mid-Atlantic, the morning after a departed storm when the billows were liquid Asps and liquid Sierra Nevadas, but the sunrise of the soul is more effulgent and more transporting. It bathes further in 1885, but there is not an intelligent and well balanced man—north or all the heights of the soul, and whelms all the depths of the soul, and whelm all the depths of the soul all the

dissolution. Why, you who are the Lord's are not going to die. All that the grave gets of you as compared with your chief, your immortal nature, is as the clippings of your finger nails as compared with your whole body. As you run the seissors along the edge of your thumb nail and cut off that which is no use but rather a hin trance, you do not mourn over the departure of that fragment which flies away. Death will be only the scissoring off of that which could be of no use, and the soul has no funeral over that which would be an awful nuisance if we could not get rid of it. To be body as it now is, what a failure it would make of heaven it young. Hang up your stockings in Christmas time. Help the boys fly the kits. Teach the girls how to dress their dolls. Better than arnica for your stiff joints and cataip tea for your sleepless nights will be a large dose of youthlu companionship.

Set half to some of human life. Make or youthful companionship.

Set bac't the cock of human life. Make the shadow of the sun stal of Abaz retreat ten degrees. People make themselves old by always talking about being old and wishing for the good old days, which were never as good as these days. From all I can hear the grandchildren are not ball as hear body when we have no more use for it in its present state. When it shall come up in its Sunrise !

There *hail I bathe my weary soul In seas of heavenly rest, And not a wave of trouble roll Across my peaceful breast,

Sunrise! But not like one of those mornings after you had gone to bed late or did not sleep well, and you get up chilled and yawaing and the morning bath is a repulsion and you feel like saying to the morning san shining into your window, "I do not see what you flud to smile about; your brightness is to me a moosery." But the inrush of the part world will be a morning after a fire. ness is to me a mockery." But the inrush of the next world will be a morning after a sound sleep, a sleep that nothing can disture, and you will rise, the sunsaine in your faces; and in your first morning in heaven you will wade down into the sea of glass, mingied with fire, the foam on fire with a splendor you never saw on earth, and the rolling waves are doxologies, and the rocks of that shore are golden and the pubbles of that beach are pearl, and the skies that arch the seme are a comminging of all the colors that St. Jehn saw on the wall or heaven—the crims m and the blue, and the saffron, and the orange, and the purple, and the gold, and the green wrought on those skies in shape of garlands, of banners, of ladders, of chariots, of crowns, of turones. What a sunrise! Do you not feel its warmth on your faces? Scoville McCulium, the dying boy of our Sunday school, uttered what shad be the percration of this sermon, "Throw back the shutters and let the sun in?" And so the shadow of Ahaz's sun lia: turns from sunset to sunrise

A Story of a Unek.

Mr. Barrie, of Botawen, a sporting gentleman of well-known standing in Scotland, tells a curious story of an intelligent duck at Roth av castle which carried its entire family of gostings, piga-back, from the castle most to a neighboring duck pound. But the humblest sportsman in American waters has observed the preternatural sagacity of the coot, which dives when the flash leaves the hunter's gun and is away down in the wild celery before the shot come whistling along harmlessly overhead .-San Francisco Chronicle.

A revised version of the German Bible, which has occupied several years in prep-



All gone - woman's suffering and woman's Indian pony. weakness. Dr. Pierce's Favorite Prescription puts a stop to it. It's | Schmults, "what intelligence the a remedy for all the delicate derangements and disorders that make her suffer, and a cure for all the diseases and disturbances that make her weak. It's a legitimate medicine, that corrects and cures; a tonic that invigorates and builds up; a nervine that soothes and away, on the edge of those sheer strengthens. For bearing - down precipices, to look down into the valsex, it's a safe and certain remedy.

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DONALD KENNEDY. Of Roxbury, Mass., Says:

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Hindness—and the torip. Now how does my Medical Discovery cure all these, I don't know, unless it takes hold of the Bidden Poison that makes all Humor.

Donald Kennedy—Bear Mr. I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my left for emonths. At the end of that time, as in the start, then it struck me that your Biscovery was the thing for me; so I got to bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right ere became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Biscovery they all light of heaven is once more making its appearance in my left eye. I am wonderfully assonished at it, and thank God and your Medical Discovery. Yours truly,

**The was created of this footing hend, until it marrow escape mow I don't like about that incide the property, which did its duty, and it has been doctors gave me no relief to two persons ago I became ago I became ago I became but that incide the was restored to health. About four persons ago I became ago I became blind in my left eye had a specific my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully assonished at it, and thank God and your Medical Discovery. Yours truly,

**The Was a continue of the more more making its appearance in my left eye. I am wonderfully assonished at it, and the start is a continu

Saved by a Lasso.

New Jersey woman, Mrs. Schmultz, visited Colorado recently, says an exchange, and after many lesser excursions, set her heart upon making the ascent of Pike's Peak. The hotel people and the guides shook their heads. The thing could not be done. No one had been to the top since November. It would be necessary to take the old trail all the way, as the carriage road-to the Half-way House-was completely blocked with snow. Finally a young guide, Steve Brown by name, undertook to see Mrs. Schmults safely up the mountain and down again. She rode a little

"It was wonderful," said Mrs. pony showed. In some places we had to pass between rocks where the space was so narrow that he had to sidle through. In the worst places he planted his hoofs, which had been sharply shod, in a straight line, one after the other.

"It was enough to take one's breath pains, displacements, all the func- ley thousands of feet below. The tional irregularities peculiar to the sensation is a peculiar one, for when you are on horseback you seem to be Other medicines claim to cure? hanging out over the cliff. And another great rock, rising on the other side of the trail, does not seem to increase your sense of security.

> "Sometimes we were scrambling upward at an angle of forty-five degrees. or so it seemed, and again we descended to get around some great mass of rock that blocked the way. The air became more and more rarefied,

> "The guide kept ahead on his mustang, looking back now and then to see how I was getting along. From the pommel of his saddle hung his lasso, and when I inquired its use, he told me that he often had to tie travelers round the waist with it on the descent, to keep them from losing their seats.

"After we had got above the timber line the horses were scrambling up a very steep bit of the trail when my pony began to slip back on some loose gravel. I thought I was gone. If the pony lost control of himself we should certainly go down the mountain together.

"Steve heard the grating of the ony's hoofs, and turned like a flash. The next instant his lasso was swinging about his head, and before I realized what was going on, it had settled over my head and pinioned my arms to my sides.

"With one turn of his wrist Steve pulled me from the pony, who, relieved of his burden, quickly recovered his footing. I did not comprehend, until it was all over, what a narrow escape I had had, and even now I don't like to think too much about that incident of the climb."

The World's People.

There are about 1,500,000,000 people in the world, with very nearly an equal division of sex. One-fourth dies before the fifteenth year, and the average duration of life is 33 years: 33,033,000 people die each year, making a total of 91,501 each day, 3,770 each hour, 62 each minute, and about

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"August Flower"

Mr. Lorenzo F. Sleeper is very well known to the citizens of Appleton, Me., and neighborhood. He says: "Eight years ago I was taken sick, and suffered as no one but a "dyspeptic can. I then began tak-"ing August Flower. At that time "I was a great sufferer. Everything I ate distressed me so that I 'had to throw it up. Theu in a 'few moments that horrid distress would come on and I would have "to eat and suffer

For that Horrid Stomach

Feeling.

"again. I took a "little of your med-"icine, and felt much "better, and after "taking a little more "August Flower my

"Dyspepsia disappeared, and since that time I have never had the first sign of it. "I can eat anything without the "least fear of distress. I wish all 'that are afflicted with that terrible 'disease or the troubles caused by "it would try August Flower, as I 'am satisfied there is no medicine "equal to it."

GOLD MEDAL, PARIS, 1878.

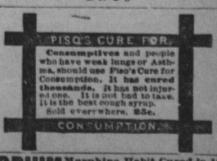


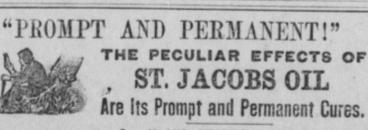
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RHEUMATISM.—Jan. 17, 1883, GEORGE C. OSGOOD & CO., Druggists, Lowell, Mass., wrote: "MR. LEWIS DENNIS, 133 Moody St., desires to say that ORRIN ROBINSON, a boy of Graniteville, Mass., came to his house in 1881, walking on crutches; his leg was bent at the knee for two months. Mr. Dennis gave him St. Jacobs Oil to rub it. In six days he had no use for his crutches and went home cured

without them."

Lowell, Mass., July 9, '87: "The cripple boy ORRIN ROBINSON, cured by St. Jacobs Oil in 1881, has remained cured. The young man has been and is now at work every day at manual labor." DR. GEORGE C. OSGOOD.

LAMEBACK.—Aberdeen, S. Dak., Sept. 26, 1888: "Suffered several years with chronic stitch in the back: was given up by doctors. Two bottles of St. Jacobs Oil cured me."

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